

VOL. XLIII. COLBY & BICH,

Publishers and Proprietors.

BOSTON, SATURDAY, JULY 13, 1878.

\$3,15 Per Annum, In Advance.

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Original Essays.

THE PHENOMENON OF TRANCE.

"He hath said, which heard the words of God, which w the vision, . . . falling into a trance, but having saw the vision, . . . failing into a trance, but having his eves open."-*Numbers* xxiv: 4. "Peter went up upon the housetop to pray about the sixth hour; and he became very hungry and would have enten; but while they made ready he fell into a trance."-Acts x: 9-10, ¹⁴ And it came to pass that when 1 (Paul) was come again to Jorusalem, even while I prayed in the temple, 1 was in a rance.¹⁴ Acts xxii; 17.

The days of miracle, in the ecclesiastical sense of that term, are past. The trance, so common in this country, is no miracle, no mystery, nor even an abnormal condition. On the contrary, it is normal, and perfectly natural to that sensitive state and psychical plane of influences that, in a word, may be denominated psychology.

If a firm positive mind can impressionally affect a negative one; or if a person of great continuity of purpose, coupled with a powerful will-impulsion, can mesmerize or psychologize a subjectthat is to say, temporarily put aside, or rather overshadow, subdue and control a mortal-why may not an individualized spirit do the same when disrobed of mortality? The process, the law would not only be natural, but similar in both cases. It is simply will-power-mind, impressing and influencing mind.

I am not writing now for Materialists, who stubbornly disbelieve in immortality, and who constantly quibble about the well attested, facts and phenomena that demonstrate a future: con-

then a spirit out of the body may do the same. Accordingly the trance, whether in apostolic times or the present, is normal to a given plane of action, and may be considered as little else than psychology in its different gradations and psychic variations. The spirit-world, be it remembered, is here, there, everywhere, for spirit fills the boundless immensity of existence. And spirits, as conscious intelligences, are not far away on some imaginary zone, or drifting about in the astral spaces of infinity; but they are here around and about us, though invisible to those not gifted with open vision. Millions of spirits, because of perverted desires and clinging attractions for earthly things, are adaptively and mentally held within the atmosphere of our earth. And so this world, sympathetically considered, is for the time being their spirit-home. Judas, naturally enough, "went to his own place," went where we shall all go or be when laying aside this bundle of mortality. The spirit-world-the spiritual world-and the angelic abode of heaven, should never be confounded; neither should they be employed interchangeably in books and public discourses. They academy, and a university with its cultured faculty of savants.

becoming almost a shadow—a reflex of myself.

ping behind him, constructing a speech in my the contrary they were the furthest from it posnow that I had died-that is, thrown off my physical body-the following day. I am of course the same conscious man, though called a spirit; and as a spirit I again approach Atkins, put my will-power upon him, lay my spirit-hand upon him, when he becomes tremulous and perhaps spasmodic. Ilis eyes close, and he begins to speak in what is denominated the trance state—a state both natural and useful. In the first instance, I, while in my mortal body, psychologized him, and he was called my subject. In the second instance Fight of my mertal body, psychologized and spoke through him, and he was called my medium. The law was the same in both cases, the methods similar, and all perfectly natural and philosophical! Therefore, by parity of reasoning, as well as established fact, there is just the same proof that individualized spirits psychologize or entrance mediums as there is that individualized men psychologize subjects, for a

medium is little more than a sensitive subject.

THE DIFFERENT KINDS OF TRANCE. Making no mention of the mental blendings and psychic shadings, there are three kinds of trance-the conscious, the unconscious, and the somnambulic. The conscious trance, nearly allied to impression and inspiration, is doubtless the most educational to mediums themselves, though not always the most interesting to that class of people who constantly seek a wonder. The spirit-influence producing this kind of trance operates largely as a brain stimulus; and with this order of development mediumistic sensitives, if upright and aspirational, reap ultimately the richness of a full inspiration. Cases of this nature are not uncommon among orators, artists, poets and clergymen. The latter call it a "peculiar unction." The poet laureate, Tennyson, of whom England is so proud, is blest with the conscious trance. Writing to Mr. Blood upon the receipt of a volume entitled, " The Anasthetic Revelations and the Gist of Prophecy," Tennyson says :

and phenomena that demonstrate a future: con-scious existence; but rather for thinking Spirit-ualists. And my position is *this*: if a spirit in their body can psychologize, and completely control a mortal—and this is an admitted phenomenon— there are shown and the second repeating my own name to myself, silently, till all at once, as it were, but of the intensity or con-sciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being-and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words-whose death was an almost laughable impossibility-the loss of personality (if so it were) seeming no extinction, but

words upon his mind, and will him to speak them. | would write very rapidly in a style similar to the | music should be of a high order. Each should | and would be class all manifestations by human This I did repeatedly, to the edification of the Psalms of David; he would personate the depart- feel that he is sitting at the very gate of heaven. saloon passengers. And was he not, while thus ed with wonderful exactness; give striking tests There should be the most perfect order and har not, with the rest of us, regard human affection conditioned, my speaking medium, while yet and utter astounding prophecies. Many of these, mony. As a prelude to the opening of the scance both of us were in the body? He would assume to my knowledge, relating to the civil war-and there should be spiritual readings, and an invoany character that I willed him to assume, thus all of them, so far as I know to the contrary- cation or prayer. Dark circles I do not fancy. come to pass literally. And now if all this, and They afford too many opportunities for unprinci-One evening, psychologizing and assuring him | pages that I might write in conjunction, was not pled impostors. As a whole, I think the trance that he was Henry Clay, the Prince of American the work of individualized spirits-what was it? state gives the best satisfaction, and has best orators, he straightened up and assumed all the It cannot be said that these manifestations were served the interests of Spiritualism. And yet, dignity of the Kentucky statesman. Then step- in accordance with his own wishes or will. On all phases have their uses,

York Christian Ambassador:

" By the request of the friends here I soon assumed the pastoral duties of this Society, and I continued my labors for a period of nearly six months. I had then quite come to the conclusion that the days of trial were nearly past, and a better and *brighter* future would soon be mine. But the cherished hope was vain. In a moment when I least expected it the bolt again fell, and I was crushed in great sorrow, humiliation and anguish, to the dust!

"It is proper here to say that this exhibition was the most painful, if not the strangest, of any I have experienced. My speech was first controlled while in the solemn act of prayer; and then I was again compelled to speak in a man-ner that, as before, led some to think it spiritual and others to think me strangely diseased if not partially insane. Before when these more than dreadful trials were mine the strange influence was of short duration. Not so, however, in the present instance. I was obliged, in spite of all my efforts to prevent it, to exhibit the character of the Speaking Medium in full, by addressing ing through the strangest ordeals common to Spiritualism of the present age.

'Nor did it end here: nor is it my duty now to say the end is yet apparent. Soon my hand, as often before, was seized by the strange spirit power, and I was obliged to write its prophe cies and savings. This has continued for a few months past, and the same work is yet going on; and from Sabba'h to Sabbath I am acting not as a Gospel minist? out as a splitt medium.

By this time the reader will inquire, does not the writer believe in the fact of spirit intercourse? The question shall be answered. I am unable to understand my strange experience in any other manner. It has from the first been my opinion hat no derangement of mind could possibly do the work with which I have long been acquaint-But the ordeal has been so terrible that I have tried to account for it in some other way than t has ever claimed to originate. And, readers and brethren in the ministry, if I believe in the fact of spirit intercourse, it is only because long-protracted experience has made it a necessi-ty, and because, if 1 believe, 1 also believe that the scorrest and strangest trial that mortal can en-. can come by and design from th spirit spheres. But if I know my own heart I universe into three grand divisions : the known, would prefer at present to keep this opinion for the unknown and the supernatural. There is myself alone. If what I have long endured can by any possibility come from above, certain I am at few can believe it or regard it as possible truth. "Must I, then, take my leave, and withdraw from your ranks? This it would pain me greatly to do, and for the present I ask you to bear with Should I be compelled to pursue that course that will be to you an *injury*, I will, for your sakes, take the parting hand. But allow me still to say, that if I know while I write the feelings of my own soul, nothing could be to me a greater happiness than to be an active, useful laborer in the ministry of the Gospel of the Great Salvation. "1 commend myself into the Father's hands, and to your Christian charity and brotherly love. B. S. Honns.

Whether traveling in America, England, or mind, and willing him to speak this speech, he sible. And certainly it will not do to say that the elsewhere, I hear, with hardly an exception, the spoke it precisely as I thought it out! Supposing | marvels occurring through his organism were in- | "Message Department" spoken of in terms of duced by a general exaltation and inspiration of commendation. Did you ever think of it? the his own mental faculties, caused by the psycho-sixth page of the Banner of Light is like the logical influences of those in the body, for these great system of Buddhism. It knows no caste were thoroughly creedal and sectarian. But let Here the Eastern prince and the ignorant Swede, this trance-speaking clergyman be heard in his the saint and the sinner, may manifest their own words. The following is from the New earthly idiosyncrasies, and tell their tales of joy or sorrow. And why not all have an opportunity, since all are our Father's children, and precious in his sight?

Permit me, in conclusion, to express the satisfaction I feel that the services of Mrs. Jennie Rudd were obtained for your circle room after the departure of the lamented Mrs. Conant. 1 have known both Mr. and Mrs. Rudd for years ;_and saying nothing of this lady's endowments and gifts as a genuine medium, her kindly nature and noble womanly qualities of soul endear her to an extensive range of acquaintances and friends. Long may she, and all other worthy instruments touched by immortal fingers, live to echo the thoughts, theories and teachings of the dear ones who have crossed the peaceful river of J. M. PEEBLES.

DR. BEARD ON SPIRIFUAL PHENOMENA. BY FRANKLIN SMITH.

lo the Editor of the Banner of Light:

In the Popular Science Monthly for July, Dr. George M. Beard continues his essay on the Scientific Study of Human Testimony. He pretends to decide what are subjects for scientific inquiry, and what are not. There are some things that science may inquire into and formulate, but there is another class that it must not meddle with, because it would be unscientific so to do. Among the latter class are the "Keely Motor," levita tion, mind or thought reading, clairvoyance or second sight, including prevision and retrovision. And why are they so ? He says, "Because they belong to claims which are absolutely disproved by deductive reasoning, and which, therefore, the special sciences to which they belong know to be false without any examination." He says that "all inquiry into claims of this kind is not

only useless, but unscientific." To substantiate his statement he divides

beings in this world as supernatūral? Does he as the most natural thing in the world? 'Does The regard his own feelings, desires and motives that prompt him to action as being something unnatural? Then if the actions and conditions of spirits in this world are perfectly natural and governed by scientific laws, and hence subjects for science, are not the status and the actions of those who have passed into the spirit-world equally natural and subject to scientific laws? Is not the love of the mother for her child, and $\left. all \right|_1$ human affection in those dear ones who have passed beyond the ken of our material senses, as natural in them as in us who still remain? If not, then they do not exist and a future state of existence is all a myth; for if they do not possess human feelings, then their identity is forevor lost. If they are still human, and possess natural human feelings and faculties, then the world which constitutes theirshome, however much it may differ from this, must be as natural as they are themselves, or it would be no dwelling place for them. There must be a science of spirit, as of matter, and it cannot be a different science in

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the spirit-world from what it is in this. But the corollary of the idea of the supernatural is that of the limitation of the human faculties. It is a curious fact that material scientists toin hands with Old Theology in opposing Spiritualism, by relegating all spiritual matters to a blind faith, and taking them out of the pale of reason by limiting the scope and faculties of the human mind. So long as the church can make people believe that our reason is limited to the most material things, they can bolster up their old systems of belief and institutions, in spite of the advancing light of a reasonable and scientific Spiritualism. And the Materialists, with their dogma of the "unknowable," and their limitations of our human faculties, are their champions. It is strange how unscientific scientific men can be when they happen, in their investigations, to trench upon ground over which the church has claimed exclusive ownership and control. It would seem that when they attempt to apply science to mental and spiritual phenomena, the gigantic phantoms of Old Theology, the progeny of ignorance and superstition, rise up before their. imaginations like the horiors of a nightmare. warning them that they are on forbidden ground, and nearly taking away their senses. Much of this is probably due to hereditary mental tendencies, derived from the superstitions of an ancestry pervaded by the theological notions in which their minds were molded.

But what are the limitations of the human faculties, and who is to determine and assign them? Is it Dr. Beard, with his antiquated and ridiculous notions of the invisible world? Who has gauged the heights and depths of the mind, the God like intelligence enthroned in the human scul, before the light of whose progressive vision boundaries are perpetually melting away with every new scientific discovery, like mists before the sun? What right has Dr. Beard to assert that certain phenomena are legitimate subjects. of scientific inquiry, and other phenomena are not? What'supernatural authority gave him the power to determine the limits of nature's possibilities, or of the capacities of the human mind? For before any man can determine the limits of the human mind, he must himself have reached the acme and summit of all attainable knowledge. No assumption can be conceived of to equal the conceited arrogance of those who pretend to assign the limits to which the human mind may go, whatever show of humility they may make in belittling the human mental faculties. But, thank heaven! they are not the conservators of science. They bear the same relation to scientific truth that the sects and churches and clergy have borne to spiritual truth; who have taught that it was a mortal sin to inquire into anything beyond the revelations they believed in and taught, and have tried to control and fetter the minds of all who came under their influence. But science will go on, in spite of them, making perpetual inroads into the realms of the unknown and so-called supernatural, opening up vista after vista of those invisible regions of eternal sunlight, before whose doors stand the priest and the pseudo-scientists to deter any one from entering; the one holding up the terrors of eternal damnation, and the other declaring it is unscientific as well as impossible to pass, they having written "No admittance" over the entrance. Dr. Beard's essay is a pretty clear and concise statement of the mental status and position of the theological opponents of Spiritualism, and their natural allies, the scientists of the Dr. Beard school. The principal points only need to be thus brought concisely together to convince any mind that has outgrown the superstitious ideas and dogmas imposed on mankind in the dark ages, of their absurdity. So long as the Church can make people believe that everything connected with the human spirit and a future state of existence is so divorced from all the laws and principles governing this world and our material relations thereto that no applications of our scientific reason can be made o them, so long will bigotry and superstition reign, and their darkening and controlling influence be felt in all the degradation, vice and injustice that deform civilized society; but when it comes to be seen that science applies as much to the soul and spirit of things as to their physical part, it will shed its beautiful light into every datkened nook and corner of our social fabric. and the wildernesses and deserts of moral famine and pestilence, blighted by theological, govern-mental and social oppression and injustice, shall blossom as the rose. Dedham, Mass.

Angel ministry is not common; but spirit-influences and spirit phenomena are as extensive as the tribes and races of humanity.

Permit me now to illustrate the existing relations between, or rather the real oneness of psychology with the trance, by referring to an interesting series of experiments in my own experience. Several years since, when on the way to California by the Isthmus of Panama and aboard the steamer Sonora, I was conversing with the captain about biology, mesmerism, and the occult forces, when he not only doubted, but rather sneeringly denied the reality of any such phenomenon as psychology.

This aroused my combativeness, and I quite as positively affirmed, adding, "Your purser, Mr. Atkins there, is a subject, or at least I so judge, for he has a sensitive, negative temperament, and the surface of his hand is, in all probability, generally cold, moist and clammy.'

"Try him," exclaimed the captain in a voice of defiance.

I stepped to him, took him by the hand, fixed my mind upon him, and soon closed his eyes, shut his mouth and paralyzed his limbs.

The captain spoke-bawled out to him in a sten torian voice of sternness.

But the young man was as insensible, as reck less to his commands, as were the winds that whistled through the rigging. I soon discovered that I could make him see whatever I willed him to see, and think whatever I willed him to think. Continuing experimenting day after day, and suffusing him with my psychic aura, I further toward Socrates, Paul, George Fox and others. discovered that I could impress my unspoken

only true life. I am ashamed of my feeble description. Have I not said the state is beyond words? But in a moment, when I come back into my normal con-dition of sanity, I am ready to fight for 'Meine Liebe Ich,' and hold that it will last for mons of cons.'

THE UNCONSCIOUS TRANCE.

This phase, the most sought after by investigators and marvel hunters, because embodying so much of the astounding, as well as exhibiting strong proofs of individual spirit control, is that peculiar state wherein the medium's mental faculties and consciousness are not merely held in abevance, but are completely overshadowed and subdued for the time being. In this condition, unconscious of all external surroundings, mediums are often made, by the individual controlling spirit, to not only personate, to not only speak in unknown tongues, to not only utter are as unlike in import as a noisy schoolroom, an things below or greatly above their ordinary plane of thought, but to do and to say things utterly at variance with their will or wishes when really themselves. Though I could fill pages and chapters in proof of the above positions, I will

select only one case. But let me first explain. For several years I had the personal acquaintance of the Rev. B. S. Hobbs, a very earnest Universalist clergyman, whose field of labor was for a number of years in the county of Chenango, New York, and the adjoining regions. He was frequently a visitor at my house in the city of Oswego; and his widow, so far as I know to the contrary, is now residing in Southern New York. This Christian minister became the subject of spirit control against his will. It caused naturally a flutter in ministerial circles. The controlling intelligences made him say things in his trance state directly the reverse of his own mental convictions and religious plane of thought. He fought against them valiantly, but his battles were almost useless.

Once, when preaching in the county of Chenango, New York, in favor of the authoritative and plenary inspiration of the Bible, he was seized, while delivering his sermon, by some positive spirit intelligence, and forced to "hurl the Bible" down violently into the broad aisle yet in this pulpit, to utter not only rationalistic but the most radical ideas. When coming to conscioussnes, and told what he had done and said, he was chagrined and mortified beyond measure. In fact he wept. The clergy pronounced him insane-mad-and conservative bigots conducted themselves in a similar manner | surroundings, thoughtful care and judicious pro-

While in this trance condition Mr. Hobbs

Webster, N. Y., April 27th, 1857."

That the inhabitants of the spirit-world have the power to entrance sensitive mortals, and then use them as instruments to convey their thoughts and theories to us, is among the well-established facts of this century. Of this fact I have not the shadow of a doubt. It is positive knowledge. And yet these spirit utterances are neither author itative nor infallible. They must be brought to the bar of reason, and be tested by our highest judgment. There must be no medium worship; no hero-worship; no spirit-worship! "Worship God," was the language of the angel to the revelator John.

CONDITIONS ARE INDISPENSABLE.

Nothing of moment can be accomplished without conditions. It is said that Dr. Kane, while wintering in the polar regions, discovered that that any one pretending to be scientific-with all three thermometers agreeing at medium temper- the splendid achievements of scientific philosoatures, strangely disagreed at very low tempera. | phy in this nineteenth century, with the great tures. Why? He further ascertained, and it philosophic discovery that the human race spiritwas so reported, that the aural emanations from ually and mentally are governed by scientific the body would produce slight fluctuations, and consequently give incorrect readings. The com- humanity up from savage barbarism to the highmon surveyor has learned that the presence of a est civilization yet reached; that in its mental pocket-knife will sometimes vitiate all his re- and spiritual history its evolution has been consults. The sea captain, in making his sextant | trolled and directed by these same laws-can still observations, knows that a footfall or a loud, sharp word, may produce oscillations, and accord- tion to spirit that were held by our savage ancesingly unreliable calculations. If compliance with try, whose minds had not emerged from the conditions and great care are so requisite in grossest ignorance and superstitions? things material, how much more so in dealing with matters spiritual?

ums are more tremulous than the leaves of the aspen, and infinitely more susceptible to adverse influences than Kanu's thermometers. A harsh word, a disagreeable odor, the sudden opening of supernatural: that these manifestations of huof the church! He was further compelled, while a door, the introduction of a coarse, gross, posi- man spirits in material bodies are caused by attive individual into a séance-room, may not only | tributes or properties in their spirits which we disturb, but so vitiate the aural spheres and psy- term their loves, desires, or faculties, which are chic emanations as to prevent the influx of thoughts and ideas from the ethereal homes of the angels.

Genuine mediums require the most pleasant placed upon a religious basis. The words and ¹ science of these motive springs of human action?

only one of these divisions with which science may deal, although for aught we can know, (according to Dr. Beard,) every physical movement may be caused by supernatural beings. Spirits might speak, might rap, might materialize, and yet the human mind never could-know whether it was spirits or not, because science can have nothing whatever to do with the supernatural: "In the realm of the supernatural all things are possible and all things are undemonstrable."

It will be seen from this that Dr. Beard holds that by far the largest portion of the universe is, or may be, entirely exempt from all law and prin ciples, subject solely to the caprice of beings who are beyond the pale of all law; who may be demons, angels or devils, just as they happen to take a notion, because, as Dr.B.ard says, "With the supernatural all things are possible."

To what makeshifts are the scientific opponents of Spiritualism driven that they can take such ground as this! Such is the limitation of our human faculties that it is impossible for us to determine whether anything that is unknown be longs to the supernatural or not, if we cannot scientifically bring it into the realm of the known. Dr. Beard's views in relation to spiritual matters are not one step in advance of the grossest barbarism. Indeed, he has stated the idea of the human mind before it had caught one glimmer of science or scientific truth. Does it seem possible laws; that these laws have guided and developed continue to hold the same barbaric ideas in rela-

How long will it take the opponents of Spiritualism to reach a comprehension of the facts that there Impressional, refined and pure-minded medi- is no such realmas the supernatural, as they understand the term : that the movements of human beings on earth are just as much spiritual manifestations as are those they are pleased to termunder the control of laws, and hence matters of science 1 Spirits who have thrown off their material bodies manifest the same faculties and affections, the same love of friends and kindred, and show that they are still human beings as b-fore. tection. Scances to be successful should be Does Dr. B and pretend to say that there is no

BANNER LIGHT OF

The Rostrum. VICTOR HUGO'S ADDRESS AT THE

CENTENARY OF VOLTAIRE.

presented for the Backsmarn Eight for physical

A hundred years ago to-day a man was dying. He died immortal. 'He departed halen with year ... with works ; charged with the most illustrious and formidable responsibilities - the responsibility for human conscience to be warned and set right. He departed cursed and blessed; cursed by the past, blessed by the future; and, gentlemen, these are the two superb forms of human glory. On his death bed be had on the one hand the acclamations of contemporaries and posterity ; on the other, that transpl. of clamor and hatred which the implacible past bestows on Those who have combated β^{*} . He was more than that is, the great war, the war of thought against a smatter; the war of reason against prefinite; the function and fulficial a mission.

and wrought by the Supreme Will, which is as gendiness; the war of gentioness with the rest of a barrier during the test of the two seesed the temperatures of sa woman and visitly non-fest if the laws of destiny as in the pa laws of nature. The effects four years of this, and an immense heart, mands the transfer beauties of the Supervices the C manus, be handly the intervention of the separates the 6. He vanephished the old only and the old degoal moman divide of gravity gravities that the R value on in . He vanephished the fead desciption, the Gothe its drawf. Wrom private both the R value of the separate to the Room private fead esciption, the Gothe ruling wheth the definite of the Room private set of the private set of the rule of the Room private set of the rule of the Room private set of the rule of the Room private set of the private set of the rule of the Room private set of the rule of the Room private set of the rule of the Room private set of the Room private set of the Room private set of the rule of the Room private set o reigned 2.50 have specified there have fin the '. He fought on success and the second all men-first flicked to go at the second formulated return accessed insults, all persecutions, calumny, and the mergentlement as to the meaning of the word accessed insults, all persecutions, calumny, and the line, gentlement as to the meaning of the word accessed insults, all persecutions, calumny, and the object there are good alwayers of the word accessed insults, all persecutions, calumny, and the into which exilt muttices. The word's the word accessed insults, all persecutions, calumny, and the cone violence with a since, intuitibility with the Gentlemen, as I am intermented for maximum constrained by persecutions in a since is persecution. We are some word stall be intered bore. We are here to the second and its said of I linger on the word. That, to make up the recented of a vill gation. We are being software the benefit of personality in the second and all visit be great side of personality -philosophers for the benefit of personality with bear the testment of the benefit of personality with the angry Voltaire always gives place to Vol-tarian. However just have gives place to Vol-tare composed. Then in that protound eye ap-pears the sume diction to the mode excitions of peoples, to indust pears the suite the interview product eye ap-diction to the mode excitions of peoples, to indust pears the suite. The state transfer the same state of the state in order to conclud hum an externed, in a word; to glorify place, that subminished universal pur-

the more day and to say to be wern ascoring training toward the infimule he to France, this of There is but one power, const, us be touched with that smile. Science in the serve of of justicier and there is but i — It has the lustre of the dawn one glory, genus in the service of truth. I const, the true, the just, the good, an

Before the Revolution, gentlemen, the social structure was this to At the bottom, the People, Above the people, rengion represented by the A blove the people, religion represented by the Clergy. By the side of religion, justice represented by the magistrally. And at this junction in human sciency, what was the people 2. It was dignorance. "What?was religion." It was inder these. "And what?was justice?" It was infastice Do I go too far?" Judge, I will simply meti-

tion two facts, but decisive ones: At Toulous, on the 13 h of Ostober, 1751, a young man was found hang in the ground race of a dwelling. The multitude raise a mobiover the matter, the elergy thunders, the magistracy

-indicts. wash case of subbled they make of it a

imitider. An what interest? In that of religion, "stars, will since [Reiterated applause.] Whom do they accuse? The father. He is a Gentlemen, between two servants of humanity Huguenot, and he wished to prevent his son from "who have appeared with an interval between decoming a Catholic. The supposition of mur- them of eighteen centuries, there is a mysterious der was a moral monstrosity and an impossibili-ty. That was of non-strosity and an impossibilimust have killed his son -the old man must have

m hung the youth. The jadical authorities goed work, and this is the result: On the 9th of March, 1762, a white-faired old war, John Calas, is brought outgion the public spirite, he is stripped of his clothing, he is stretched up on the wheel, with his builts extended and bound and head barring down. On the scattered are three men, a restory (shown), the down-troublen; to struggle for the personnel animed David, why is to supervised the execution of the wave treaders in string to true persecuted and oppressed that is the war waged by Jesus then a press extending a current view of the executioner bolding a barget from The sufferer, shocked and terranget does not head the priest. The work of the Gospel has for its complement the work of the philosopher; the spirit of gentlessed the work of the philosopher; the spirit of gentlessed the work of the philosopher; the spirit of gentlessed the work of the philosopher; the spirit of gentlessed the work of the philosopher; the spirit of gentlessed the work of the philosopher; the spirit of gentlessed the work of the philosopher; the spirit of gentlessed the work of the philosopher; the spirit of gentlessed the work of the philosopher; the spirit of gentlessed the work of the philosopher; the spirit of gentlessed the work of the philosopher; the spirit of gentlessed the work of the philosopher; the spirit of gentlessed the work of the philosopher; the spirit of gentlessed the work of the philosopher; the spirit of gentlessed the work of the philosopher; the spirit of gentlessed the work of the philosopher; the spirit of gentlessed the work of the philosopher; the spirit of gentlessed the work of the philosopher; the spirit of gentlessed the philosopher is the work of the philosopher; the spirit of gentlessed the philosopher is the work of the philosopher; the spirit of gentlessed the philosopher is the work of the philosopher is the spirit of gentlessed the philosopher is the philosophere is the philosopher is the philosopher is the phil

abounded in festivals: Versailles was radiant; are of Leo X., the age of Louis XIV., the age of Paris ignorant, and meanwhile, out of religious ferce ty judges were killing an old man on the

wheel, and priests tearing out a youth's tongue for a song. [Emotion and applause.] In presence of this frivolons and pitful social state, Voltaire alone having in view all these united forces-the court, the nobility, the moneymunitude; that frightful magistracy, so onut for the way more than the chief of a state; he way a chief in the realm of ideas. With Voltaire knees upon the people befor, the king; that supreme governing power of the human race clergy, a compound so sinister of hypocrisy and shall be thought. Civilization was statistic destant. fanaticism—Voltaire alone, 1 repeat, declared war on that coalition of all social iniquities, on

that enormous and terrible world, and accepted. the struggle. And what was his weapon? That which that the lightness of the zephyr and the power of the thunderbolt; a pen. [Ap-

With that arm he fought, and that arm he conquered. Gentlemen, let us do honor to his mem-ory Voltaire has computed. Voltaire waged that glorious war-the war of one against all:

inetics, and fulficient anisolon. War of pastice against injustice; the war for the He had been plandy closen for the work he oppressed against the oppressor: the war of wrath of a hero. He was a great intellect

He vanglished the old on fe and the old dogona

The fought for Savon and Montbailly, as well as for Calas and Labarre. He accepted all men-

Voltave, That simile at times uses to laughter, dat phalosophic soberness tempers it. Toward to greatly be we that solution and universal put of our photosphile subgrass tempers it. Toward pose, "Peace is the virtue of envirtuent, wards, the strong due is securital, with the weak he is its crime, $\langle A \rangle$ plussed," We are here at this careesing. He disturbs the oppressor, and as great, this securit heur, to how resignmently before since the oppressed. Against the great he is the moral law, and to say to the world listening, raillery, toward the hundle he is pity. Ah, let It has the lustre of the dawn. It has illumined

the true, the just, the good, and whatever there is honorable in the useful; it has lighted up the recesses of superstitions (those uply sights it is good to look hito); it has shown them up, ing luminous, that smile has been fruitful - B + new state of society; the desire of equality and concession, and that beginning of fraternity which is toleration : reciprocal good will ; the es-tab ishment of (proportion) between men and rights : the recognition of reason as the supreme law, the abatement of prejudices and party antagonism; screnity of soul, the spirit of indul-

gence and pardon, harmony, peace—all this has issued from that great smile. On that day, doubtless near at hand, when the Identify of wisdom and elemency shall be recog-nized; when amnesty shall be proclaimed; on

that day, I affirm, Voltaire, exalted among the

the holy place ' to reclam the inheritance of the disinherited : to protect, the weak, the Sinfering,

lifts his iron bar and breaks an arm. The sufferer ness began it : the spirit of toleration has con-screams and faints. The sufference is to word through the say it with profound reverence : at the met allowed to send a second to Josna wan miled

Voltaire. These appellations have a great significance This privilege of giving names to centuries, ex-clusively peculiar to Greece, to Italy, and to France, is the highest work of civilization.

Down to Voltaire there were names of chiefs of states.

for the individual no other rule than conscience. For each of us the two phases of progress are clearly distinguished and defined. They are these: To exercise one's rights, that is, to be a man; to perform one's duty, that is, to be a -citiz-n.

That is the meaning of the words, the age of Voltaire; that is the meaning of that supreme event, the French Revolution. The two memorable centuries that precoded the

intellects.

To-day whoever says : Force takes precedence (right, restores the dark ages, and appeals to Ane men of three hundred year- ago. [Renewed applause] Gentlemen, the nineteenth century glorities the

eighteenth.

The eighteenth proposes, the ninetcenth brings to pass; and my last word shall be the tranquil but indexible assertion of progress. The time has come; the right has found its formula and watchword-human federation. To-day force is called violence, and is put on trial; war is indicted; civilization, at the complain' of the human race, opens the case and prepares the great criminal docket of conquerors and captains. [Movement.] The witness, his-tory, is summoned. Severe reality comes to view. Factitious glories are dissipating. In many indances the hero is but one variety of assassing Applause.] The nations are couldng to under-tand that the glorification of a misdeed cannot

detract from its villainy; that if to slay is a crime, to kill multitudes cannot be an extenuating circumstance [laughter and cries of Bravo]; that if theft is a shame, invasion cannot be a glory [renewed applause]; that le de-not be a glory [renewed applause]; that le de-not do not make a deed great; that homielde is homieide; that bloodshed is bloodshe I; that in the sight of the eternal God the character of murder is not changed by putting on its head an emperor's crown instead of a convict's cap Let us proclaim absolute truths Let us dishonor war. No, there is no bloody glory; no, it is not well, it is not profitable to make corpses; no, it cannot be that life should toll for death; no, mothers that surround me, it cannot be that war, that robber, should continue to take from you your children ; no, it cannot be that woman shall travail in pain that men shall be born, that the people shall plow and sow, that the peasant shall manure his fields, and the artizan cities, that thinkers shall meditate, that industry shall work marvels, that genius shall produce it prodigies, that the vast activity of man shall multiply its labors and creations under the starry heaven, only to end in that frightful internation-al exposition called a field of battle ! [The whole

audience rises and applauds.] The true field of battle is this. It is the assemblage of the master-pleces of human effort which Paris at this moment exhibits to the world. The true victory is the victory of Paris! [App'ause.] 7 Alas! the truth cannot be disguised. The pres To combat pharisaism; to unuask imposture; and nearly the truth cannot be disguised. The pression overthrow tyrannies, usupptions, prejudices, and respect has still dark shalows on the holizen; the trage ple; abandoning to rebuild it—that is to substill dark shalows on the holizen; the trage the terms for the false; to assail brutal civil war, still continues, and has the audacity to raise the better secure, and drive isoney changers from the audust festival of more the start of the start start of the start s sted in a fatal antagonism; their discord stands in the way of our concord, and they are ill inspired to condemn us to perpetuate such a con-

> Let this contrast bring us back to Voltaire. In the presence of menacing contingences let us be more pueific than ever. Let us turn toward that grand man deceased, toward that great one liv-ing, toward that grand spirit. Let us how be-fore the sacred sepulchres. Let us ask counsel of a whose life asoful to m me teens end hundred years ago, but whose work is immortal. Let us ask counsel of those other mighty think-ers, of the auxiliaries of that glorious Voltaire, of Jean Jacques, of Diderot, of Montesquieu. Let us suffer those great voices to speak. Let us stop the shedding of human blood. Enough! despots, enough! Ah! barbarism persists. Very well; let phi-sophy protect. The sword is obstinate, let clylosophy protest. ilization be indignant. Let the eighteenth century come to the hid of the nineteenth. The ophers, our predecessors, were apostles of the truth : let us invoke those illustrious shades. in the presence of monarchies dreaming of war, let them proclaim the right of man to life, the right of conscience to treedom, the sovereignty of reason, the sacredness of labor, the blessed ness of peace; and inasmuch as darkness issues from thrones, let light shine forth from the tombs. [Unanimous and prolonged applause.]

The Rebiewer.

ORGANIZATION.*

BY ALFRED E. GILES.

At the last anniversary of Modern Spiritual ism Dr. S. B. Brittan delivered an oration in New York, on Leadership and Organization. It has since been published in pamphlet form, and probably widely circulated. The charm and elegance breaking of Sceptre and Sword to be replaced by the beam of light. That is, it is authority trans-figured by liberty. Henceforth for the people there shall be no other sovereignty than law, and there shall be no other sovereignty than law, and press, and his arguments are always interesting, even if sometimes, like other men's, not perfectly conclusive.

The point and aim of Dr. Brittan's oration is to induce Spiritualists to organize and cooperate see the necessity of marching after earthly together. It is not the first time that this matter, leaders in Spiritualism. For, independent of has been mooted, nor was the last anniversary such supposed aids, and at times in spite of the only occasion on which Dr. Brittan, has all- them, the spiritual movement hitherto has pereighteenth had prepared the way for it. Rabelals warned royalty in Gargantua, Mohere warned the Church in Tartufo. Hatred of force and re-spect for right are visible in these two illustrious from the date of the Rochester rappings, when classes of society. It has brought comfort to in the columns of the Univergetum, of September the poor, and solace to the rich. It has humbled 24, 1848, appeared, over the initials of its accoult the proud, and made wise the simple. If the plished editor, S. B. Brittan, an article entitled spiritual movement has no leaders, it is because recent pamphiet (and it is well worth a careful with leaders, nor does it work, in that direction. perusal) it may be interesting to revert to the 11 has mediums. They are centers of evolution position he then assumed, and note how faithful- and points of development. Whence they come ly he adheres to it in his recent oration. Then he and whither they go no one can foretell. Unexopened the theme as follows :

must be the result of organic combination and to town; they have no certain abiding place; action. On this subject we may derive many in-structive lessons from Nature. The wonderful phenomena of life and sensation and reason are only developed within the domain of organized being. Plants and animals, the human body and Dr. Brittan advocates soul-these all have their organs, and every organ its functions; and on their proper arrangement and reciprocal action the perfection of organized existence is made to depend."

In the closing paragraph of that Univercelum article its author inquires whether it is not possible

"To unite men in a better cause and to ani-mate them by a purer and loftier spirit than that which characterizes the history of Church theology ? Why may not the same instrumentalities so long employed in the crection of sectarian defences, and in fostering a most disgusting dog-matism, be devoted to the progress of science, the development of mind, and the social and spiritual elevation of the world? This would be a work worthy an unreserved consecration of the highest angelic powers, and the exercise of a Christ-like self denial. When men unite in such a cause-to further the great humanitary enterprises of the age—weishall rejoice and labor with them, and esteem it an honor to occupy the humblest position which their wisdom may assign

Nearly thirty years have passed since these views were published. The watcher on the tower still thirsts for daylight and bides the hour, patient but longing. The recent New York oration is an amplification in argument and illustra-

tion of the Univerculum editorial. Let it not be inferred because Dr. Brittan has again made an elaborate argument favoring the more they have been without organizations. Again and again and in many places have they, for specific purposes, united and worked together. The Children's Progressive Lyceum is an organization. It has done and continues to perform an incalculably beneficent work wherever its influence is felt. Spiritualist societies and circles which, in many parts of the country, year

nomena and listen to and discuss the teachings

ignorance retain their power over the popular mind in virtue of their organization and perpetuity as legal corporations, and because of their DR. S. B. BRITTAN ON LEADERSHIPAND exemption from taxation and their undying ca. pacity to receive and hold property whose income supports their officers. Let the new wine be put into new bottles.

Some Spiritualists have, no special respect for would be leaders in the spiritual movement ; nor do many Spiritualists, after they enter, long remain in united, concerted and persistent action for the promulgation of their beliefs. These neculiarities, which Dr. Brittan regards as errors on their part, and therefore good-naturedly yet severely castigates, certain other believers hold to as indications of good judgment, clear percep. tion, as precious pearls, which they would not sell for a great price; nay, they preserve them among their choicest treasures. They do not "Organization." To those who have read his there is no need of them. It did not originate pected they appear ; they speak their thoughts ;

"Any movement to be great and powerful they work their marvels; they travel from town and when their work is done, either in honor or in dishonor, they enter within the veil, or retire

Dr. Brittan advocates the organization of Spiritualism on a broad, natural and rational basis. and prophesies that when " a decent provision is made for carrying forward the great objects suggested by its liberal principles and benign spirit. it will speedily command the respect of the. world." Appeals to outward authority or to the respect of the world cease to have efficacy on some persons after they have been quickened by live coals from the altars of Spiritualism. Thenceforward not outwardly, but inwardly, they look for approval. Such a person perceives that he is a microcosm, a little world, an aggregation of material and spiritual principles, and that his chief and constant duty is to mold that little world, himself, into divine order and harmony. Assurances of the respect of the world or of the approval of Mrs. Grundy are then less potent with him than even the half whispers of the inward monitor. Where there are many Spiritualists there are many minds. They have come out from religionists of every name-from infidels, and all denominations of churches. In a certain sense many of them are graduates from churches, and carry out from those bodies more or less of their childish sectarian prejudices and peculiarities. It would not be surprising if seceder's from the Methodist or any other complex church body, upon becoming Spiritualists, should special union and cooperation of Spiritualists, advocate complete and perfect union of all their that during the last quarter of a century and fellow-believers in the new faith, into a compact and articulated organization, well equipped with

secretaries, treasurers, lecturers, canvassers, and other officers, as the most certain and efficient means of disseminating the principles and accomplishing the reforms of Spiritualism. Other, seceders, perhaps, from Baptist churches, which are very simple local religious associations, each church having its own covenant and disciafter year come together, investigate the phe- pline, and perfectly independent of all other churches, even of the same faith, might see no of Spiritualism, and then, after having done their more need of a complete and compact organizawork, quietly dissolve, are, for the time being, I tion of all their fellow believers than there is at

JULY 13, 1878.

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1114 -1111 -11bar, and another dry of agony . Calas loses consciousness; they restore hand, and the executionit begins again ; and, as each limb is to be broken In two places and to receive two blows, that makes eight punishments.

tha criminalis forð

After the eighth fainting fit the priest offers him the crucifix to kiss. Calas turns as do his head, and the executioner gives him the finishing stroke---that is, erushes in his breast with the big end of the iron bar.

And so John Calas expired. That operation After his death proof continued for two bours. of the suicide caule to light. A murder had indeed be a committed By whom? By the judges! [Sensation and app au-Another fact: After the case of an old man

that of a youth. Three years later, in 1765, at Abbeville, following a night of wind and storm there was getked up on the floor of a bridge air old crucific of worm-eaten wood, which for three centuries had been hailed to the parapet.

Who threw down-the erneifix '

Who committed that sacrilege?

No one knew. Perhaps some passer-by, per haps the wind. Who is the criminal?

The Dishop of Amiens issues a monitory, that B, an order, to all the faithful, under penalty of perdition, to tell what they know, or think they the priest before God ! [Renewed applause.] know, of a particular fact; a murderous injune (tion, to agnorance issued by fanaticism. The monitory of the Bishop of Amiens takes effect; the extravagances of gossip take the proportions of an indictment. The judicial authorities dis cover, or think they discover, that on the night in which the crucifix was thrown down two men, two officers, one named Labarre, the other d' Etalloude, crossed the bridge of Abbeville; that they were drunk, and that they sang a guard house song.

The tribunal is made up of the seneschafs of Abbeville, whose functions are the same as the capitouls of Toulouse. They are no less just. They issue two orders of arrest. D'Etalloude escapes Labarre is taken. They put him on He denies that he crossed the bridge, he admits that he sang the song. The seneschals of Abbeville condemn him. He appeals to the par-Hament of Paris.

To Paris he is brought, and the sentence is found correct and affirmed. They bring him back to Abb-ville in chains

I omit details. The fearful hour draws nigh They begin by subjecting the Chevalier de La barre to the ord nary and extraordinary torture, to make him confess his accomplices. Accomplices in what? In crossing a bridge and singing a song. Reapplying the torture they break his knew; his confessor, at the sound of the breaking bones, faints away. The next day, June 5th, 1766 they drag Labarre into the public square of Abbeville, where a fierce fire is burn-

ing. They read his sentence to Labarre, then cut off a hand; next tear out his tongue with iron pin cers; finally, as an act of grace, they cut off, his read and cast it into the fire. So died the Chevalier de Labarre. He was nineteen years of age. Then didst thou, oh, Voltaire! raise a cry of horror, and it will be thy everlasting glory. [Redoubled applause.]

Then didst thou open up the fearful trial of the past; thou didst plead against tyrants and monsters the cause of the human race, and thou didst win it! Great man, be forever blessed! [Renewed applause.]

Gentlemen, the frightful things I have just mentioned were perpetrated in the boson of a polished fociety; life was gay and volatile; they came and went; they looked neither above nor below self: indifference had become heedlessness. Fraceful poets-Saint Aulaire, Boufil rs, Gentel, Bernard, composed pretty verses; the court '

Then follows another stroke with the 'tear, from that, human smile, issued the sweetness of the civilization of to day. [Prolonged

applanse] Did Voltaire always smile? No. He was often indignant. You have learned it from what bas, been 'already said. Certainly, gentlefinen, measure, limitation, proportion, that is, the su-preme law of reason. One may say that modera-tion is the very breath of the philosopher. The feffet of the sage should be to condense 1910 a sort of serene certainty all the *bare y possibles* of which philosophy consists. But at certain moments the passion for the true rises powerful and violent, and has its right like the strong winds that bring health in their train. Never, I insist, will any sage shake those two august supports of social iffort, justice and hope; all will respect

the judge if he renders justice incarnate, and all will venerate the prost if he represents hope, But if civil authority invokes the rack, if the Church appeals to the Inquisition, then humanity looks them in the face and says to the indee

I will none of thy law ! and to the priest : I do not want thy burning stake on earth, nor thy hell in heaven! [Great sensation. Prolonged applause.] "Then the philosopher in anger rises to his feet,

That was what Voltaire did ; and he i I have declared what Voltaire was. What his century was I will now tell. Gentlemen, great men are 'rarely alone ; great

trees seem greater when they overlook a forest; there they are at home. There was a forest of intellects around Voltaire; that forest was the eighteenth century. Among those minds there were lofty summits. Montesquiers, Buffon, Benumarchais, and among the rest two, the loftiest after Voltaire-Rousseau and Diderot. Those

thinkers taught men to reason. To reason well tends to acting well; justice in thought becomes justice in the heart. These laborers in progress have wrought usefully. Beaumarchais found beyoud Molfère an unknown comedy, almost a social comedy; Montesimien dug so profoundly into law that he succeeded in exhaming right. Rousseau, Diderot-let us utter those names separately. Diderot, a vast, inquisitive intellect, a tender heart penetrated with the sentiment of

dia.

ustice, desired to furnish definite notions as ases for true ideas, and created, the Encyclope-Rousseau rendered to woman an admirable service : he completed the mother by the nurse : he brought together those two majesties of the cradie. Rousseau, an eleguent and pathetic writer, a profound oratorical dreamer, often divined and proclaimed political truth; his ideal-has its limits in the real; his was the glory to be the first in France who called himself citizen.

The civic fibre vibrates in Rouss au; it is the universal fibre that thrills in Voltaire. It may be said that in that fruitful eighteenth century Rousseau represents the people; Voltaire, still broader, represents man. Those powerful writers have disappeared; but they have left us their soul, the Revolution. [Ap plause.] Yes, the French revolution is the soul. It is their radiant emanation. It comes them; we find them everywhere in that catastrophe at once blessed and grand, that closes the past and opens up the future.

In that transparent medium peculiar to revolutions, that permits causes to gleam through their effects, and a first phase to be seen through a second, we see behind Diderot, Danton; behind Rousseau, Robe-pierre; and behind Voltaire, Mirabeau. The first named originated the last.

Gentlemen, to sum up epochs in names of men, to name centuries, to make of them, as it were, human personages, that has been the privilege of but three peoples, Greece, Italy and France. We say the age of Pericles, the age of Augustus, the

THE MOUNTAIN PATH. BY MARY P. DAVIS.

Shadows crept along the valley, sunshine played upon the On the booghs, the leaflets parted, showing flecks of cloud Dimping trocklets floated onward where the wandering Flowrets brea nea co. dren passing by, rea hed their sweet-toned welcome to the chil-

that valley, shadow-haunted, listening to the water's Iń chine. Listering to the many whispers telling of a fadeless clime, Suddenly invisoni was lifter as on amber-tinted wings, And my heart was filled with sunlight, such as joy supernal brings.

For a voice broke on the stillness full of tenderness and truth, Breathing words my spirit pined for in the years of blighted

Calling me to leave the valley, and the mists that roll Leave the clim, sequestered arbors, and the waters' plain-tive flow,

st, loveful, calm and holy, like the stars upon the nleh': And a value of sweeter music than the song of bird or tree, Whispered: "Darling, leave the valley, climb the moun-tain-top vath me."

Silently we sought the pathway Nature's loving hand had wrought: Sweetly food the gentle tokens by her forest minstrels

Glad and cay, and hushed and tender, were the notes she chanted there. And the mountain path was sacred as a holy shrine of braver.

Hand in hand we hasten'd onward where the eagle led the

Scaled the grand and glorious summit resting in the lap of Stood upon the moss-grown carpet, stood where man has

MINISTERING ANGELS.-The Rev. Mr. Clark, of X-nia, Onio, startled his congregation a few Sundays ago by declaring in one of his sermons that it was a precious doctrine with him to be lieve and know that all God's people had ministering angels, who had power to come back to this world and encourage and comfort all such as put their trust in him; and that these ministering angels were unquestionably those who had once lived with them, and taken an earthly interest in them. He claimed that he had a right, though a Methodist minister, to this faith; claiming that John Wesley and Adam Clarke, two of the greatest exponents of the church, had long ago taken this position -Independent Age.

The strawberry festival days are swooping down on us. The bloom is on the berry; but beneath we see the face of the lottery fiend, the peanut stand syren, and the grab-bag deceiver.-Norwich Bulletin.

organizations. State conventions and associations of Spiritualists (and there have been not a few of them), with officers, agents and zealous missionaries, are organizations. Committees which project and issue periodical spiritual pubications and maintain courses of spiritual lectures are organizations. As one committee after another retire from their useful and unselfish labors, other converts, zealous and free-hearted. seeking no recompense but the approval of their torch of progress, pass it to their successors. part the results of organization. It is true that benefited mankind.

It is also true that there are not many legalized bodies corporate in existence chartered specially for the propagation of Spiritualism. But when exercise, it may be a matter of congratulation few of them among Spiritualists. In matters of | such an organization would kindly permit a sugtrade, commerce and material industries, bodies | gestion, it is that careful search and inquiry at corporate are often useful; but in matters of the | home and abroad would not probably secure for soul, in investigating and ascertaining spiritual | it a more satisfactory commissioner to aid in the Eyes there were that beamed upon mo through the pale and righteousness among mankind, theirs has been a sad record. The Inquisition! Oh! hideous name, freighted with awful memories! it was a body of Spiritualists, lest they be scattered abroad upon blight the happiness of multitudes of men and women who are their unfortunate readers? The American Tract Society is a chartered institution. The various sectarian Missionary Societies, which, in their efforts to substitute their own idols and mythologies for the gods and religions of peaceable foreign nations who have done us no harm, societies which are annually turning And with rev. is intorows uncovered, in that hour we wor-shiped G d. and charitable contributions of our well-to-do and benevolent citizens from their own necessitous and less fortunate brethren at home, are, legalized corporations. Then, too, the numerous theological seminaries which, year after year, by dogmatic and erroneous theologies and barbaric lore, distort the education and pervert the minds of hundreds of susceptible and ingenuous young men desirous to become teachers of truth and rectitude, are chartered institutions. These and other similar strongholds of folly and learned

[•] OBATION ON LEADERSHIP AND ORGANIZATION. B. Brittan, M. D. Delivered in outline on occasion the anniversary of Modern Spiritualism.

the anniversary of Modern Spiritualism. "What shall make the truth. Visible? Through the smoky glass of sense The blessed sun may never know himself."-Feetus. New York: published for the author: Boston: Colby & Rich. E. Gerry Brown: New York: Asa K. Butts, D. M. Bennett: Chicago: John C. Bundy; Springfield, Mo.: D. M. Fox: Memphis, Tean.: Studder & Hawks; San Fran-cisco, Cal.: Herman S.ow. 28 pp. Price 15 cents.

the present time of an organization of all the farmers of the United States, or of all the scholars on earth who know how to read and write in the English tongue. Apprehending evil from organized Spiritualism as surely, if not as fearfully, as it developed from organized Christianity, such a one might probably oppose it.

"Too low they build who build beneath the stars." In closing his oration, the orator appeals for the appointment "at once" of "a commission consciences, take up, and, feeding the blazing to mold into becoming and practical shape the essential elements of the New Faith, Philosophy, Spiritual camp-meetings and picnics, which are | and Religion, taking care, of course, to provide yearly becoming more numerous, popular, in- for the commissioners until their work is accomstructive and recreative, are also for the most plished." Dr. Brittan has been long, widely and favorably known among Spiritualists, as an effinone of the foregoing organizations are legalized cient worker. Probably few persons, if any, bodies politic, but in their own way they have have more at heart than he has, the welfare and widely diffused a knowledge of Spiritualism, lib- prosperity of what by some people is regarded eralized and made people happy, and thereby as a new dispensation. In his recent address it is not unlikely that he has given voice to the hopes and convictions of many earnest and intelligent Spiritualists. We should not be sorry to learn that all of them who are like-minded one reflects on the enormous power for evil that | with himself were about to come together and corporations (which, as every one knows, are form a union and appoint a commission which without souls or sympathies,) possess and often should embody into form and action the ideas and thoughts he has so charmingly presented in rather than of reproach that now there are so his oration. We would not be intrusive, but if truths, and in diffusing harmony, peace and accomplishment of its work than is its eloquent and almost life-long advocate. If the proposed enterprise to make a name and an organization politic! The American Tract Society! Do not the face of the earth, fail of fulfilling the hopes its publications and barbarous theology yearly of its projectors, it will not be the first time in the history of the world that a towering project has been thwarted and its builders scattered. Hyde Park, Mass.; June. 1878.

Case of Obsession by a Dumb Spirit Cured by "Laying on of Hands," Mr. Sewell Pearson, husband of the late widely known and highly appreciated trance and test medium of that name, has just informed the writer of a remarkable case of cure, performed by Dr. Edmund Chessington, of a young lady that had been given over by her physician as incurable, and who was on the eve of being sent to a hospital for the insane. There was a perceptible change in the patient, says Mr. Pearson, after Dr. Chessington's first visit. She desired food, which she had not done for several months, being fed as an infant. As his visits continued, he learned that the lady was obsessed by an "ignorant, undeveloped spirit," who was finally induced to leave his victim through the kind reasoning and advice of Dr. Chessington. The day after the influence had promised to depart, the doctor found his patient "completely restored and in her right mind, to the great joy of her friends, and has continued well ever since. For full particulars, readers who feel interested may apply to Mr. Pearson, 342 Harrison Avenue, Boston T. R. HAZARD.

Parker House, Boston, June 29th, 1878.

JULY 13, 1878.

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BANNER OF LIGHT.

Written for the Banner of Light. RUSTLE OF SOME WINGS.

BY J. O. BARRETT.

Oh, come to me, my angel, from afar, For I'm so burdened with the duty Of the day,

At night I lose my cynosura star That sprinkles glints of silver beauty O'er the way.

My soul doth heave a solitary moan, While pressing hard my weary pillow,

Wet with rain, But spreads her hopeful sails of fate alone, And weeps for lost ones ineath the billow Of the main.

And is it gone-the heart that I had found? Did I forget its high commission From above?

And was I cold to its persuasive sound, And hegligent of the condition

Of its love?

But list ! I hear the rustle of some wings, Hov'ring near me with a heavenly gleaming Overhead ;

My spirit dove a holy message brings To my thought wrecked soul that lies dreaming Of the dead.

The dark within me feels the blessed light .Of such a presence round me folded, Pure and calm

As misty silence of the vigil might, When rainbows of the moon are molded By its balm.

But I am taught by what the presence saith, That love is brightened by its trial, Out of strife,

To shine a diamond virtue after death Of patience gained by self-denial In this life.

I can afford the crucifying cross, And see my fond ambition perish For the prize

That's won through disappointing loss : A crown of thorns to bloom and cherish In the skies.

Oh! I 'm transfigured in the prismic glow That now enshrines the inner vision Of my soul :

The good of heaven is born of earthly woe; The way is hard, but sweet Elysian Is the goal.

Banner Correspondence.

District of Columbia.

WASHINGTON .- William Henry Swartwout writes : "There are many good people willing to allow that in the days of Christ and the apostles astonishing cures were effected by the 'laying on of hands,' and that since then there has been no such thing. But in my own case I have seen and passed through many remarkable experi-ences in this regard.

As 'distance lends enchantment to the view.' so time makes the records of events seem more vonderful, perhaps, and some eyes are holden so that they do not see or understand the things that are daily occurring around them. Any one who is a fraid to accept anything that differs from his 'creed' or education is not likely to see or experience what he otherwise would, and is deprived of what he might receive. But it is encouraging to see that ignorance and supersti-tion are fast giving way as the sunlight of truth is let in on-positive facts. Many inwardly be-lieve that these things may be so, but they lack moral courage to investigate or express their con-viction of truth, and must therefore suffer until

they do. While traveling in Italy in 1874 I was prostrated with the Tuscan or Roman malarial fever, and after struggling with it some time I went into the warmer climates of Egypt, Syria, etc., when I partially recovered; but it never entirely left me until last summer, when I met Mrs. Louie M. called upon Mr. Marshall, of Brockton, to say a Kerns, with whom I had a private scance, when Dr. Randolph, one of her controls, gave me a perbond of friendship existing between us as the found of the called upon Mr. Rankin, alone. This led me to place myself in the hands of Dr. Lowe, his medium, for treatment, and I life as being shadowed by the teachings of "Orwas entirely cured." Mr. S. also states that he was last winter completely cured by Dr. Lowe of that dangerous af-fliction, fistula, "without the use of the knife or fliction, istilia, "without the use of the kine of any operation other than the one before stated— the *laying on of hands.*" He continues: "Al-most the first questions that people ask when spiritual things are talked of that are out of their usually accepted way are, 'What good is it?' 'Will it pay?' etc. Here is a case where it does pay, decidedly, and of course knowledge always pays if we make good use of it, and it is powar. Those who would refuse to get knowledge when they can, and are afraid to accept the truth wherever it is found, because in their own esti-mate it is not 'fashionable,' will soon find them-selves the most unfashionable, if not despised, and if so, let us know all about it? are questions that will bring honor to any one. In the many scances I have had with Mrs. Kerns, all of which have been satisfactory, I have had the most convincing tests as to the identification of those I once knew in the form, and of their ability to return with messages of love and give intelligent and valuable informa-tion of things, and on subjects that one would wish to know. I find Mrs. K. to be both honest and sincere, a lady of refinement and education, and many live to bless her for the good she has done as a medium of communication between the material and spiritual worlds, so much of which is to many vague and mysterious, whose lives are, for the want of this knowledge, spent in a far different way than they otherwise would be. Such people will find that when they pass to the other side their neglected opportunities will make a wonderful difference with their home will make a wonderful difference with their home there. Little 'Daisy,' the spirit-daughter of her hus-band, Dr. Lowe, is an interesting child, and is accomplishing more, perhaps, in her way, than all the great and learned of earth who have no knowledge of life beyond the grave; thus it may be truly said that 'the least in the kingdom of heaven is greater than they all.' After the most careful and candid investiga-tion in almost all parts of the world, among every there is most careful and candid investiga-tion in almost all parts of the world, among every nation, creed and tongue, I am convinced that though there is much to learn in regard to the laws that govern all these things, one who is sin-cere, and desires to know the truth, will find in himself the key which will unlock all which scome mystarious so that he can sift the chaft seems mysterious, so that he can sift the chaff from the wheat and need not fear to tread where angels congregate, and he may gather wisdom or Impart it wherever he goes. It is true that we draw to and carry with us those influences that we most desire, and the secret of all progression is in so ordering our lives that none but the higher influences are harbored by us. Springing in a general sense from the same source, and destined to the same great end, all mankind is struggling with its individual characteristics and dual nature for the perfection of life, and it is not unfitting that we should give as well as receive, and in proportion as we do this will we hasten the time when love, truth, and fraternal feeling will be the controlling elements of our government."

ing seen your request from time to time that parties cognizant of the truth of the messages appearing in the Banner would write you, certifying to the same, I take the present oppor-tunity to give my endorsement to three communications which have been printed by you. The first is that of ROBERT DEWITT, who says he hailed from Stratford, Conn., and 'gave up the ghost' one morning-it was the 12th or 13th of April, 1877. What he said of himself is strictly true

ALEXANDER ELY, of San Francisco, had relatives living in Bridgeport who knew of his pass-ing away at the time he said he did. They incharacteristic of him. KITTY BELKNAP WHEELER'S message her rela-

tives recognize. They told me they knew of her dying at the time she gave, and that her age was correct."

Vermont.

BARTONSVILLE .- We, the undersigned, acquaintances of Mrs. Zella S. Hastings, of East Whately, Mass., but now for a time stopping at Bartonsville, Vt., cheerfully testify that we have heard her lecture as a Spiritualist several times. and that she compares well with our best speak ers. In consequence of sickness herself, and sick ress and death in her family, she has been unable to speak in public save for a very few times for a number of years, and hence she is some-what unknown. She has lectured formerly for soveral years in Western New York, Ohio, Pennsylvana, and other places West, and as she is now anxious to again enter the field as far as her how anxious to again enter the neural as not as neu-health will permit, we verily hope the friends of the "Philosophy of the Nineteenth Century" will engage her services. We feel assured that who-ever hears her will be well satisfied. DR. PLINY B. PARKER,

CHAS. A. WAY, SAMUEL E. GOWING. MRS. L. R. GOWING.

Massachusetts.

AMHERST. - Mrs. James Crozier writes: 'I recognize two messages contained in the Banner as truthful. viz.:

DEACON ALCOTT ALLEN. - Five years ago last October I spent two weeks in Hartford, Conn. During that period Mr. Allen passed suddenly to spirit life; he was, as he says, connected with one of the banks in that city; he was also an uncle of my sister-in-law. uncle of my sister-in law. ELIZA A. GAY — Although not personally ac-quainted with Eliza A. Gay, or her husband, Samuel O., yet during a residence of fourteen years in Springfield, Mass., Loften met them, and

consider her message correct."

Our Lyceums.

Celebration in Rockland. To the Editor of the Banner of Light:

Flower Sunday was a day to be marked with a 'white stone" by our Lyceum and its friends. Not only was it "flower Sunday," and the hall very beautifully decorated with flowers, and the air made musical by the song of birds in gayly trimmed cages, but we were on that day favored by a visit from the "Brockton Liberal League," consisting of some one hundred or more ladies and gentlemen who came to greet us, to exchange thoughts, and to add one more link to the chain of sympathy that should bind together all workers in the cause of truth.

Our session was full of harmony, and the exercises peculiarly interesting. Among the recitations and readings particularly good were those of Florence Cushing, Minnie Perry, Grace Cooper, Nellie Tower, Nellie Dunn, Amy Young, Master Burgess, Minnie Lowell, Hattie Merrill, Mr. Harrington, Alice Merrill, Lilly Cooper, Nettie Cushing and Mrs. Young. There were others quite as good, yet I have not time to mention them. The maxims of our Conductor, Mr. Lowell, were excellent, and above all else the instrumental duo by Mr. Beals and his son (from the Blind Asylum in South Boston) was more than good---it was excellent.

few words. After pleasantly alluding to the bond of friendship existing between us as the life as being shadowed by the teachings of "Orthodoxy," and declared that no child of his should ever be taught to rely on any one for his salvation, but that upon his (or her) own honest integrity of soul would depend his progress in this as in the other world. His words were we ve and manly, and found a ready response in the hearts of his hearers. He was followed by Mr. Thayer, and others, when, upon the urgent request of the Conductor, and friends, the Misses Estes. of Brockton, recited the "Good News from Ghent," and the "High Tide at Lincolnshire," in a fine manner. We think that we never heard them better rendered. We closed this delightful session by all joining in "America." L. S.

THE TOUCH OF THE UNSEEN.

- [The following lines, from "cribner's Monthly, are the ork of a noble soul, We regret not being able to give the ork of a noble soul. Mue of the author:]
- As feel the flowers the sun in heaven, But sky and sunlight never see; So feel 1 thee, oh God, my God,
- Thy dateless noontide hid from me. As touch the buds the blessed rain.
- But rain and rainbow never see: So touch I God in bliss or pain,
- His far, vast rainbow veiled from me.

Orion, moon, and sun, and bow Amaze a sky unseen by me: God's wheeling heaven is there 1 know,

Although its arch I cannot see. In low estate. I, as the flower, Have nerves to feel, not eyes to see;

The subtlest in the conscience is Thyself and that which toucheth thee,

Forever it may be that I More yet shall feel but shall not see ; Above my soul, thy wholeness roll, Not visibly, but tangibly.

But flaming heart to rain and ray, Turn 1 in meekest loyalty; I breathe, and move, and live in thee, And drink the ray I cannot see.

"Buddhism and Christianity Face to Face ;

Or, An Oral Discussion held in Ceylon between the Rev. Migettuwotte, a Buddhist Priest, and the Rev. D. Silva, a Christian Minister," is a large bulky pamphlet of a hundred pages, containing not only the speeches and arguments of Buddhist and Christian, but a most interesting introduction and annotations by Dr. Peebles, English reviewers say that the introduction, of about 20 rages, describing the origin, the doctrines and progress of Buddhism, and containing the Buddhist commandments, is worth the price of the book. In this debate the Buddhist evidently got the better of the Christian, and it was made evident that Christianity was largely borrowed from Buddhism. This is certainly a very important contribution to liberal literature. It will deeply interest not only Spiritualists, but free-thinkers. Price 25 cents.

VIEWS OF OUR HEAVENLY HOME: A Sequel to "A Stel-lar Key to the Summer-Land," By Andrew Jackson Davis, 12mo, cloth, pp. 200. Bostor: Colby & Rich, We have in this new volume another carnest utterance by one of the foremost of those who advocate the spiritual-istic philosophy. In opening he has somewhat to say with reference to his reason for writing the book, that " he here presents a volume devoted mainly to 'building up' by means of a revelation of facts and principles existing in the inmost constitution of nature. A *new* heaven and a *new* universe are now offered'in place of the old and erroneous, which, however tottering and untenable from base to tur ret, are still occupied by numerous talented and learned amilles. "

Here we have the assertion of a lofty confidence. The author believes himself conversant with the facts of the future, to have indubitable knowledge of the world beyond the grave, and to be able to communicate that knowledge to others. He tells us, however, in his first chapter, that to understand the character of the spirit-life, the mind must be developed into a certain "superior condition," and "then the will is pure and under its direction, and the eves of the Immortal may be unclosed."

The author, in Design No. 1, gives us his conception o he locality of the "Summer-Land," assigning it to a belt what rhapsodical description of the beauty and glory of its adure and surroundings. In Design No. 5 we are present-ed with a view of the "Summer-Land" as it appears to the inhabitants of Mars. And cortainly the spiritual vi-lo of Mr. Davis has suggested a very attractive picture of wood and meadow, grove, fountain and stream. One of his highly poetical descriptions of the life there occurs in "Reality of Life in the Summer-Land," and runs thus; "Through the boundless dome forever sweep the daz-zling comets, enveloped in glowing splendors, like the flaming angels of God; like a glorious dream arise the fra-grances of millions of the low-liest flowers. A delightful crystalling light, subdued by the hadows of overhanding trees, spreads every where from the hoson of the rivers. Broad and grand is the landscape on every side. Moun-ains filled with immortal splendors, among them the homes of unnumbered Brotherhoods. Stars itse and set like suns and moons, over very ennote lands. Heaufful birds, bright representatives of affections, pour their nur-sle through the soft summer air, making even flow sweet-breathed roses tremolous, and sending musical throubings through the fragrant hearts of whitest likes. Mounts and streams glow with the warmth of overflowing low, and the hughing rivers shine with the deathless light of Divine wisiom." Reality of Life in the Summer-Land, " and runs thus:

through It—which occurs in the admonition to the suicide: "Remember! only the full grown human life is happy af-

SPIRITUALIST MEETINGS.

SALEM, MASS, --Splittual Lectures are held at Lyceum Hall, every Sunday at 22 and 7 Uclock. Admittance fee at the door, President, Mr. Creasy; Secretary, S. G. Honow

Hooper,
 BALTIMORE, MD. - Lyric Hall. - The "First Spiritualist Congregation of Balthnore," Lectures every Sunday by Wash, A. Danskin, and circles for spirit communications every Firbas evening.
 Lyronm Hall, No. 92 W. Balthnore street, - Children's Progressively, comm., 1, No. meets in this hail every Sonday morning, at 10.2 Comments. Thursday evening, Con-ductor, Win, Leonard: Secretary, Geo. Graham, Guardian, duth Graham; Guards, Dr. Geo. E. Morrill and Geo. Princhary: Trustees, Levi Weaver, Benj, M. Hazelip, Dr. Goo. E. Morrill.
 BROOKLYN, N. Y. - Society of Spiritualists meets at Ev-

Hazelip, Dr. Geo, E. Mortill. BROOKLYN, N. Y. -Soclety of Spiritualists meets at Ev-ereit Hall, 385 Fulfon street, Sundays. Lectures at 3 P. M. and 75 P. M. Mr Charles R. Miller, President: Dr. A. B. Smith, Vice President; Mr. B. Freeck, Secretary; Mr. C. E. Smith, Treasmer, Tae Children's Progressive Ly-ceum meets at 10% A. M. Mr. A. G. Nepp, Conductor; Mr. D. B. Bean H. Assistant Conductor; Mrs. C. E. Smith, Mrs. Leona Cooney, Musical Director, Mrs. C. E. Conton, I. M. Bong, M. Maleral Director, Sectamatic, holds

dian; West Leona et al., Wushead Director,
 Chircado, L.L., "The First Suchery of Spiritualists holds regular meetings in the Thirpi U Jorian Church, corner of Laffin and Monroe streets, every Sunday at 104 A. M. and 75 r. M. Dr. Louis Bushnell, President; W. T. Jones, Vice President; Miss Nettle Bushnell, Treasurer: Collins Eaton, Sceretary.
 New Yourk CITY, "The Society of Progressive Spir-itualitis holds meetings every Sunday in Republican Hall, No.55 W. 33d street, near Broadway, at 105 A. M. and 75 p. M. J. A. Coztno, Sceretary, 3E West 23 street, Children's Progressive Lycenn meets at 2 r. M. J. A. Coaho, Conductor; H. Dickinson, Assistant Conductor; Mrs. H. J. Cozino, Guardian; Mrs. M. A. Newton, Assist-ant Guardian; G. W. Hayes, Sceretary; J. B. Sammis, Treasurer.

PHILADELPHIA, PA, The First Association of Spirit-talists holds regular meetings on Successful and PHILADELPHIA, PA. The First Association of Splrit-ualists holds regular meetings on Sundays at 10^{1}_{2} A. M. and 7_{2} N., also on Thursday evenings, at Academy Hall. 80^{1} Spiring Garden street. President, I. P. Lanning, R22 Heavier street: Trensmer, — Jones, 621 Market street. Lycenin No. 2 meets at Thompson-st. Church, Thompson street, below Front, Sundays at 10^{1}_{2} A. Gieb, Jackson, Conductor: Mrs. Hartley, Guardian, The K-ystone Association of Spiritualists meets at Cir-che Hall, 463 Vine street. Joseph Wood, President; Win, Winner, Secretary and Treasurer. SAN FRANCISCO, CAL., Under the patronage of the San Francisco Spiritualists Union, a Children's Progressive Lycenm is held at 10^{1}_{2} A. M., and a Conference at 2 P. M., also regular Sinday evening lectures are given at Charter Oak Hall, Market street.

Oak Hall, Market street, SANTA BARDARA, CAL., Spiritual meetings are held every Sunday at Crane's Hall, Children's Progressive Ly-coom meets every San lay at same hall at 15 P. M. Con-ductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Huut; Secreta-try, Mr. Geo, Childs; Musical Director, Mrs. Emma Sear-vens.

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BY ALLAN KARDEC.

Translated from the Sixtleth Thousand by

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diagrams

«Connecticut.

STRATFORD.-Helen Whiting writes: "Hav-) down.

The Watkins Convention.

To the Editor of the Banner of Light:

Rockland, Mass.

G. H. Hibbard, Esq., of Watkins, N. Y., Chairman of Schuyler County Free-Thought and Liberal League Com-mittee, will be pleased to furnish friends who contemplate attending the Watkins Convention with any required in-formation, or engage for them rooms and board in advance at hotels and boarding-houses. And the following from a etter just received from Mr. Hibbard may give your readers some necessary information:

"The hall you can have, also the grove, which is in the centre of the village, and is the most delightful park I know of for its size. It is well shaded, and can seat abou two thousand people and furnish camping ground for about sixty tents. I have seen the hotel and boarding-house pro rietors with the following results: 'Gien O. K. Hotel,' Lake View Hotel' and 'Glen Mountain House,' our three best and first-class houses, two dollars and fifty cents per day. The 'Jefferson House' and 'Fall Book House,'

two dollars per day. Higher prices than these they will not ask, and perhaps you can get them to make some reduction if the parties are large enough. All our boarding ouses will charge one dollar per day.

Fare on steamboats excursion rates. From Geneva to Watkins and return, one dollar, which is half price. From Canandaigus to Watkins and return, one dollar and ninety five cents. From Elnira to Watkins and return, nine-ty-one cents. Citizens will take some of the distinguished speakers to their houses. Many private houses will board cheap. It will be time to organize our business committee in August. At the village of Havana, three miles from here the hotel rates are from one to two dollars. There are three nice, clean hotels at Havana. There will be no extortion by any of the hotels, and those attending the Conve-tion will be kindly and considerately treated. The hotel prices could be obtained lower if the Convention was held in June. August is the best of the season, as the most

tourists come that month. Do you expect us to provide any tents? if so, I will submit the matter to the commit-

I will add I hope to make arrangements with the best ho tels for two dollars per day. And as for a tent in which to hold the meeting, Bro. Cosad, of Walcott, informs me he thinks he can obtain the large one we had at the Walcot meeting last year if desired. So soon as arrangements are made for excursion tickets from the principal cities the H. L. GREEN, Sec. public will be notified.

A newly imported Hungarian employed on a farm, tilted up a bechive the other day to see what the bees were doing under there. He knows now. He says they were making chain-light-ning, and had two thousand tons of it on hand, which exploded before he had time to let the box

ter death. "- Phrenological Journal.

The Free-Thinkers' Convention.

The Free-Thinkers' Convention. This Convention, called by the Frethinkers' Associa-tion of Central and Western New York, will be held at Watkins, N. Y., August 224, 234, 24 h, and 25th, and it is proposed to make it a National Convention, and mere than that, as the Libersis of Chanda are invited. We desire it to be distinctly understood that the word '' Free-thinkers'' is not used in any sectarian or partisan sense, but includes all who honestly think for themselves, whatever their views may be. There will be some fifty or more of the leading liberal speakers of this contry, invited to address the Convention, representing all the various liberal schools of thought. And we desire to see the liberal Jetrnals well represented on the platform. Now to make this such a convention as the times de-mand, each liberal must constitute lingelf or herself a committee of one, and work for the success of the great gathering, used the lingent's New York the success of the great gathering.

mand, each liberal must constitute himself or herself a committee of one, and work for the success of the great gathering. Will the liberals of Boston, New York, Chicago, Detroit, St. Louis and other central points immediately center with the general passenger agents of the various rail-troads, and see what reductions can be made in fare? And I desire to ask the Freethought county committees of New York state to see that a notice of the meeting is published in the secular papers of their respective counties; and the world recommendent that each county committee provide a tent with which to accommodate those who may attend from their county. And I further request each person who intends to attend the meeting is published from their county, a liber of the meeting is published from their county conditions of a deviating the second of the second of

man R. Wa hburn, aged 71 years.

Passed to Spirit-Life: From his residence in Woodstock, Vt., April 4th, Gilman R. Wa-hburn, aged 71 years. It is due to the memory of the deceased to say that for about fifteen years or more he has be an unil uching and firm believer in Spiritualism. For a long period of his bife he helonged to the Methodist Society in this place, and as a minister among that body of people, earned for h mself the reputation of being a sincero alid devoted (hristian, a true friend and an excellent busband. When, however, he become convine ed of the truth of our most glorious faith, he brought with him these elements of a neble and true manhood to sustain him in proclaiming to the world not simply what he believed, but, as many have heard kim say, "Spiritualism to him was knowledge; he knew it to be true." I the has left a wife, with many relatives and friends, who sincerely mourn his loss as an honest man. T. M.

T. M. From Plymouth, Mass., June 19th, Simeon C., son of

David and Abagail Farrington, aged 21 years 9 months. David and Abagail Farrington, aged 21 years 9 months. The consolations of our angel gospel comfort these par-ents in this solliciton, for they know that he is not de ul-only released from earthly bondage; and that, with the other five children now in the spirit-world, he will make more peaceful their entrance into that life, the realities of which he has achieved but a little while in advance of th m. The funeral services were conducted by Rev. F. N. Knapp, Unitarian, and the writer.

From Unity, N. H., June 18th, Col. Ezra J. Glidden aged 79 years. "Not dead, but risen."

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

Some one who does not admire arithmetic, evidently, has relieved his mind of the following critique :

relieved his mind of the following critique: "The man who has the multiplication table at his fingers' ends, and can foot up a column of figures six inches high and two broad as quick, as you could pronounce half of the name of a Russian general, is a serpent in the social circle — sort of boa, or bore, or-well, he's an adder anyhow. He is as great a nulsance as the indefatigable bore who pro-pounds such queries as this: 'Suppose your mother's daughter married your grandfather's nephew on your un-cle's side, what relation would their children be to your aut's stepmother ?'-or somehow that way. The multi-plication table man, at the risk of his life, will tell you that 9 multiplied 357,459 times by itself would require 339 633.100 ciphers; and to count it, working ten hours dairy, would take fifteen years and two hundred and thirty days. And then you heave a sigh a mile long and wish with all your might that he would go off somewhere by himself and work out the problem.'

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apari. HERETICS AND HERESTES--Liberty, a Word without which all other words are vain. This work is printed in large, clear type, and is substan-thaly bound in cloth.

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SPECIAL NOTICES.

AGE In que instructife BANGERS OF LIGHT, care should ist. Setween entronia articles and the supprised or otherwise of correspond-s are open for the jetpice spin of timperfree thought, in the sprease score aways a concerning disturbles of optimistic which control indepts give ut-• Vesta not read associations letter • and reputipationa-

carticle he destres specially to recom-



BOSTON, SATURDAY, JULY 13, 1878.

PUBLICATION OFFICE AND BOOKSTORE. Montgomery Place, corner of Province street (Lower Floor,)

WHOLESALE AND RETAIL AGENTS. THE NEW ENGLAND NEWS COMPANY. So, REOTRESIEFFI, BOSTON,

THE AMERICAN NEWS COMPANY, NOE, 39 AND 41 CHAMBERS STREET, NEW YORK.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

Fr Letters and communications for the Editorial De-arrigent of this gap er, in order for ever recation to in next

THE MESSION OF MEDICEN SECTION AT SMITH BNTRICENDO EVERY ENERGIAGENT OF THESE TO BE DE and price and the store is the second second

Dr. Beardon Spiritual Phenomena, Ge. The Principles of Light and Color,

Dr. Beard, who writes in the Popular Science By Edwin D. Babbitt, D. M., is a truly remarka-Monthly, would seem to have some very nebulous bletbook, and embodies a great number of wonnotions on the subject of deduction, and induction, derful discoveries. It can best be comprehended According to his reasoning a scientific expert is. In its scope and treatment by a perusal of a numone who can judge of the possibility of any phessiver, of its chapters. With the ald of clairvoynomenon, not by patiently examining into the ance and the experience of scientificmen, some facts, but deciding from his own a priori, arbit of the startling and wonderful laws of mental trary notions, whether or no the facts are worth ' action, as well as of physiological, psychological, an examination ! In attempting to draw his line statu-volic, and other phenomena of man have of distinction between deduction and induction been herein revealed to human intelligence. It appeared in England, passed some time in Lon-Dr. Beadd is merely fooling us with words. Sures is a long stride in the work of invading the doly it is the same reason that works in both pro- main of the fine forces, and the whole discovery cesses. By induction we establish on certain has been reduced to a scientific basis. The pafacts a general proposition; and by deduction we per on which the volume is printed is a blueish interpret that general proposition. It is a put- white, a vory slight violet that being added. In ting of the cart before the horse to say that by applying the eyes to a paper by an artificial light, scientific deduction a man can decide whether it is claimed that there ought to be a blueish tint certain well-attested, inductive facts are worthy in order to balance, the red and yellow rays of of investigation. What but experience can de- light, which are a source of irritation to the eyes." cide? Our correspondent Mr. Franklin Smith The author claims that the demonstration of these has, in another column, ably exposed the fallacy higher grade colors by spectrum analysis and papers, including some of our respectable Boston of Dr. Beard's attempt to prove that science is "clairvoyance is a new revelation to the world" justified in ignoring the extraordinary facts of Mesmerism and Spiritu dism

Before Dr. Beard undertook to sweep away what he calls," the logic of the schools," he would have done well to attend to the screw that seems to be loose in his own mental organization

lutely disproved by deductive reasoning"; yes, there are such connections, why a positive pole

the most, and for at deast six months in the year have been driven to plek up such a subsistence. as they could find. This is the kind of conduct als, Rationalists, etc., to be held at Highland on the part of Congress, in its dealing with the Indians, that makes the increase of the army a and continuing until Aug. 5th, bids fair to crown day next, July 15th, and there seems every reacould have been saved many times by voting the amount necessary to make suitable provision for the Indians in the first place.

A San Francisco paper of wide circulation, in Notices of meetings, led the appendix to the solution of the Balder. ple, interpreters being present, the Bannock chiefs complained that they have been provoked to hostilities by the lies, frauds and outrages practiced on them by their agent, Reinhart. He made them work, promised them pay, and refused to redeem his promises. He "starved, abused and lied to them." This charge is fully corroborated by Pinte witnesses, who are friendly to the whites. Having profited by his frauds and lies, the agent, well knowing what the consequences would be, saved his own scalp by getting out of the way in time : and now the innocent settlers, taken without warning and without any knowledge; of the provocation-men, women and children, scattered over a region-twice as large as the State of Ohio,

are paying the penalty of the rascally agent's climes with their lives and property. Amid the agonizing shricks of the helpless victims of savage wartare, the same paper adds, and the smoke that ascends from their burning houses, the real instigator of the war is obscured. from the public eye, and only the Indians are thought of and sought to be punished as the criminals. The frauds and lies of the unprincipled agent, after causing the cruel sacrifice of scores of innocent lives and some millions to the people and Treasury, will be glozed over and forgotten and he will never be punished. His success in getting away with some thousands of dollars' worth of plunder will encourage other destroy, as the Bannocks are doing this year, as the Nez Perces did last, as the Sioux did the year sorth she was a sense to be shown to be a strain of the sense of the fore and the Cheyennes at an earlier date, for the sense was a sense of the sense of the sense sense of the sense of the same of a unital sindignantly adds that it

and the great laws of force revealed thereby, as shown in chapters nine and ten, also the invisi-

ble radiations illustrative of terrestrial (odic) and psychic-forces, and the very chemical laws unfolded thereby, are of great importance if we are ever to reach causes. It has been shown Dr. Beard says that the claims of levitation, that there are connections between the brain and "1y traduced? thought reading, clairvoyance, &c., are "absorbody; this chemistry of color shows just why

The People's Camp-Meeting.

The great mass meeting of Spiritualists, Liber-Lake Grove, commencing on Tuesday, July 16th, launched upon the tide of realization on Mon-Richardson are veteran managers, and it will be | will meet with others who have not before testseen by their advertisement in another column ed its homelike qualities.

that the spiritual, intellectual, physical and so |. Able speakers have been secured for Sunday, cial enjoyment of all who may join this camp are | July 21st, which will be the opening day (although campers can occupy the ground from the abundantly provided for.

Excellent speakers are engaged, and mediums 15th). Dr. J. H. Currier and Mrs. C. Fannie of diverse glifts will illustrate the presence and Allyn will occupy the rostrum; on Sunday, the power of the spirit-world in the social life of the 28th, the Spiritual Pilgrim, Dr. J. M. Peebles, camp. the entire day; Sunday, Aug. 4th, Giles B. Steb-

The beauty of the grove, and all its appoint- bins, of Michigan, will address the audience. ments for pleasure and recreation, such as danc- During the week days lectures will be delivered ing, boating, bathing, etc., are well known. The by different speakers-among them being George camp ground itself is in a delightful locality, A. Fuller, Mrs. M. Townsend Wood, and others shaded by lofty trees, free from underbrush, with -and general conferences will be participated abundant room for the picturesque arrangements in. A large number of the best mediums the of tents within convenient proximity to head- country affords will be upon the grounds at all quarters and the great auditorium. The dancing times. Mr. Ira E. Davenport, together with his furthers and the great auditorium. The dancing times. Mr. Ira E. Davenport, together with his friends may desire his labors, and we would be-hall has no equal in this vicinity, and good music sister, Lizzle Davenport Blandy, will hold so speak for him a most cordial welcome and the will be in attendance. With thoughtful regard ances at this meeting. Miss Laura V. Ellis, t) the times the managers have reduced the price | Henry B. Allen, Arthur Hodges and many othboth of tents and board to rates never before ers will also be present. heard of at such meetings, and all who wish to All tents, stoves, and other heavy freight for provide for themselves will find the farmers on the camp-ground, delivered at the local freight hand with fresh country produce, and the butch- house of the Fitchburg Railroad, in Boston, by ers and bakers attentive to their wants. On Sun- 4 P. M. Saturday, July 13th, will be transported day, July 21st, Dr. J. M. Peebles gives his first to the grove free. camp-meeting address since his return from the grand tour around the world. This address upon grove and lake form an inviting picture to the the "Religions of the World," illustrated by narmind of the pleasure-seeker, and a picnic is anratives of personal observation, will probably nounced for every day. Excellent arrangements call out an immense audience. And on the foil have been made whereby the comfort of vislowing Sunday Horace Seaver, E-q., the veteran liters can be assured at the lowest possible rates." editor of the Investigator, will present the dis-Grocers, butchers, bakers and farmers will be tinguishing features of Liberalism to the assemupon the ground to provide for the inner man. bled multitude, followed by the distinguished inspired speaker and medium, Mrs. C. Fannie Allyn. An important feature of this meeting is the engagement of the extraordinary medium, singer and lecturer, Mr. J. Frank Baxter, whose that the gathering will prove so. Fares from wonderful descriptive tests always excite profound interest and astonishment, ball ug skepti eism, and compelling conviction of spirit control. As Mr. Baxter speaks at no other meeting in this vicinity, all desiring to hear him should remember that he will occupy the platform on two Friümn. days, July 26th and Aug. 23, at 2 o'clock. Tues-

days and Fridays will be special picnic days. By the new route from Providence, Little Rhody will send this year a goodly company to the camp, and special Sunday trains will run to and from Providence to the grove, as well as from Boston, Putnam, Valley Falls, and way stations.

Letter from Slade.

As we intimated last week, Mr. Slade, not having the fear of Mr. Lankester before his eyes, who had threatened to rearrest him if he ever don-recently, and his presence there was publicly known to be in favor of the spiritual hypothesis, announced. He has been fully vindicated on the continent from the stupid charges brought against be subscribed for in this country with a view to him by Lankester and Donkin. its circulation, as recommended by Mr. Massey.

A manly letter from Mr. Slade appears in the ondon Spiritualist of a late date, wherein Mr. Slade gives a succinct and modest account of his experiences since leaving, England; showing that he has done a good work, and made many friends and converts. Will those American newsdaliles, that denounced Slade as an impostor and swindler, because of Lankester's accusation, now have the grace to acknowledge that they were mistaken? We have waited some months for their amende honorable. Can it be that they lack -we will not say the hone-ty, but the generosity, now to tell the truth about the man they so gross-

to mediumistic work, extensive travel, etc., Reception to Dr. J. M. Peebles. We are gratified to learn that the public welcome extended to this worthy gentleman and earnest worker for truth by the Spiritualists of Philadelphia, on Sunday, June 23d, was a complete success and an honor to the cause in whose name it was arranged. Among the services may be mentioned speeches by Ed. S. Wheeler, Damon Y. Kilgore, "The Pilgrim," and others.

Spiritualist Camp-Meeting at Lake Walden. This much anticipated enterprise will be

John Tyerman in America

By the following letter the reader will perceive that this fearless and indefatigable worker for Spiritualism in the antipodes has turned his steps toward this country, and is now in San Francismatter for such rigorous discussion, and finally the nine years' series of meetings with more than son to predict a large and pleasant meeting co. We hope he will be kept busy during his ends in piling up costs of transportation which usual interest and success. Drs. Gardner and where many of the old habitues of this grove tour, as he is capable of accomplishing much good by his platform ministrations :

To the Editor of the Banner of Light:

Mr. John Tyerman arrived here from Australia, per the steamer "City of New York," on the 19th inst., and the Spiritualists of this city had the opportunity of listening to a most eloquent and able lecture, on last Sunday evening, at Charter Oak Hall. The audience was the largest any speaker before the society has had for many months past, and he was listened to with marked attention.

Mr. Tyerman is a ready and fluent speaker. presenting his subject in a clear and logical manner, and showing himself thoroughly imbued with the progressive ideas of Modern Spiritualism, and not a whit behind any of our most popu-lar speakers whom we have heard. After spending a short time in California he intends going eastward for the purpose of lecturing on Spiritualism and free thought subjects, wherever the confidence of all Spiritualist Societies and Liberalists, assuring them that they will find him a most worthy and genial gentleman and a very interesting and able exponent of progressive

ideas. The First Spiritual Union Society, of San Francisco, is in a most healthy and flourishing condition, and the Children's Progressive Lyceum never was more prosperous with us. Mrs. Laverna Mathews is President of the Spiritualist Society for the third year, and also Conductor of the Lyceum for the second year. Her address is 540 Twenty Third street. A. W. ALLEN, Sec'y Spiritualists' Union and Children's Pro-Boating, bathing, and all the attractions of this

gressive Lyceum. 112 Fourth St., San Francisco, Cal., } June 29th, 1878.

The Cape Cod Camp-Meeting.

By an advertisement on our fifth page it will The Manager, J. B. Hatch, is using every effort in his power to make this meeting a success be seen that the Spiritualists of Harwich and (and finds in this regard a strong ally in Supervicinity propose holding a camp-meeting at Nickintendent Heywood), and there is no doubt but erson's Grove, to commence Friday, July 19th, closing July 29th. These summer gatherings Boston and return have been placed at the low have been continued there for years, and have price of seventy five cents. Commutation tickbecome a stated thing in the social economy of ets from grove to Boston and return, at still less the friends in that region, as well as a happily price. Full particulars can be obtained by adlooked-forward to point in time to many from dressing Mr. Hatch, as per card in another col-Boston and other localities, who have formed the habit of making a yearly pilgrimage to this wellremembered spot. The names of the speakers announced prove that the previous high reputa-In accordance with a suggestion from Mr. C. tion of these meetings is about to be sustained by C. Massey, there is a movement in London to the forthcoming in the series. circulate copies of "Psychography," by M. A.

Cora L. V. Richmond's Lectures in **Pamphlet** Form

is certainly no work on Spiritualism so well fitted Are for sale at the Banner of Light Bookstore, as this to make an impression upon fair-minded having been recently issued. These lectures are men. There is no getting away from the fact of beautiful in spirit, terse in language, and will independent writing, as here demonstrated. The live through all the ages, hypercritical critics to writer says: "Here is the fact. Apply what the contrary notwithstanding. Now that this theory to it you please." He does not attempt lady has been wantonly attacked, her friends to explain it, though his own convictions are should at once purchase large numbers of this book, and circulate them throughout the length We hope that copies of "Psychography" will and breadth of the land.

Mrs. Maud E. Mitchell

(Formerly Lord) will, we understand, embark for Europe some time during the present month. She will be accompanied by her husband, her little daughter, and her foster-sister; Miss Minnie Tisdale, and will remain abroad until autumn. Mrs. M.'s mediumship is without question bona fide. We wish especially our English friends to understand this.

A correspondent writes : "Of all the pefacilities for mental and physical enjoyment riodicals that have been published under Spiritualistic auspices, the Banner of Light takes the precedence. The elaborate essays that appear 🖅 Charles II. Foster made us a pleasant call in its columns many of them would grace a firstlast week, looking as if the cares of life incident class monthly magazine or a quarterly. The recent reply to Dr. Carpenter by Prof. Buchanan, Enes S argent, Esq., and others

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precisely in the same way that the possibility of lighting cities by gas or of crossing the Atlant, the body. tic in steamships was "absolutely disproved "! There are sham deductions as well as genuine; is a chemistry of spiritual and mental action, but and when Dr. Beard asserts that certain occult outsiders are wont to regard the assertion visphenomena, known to thousands of "experts" ionary because it has not heretofore been suscepin investigation, are nullified by his individual tible of proof. But by the aid of these color ra-"deductive reasoning," he makes a monstrous diations and the principles of Phemical affinity assumption too absurd to excite any emotion but-

that of good natured ridicule. It was once "useless and unscientific" to disc point of the book is the demonstration of atomic cuss, the question of the antipodes. It is now action and the real principles of force. It shows "useless and unseigntific," according to Dr. that the law of expansion, and heat must be de-Beard, to discuss questions of clairvoyance and veloped by spiral lines of force around the outlevitation. Unfortunately these a priori judg- side of atoms, as no other continuous lines of ments, though they may seem very plausible to force on the expansive plan are ever seen in Nathe ignorant many at the time of utterance, do n't - ture or are conceivable, while the contracting stay fixed. They are soon swept into the vortex lines of force," as in cold and electricity, must be along with the pseudo scientific pretensions that made on the plan of a vortex through the axes of would have discouraged Columbus, Galileo, Co. atoms. The author maintains that no amount pernicus and Edison.

Dr. Beard's three papers in the Popular Science Monthly on "The Scientific Study of Human contract; and in consequence we have the phi-Testimony." are founded on an audacious as losophy of cold and electricity, which are really sumption. No physicist, however wide the scope - the same thing, except that the sensation which of his experiences, can be qualified to say, "Here we commonly call cold is a somewhat coarse the natural ends and the supernatural begins," or, "these phenomena are penetrable to science, but those are impenetrable." It is enormous conceit in Dr. Beard to suppose that he is better qualified than Wallace or Crookes to judge of our phenomena. But we leave it to Mr. Smith to deal with him further.

More Indian War.

The locality of the current Indian disturbances in the Northwest is Eastern Oregon, from Klamath Lake to the Idaho boundary, and beyond to the Camas Prairie. It reminds one of the Nez-Percés campaign a year ago. The Bannocks are the tribes engaged, heretofore reputed as at the above named popular resort in the way of peaceable and friendly as the Piutes. There are several tribes inhabiting the above stretch of territory, many of which have been engaged by to Sept. 31. We shall print his article in our next the Bannocks in the present war of resistance. They have been defeated in one engagement near Camp Curry by Col. Bernard, but succeeded in getting away with their stock and marching northward in the direction of the headwaters of the John Day River. The all but universal belief, West as well as East, is that this outbreak could have been prevented by simply keeping faith with the In lians and dealing with them according to promise?

Gen. Crook, who knows Indians as well as any white man on the continent, and who is ranked the scance in the highest degree. as an unmatched Indian fighter, has not hesitated to declare that the Bannock Indians, whom he visited only last spring at their reservation, were in a state of starvation, and therefore have weather, possess a copy of that masterly work been driven most naturally to desperation in or by Dr. Stone, "The New Gospel of Health." der to obtain relief. Congress omitted to make the Its aim is to teach how to keep well without necessary appropriations for their support, but drugs, stimulants or narcotics. For sale at this they were only half supplied with necessaries at 1 office.

in the brain is acted upon

It is often asserted by Spiritualists, that there proved thereby, we now have this matter demonstrated on exact scientific principles. The great

of patient thought will enable us to discover any other law of action in continuous lines which

grade of electricity. This superb volume, which thus opens the eyes

of the world to new revelations of science in its - highest department, is issued from the press of "Babbitt & Co., No. 141 Eighth street, New York, where it is to be had in that city. It is likewise for sale at the Banner of Light Bookstore. It will without question prove to be one of the moststriking publications of the time. -

Preparations for the Lake Pleasant Camp-Meeting.

Our correspondent, Cephas B. Lynn, sends us a lengthy account of what is even now to be seen smoothing the path to the Camp Meeting to be held there, commencing Aug. 6th, and continuing issue.

A reliable gentleman from the West recently called at our office and bore witness to the surprising correctness with which matters personal to him, and necessarily outside the Rnowledge of the medium, were treated of by Mrs. Susie A. Nickerson White, of Boston, trance test medium. He recognized among the controls his spirit daughter (by the messages she sent to him as well as to her mother in the West) and a spirlt-son, (for like reason) and was satisfied with

Invalids and delicate people, as well as those who are whole, should, during this hot

Mrs. Andrews.

Mrs. Louisa Andrews, the well-known writer on Spiritualism, has arrived in England, and taken lodgings at Brighton with her son and her sister. Mr. Martheze, Mrs. Margaret Kane and Mr. Jencken, all well known in Spiritualism; were among her carliest callers.

147 Not long since the Regular M. D.s of Maine, in the course of a session of the Medical Association of that State, passed a resolution declaring it unsafe to practice among the poor, owing to, the condition of the laws for damages for malpractice, and a committee was appointed to present the matter to the Legislature. In other words, they evidently wanted legislative permission to practice media reis upon charity patients with no fear of having to answer to the courts for their lack either of curative knowledge or common humanity. Men of this kidney are seeking in various States to procure the passage of enactments to prevent those healers of the sick who are more successful than themselves from administering to the wants of the afflicted, but it was reserved for the Maine Regulars to throw off the mask entirely, and complete the circuit of professional selfishness and stupidity by seeking to place a necessarily large class of patients themselves outside the domain of law. We trust the Maine legislators will show this brazen fronted committee the door, should it, at any session bring such a barbarous measure to Augusta.

The Children's Progressive Lyceum of Willimantic, Ct., W. C. Fuller, Conductor, had a royal session on Flower Sunday, a full report of which appeared in a recent issue of the Banner of Light. The emblematic pictures which adorned the hall on that occasion attracted such marked attention that photographs of some of them arranged for the stereoscope have been prepared. We desire to return thanks to the Society for copies of these charming reminders of what the Willimantic Enterprise pronounced to be the finest floral display ever seen in that city. The views which have reached us comprise the Newport tower, the ship, and the balloon of evergreen.

Information reaches us that Miss Emily Kislingbury, whilom Secretary of the British National Association of Spiritualists, and latterly a convert to the Roman Catholic belief, has after a brief sojourn within the pale of that Church resumed her hold on Spiritualism again.

The heated spell is bad for printers.

weighed but lightly upon him. He has just returned from the South, where he has been delighting the people in Louisiana and Texas for some time past with the evidences of the superior medial power with which he is gifted. He has also had, during his last journey, good success at various points in the West. His work recently has been largely accomplished among thoroughly skeptical minds as regards Spiritualism, and the proofs in favor of the truth of the New Gospel which he has been privileged to give will, we are sure. be the seed for much good fruit in time to come. Mr. Foster is now resting at his home in Salem-20 Hardy street. He proposes to be at the Parker House, Boston, in a few weeks, (of which we shall give due notice) and those wishing to investigate the nature of his wonderful development

Psychography.

(Oxon.) among men of note, editors, &c. Sub-

scriptions to this end are fast coming in. There

It ought to be sent to every editor who has shown

a disposition to treat Spiritualism fairly. We are

sorry to say that the number of such is not large.

The Sea Shore Camp-Meeting.

The Onset Bay gathering will commence Aug.

th and continue through the month. The atten-

tion of the reader is called to the card of Presi-

dent Williams, on our 5th page, concerning the

improvements which have been made, and the

which are offered at this pleasant resort.

In a recent issue we announced the imprisonment in Dedham Jail of E. H. Heywood, Esq., (editor of The Word,) under the provisions of the United States law regarding obscenity and the mails. The Boston Investigator of July 3d in the course of a lengthy editorial refers to this great

will do well to bear the fact in mind .

wrong in the following commendable terms : "It is proper and right to guard the public against immoral and obscene literature, but a physiological treatise like that of Mr. Heywood's does not strictly come under this head, or not any more than medical books, which can be as consistently suppressed as 'Cupid's Yokes.' Furhermore, this proceeding is an attack on the free dom of the press, also of the mail, and of the right to sell books on physiology; and a law producing these results is not fit to remain on the statute book of a professedly free Government."

The Gardiner (Me.) Home Journal of a late date says of the book Nora Ray, the Child Medium (Proctor Bros., publishers, Gloucester, 'Mass.), that it is "a story of remarkable spiritualistic power and beauty," and "will be read with delight by all Spiritualists as well as those who are investigating the phenomena, and the public generally. It is replete with pleasing incidents and spiritual scances of remarkable powed on tinted paper with clear type." See advertisement in another column.

The Psychological Review received through ts first number a kindly greeting, both in Engand, the land of its birth, and the United States, and it is pleasant to record that its circulation will be increased with the second issue. No. 2 will contain a goodly array of valuable contributions, among them being one from the wellknown and able spiritualistic writer and correspondent of the Banner of Light, A. E. Newton, Esq.

In another column the reader will find the views of Hon. Thomas R. Hazard concerning the Pickering case; also the reply of Mr. M. H. ols, proprietor, and A. L. Despeaux, clerk, are Fletcher to the letter from Mr. Pickering which | ever ready to do all in their power for the comappeared in our last issue. I fort of their guests.

whole year's subscription to the Banner. For more than twenty years I have been a regular patron, according to my recollection my subscription always being renewed before its expiration. Spiritualism is now a power in the world. It asks no odds at the hands of its opponents, whether they are scientific bigots or ecclesiastical intolerants."

Our thanks are due and are respectfully returned to Darius Lyman, Esq., of Washington, D. C., for the admirable translation of Victor Hugo's address at the Centenary of Voltaire, with which he has furnished us, and which will be found on our second page. There is nothing among the many maxims of what is termed Holy Writ which surpasses in grandeur these sentences of the inspired Frenchman: "There is but one power, conscience in the service of justice; and there is but one glory, genius in the service of truth. . . . To day whoever says: Force takes precedence of right, restores the dark ages, and appeals to the men of three hundred years ago.'

IF The slanderer is the direst pest of society. Malice rankles in his soul. His shafts are hurled at decent people in the dark, always. He gloats in his infamy. Treachery is his motto, vindictiveness his stock in trade. He is a human ghoul! We are led to this expression of honest indignation by the course which certain postal card writing, anonymous-letter-sending disgraces of humanity are following toward some of the ablest exponents of the Spiritual Philosophy ; but what renders this nefarious work more heinous in the minds of respectable people, is the fact that the writers profess to be Spiritualists.

The Ohio Staats Zeitung, published in the German language, is devoting considerable space to the Spiritual Philosophy. An interesting communication on "Heaven upon Earth," from a Spiritualist writer, will be continued perhaps for a year. There are, quite naturally, German er and vividness. It is high-toned, and the moral | friends scattered throughout the country who do throughout is most excellent. Handsomely print- not as yet read or understand English to their own satisfaction, and such are recommended to give the Zeitung a trial.

> Dr. W. L. Jack writes, thanking the Philadelphia Spiritualists for the kind reception which they extended to him during his recent visit, and speaking highly of the lectures delivered of late in the Quaker City by Dr. J. M. Peebles. Dr. Jack will be at his Haverhill office, 60 Merrimae street, until August 1st, when he will locate at Lake Pleasant Camp-Meeting, corner Winona and Honto streets.

Mattakeset Lodge, Katama Bay, Edgartown. Martha's Vineyard, Mass., is a fine resort for relief during the heated term. E. O. Nich-

BANNER \mathbf{OF} LIGHT.

dially invited. Good speakers will be provided.

"Speaking Mediums"-" Perfected Clairvoyance," etc.

To the Editor of the Banner of Light: the Banner of Light July 6th, under the heading of "Speaking Mediums," the following paragraph from the pen of your able and critical correspondent, C. O. Poole:

"His perfected and remarkable power of independent elairyoya: ce enables him to actually see and comprehend 'from within 'the causes of all effects, phenomena and appearance, and become 'by experience a possessor of facts' and of truth."

Think of it! "His (A.J. Davis's) perfected clairvoyance enables him to see the causes of all effects," and to "comprehend the causes of all effects, phenomena and appearance !" Well, well ! this is more than the Swedenborgians claim for Swedenborg, or more than Universal-ists, Unitarians and liberal Christians generally, claim for Jesus Christ. Is not such a position allied to the assertive authority that characterizes Roman Catholicism? It can hardly be said that "perfected" clairvoyance admits of improvement. And then, to see and "comprehend the causes of all effects" is equivalent to infalli bility !

Possibly I may be too skeptical, but I am inclined to consider both the clairvoyance of seers clined to consider both the clairvoyance of seers and the teachings of spirits as measurably im-perfect; and further, I can conceive of no per-fection this side of God. Does friend Poole really mean to say that Mr. Davis, for whom 1 have great admiration, can "actually see and in his clairvoyant observations he has made no mistakes? J. M. PEEBLES. Hammonton, N. J. Hammonton, N. J.

To the Editor of the Banner of Light: In your issues of June 1st and 29th Mr. C. O.

one that every generous mind, in its temperate Poole criticises Mrs. Cora L. V. Richmond's enmoments, would shrink from uttering. tranced discourse on the Harmonial Philosophy of Andrew Jackson Davis; also speaking mediums generally. In reply will you permit me to genarian decade a character without a stain, a reputation for lifelong truthfulness, integrity and ask a few questions?

Before doing so, however, I will say that I own most of Mr. Davis's works, the principal volumes his theories with all the candor that he can one of which I have read a number of times; and no in their favor. He has devoted the leisure of one can have a higher regard for his writings | twenty years to a thorough study of the subject than myself—unless it be those who consider him of Spiritualism, and I know of no one in our infallible.

If the Harmonial Philosophy is based in truth, spect. You may be sure that in the estimation need it fear the criticism of spirits in or out of of all who know him personally his testimony cannot be impaired by the cry of senility. the body?

Mr. P. says: "This philosophy demands acceptance only through intuition and reason," Do all men's intuition and reason give the same answer to a particular question?

Have not Mrs. Richmond and her controls as much right to their opinions as their critic? And this without being considered "malevolent"? Are intelligent Spiritualists "spirit worship-

ers"? Have they not been inspirationally taught from the first to accept only that which seems reasonable? Does not the tone of Mr. Poole's articles show

that he is a worshiper of A. J. Davis's writings, after the manner of Swedenborgians and Chris-tians? Does not he accept a "Thus saith the Lord "?

It is understood that all entranced and inspirational discourses are tinged more or less by the individuality of the medium. May not the thoughts grasped by the Seer when in an interior state, and given through his organism, become at times deflected? Was not Nature's Divine Revelations -Mr. Da-

vis's greatest work-given when the Seer was comparatively ignorant? And afterwards, when writing a book, did he not abstain from reading and culture, so that it might be as free from his own ideas as possible? If so, may not the con-trolling spirits of Mrs. Richmond and other trance mediums be enabled to give a purer inspiration through them than they otherwise would if they were more cultured, and the ϵ filux partook in a greater degree—as it necessarily would—of the individuality of the mediums? Of course the

mediums are the losers in this case. Does not Spiritualism give us a philosophy as well as facts? Do not the central teachings of Spiritualism accord with the essence of the Harmonial Philosophy? Do they not both teach that we must develop our higher nature, so that it may control the lower and harmonize it -thus finding the kingdom of heaven, a state rather than a place?

What evidence does Mr. Poole give us that Mrs. Richmond and, Mr. Thomas Gales Forster are not right in their teachings that the spirits of

Mr. Thomas R. Hazard. Fo the Editor of the Banner of Light:

Coaches leave Central Dépôt, Lynn, for the I see that the epithet senile has been publicly grove at nine and ten A. M., and at ten minutes Permit me to express surprise at reading in applied to Mr. Hazard in disparagement of his past one p. M., passing by the dépot of the narwholly sincere and earnest efforts in behalf of row gauge railroad. Mr. Mills will make week evening engagements anywhere within twenty Spiritualism and in vindication of mediums. While expressing no opinion whatever as to the miles of Boston, through July. Would like to accuracy of Mr. Hazard's investigations, I would | make engagements for August and September.

claim the privilege of saying this much : Though | Address him 7 Montgomery Place, Boston. J. Frank Baxter will speak in Amesbury, Mass., upwards of eighty, Mr. Hazard exhibits all the on Sunday, July 14th ; Sunday, July 21st, at Harenergy, vivacity, and intellectual (I had almost wich Camp Meeting, remaining in camp till Tuesadded physical) force of a man of forty. I have seen him repeatedly during the last fortnight, day following. Friday, July 26th, will speak at and have had long conversations with him ; and | Highland Lake Camp Meeting; Sunday, July 28th, I wish that the average of our editors of thirty- at Pl.cenix Grove Meeting in Western New York five or under would display as few marks of se- | Tuesday and Wednesday evenings, July 30th and nility as he. His writings, as your columns will 31st, at Readsboro', Vt., and Zoar, Mass.; Frishow, bear not the slightest mark of mental de- day, Aug. 2d, at Highland Lake Camp again. cay. On the 30th of June, when the thermome- On Saturday, Aug. 3d, will go to Onset Bay and ter was at ninety, he started from Boston for remain till Aug. 12th, lecturing at such times (twice) as the management will hereafter an-Laconia, N. H., for the sole purpose of satisfy-Picnic, near Bristol, Ct.; lecturing Wednesday, Aug. 14th; Friday, Aug. 16th, will go to Lake Pleasant, remaining till Friday. Aug. 30th log nounce; Aug. 13th to 15th at Compounce Pond ing himself whether Mrs. Pickering, the medium recently charged with fraud, possessed Picnic, near Bristol, Ct., lecturing Wednesday, genuine medial powers. He gave two days to the task, for which his great experience amply Pleasant, remaining till Friday, Aug. 30th, lecqualified him, and the result was favorable to the | turing twice on such days as the board of managers will soon name. The month of September he is engaged the five Sundays in New Haven, Ct., many of the week evenings taken by New London, Willimantic, &c. He is ready to make engagements for the coming year, for which purand his representations as they please, but let them not stigmatize his noble, vigorous and pose he may be seen at any of the above-named manly old age as senility: for that, in his case, places, or addressed at Maplewood, Mass., where he has now taken his residence. is a pointless charge; and, even if it were true, is

Spiritualist Meetings in Boston. Mr. Hazard, let me add, brings into his octo-**PYTHIAN HAVI.**, -The People's Spiritual Meeting formerty hold at Eagle Hall) is removed to Pythian Hall. 76 Tremont street. Services **overy** Sunday morning and flerboon. Good mediums and speakers always present. NASS U HALL, corner Washington and Com-non streets -- Spiritual Mootings for speaking and tests every Sunday at 10% A.M., and 2% and 7% P.M. Excellent martette singing provided. courage. He can face a fact that makes against

> Eagle Hall .- The People's Spiritual Meetings convened for the last time in *this* hall last Sun-day, it having become necessary to seek better accommodations; but will open in Pythian Hall, 176 Tremont street, next Sunday morning, and will hold only two sessions each Sunday (morn ing and afternoon) during the heated term

The meetings were very interesting. In the morning several healing mediums were present, [During an acquaintanceship with Mr. Thomas and quite a large number of suffering persons caue forward for treatment. Several have testified to being benefited in these morning healing we have ever found him an active and zealous circles. Burnham Wardwell entertained the au-dience a few moments with interesting remarks. In the afternoon David Brown gave some very worker for the truth, and a man whose word was always to be depended on to the last degree. We clear and definite clairvoyant delineations which are happy to note that though time with him has were highly satisfactory to those receiving them. Remarks were made by Judge Ladd, Mr. Eames gone by to an extent which comparatively few

experience in this mortal sphere of being, yet, and others. In the evening Mr. Corliss gave a number of excellent tests, which were all recogral force abated." It gives us pleasure thus to nized with one or two exceptions. Mrs. A. W. Wilds will read an essay in Pythi-

an Hall next Sunday afternoon, subject, "What Spiritualism Teaches." There will also be other Spiritualism Teacnes. Firsts or conference. Exercises—either tests or conference. F. W. JONES.

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

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 8 cents per copy. #3,15 per year. VoICE of ANGELS. A Semi-Monthly Spiritualistic Journal, Published in Boston. \$1,65 per annum. Single control Scients Volce of Additional In Boston. \$1,65 per annum. Single codes 8 conts. THE SPIRITUAL OFFERING. A Monthly Magazine, pub-lished in Springfield, Mo. Per annum, \$1,25. Single copies, 15 cents. Spiritual Scientist. Published in Hoston. Monthly. SFIRITUAL SCIENTIST, Published in Hoston, Monthly, §L50 per year. Single copies 15 cents, THE SFIRITUALIST: A Weckly Journal of Psychologi-cal Science, London, Eng. Price 8 cents per copy. \$3,00 per year, postage \$1,00. THE MEDIUM AND DAYBREAK: A Weckly Journal de-voted to Spiritualism. Price 5 cents per copy. \$2,00 per year, postage \$0 cents. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence, Published in London. Price 25 cents per copy. \$3,00 per year, postage 25 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 16

THE EVOLUTION. Published monthly in New York, Price 15 conts per copy. \$1,50 per year.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act as our agent, and receivo subscriptions for the **Banner** of Light at fileen shillings per year. Parties desiring to so subscribe can address, Mr. Morse at his residence. Fim Tree Terrace, Uitoxeter Road, Derby, England, Mr. Morse also keeps for sale the Splittuni and Reform Works published by us. UOLBY & RICH.

PHILADELPHIA BOOK DEPOT. DR. J. H. RHODES, 325 North Nuch Street. Philadel-phis, Pa., has been appointed agent for the Hanner of Light, and will take orders for all of Colby & Rich's Pub-lications, Spiritual and Liberal Books on sale as above, at Academy Hall, No, 810 Spring Garden street, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advortise in the Banner of Light, can consult DR. RHODES,

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THE NINTH ANNUAL

Camp+Meeting OF THE **Spiritualists and Liberals**

BY EDWIN D. BABBITT.

The spiritualists' SEASHORE CAMP-MEETING ONSET BAY CROVE. Commences Aug. 1st, closing Sept. 2d.

5

OPENING EXERCISES AUG. 4th,

THE publics and expectably those who enory Saft Wa-ter Barthing, Fishing and Sailing be could dy both due to not many watter and sailing be could dy both due to not many watter and sailing be could dy both due to a start of the set of the set of the same mer Resort, watter, the them the restants of sailing, they are wander over 20% to soft othing word and the out in Parks and Groyes, the whole sufficient for the Miles of Stopping Sandy Beach. The interface Miles of Stopping Sandy Beach. The table of a start of the same start of the same effect, and yarled sufficiently to suff every tasts. The spottant and indicional so a cost d. Frank Rayter, Mrs. Nellie J. T. Ritgham, Dr. J. M. De thes, Cophas R. Lyand, Dr. R. T. Bit ack, so he N. White, Dr. H. B. Storter, Sarah Bythession, othes R. Scholms Di, I. P. Greeneat, Famile Dayts with, Parker Pilse ury, Horaco Scaver, and others with whom we are in correspondence, we have anone of a start park.

to be abnorneed at a later nate, A Competent C derer has been engaged, and good board, while furnished by the week, day, or meal, at reasonable

A Competent CRETE has men conservent at reasonable with the furnished by the week, day, or meal, at reasonable rates. GOOD MUSIC with the in attendance during the entire season, and DANCING at the Pavilion afternoon and evening of each day. RAILROADS.— The regular trabs on Old Colony and Newport, and all connecting radiools, will coave pessen-ters to and from ONSET BAY GROVE at oriently reduced force, From Boston to Grove and return §200. All other stations same proportional recs. R and Trip Tickets to ONSET BAY AND RETURN are non-mode at the principal station between Albany, Troy and Boston, on the bases of the Boston and Athany, and Filebhorg, and Troy and Boston Ratic ass. Tickets good until Oct 1st. This arrangement will conside the therms from the West and North to Viet the Cape and our SEASHORE HOME at comparatively smalle spense. We note advertisements in Banner, and elemans, or address ONSET BAY GROVE ASSOCIATION. H. S. WILLLYMN, Prevident. July 6.-Is BAY GROVE ASSOCIATION.

July 6.-18 69 Decourses

Camp-Meeting

OF THE New England Spiritualists' Camp-Meeting Association

WILL BE HELD AT LAKE PLEASANT. Montaguo, Mass.,

From August 6th to September 3d.

From August 6th to September 3d. THESE meetings have become very popular. The best speakers and Medburs to attendance, and the pros-perts are that the meeting flux year wild exceed in numbers any that his preceded It. Reduced faces are secured over the Central Vermont. Passimpsic, Oil Colony, New Lon-don, Notthern, Conn. R. R., Ashnelot, Vermont and Massachusetts, Troy and Greenfield, Fitchburg, Spring-field, Athedand Northeastern R. R., and from New York net way stations. It Societies will interest themselves and vis cut to the Scientary in scason about how many may bo exoceted from different stations. **39** "Tickers over the Fitchburg R. R. will be good from July 14th to Sept. 5th. For Circular's containing full participars, address J. H., SUITTH, Scientary, June D., Twis P. O. Rox 1260, Springfield, Mass.

MRS. H. F. MUMLER,

MESWERIC AND MAGNETIC PHYSICIAN, has resumed business. Skin Disorders and Nervoir De-bility speechly and radie if y cured. If countrism is gress-fully treated. Prevent rooms, with board, for invalids, Office Fours from 8 the P2. To West Springfield st., Hoston, Jaly 13, -187

THEO-MEDICAL HEALING INSTITUTE. WONDERFUL CURES before the sector of the sec

ANGLE MTNN-GLOVER, Test Medium and Sout Feader, with advice. Terms: By letter hand-writing, with \$1 and stan p d addressed envelope, 10 West, State street, Springfield, Mass. July 13,



The Harmonic Laws of the Universe, the Etherio-Atomic Philosophy of Force, Chromo Chem-. istry, Chromo Therapeutics, and the Gen-· eral Philosophy of the Fine Forces, together with Numerous Discoveries

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

mediums do sometimes leave their forms, when under control, and visit other localities? It is a common teaching, with facts to back it. May not one have "wit" and differ from Mr. P.? Obsession has not only been taught through the mediumship of Mrs. Cora L. V. Richmond and Mrs. T. Brigham, but through Mrs. Fannie A. Conant, Mrs. Jennie S. Rudd, and many others; more than this, the terrible experiences of hundreds of mediums prove it! That our courts are ignorant of this does not alter the fact nor make them intentionally "tyrannical." If our brother is "a lover of truth," and will search, he will probably find occasion to change his mind on this point. ABBOT WALKER. his point. ABBOT WALKER. Salem, Mass., July 3d, 1878.

To the Editor of the Banner of Light:

In looking over the writings of C. O. Poole, in the Banner of Light of July 6th, I see he extols the Harmonial Philosophy of A. J. Davis, which is as it should be-if he did not undertake to use it to the disparagment of the means by which the Harmonial Philosophy itself has gained an entrance and a foothold in the world, to wit, by and through the mediumship of entranced individuals, such as Cora L. V. Richmond, and a host of other devoted workers. He says Mr. Davis unfolds the universe on a grander scale than Mrs. Richmond comprehends, else she would not illustrate in this manner. Just hear her, or listen : "The limited solar system (not the universe) which was known before the telescope of Herschel was built, the limited astronomy which was known before any telescope was invented, but suspected in the time of Galileo, was perhaps a clear illustration of the Harmonial Phi-losophy, being a recognition of the principles of

Now does not Mr. P. perceive that while Mr. Dayls is talking about the whole stellar system, Mrs. Richmond is only talking of our solar system? And why should he, as he does, call it a childish affair or effusion?

• · t

In conclusion Mr. P. asks if he has not given good and substantial reasons for the pith and marrow of his first article on speaking mediums, and asks why Mrs. Richmond from her Pythian ambuscade lets fly poisoned arrows of "thus saith the spirits" against the centre and foundation of the Harmonial Philosophy. I have been accus-tomed more or less to hearing Mrs. Richmond lecture from as far back as when she was a young girl, and have read many of her lectures as pub-lished in the *Banner of Light*. I am also ac-quainted with the Harmonial Pallosophy of A. J. Davis, and highly approve of it, and affirm that no person living can show that the lectures of Mrs. Richmond, as given from spirits, militate against the Harmonial Philosophy in any shape, nor does she get behind a Pythian ambuscade to lecture, but gives out what is given her.

I wonder the Banner of Light should admit communications into its columns, be they ever so good in part, while the author shows so virulent a spirit as to misrepresent such a useful pioneer in the cause of Spiritualism as Mrs. Richmond. Does Mr. Poole think to shut the mouths of all speaking mediums? If so, I, for one, em-phatically protest. RICHARD WALKER. Uambridgeport, Mass., July 7th, 1878.

column.

ing with greater success than ever before, at a distance, by means of magnetized letters, and seems to have special and renewed power given him for this purpose. His correspondence with patients extends to Cuba, South America, England, and to all parts of the United States. He is a veteran worker, and deserves the prosperity in his calling with which his latter days are crowned.

ranks whose opinions are entitled to more re-

R. Hazard, which has extended over many years,

like one of old, "his eye is not dim nor his natu-

be able to fully endorse the above communica-

tion in defence of Mr. Hazard, which was writ-

ten by one of the most talented workers in the

Christian Reimers writes us from 12 Greek

street, Soho, London, Eng., under a late date,

expressing "intense satisfaction " at "Messrs.

Bastian and Taylor's refusal to submit to a test-

committee." He bears witness to the genuine-

"I saw materializations in London in presence

of these remarkable mediums which convinced

not only me, but the most experienced and care-

Mr. Reimers believes that some means should

be devised to place the audience itself under test

conditions, since experience has shown him that

suspicion is often to be rightfully attached to the

visitors at a séance. If any medium is to be

condemned he demands that it be done by posi-

tive proof, and not in general terms under the

provisions of "a kind of superstition as to possi-

Dr. J. R. Newton, the celebrated healer,

ness of these media in the following fashion:

ful investigators."

ble trickeries."

cause of Modern Spiritualism.-ED. B. of L.]

A BOSTON SPIRITUALIST.

Mrs. M. C. Morrill can be found at her residence, 129 East 16th street. New York, where she presides over a Spiritualists' Home. Those friendly to the cause, who may visit New York City, will there find comfortable quarters at prices to suit the times.

The First Religious Society of Spiritual ists of Cleveland, O., closed their regular meetings June 30th, with Mrs. Nettie M. Pease Fox as speaker.

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

Don't fail to read Dr. J. M. Peebles's fine article on The Phenomenon of Trance (first page).

Movements of Lecturers and Mediums. (Byeakers having matter for this Department are romind-ed 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.

Mrs. Amelia H. Colby has been lecturing in Indiana and Illinois during the past two months with excellent success. She was to speak in Grow's Opera House the last Sunday in June and the two first Sundays in July. Mrs; Colby and Mrs. Smith are engaged to attend the annual meeting of the Spiritualists' Society at McLean, N. Y., where they can be addressed during the month of August. Societies wishing their services between Chicago and New York, can address them at 593 West Fallon street, Chicago, Ill.

E. V. Wilson spoke in Nashua, Ia., on the evenings of Saturday and Sunday, July 6th and 7th. He lectures in Warren, Ill., on the evenings of the 10th and 11th; in Dixon, Ill., on the 13th and 14th-Saturday and Sunday-scance at three o'clock P. M., Sunday; at Fulton, Ill., on Monday and Tuesday, the 15th and 16th; seance at three o'clock on the 16th.

Dr. J. K. Bailey is continuing his work in Kansas. He spoke at Girard June 16th, at Columbus 20th and 231, at Oswego 26th and 27th, and at Fairview July 31.

Sunday, July 7th, P. C. Mills attended the grove meeting instituted by the East Saugus (Mass.) Circle, near Pirate's Glen (Howard's

Grove), which was a marked success. He will IST The attention of all who REALIZE that speak at the same place, Sunday, 14th. This ists from Boston and surrounding places are cor- I for pamphlet.

RATES OF ADVERTISING.

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

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

BUSINESS CARDS, -Thirty cents per line, Agate, each insertion,

Payments in all cases in advance.

AF For all advertisements printed on the 5th page, 29 cents per line for each insertion.

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

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant!-For Diagnosis send lock of hair and \$1.00 Give name, age and sex. Address MRs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass Residence No. 4 Euclid street. 13w*My 11.

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J. V. Mansfield, TEST MEDIUM, answers. sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. J y.13.

MRS. NELLIE M. FLINT, Electrician, and Heating and Developing, office 200 Joralemon street, oppositeCity Hall, Brooklyn, N.Y. Hours 10 to 4. Je.22.4 w*

Dr. F. L. H. Willis.

Dr. Willis may be addressed until further no-tice at his summer residence, Glenora, Yates Co., Jy.6.

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BUSINESS CARDS.

Lydia E. Pinkham's Vegetable Compound iss cure for all those painful complaints and weaknesses pecu-Harto women. Sold by all Druggists at \$1.00 per bottle. coffee and tea are injurious, is called to the ad-vertisement of the New Era Coffee Co. in another stitution through the heated months. Spiritual-E. PINKHAM, 233 Western avenue, Lynn, Mass. Send June 16,

While he bed at HIGHLAND LAKE GROVE, NORFOIR, MASS. The Grov- will be opened for lampers Tuesday, July 16; Opening Services Saturday, July 20; Closing on Monday, Aug. 5. As the Managers desire this to be uteraily a "People'a Camp-Meeting," all orderly people, of every denomina-tion, spiritualists, 1-berails, Rathonalists, etc., are cor-dially invited to join this GAMP. On Suitay, July 21st, The FREERES will before morn-ing and afterneon, at 10:3 and 2:30 clock, giving a synop-sis of the Prevailing R: Richons of the World. On Studay, July 28th, the Jetseners will be Horace Sca-ver, Eeq., editor Investigator, and Mrs. C. Fanne Alwn, Tuesday and Fridays will be Nectal Piente Days, A Special Train will heave Boston for the Grove at 9 and 2215 of lock.

2215 o'clock. Mr. J. Frank Baxter will Lecture, Sin 7, and give his Wordefruit Descriptive Tests on cach Friday, at 25 clock, Tents will be furnished at from \$1,50 to \$6, according to \$12e, by applying to DR. A. H. RICHARDSON by letter or In purson at the Grove. Good board only \$1 per week, 1075 could method.

or 75 cents per day. The regular daily trains leave Boston at 8:00, 12:15, 3:30 and 5:15 of clock. On Similays, Special Trains will leave Boston at 9 and 9:15 of clock

On Sindays, special Trails will leave Boston at 9 and 2155 o'cook. For all other stations on N. Y. and N. E. R. R. and its connections, see R. R. posters for Time Tailes, Fares, etcl Excursion Tickets from Boston and return, 75 cents. **GARDNER & RICHARDSON, Managers.** July 13,

The Spiritual Offering. VOL. II.

Enlarged to Fifty-six Pages.

Enlarged to Fifty-six Pages. THE first number of this Magazine, issued May, 1577, contained only 24 pages; three months after, it was in-creased to 32 pages; in six months to 45 pages? and now we have a Magazine of 56 closely printed pages, on finted book paper; new type; in elv bound-all in the bost and neatest style of the typographic art. Its centents are interesting and instructive, treating independently, logically and sei-entifically all the questions of the hour. The Max and June numbers have articles from DK. S. B. BRITTAN, PhOP, WM, DENTON, WM, EMMETTE COLEMAN, Miss BELLK RUSH, MRS, KATE OSHOR, MRS, E. G. PLANCK, MINS H. F. M. BROWN J. E. LEDLAM ESO, J. S. LOVELAND, WARREN CHASE, JOHN WETHERHER, JAS STHACH, and DR. D. HIGHER-all regular contributors. Its department for REVIEW OF CURRENT LITERATURE, by Wm, Emmethe Goheman, is not excelled, in ability or interest, by any periodical published. In the June number appears a new and permanent de-partment, "OUR YOUNG FOLKS," which will add to its value as a Family Magazine.

In the June number appears a new and permanent de-partment, "OUR YOUNG FOLKS," which will add to its value as a Faulty Magazine, The general scope of this able monthly periodical may be inferrent from the following extract from its pro-pectus: "Tits OFF sites of with the conducted independently, im-partially, Nothing looking to man's welfare toill be deemed attent to its pages, Unrestricted discussion of all questions of humanitarian import will be ever maintained by it. Offensive personalities and hadefleage of language will be wholly excluded. In its editorial conduct, the truth, beanty and utility of Spiritualism in its bicher phases will be advanced and advocated from a Spiritualis fite and Scientific standpoint. It will not in any particu-try be sectarian journal, but bread, progressive and lib-eral-will give fair and equal expression to all forms of thought 'A fair field and to favor' it extends to all, done all things it atings to kiloberal, to be drowted to Lib-erniam for three months; \$1.00 for six months; \$2.00 for so cents for three months; \$1.00 for six months; \$2.00 for one year. Single copies sent postags paid for Spicents. Adverse Spills of Camm.Weeting.

Cape Cod Camp-Meeting.

THE SPIRITUALISTS will hold their Twelfth Annual Camp-M-ceing at Nickerson's Grove, Harvich, Mawe, commencing Friday, July 19 h. and casing the 2nh 1878 Gles B. Stebbins, Dr. J. M. Peeb es, J. Frank Baxter, H. B. Storer, Cephas B. Lyan, L. P. Greenlez, and other speakers engaged and expected, Tickets to and from Boston \$3, and at the sume races as in previous years from southose on the Old Colony Baltroad, July 13, -2w PER ORDER OF COMMITTEE.

Spiritual National Camp-Meeting.

TARE cars at stations upon Fitzburg Ralfroad for LAKE WALDEN CONCORD, MASS, from July 15th until Ang, 9th Exercises at Pavilion S inday, July 21st: Randt Concert, and addresses by Dr. J. H. Currier and Mrs. C. Fannie Allyn. During the week there wild be Speaking, Dancing, Ke. Pichle every day. All are in-vited. J. B. HATCH, Manager. duly 13.-2w

ALIVE! - THE SIAMESE TWINS! Phrenology and Progression. JAMES July 13.-1w

This brok is alrea by producing a decided sensation in the sensitific and cultured world, and contains robusty a greater number of remarkable discoveries than any one sponter of modern times. It is ison d in smerch style on two the sensitive sensitive sensitive sensitive sensitive regards on a super-salendared paper, emotecing 576 the form and working of Atoms, of the basic pelneiph sof the form and working of Atoms, of the basic pelneiph sof the form and working of Atoms, of the basic pelneiph sof the form and working of Atoms, of the basic pelneiph sof the form and working of Atoms, of the basic pelneiph sof the form and working of Atoms, of the basic pelneiph sof the form and working of Atoms, of the basic pelneiph sof the mystle and herectore unknown taws of Nature and workers, of the universe to man and the state of the atom the mystle and herectore unknown, have of Nature and a new world of tores discloseds. The end and the state over the fings from Drs. J. R. Buchanan, H. H. Sherwood, the analysis as erystatized into a scheme. **OPINIONS**:

OPINIONS:

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** Magnificeft work ''-N, Y. Workly...
** Most remar able book... Will cause a futter among scientist can be at to new and tinportant developments.''
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** This super by chame opens up a great field of olighnal research. The examples of cure by means of hight and color, and other fine natural forces which it gives are truly maryclous, and a new wild, generaly unknown to our medical men, is opened out. Such awork should save many doctors' bills by show ng low to use these ax'e, powerful and refine elements.'' - Truth Sorker.
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BANNER OF LIGHT.

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to a higher real for . We ask the reason to receive not be trine for forth by

spirity of these sectors in the treates the net time (1) (spirit) spirity of these sectors in the disk does not subject with his or hor reason. Also the sector does not be in that the preceives no more.

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Vacation Season.

"The Public Freedfirthe Regular schools. The Status with a result of these by Sept. of

REPORTS OF SPIRIT MESSAGES WINKS DEPOSIT OF THE WEIGHT P.

MRS. JENNIE S. RUDD.

. Invocation.

Give unterus, of Father, as we return to earth, a transf intent power which of all soud for the love and dos incluible earth's elfdren. Help us to hold in our Land the bly, that it may united in beauty, parity and whiteness. Assist us to touch the reselfuds, to see them is the totth in all their beauty, and give his strength to do our work wherever it may be

Questions and Answers.

Contributing (Printr OMr. Chairman, we are now ready to listen to whatever may be before

us. Or E-S (Which is reduces the worst officiation the spirit, taken and alcohold . AN- "Theo yees aforther is to be condemned.

A $N^2 = 4$ has views of defined is to be conditioned. Both are standards. The excessive use of either alcohol of the basis rends to the spent dark, earth-ity and us terril, and u ak soft hard for the indi-vidual to program in the spiritual. Q and it programs in the spiritual.

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regains it advances extering the sprit world "

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ways setty for the size who has taken it. The arty who has taken the difference in smore sorry still, They come together shaking hands and saying: "Pardon mer pard in me." if it is a spectacle you all would take to give upon. They av to each other "We are both to; blame; let us forgive" each other."

Image: State S

tell marina I was with May and with Sarah. I rell marina I was with weiver day I can be. I

everything grow everywhere. I'm going to help May ever and ever so much. Send my I ve, please, to all and everybody,

and say if at Engene is here. She'll know who if is ; he came to day, but Lgot in ahead of film. Pacase direct my letter to Mrs. Dr. Rounds, of here before, from the city of Savannah. I Norton, Mass, from Frankle, I caute down to have brought with me roses and pluks that I Beston to day with my mother. Papy 's a doe' have gathered on the way. I am not an old for, I want you to know that he does everything man, I am only sixty five. If it had n't been for be can for everybody, but he don't know all that terrible fever, I never should have gone there is up here. My mamma likes to find out away. I tried my best to fix the plantation and what there is on the other side of the curtain, but she says papadon't like it a bit. April 25. Mary M. Saunders. I want to send my Aunt Hannah a letter. The last 1 knew she was in Qacheer. Please send

Mary M. Saunders.

I wish you would say that Mary M. Saunders, who accidentally left Montreal in 1855, August 17th, cailed, and tried to bring all the force and power that she could to make her sister, Julia Eldridge, understand that it is really her. I cannot find her whereabouts, but I am 'n-sured by : those who telegraph spiritually to earth that if ztheore and give my name it will be sent to her j

by a power none can resist, which surrounds the Message Department of this paper. April 25,

Bartlett Barrell.

Mr. Chairman, I've got the rheumatism all over me. I didn't feel it till now. I have n't

felt if for years store. Do you see my dog? (No. Do you keep it with you all the time.") Why should n't l? He is n't a hand some dog, but he is a good one. He is yellow and white,

I auf an old stone layer. I have been gone a reach many years in fact, I' can't tell you how meny. I did n't live in Boston, but about twenty notes from here. I had an old house, and my wife and I invid in it though they finally carthe us of the always believed in a strology that is, what you if always believed in a strology that it so that you if all a strology to day. I didn't call it so the move certain changes of the moon al-ways brought accidents, and certain changes of alu-anae and see how the signs were afore 1 be-gan. Tyre got a son Ben, who is a "Stone-layer."

The old peach trees are gone, the cherry trees The old peach trees are gone, the cherry trees are gone, the house is all gone sit is grown over with grass - 1 wanted to protect some of these; do a't you know I did? - I did a't have the power to do at because I had a't anything to talk through. I used to wonder, as I watked along the street, whether if a man dued he should live again. 'I used to book at the moon, at the variagain. I used to book at the moon, at the vari-tous signs of sit, and try to understant them. I

"knew that when the moon rose in one place and went westerly in a certain direction on a certain

My name is Frankie Rounds. My name is Frankie Rounds. I have been here once before, a good while ago. I came to my mother. She was real glad to have me come. It is most two years since I have been here. That anche that made my cap and my clothes so pretty, is sick. She fool.

I wish you would say that Jane M. Strong came here, I lived in Ithaca, N. Y. I have been so pretty, is such a such as a such as the such as a suc know me, no matter how strong I present myand with them both every day I can be. I self. It was in 1858 that I went away-some help them all I can. You tell her I made time in September; I cannot tell just the date-Arthur go and hunt us all those statistics about 1 into in September; i reanor ten just coroace — Arthur go and hunt us all those statistics about 1 i think it was between the sixteenth and eight-grandpa. Morey, my great grandfather, and that beenth day. It was not subset. Now I 've got a ether doctor. Tell her i am glad she wrote it, brother who was mediumistic, and who is gone down—it is going to do her a great deal of good, to California. I want to say to him, "Jämes, She was in the need to do it. Tell her I am going 'do n't worry. Bertha is looking out for you, and down--it is going to do her a great deal of gowe to California. I want to say to bud, such as Ste was influenced to do it. Tell her I am going do n't worry. Bertha is looking out for you, and to help her this summer when she's in the flow. Abbie is standing by your side, and father and or gorden. I'm going to help her put out the George are with you. Please be as strong as you strawberry plants. I'm going to help her make possibly can." April 26,

Erastus P. Leslie.

My name is Erastus P. Leslie. I come here in company with friends of mine who have been

my letter there. I have nothing new to tell, any more than the rest. I find it very much here as it is in your life : everybody has got their work to do, that nobody else can do for them. I find that, do what I will for somebody else, it do n't benefit me a whit. 1 must do my own work. 1 guess that's the way to do. April 26.

B----

Two years or more ago, Mr. Chairman, 1 pre-sented myself at your circle. My daughter was present. Oh, 1 loyed her, if 1 never loyed any-body elset. There seemed to be darkness all around me; the sunshine of life was clouded, my heart was sad. When she came and said: "I be-lient that may me fother? that thus of the volce lieve that was my father," the tone of the voice and her heart throb went home to my soul. I remember there was an unruly individual who came afterwards, who said the way of the world was to "root, hog, or die." Now there may be a truth in that principle. It has been necessary for me to work out my own salvation. Money gave me not the gift of love and affection; itelass gave me not the strength and power of life; still, when I came into the spiritual it seemed to me that I must return and give unto others. I have been here now for the last two years. I have freely given, and 1 have grown stronger; I feel better than I did. I can only thank you. Mr the sun brought benefits. If I ever had a plete (Chairman, and those connected with this insti-ict work to do, I stways liked to look in the tutien, for the privilege I enjoy of coming back, alreance and see how the signs were afore I best Do you not see that I would have remained n When the entropy of the spin twords it is the partial of the part of the spin to a new guines the regards his strength and vigor, both of model and body, and scready to be thing, though he haughed at me about it. I don't know what he go to be the spin to a fee X. The fit oble is with the flesh, and $\Delta = 1$ was invited to by a good many other of the spin the sp darkness had it not been for the light which was

George Pushee.

reach. If any of them are willing to consult a medium, I shall be very glad to have them do so. I should be exceedingly glad of an opportunity to speak to them, that's all. April 30.

Grace.

I wish you would please say this is from Grace, to Edward. No matter how sublime it seems, or how ridiculous. I know he looks your paper over every week, therefore I want to say to him, We are watching and doing for you all we can We ask that you will be negative to our conditions, and allow us to guide you where we will. You need not fear; all will be well. April 30.

Marcus Morton.

I don't know why I should be cast out. I have once before manifested here, and I feel that I may again. This thing was a myth to me, and I did not care to have much to do with it. I cared not for it, as I have told you in the past. But as its power comes around me, life seems stronger, darkness seems lighter, I feel I must speak: Say that Marcus Morton, once Governor of the State of Massachusetts, speaks, and says he knows Spiritnalism is true. I am brief, but I mean what I say. I want the world to know and in-dorse this truth-Spiritualism-for it is true. April 30.

Richmond Jacobs.

Mr. Chairman, I am a plain-spoken man. I know little about writing letters. I am more ready at grinding grain and sawing logs than I am at making speeches or telling stories. I came here once before, but made so feeble an effort that I did n't feel satisfied with it. Now I come that I did n't feel satisfied with it. Now I come with more strength, assisted by my nephew. I would like that they keep up the old feeling— not to let the pond go to any individuals or be sold to any mill-power, but keep it for your in-dividual selves and family. Let it not go out of the Jacobs family. Keep it. If you get a fac tory village there, you will not be as contented as you are now. You will find it filled with for-dimensional with whom you will not be as to be as you are now. You will find it filled with for-eigners, people with whom you will not care to associate. I ask that you will be careful. Do not so far let anybody get hold of our estates that they will manipulate the pond and the mill, but hold on to it. Say that which has been given is from Richmond Jacobs, I will see that it reaches them. April 30.

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

Remarks by Mr. Danskin.

Many letters are received by Mrs. Danskin from friends or relatives of the spirits whose "messages" appear in her department of the Banner. One came recently, from which I quote :

quole : "Could I feel that this communication was from my blessed old mother (for she was my mother), I would never she another tear for her, but would lift my soul and re-polee that the is free. But of is a many doubts darken my way. I thick it for ear and over again, and woulder, 'Could not Mrs. Danskin have got all those ideas from mother's obfury potter in the *Beaner*?' Nor there is one she could not have procured in that way. The communication space of the sciencial with whom she lived very pleas-antity, and who, like hereof, was a believer in the great truths of Spiritualism. This is true, My husband is a firm believer, and I think, How could Mrs. Danskin have known it, unless my dear old mother was there and im-pressed her? Why should she have selected him from my sister and myself for it is the fact that he was the only firm believer in the three with whom she resided. So you see my position. I cannot verify the communication on the basis I would like to understandingly. I mean. I long for proofs them my homest soul to give me evidence or the truth of Spiritualism that it would be wrong for me to say the live of when I do not. You will, I hope, take what thave written in the spirit which I feel-that is, a sincre desire for the human tamily." In reply I will sny that Mrs. Danskin not only

Dear friends, do not be anxious about me. I am | sublime, that I with feeble utterance, through a

stranger, cannot give anything beyond the mere outlines; the rest I must leave and let you guess for a season, until you, like myself, shall taste, know, see and feel. Wondrous are thy ways, oh Creator of the mor-

tal frame, too wondrous for our mortal to know and understand except approximately. Who would not pass through this change called death to realize such beautiful surroundings as 1 have? Memory and thought, like the lightning's flash, take in the past and the present ; and oh, Eternal Father, to thee in humbleness of spirit do I offer my grateful thanks for having died that death which gives life, life everlasting. Without a shadow, without a doubt, we live beyond the

grave. This is but a mite thrown out upon the cosmic sea, feeling that in time it will reach the shore, strike the heart, and bring memory to bear upon the past, and thought to reach out for the future.

Anna White.

I lived in East Orange, N. J. My name was Anna, my father's name was William, and my mother's name was Clara White. I wasten years old, and I died. My mother's sister, up in the spirit world, told me to come here and talk about myself. My mother and my father are grieving all the

time about me, and I want them to know that I am as happy as I can be, and I don't care about coming back here to live any more. I want them to know that I have got life, and with that life I can see them and know them and love them and visit them at their own home, where my home was. I am as happy as a little girl can be that was taken away from her mother and her father. I don't want them to cry about me, for I have a nice and a beautiful place, and a great many people there are kind to me. Now, mother dear, hark to what Anna tells

you: Let your eyes be dry and let your heart be joyous, for I come here to speak at the bidding of the angels. Good bye, mamma; good-bye, papa. You will meet me one day and know me in this beautiful world where the angels live.

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD. Charles Johnson; Sarah A. Rassett; M—; Frances D. Mason; Salome Stoddard; William B. Wells. David B. Svabury; William E. Brisbane; Charles Man-by; Silas B-1 n; thrates Ham. Mollie: Charles W. King; Jacob Stockbridge; William D. Jones; Controlling Spirit; Pat Mahoney; J. M. K.; George D. Follett. Jerusha Bugbee; Theodore R—n; Reuben J. Buell; W¹⁰iam Peabody; Joseph Bushnell. George M. Cook; R sa Wilson; Mary Bancroft; Stephon T; Luba.

Jerusha W Plam P George M T.; Lilla,

T.; Lulla, Heman Lincoln; George F, Chandler; J, M. Under-wood, M. D.; George M. Wheeler; Louiso, William M. Tibbets; Frederick Ward; George H. E.; Abble.S. Hazen; Olive A. Desaw; L. B. C.; William Hana-

Abble.S. Hazen; Olive A. Deane; I. B. C.; William Hanaford, D. Sabhee; Maria Scoville Jones; Joseph Curtis; John D. Sabhee; F. Bledoe; Joseph Kimball; Amy John Carver; Albert F. Bledoe; Joseph Kimball; Amy N. Motse; Charles, to C. and M.; Mary D. Lansmore, Mary Butterfield; Emma Stanhope; C. B.—e; David M. Long; Farrar Crane; Emma M. Day. George Ingram; Ballou; John Tolman; Willard Manuel; Tom Mooney, Charles Charlette M. Shiney; Dr. Austin; John L. Bates; J. K. C.; Susan B. Smith; Uncle Jim, Julia A. With ow; Alma U. Skinner; Dr. Loring; William H. Milar Onnors; Annie; George L. Evans; Mary Lavallette; George Watson; Edward Darling; William B. Ashlette, George Watson; Edward Darling; William B. Ashletter, George M. Sunder, M. Shiney; Drame, S. Sabhetter, George Watson; Edward Darling; William B. Ashletter, George M. Sunder, M. Shiney; Manalo, Shiney; Cont.

ford, Mary Doe: Frank M.—n: Naney B. Sinclair; Maurico Aborn; George Dabols; Polly Damon; Uriss Biako, Charlssa Healey; James Rannon; Luchs P. Morse; Thomas Riley; Janes M. Ferris; Anonymous, Hannah Marshall; Rosina D. Wood; Dr. Maguinness;

B— Dr. Edward Simpson: Pryor Kirk; Addle M. Vernon, Charles D. Wiblis: Daniel C. Smith; John D. Mears; Fellx Murray: Lewis B. Richards, Joseph M. Shields; Hannah W: Shaw; Mamie Drew; John; Hannah.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN. Elotse Sunderland; Anna Welsh.

A LUMINOUS CROWN.—"A good deed in a naughty world" is what a young girl in Boston caused to be recorded concerning a sensible act performed by her a month or two ago. She was the daughter of one of the wealthiest men there, and could have made the customary splurge un-der such circumstances, if that had been her inclination. Instead of that she asked that her wedding should be as quiet and inexpensive as possible, and that her father might give her the money which would have been spent in flowers, wine, etc. Of that money she gave a certain sum

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June

** De And he by him of spir chic to

them to do very queer things which they would never these of designed values and and such that a got been to come right along. My I went somewhere about the last of February, control, that the intelligence steeponsible, my in meas further farriell; I aint ashamed of it, is and now it is April. I shall be exceedingly ther will we say the median is responsible, for though I am a poor man, an eld stone layer. both should be strenger in mental, power and resist the melanation .

William Cantwill.

I wish even would say I am Willers Carlovit, of Sheddin, Vt. I was seventeen Dears of I got outfir ugb the water. I forlithow it soms to roll attrove inde and makes no teel as it I was stilling to double. Don't you dinow; what it is I have been gones, it was be three yours pretty. soon-flare years next summer since I went I 've got's us thends I want to come to. I want April 25.

Ezekiel Babcock.

I am an old man, but I haint lived-so long that there aint 'anything to me. 'I halot lived the al-lotted time of man-that is, three-core years and ten. Longht to have had seven more y ars. My name is Ezeklet Babcock. Tslipped and tell under the wheels. They folled over me, and fell un-der the wheels. They folled over me, and that, was the feld of me ; not right straight jeff, but I went out from the effect of it. I've come from Stonington, Conn. I've come here because most everybody comes. It is a kind of general postoffice, aint it

You never got run over, did you, mister? [No] Then you do u't know how bad it feels. Lean't tell you aboat it. I want to, but I can't. Fact, I don't seem to know much! Does it make a fool of a man to come back here and take posession of a undium? It makes me one. hard's know my own name. It was the greatest trouble to me to tell my name, and my age-to tell anything. I can't understand it. I want to come right out and talk to 'em, and tell 'em all about it. That 's what I want to do, but suppose it's no use for you or I to make a fuss about i It is as it is, and we can't alter it. April 26.

William Darius Gibson.

Please say it is William Darius Gibson, who Please say it is william Darius Gibson, who'l was born in Boston, and emigrated West in 1855. I went to Chicagô, and from thence to California. From there I journeyed on till I reached Austra-lia. I gathered up all I could in each place, y Then sickness overcame me, and I had to give up i what life I shad. It was a mystery to me; it had y always been a mystery. ...I had seen many of my friends that I loved go out. I had seen many of my pets disappear from my sight. I questioned with myself much whether if a man died he with myself much whether if a man died he should live again. I studied the Bib e from the beginning of Genesis to the end of Revelations, but I really got no answer to the question, 1 corresponded, with various individuals with recorresponded, with various individuals with re-gard to it, with those high in authority, who pro-fess to understand religion well, but they could give me no surety, no confidential faith that life was immortal. I did n't always use my own name. I supposed those who preached from Sunday to Sunday that life was immortal, that lead the Father of all had revealed his must could

the world I got here is more than I know. Somethough Lam's poor man, an old stone layer. I'm much tobliged to you for the privilege of my message to my friends. talking. Can't Leome again sometime? You don't know how comfortable it does seem to be

able to tak! Thank you a thousand times. As noy write used to say, "Thope you'll do me a good deal of good." April 25_{0}

Willie Ewins.

My name is Willië Ewins. I am only nine years old. I never meant to get in the water; we were playing there, and I fell in. I could n't get out, in spite of, all that I could do. Do you inem to ne derstand 4, aint, dead, but that Lam , know where the Spickott River is? that 's where trying to do the best 1 can. I am nearly twenty 1 ast myself. It is in Salem, N. H. That's now. Engeing to be pail 1 know how to bring where my tolks live. I want to send word to all the power and strength 1 can to them. I hope them, 1 can't think of their names to save my toky will be glad to be at from me from this place. soul. Can't you below think of their names to save my takput 25.

man? I had my mother's and my father's name written down there on a piece of paper. Can't you see it? I wish you would read it. [No, I can't see it.] Dear me! I would n't have, come it I'd thought I could n't tell 'em! I have been

gone a little more than a year. I went away in April, and it's April now. I do n't know what made me come here, but I 've come, for somebody made me. You do n't know how I want to tell my story. I wrote it down before I came, and thought I had got it all straight. But [1'll come again, can't 1? [Yes.] April 26.

Charles A. Chase.

Please say it is Charles A Chase. I left the mortal form in California. 1 come, trusting 1 shall be welcome. I have found Spiritualism true. Whatever I find to be true, that truth I will affirm. I have been gone something more than a year-two years in fact, and I return with all the power I can bring. I want everybody to feel an interest in me, and to know that this philoso-April 26. phy & true.

John A. Youler.

I don't wish to disturb any of you. I don't wish to trouble you. If you will allow me to write my name on your record I shall be very much obliged. I wish others to know that I am

not dead, that I still live and can speak to them. I want them to know that I have journeyed on over hill and dale, through mountain passes, and I have received the power of others. My grand-father—oh, how good he has been to mef How much good they have done methand the dear little friends of past years—those little ones whom I loved so well, how much good they have done me! But I still live on; I cannot die; there is no death. Why, what seems death is simply pulling off your old coat and putting on a new one. That's all there is about it. I did n't come here to preach a sermon. I simply came to tell who I am. You 'll almost laugh at me when I tell my name, John A. Youler. I went out from Springfield, Mass. I have been gone nearly two years. Lwas fitty two years old. A pril 28 years. I was fifty-two years old. April 26.

George Gibbins.

Sunday that life was immortal, that God the Father of all had revealed his great and mighty purprises to those who believed in him, ought to be able to tell me something of the truth, but no reve ation came to me, and 1 he-came discouraged, and began to feel that as a man died so was he; as a tree fell so it remained: But when I opened my eyes to the spiritual, 1

Lexpected. I've been gone only a little while. April 30.

Albert.

Again I call upon you; Mr. Chairman. I ask your indulgence. I am very sorry if Thurt the feelings of auxbody; certainly I did not mean to. I only meant to ask them to be more careful in the future, and trust less to those that came in contact with them who were of foreign origin. They asked me to come and tell them where ar-ticles of clothing had gone. I was n't able to do it, was n't able to trace them. The way I did was to put my hand, in connection with my brother's, upon their heads, and try to show them where they might look. You might as well look It had changed for a needle in a hay mow! hands so often it was impossible to find it. Please direct my letter to Sarah Barrows, Providence, R. I. Say it is from Albert. April 30.

Bridget Murphy.

I came from New Bedford. Me name is Bridget Murphy. I came here because everything point-ed this way. Shure, sir, I can't tell just where I drew me last breath. I lived in New Bedford, and I lived in Boston. It is strange to me. Shure sir, I expected purgatory to be full of meself. I looked round me, sir, an' I found more than I expected; an', sir, a good many of the bishops an' praists pointed the way to me to come here. was twenty-five years old, as near as I can fetch t. Me folks were born in Ireland, an' I was Irish according to that, I suppose. 1 worked sometimes for one individual an' sometimes for another. I did what I could to get a living. I washed an' scrubbed. I lived out an' did what I could; an afther all, it was hard to go out as I did, sir. I was poor-not a bit of a candle, not a bit of life to me. I'll not be scolding. I sup-pose it was all for the best. They told me to come here because I'd get rest. Is that so, sir? [You will soon be able to see your way much clearer.] Well, I'm glad. April 30.

H. M., Jr.

Good friends, I return to you 'again, expecting only to receive opprobrium; but you can-not u derstand the terrible desire that possesses ne to reach a mother, a father, sisters and a. brother. I feel sad as I return to earth. I have many dear friends here. I wish to welcome them. They will not welcome me. And after I have sent, through the only post office I know of, a message to my father and mother telling them how much I love them, describing to them how much I feel for my brother and my sisters, they will not receive it! What shall I do, Mr. Chairman? Shall I send one more letter through your press? Are you willing? [Yes.] As I told you before, I passed away, not at home-but those that were round me I knew, although I was unable to make myself manifest. Let me say, dear cousin, I do realize the good an-gels' work; I feel their power, I know their tes-timony. Dear mother, I wish you could only know how very many times I am at home! how

working Spiritualists for more than twenty years. We do not believe merely, but we realize that our whole line of life, thought and word, as well as deed, is an open page to those loved ones of the higher life with whom we are associated in this work, and knowingly we will do nothing to forfeit their respect and esteem.

Daniel Youngs.

l died at Oyster Bay, Long Island. Daniel Youngs. I was in the sixty-ninth year of my age. He who believes and has faith in the power and onnipotence of the Creator will find home and rest. The weary of earth are transplanted from this planet to one beyond. According to their aspirations they make homes in beauty and harmony. The external is of very little value, "comparatively; it is the internal that every one should cultivate and educate. How little of this is understood by the human mind. Would that it was in the power of humanity, even for a few moments, to scan the educational processes of the spirit world; then less attention would be given to the outer and more would be given to beautifying, educating and cultivating the inte-

rior. I lived many years on earth. Like all others I have seen dark days and bright ones, but before I departed I mastered that which men call evil, and made myself, so far as I could, companionable for angels. After being stripped of the material, being baft as it were alone, dependent upon ourbeing left, as it were, alone, dependent upon our-selves, we find there are new laws of life to learn and new conditions to be placed in whereby we may become acquainted with the doings and sayings of those who have gone before us. Oh, how beautiful it is to feel that you are

safely housed away from the vexations of the earth-life and its turmoils! How beautiful it is to know that all in good time those whom we have left behind will enter that beautiful abode where the light never fades! More and more beau-tiful to me as I learn and understand thee, oh my Father who art in heaven, for thou hast encased me, not with silver and with gold, but thou hast given me that which thieves cannot steal nor can the moth destroy, and that is life of the soul; a part and parcel of thyself. Now, friends, you who think I am gone, let that thought be scatter-ed to the winds, for I am more near, and more

powerful to do good for you and others. Sixty-nine years old, with a new budding of life, with a prospect of an eternal unfoldment in knowledge of his laws and in true understandng of my Creator. Praises to his name! I now drink crystal waters that can never become bit ter or grow tasteless. I feel as if I was just be ing wafted on the breezes that float in the atmo sphere of heaven. I am so happy, so rejoiced, because instead of having found death I have found life eternal.

Caroline Owens,

It is to me remarkably strange because I have no heavy body to carry around with me. I am spirit, spiritually, and of the spirit land. I come direct from the haven of peace where the angels direct from the haven of peace where the angels chant hymns of praise to their Creator for the many blessings bestowed upon them. I was the youngest daughter of Maria and Thomas Bren-ville; my name was Caroline Owens, and I died at Bloomfield, N. J. Oh, never say "I am sorry," or "I am grieved," that one should die, for the change is so grand, so

speech for the time, and gives expression to its thoughts. I write down what is spoken as ac-curately as I can, and transmit it to the *Banner*. Mrs. Danskin and myself have been worth a speed to be the way for a consultant to be the part of the way for a consultant to the part of the lasting as the life that now is, but as our philosophy suggests, will echo through the arches of that shining temple of the future a melody eternal, a joy forever. -- Haverhill Publisher.

> 137 It is so encouraging in these days of sci-entific skepticism, of impudent reforms that assume to do the work of religion, and of struggling churches that have n't the delicacy to conceal their poverty, to learn that "the cause of Christ" is so prosperous in New York that not only has another seven hundred and fifty thousand dollar temple been recently dedicated, but Grace Church temple been recently deficited, but Grace Church is to have a reredos of "exceeding beauty," at a cost of thirty thousand dollars. A reredos, un-sophisticated reader—if we have any such—is a screen or background for the "altar.". One that costs thirty thousand dollars can hardly fail to advance the kingdom rapidly—and it will be "so sweet!" Even a casual study of the life of Jesus, Nazarene, and his band of disciples, cannot fail to show the appropriateness and importance of a reredos in a house dedicated to his service. We are surprised at the moderation of these marble temple worshipers. Sixty thousand dollars would be nearer the mark. But the poor and the needy? Oh, those we have with us always: give them a six hundred dollar chapel and plenty of crumbs .- Golden Rule.

Mr. Charles Bright delivered one of his telling lectures on "Religious Shows" before a very large audience, in the Princess' Theatre, Dunedin, N. Z., Sunday evening, May 19. Ilis closing words were : "Fifteen centuries of ecclesiasticism had been tried, and the result was that the bulk of Christendom believed in nothing but the 'almighty dollar.' A religion was, however, now developing, which would cull the good and beautiful from all faiths, a religion of work, not belief-a religion inspired by the God of 'now,' not a God who had issued some enactments thousands of years ago in language so obscure that mankind had been quarreling over their meaning and cutting each other's throats about it ever since. The God of the present, through his living prophets, was developing this practical, natural, and scientific religion, which would in due time lead men from selfishness to unselfishness-from religious shows to reality."

"CHRIST, THE CORNER STONE OF SFIRTUAL-ISM," by J.-M. Peebles, M. D.-We often hear it said that primitive Christianity and Modern Spir-itualism are identical. The assertion is of doubt-ful correctness, though even if it were a fact it would not prove them true; but Dr. Peebles thinks it does and in this namphlet of 32 pages thinks it does, and in this pamphlet of 32 pages he succeeds to his own satisfaction, no doubt, in tracing the similarity between Christ and the mediums of to day. The attempt to make Christ a Spiritualist reminds us of what we lately heard a distance of the state of the state of the state of the state.

JULY 13, 1878.

BANNER OF LIGHT.

Miscellancous. Acw Books. New Pork Advertisements. Mediums in Roston. Advertisements. BALTIMORE ADVERTISEMENT. PRICE REDUCED. The Scientific Wonder! THE GREAT Dr. Main's Health Institute. SPIRITUAL REMEDIES, AT NO. 60 DOVER STREET, BOSTON. THE PLANCHETTE. SARAH A. DANSKIN THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medi-cines, with directions for treatment, extra. April 20.-13w 488 Pages. CLENCE is unable to explain the mysterious perform-**MRS. SPENCE'S** Physician of the "New School," ances of this wonderful little instrument, which write intelligent answers to questions asked either aloud or mon-Cloth, - - - - - \$1,00 Pupil of Dr. Benjamin Rush. tally. Those unacquainted with it would be astonished at taily. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. Att investigators who desire practice in writing mediumship should avail themselves of these "Flanchettes," which may be consulted on all questions, as also for communica-tions from deceased relatives or friends. The Planchette is furnished complete with box, pencia and directions, by which any one can easily understand "box to use it," MISS JENNIE RHIND, TVPICAL PROPHETIC MEDIUM, gives sittings daily and will delineate the life, character, and sur-roundings of any, writing the same out in symbolic verse. Send handwriting, age and sex. 52(0), stamped and address-ed envelope, 7 Montgomery Pace, Boston. July 13, -1w Office, No. 70% Saratoga Street, BALTIMORE, MD Paper,---- 50e. DURING fifteen years past Mns. DANSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases fromounced hopeless have been permanently cured through her instrumentality. She is clairandient and charvoyant. 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. Mattree inter Argence (no. or six boxes for 45,00, Mathed, posipid, for \$1,00a box, or six boxes for 45,00, send money at invitisk and expense by Registered Letter or by Money Order, Panpholes malled free, Agents wanted, sold by Druggess, Addres, Prof. Pay ton Spence, 13; East bith street, New York City, Sold also at Banner of Light Office, July 4. **Mystery of Edwin Drood** MRS. E. A. CUTTING has taken rooms at 52 M village street, Roston, where she will continue her business as Healing Medium. She has been very success-ful in her specialtics. Ladles suffering from her rousness and general debility will do well to consult her and learn her mode of treatment and its favorable results. Mrs. Cut-ting gives Vapor and Medicated Baths at her house or at the residences of patients. Medlometer Attachment for Planchette, 81,50. Postage free, COMPLETED The MEDIOMETER consists of a brass armiture, hold-ing a circular piece or pasteboard and is connected with the upper and lower wheels by a rubber bund. The piste-board has the alphabet pirited on it, and the long hand of a clock to point out the letters as it is norsely the opera-tor. It is only applicable to fully decladed midtums, For sale wholesale and retail by COLBY & RICH, a: No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. ASTROLOGY. BY THE SPIRIT-PEN OF CHARLES DICKENS. Second design d int of a mary red Astrolo-and Partoral tombers, the event of a mary red Astrolo-and Partoral tombers, the event of a and hour to forth death and birth being at thougon at a sole studied process in andept in the Ancient Missien as independent of properties a mathe-ing of the second sole sole in the particular sole of the the Ancient Missien as independent of the matry, which is to entropy in the matry and the the theory of the port off y above to turnish exact date a time, and other at a time and second contains proceeding, giving linely which is to entropy in the exact date a time, and other is a first of the purpose of casting house open, giving linely which is to use and second in the time of the second pro-period y above to the second second second pro-tices proceeding the two. The American Lung-Healer, DR. H. B. STORER. OFFICE 29 Indiana Place, Boston. Psychometric ex-amination of disease 41. Remedies adapted to cure all forms of disease, sent to all parts of the country. April 20. - 3m Prepared and Magnetized by Mrs. Danskin, s an unfailing remedy for all diseases of the Throat and angs. TUBERCULAR CONSUMPTION has been cured The press declare the work to be written in Lungs, TUBERCULAR CONSUMPTION has been cured by it. Price \$2,00 per bottle, Three bottles for \$5,00.4 Address WASH, A. DANSKIN, Baltimore, Md. March 31, 'Dickens's Happiest Vein!' Mrs. M. J. Folsom, BEAUTIFUL PICTURES. MEDICAL MEDIUM, Many remarkable cures have through her, office 329 Tremont street, Boston, Mass, June 15 From the Springfield Union. From the Springfield Union. ⁴⁵ Each one of the dramatics personal is as distinctly, as characteristically humselt and nobody-else, in the second volume as in the first, and in both we know them, feel for their laugh at them, admite or hate them, as so many creatures of flesh and blood, which, indeed, as they mingle with us in the progress of the story, they see in to be. Not only this, but we are introduced to there people of the im-agnation, and become, in bloc manner, thoroughly ac-qualited with them. These people are not diplicates of any in the first volume; neither are they commonplaces; they are creations. Whose creations? DR. J. R. NEWTON. THE SPIRIT OFFERING. **LEAN J. K. NEW TON, The Celebrated Heater. CURES all Chronic Diseases by magmetized letters.** By great heating power as readily as by personal treatment. Requirements are: age, ser, and a description of the case, and a P. O. Order for \$5,00, or more, according to means. 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Hours 9 to 4, Feb. 16, --Gw* This is the name of the beautiful crayon picture which attracted such marked attention in the BANNER OF LIGHT FIEE CINCLE ROOM. It was drawn by spirit aid through the mediumship of Mr. E. HOWARD DOANE, of Baldwhis-ville, Mass., a gentleman who had had no instruction in it wing w thous to to this the solution communication in a hand for that purpose. At the solutiation on many a-miring friends, we have had photographic copies of this fine picture made, which will be forwarded, postage paid, at the following prices: Jrarge size, 8M0, 50 cents; Carte de Visite Size, 55 cents. For sale wholesale and retail by-the publishers, COLBY & RICH, at No. 9 Montgomery Ulace, corner of Province street, (lower floor.) Boston, Mass. There are forty-three chapters in the whole Work, which Dr. F. L. H. Willis unbrace that portion of it, written prior to the decease of Address, until further notice, GLENORA, Yates Co., N.Y. I vest to a altends my nethod of treating Current has been accessed to a altends in y nethod of treating Current with the structure in the second that has occupied these comments for years, and there in the structure in t Address, until further notice, GLENORA, Yates Co., N. Y. **I. P. GREENLEAF** the great author, making to segummers. VOLUME of 48 May be Addressed till further notice Medical Clairvoyant and Homeopathic Physician. auges. GLENORA, YATES CO., N.Y. Office at 814 Montgomery Place, Room 4, Boston, Mass July 6. Soth, BERGERS, TATEES CO., R. L. D. R. WILLIS may be addressed as above. From this and handwriting. He claims this his powers in this line knowledge with keen and searching Clairroyance. Dr. Willisteatum segrecial 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 serse. 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June 29. - 4w* AND AND OF THE BRITISH ASSOCIATION Astral, Cerebral and Mesmeric Science, Artificial Somnambulism: **English Spiritual Magazines.** No. 67 Dover street, Boston, Mass, Being a Complete and Practical Treatise on that TERMS. D. R. LAMBER F, the great English Astrologer, \$1,00, General questions, 50 cents. If by mail, send stamp, with date of birth. Disease a specially. 1w-July 13. We have on hand a quantity of back numbers of the LON-DON STILITUAL MAGAZINE and HUMAN NATURE, which we will send by mail to any address for 15 cents per copy-relail price 30 and 25 cents, respectively. COLBY & RICH, No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. Science, and its Application to Medical Purposes. Followed by Observations on the Affinity Existing MRS. J. C. EWELL, Inspirational and Heal-ing, suite 2, Hotel Norwood, cor. of Oak and Wash-ington sts., Boston, (entrance on Ash st.) 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ASK YOUR GROCER FOR IT. NEW ERA COFFEE COMPANY,

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MRS. M. A. CARNES, TEST AND BUSINESS WE DIUM, has removed to 103 Shawmut Ave., Hotel Windsor, Room 2. Hours 9 to 5. June 22.-4w* SAMUEL GROVER, HEALING MEDIUM, NO. List of Works bearing on the Subject. Preface. J 40 Dwight st. Dr. G. will attend funerals if rogu Mar, 2.-26w* Preface, Introduction, Psychography in the Past : Guidenstubbé-Crookes, Personal Experiences in Private, and with Public Psy-CLARA A. FIELD, Magnetic Physician, In-spirational Speaker, Pellet, Test and Business Me-dium, 7 Montgomery Place, Bostop, Mass. March 23. chics. MRS. C. H. WILDES, 7 Montgomery, Place July 6, 50 A Saturdays and Sundays excepted. General Corroborative Evidence.

Ancient Greek-Evidence of Hon. R. Dale Owen and Mr. Biackburn (Slade); Dutch. German, Fronch, Span-ish, Portugnese (Slade); Russian-Evidence of Madame Blavatsky (Watkm-); R male-Evidence of T. T. Tima-yenis (Watkins): Chinese (Watkins). III.-From Special Tests which Preclude Previous Pre-paration of the Writing: Psychies and Conjures Contrasted: Slade before the Re-search Committee of the British National As-octation of Spiritualists; Shale Tested by C. Cafter Blake, Doc. Sci.; Evidence of-Rev. J. Page Hopps, W. H. Harrison, and J. Seaman (Slade); Writing within Slates securely screwed togother-Evidence of Mrs. Andrews and J. Mould; Die-tation of Words at the Time of the Experiment-Evidence of -A. R. Wallace, F. R.G.S., Hensleigh Wedgwood, J.

Having a large stock of this valuable work on hand, we have decided to reduce the price of the book so as to bring it within the reach of all. The work formerly sold for \$1,50 and postage, but is now off-red for the extremely low price of \$1,00, 1987AGR FIKE. So Published from advanced English sheets, For sale wholesale and retail, by the publishers, (OLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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AND THEIR ASSAILANTS.

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ALFRED R, WALLACE, OF ENGLAND; -PROF. J. R. BUCHANAN, OF NEW YORK ; DARIUS LYMAN, OF WASHINGTON;

EPES SARGENT, OF BOSTON; TO THE ATTACKS OF

PROF. W. B. CARPENTER OF ENGLAND.

AND OTHERS.

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DR. F. L. H. WILLIS.

bility, In proof of these, elalues, I append extracts from a few only of the hundreds of testimonials 1 have in my posses-

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**1 feel that I owe it to suffering humanity to relate what you have done for me. You wild remember what a terrible condition I was in when I came under your skillful care -a most distressing bladder disease, a mecrous formations in both breasts, and other grave troubles I may not nam. As I gave up all hope of life. I to keel upon my liftle family with techngs such as field only knows. My fitteds are in heighbors all be-lieved that I could stay in the form but's a short the e. But, thanks toy out, I an restored to a condition of health that enables me to do a great deal of work, and I foel that I would like to proclaim the great good years old, could nel-less baby boy, who, when hear y two years old, could nel-ther sit nor stand. You can never raises that eheld, was the volte of all. I manguils of heart, such words an other funk how, I sent you a bek of his bair. You promised to make him a healthy, hearty low. Most wonier inly did you keep that promise, to the astorishment of all. You curred my hashond of a distnessing form of dis saw when heart you such as the state in bearth 'a door. And strange to any have rayer looked apony out face. A look of hair has been the simple attractive power that

face. A lock of hair has been the simple attractive power that has brought into my household your atmost marke skill, MRS, ENILY HARVEY, Ser inton, Pa. 9

MRS. ENLIGY HARVERY, Ser Buon, P.4.9 ¹⁴ I was treated for two years by different physicians, elbirvoyants and regulars, so called, but they all talled to give me any but temporary relief. I became so reduced inder the treatment of a regular physiciro that I was given up by my friends, as d all supposed that I must die. My disease was of a must distressing nature, pronounced by you to be an Eating Scrötlar, canceroos in its mature. I came under, your treatment, and to the anazement of everybody I began to reover. If it is a blessing to be saved from some death and restored to the full enjoyment of he dith. I can surely say that I owo my file and health to the treatment of my case by you. Yours truly, F. W. ROMENS, Plymonth, Moss.¹⁰

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A Reply to Professor Tyndall's Latest Attack on

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BY EPES SARGENT.

July 6.

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ng, and other a tractions.

July



General Corroborative Evidence, 1.—That Attested by the Senses: 1. Of Staht - Evidence of -Mr. E. T. Bennett, a Malvern Reporter, Mr. James Burns, Mr. H. D. Jeneken. 2. Of Hearing - Evidence of -Mr. Serjeant Cox, Mr. George King, Mr. Hensleigh Wedgwood, Canon Mouls, Baroness Von Vay, G. H. Adshead, W. P. Adshead, E. H. Valler, J. L. O'Sullivan, Epes Sargent, James O'Sargent, John Wetherhee, H. B. Storer, C. A. Greenleaf, Public Committee with Watkins 11 - From the Writing of Languages unknown to the Psychicz

Ancient Greek-Evidence of Hon. R. Dale Owen and

also how clairvoyance, inspiration, mind-reading, is accomplished i-brought to pass; it cellineates the destiny of the two bodies, physical and spiritual-cone going down to the bats and worms, while the other, rising through psychic power, soars away, a bird of Paradise. This picture is the culmi-nation of sixteen years' patient labor of Mr. Milleson as a medium artist.

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61-A. R. Wallace, F.R. G.S., Honsleigh Weigwood, J. P.; Rev. Thomas Colley, W. Oxley, George Wyld, M. D., Miss Kislinghury; Writing in Answer to Questions Inside a Closed Box-Evidence of Messrs, Adshead; Statement of Circumstances under which Experiments with F. W. Monck were conducted at Keigh ey; Writing on Glass Coated with White Paint-Evidence of Benjamin Cole-man.

Letters addressed to The Times, on the Subject of the Prosecution of Henry Slade, by Messrs, Joy, Joad, and Prot. Barrett, F.R.S.E. Evidence of W. H. Harrison, Editor of The Spiritualist, Summary of Facts Narrated. Deductions, Explanations, and Theories. The Nature of the Force: 11s Mode of Operation-Evi-dence of C. Carter Blake, Doc. Sci., and Conrad Cooke, C. E.

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SHOWING

The Occult Forces in Man; that Intelligence Manifests without Material; and the Most Important

Things to Know. BY ALMIRA KIDD.

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IN DEX. Introductory: Clafandience; Theories contrasted on the Laws of Being; Prolegomena. PART 1, --What is God? Soul and its Importance; Mom-ory and Intelligence: Intelligence w. Matter; Progressive Intelligence; The Animal World - Its Uses; Creative Forges; Spirit Law and Matter; Types and Races; Re-In-catination, or Souls taking Form; Fetal Life and Gener-ating; Childhood as Spirit; Demonstrated IRustrations on Re Incarnation. PART II --Occult Forces in Man: Duality; Clairwayance

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BANNER OF LIGHT.

Free Chought.

The Pickering "Expose." Taitle Fifter of the Badger of Loghtr

Admitting (for argument's sake) every word contained in the statement of the reporter of the Low-2 Trues, as it appears in the Banner of Light of the 6th inst., to be true, can any candid reader, let me ask, fail to perceive the utter futility of arriving at satisfactory results through the method that was there and then adopted for the feating of materializing mediums? Let us see !

It seems that Mrs. Bekering 1ad been but a few days before (if we are to believe what was then said by the Loss I Times,) caught in the act of perpetrating an unmistakable fraud in the matter of spirit material zation, and that in the very face and eyes of this exposure she now had the temetity to request that for powers be again tested under any conditions that Mr. M. H. Fletcher, of Westford, who was confident (at the time) that the woman was a fraud, might name. A séance being arranged for at, Mr. Fletcher's honsain Westford, "two well-known and respectable ladies one of whom was a skeptic, were appointed by help. Mean believen a straight source A go at a same survey of in the prove which er an en gete stille di and state of the second state of the This party there is participant, the two holes that moth the the first off sets took by place to the engenet, this bar a latter being placed in service. a the three based in Arise principal survey small perturbative energy to allow the model in the end of r^{-1} . So was to end of the form by the two index, so if the her characteristic the form by the two index, so if the her characteristic the following instability to the repeating the relating a spread detective who had been present de extrementer, who there to ked with his own hand others proto previously left untacked."

and to under all done issure, around this "again tacked a piece of bread " "Could auxiling" more Getene (perv) beasled in the way of the star for the line) har random to medicine? Will the two heles, the ther with the no d' ta ? The streporter, of out that they defined perform There due is streng of out that they defined perform with derivative the scalar transmission for material of any kindle gradient to write be forderess or material of any kindle gradient by were not cog massethey are willing to nizact foll trow i inizint (1) I traw not benaves they are willing to necknowledge that their were not competent for the dask a signed their. And Wet, what were the rank is 'N'Wy, in about thitten inductes' after Mish Palexing holds us been placed in the gab het, and the contain heward, she had con-trived to remove several of the monolence to be during and the contain heward, she had con-fight hand where, "and had the impodence to be during a step or two from the rabinet." about a throughout in twickle," head dress at d lab." Nortway this all of the next form way that is a woman which way followed by a fill The set was started as the first of a low of the first of a sequence with the was to have decay a 2.27 much while we can be shown in the show of a point of the Transition expert in tests of the set subject this hans i was not to be decerved.) thus a subject of a not alleged spirit power γ . A described inspection, satisfied the reporter that this man's trowsers were two small for lane, for they's yound a har of black and brown-tocking '.' Would the logic, indeed.' The reporter does not see how the a pair of pentlepian's frow sets it would be four to antici could have been se ereted about Mrs. Probering's person without ex-viting his subdecion, or that of bother of the two lades who performed the duty of distributing and

names with performing the cuty of distorting and, again dressing for before she entered the calonet ' '(East') Eyes '' the Indean mailent was the next through fait the dast to correst '' The fifth (Says the reporter) was the form of a woman'' who associated to the range of 'estable Burbank.'' It is easis that the mary dons wand to be secreted under the medium's dress was not yet exhausted, "for," says the importer, "the next was the fig-nre of a man, who bow d and smilled. He seemed Ill proportioned, and there was something want-ing to convince the S(y) by prove that he was a

Up to Distribut, Mrs. P. Recens, had man with the fiel of her-cality wardrobe to patch up in the dark redees is of the entired and norsonate roless than four fomale and two male husome consist of the prime and (would be mo-man forme, secondly to the satisfaction of all, present except the skeptics, who (says the re-perter) "hop" their eyes open and grinned." "Almost my covert gauge expert, one would thack, she d have been satisfied by this time. If at the work, thing was a reach but still the se enable modern kept on, and next walked ontion the cub not discussed so officially

every south one of four dealing was to be and was set doub?"] disputable might be the fact of materialization;

Without dwelling on the general merits of the case adduced, I think I have shown that testing mediums in the way that was therein adopted, and which has been pursued with equally unsatisfactory-ry-sults in regard to most other materializing mediums, is wholly inadequate to meet the ends had in view, and that the only proper way is to let the spirit-guardians of the inediums institute their own conditions, and leave it entirely with them to furnish the necessary tests to establish the verity of the spirit origin of the manifestations. The writer has probably had as much experfense as most others in the investigation of the subject, and has long been fully satisfied that

condition's may be made by persons at material-izing scances so repugnant to the more highly developed class of spirits as to render it impossible for them to breathe the foul atmosphere that sur rounds these mediums on some occasions, and thus force them to leave the control of the materializing elements with a class of spirits who sympathize with and are ever ready to cater to the wishes and desires of those still in the flesh as dark and unprogressed in spirituality as them-

In spirit-life the thoughts of mortals apparent iv partake of the tangible qualities of things, in cases absolutely filling the atmosphere of the searce room with elements that are like deadison to advanced souls in the spirit spheres, and in other instances impregniting it with a stench too intolerable to be borne by any but departed spirits of mortals who, when on earth, oe copied a spiritual plane as debased and foul as the needves. Under the operation of *occult lane* l can ready yunderstand how the unfortunate medium in tght, when at Westford, have become obsessed by a low order of spirits who were attracted to The scatter noom by the half score of malignant "granting" skewices (described by the reporter where $a_{12} \in T(mes_1)$ who, " like fools, rushed where angels to ared to tread," and were adad after the circle had been formed, in violation of an express agreen ent with Mr and Mrs. Picketing, and who compelled hir in her *uncon* ovestate to minister to their behests, whether in the math rot training away the netting, chang ing the position of her wearing apparel, or secret-ing the piece of brown cambric in the heel of her stocking, the same being brought to her by miseld-yous or malignant spirits, in the form or out, as I know from experience similar things are often done under like circumstances.

With regul to the breaking of the netting, however, I am sure that no experienced visitor at material ring séances will be at loss for a jess equivocal cause. The passage wherein the reporter states that the meeting, exhibited symptoms of distress, breathing hand and muttering, dear "" will abundantly account for this is at model with such influences, a finely organ-ized medium must have suffered the tormen's of out who was being crushed to death in the folds of an anaconda; and well-might shoshave strifg-

gled to free herself from her forturing bonds. It was but a few months, since, that Tiknew of a moduum being taken from a cabinet under somew) at similar circumstances, in a helpless state, with his face so sufficient with blood that, when washed off, it discolored a large basin of water, the bloody sweat being forced out of his potes through the agony he was compelled by presence of malignant forces, both in and yout of the form; to undergo?

Lowell and Boston-papers, that she must be a nationally by medium of extraordinary powers, or the could never have performed what was represented under the matign conditions stated. I found her despondent and broken in health, but still true and local to her angel-inspired gift. I did what I could to encourage her to rise above der troubles, and was amply repaid for my endeavors. In a short time, she was able, to give netwo seances, on the 1st and 21 of July, at which manufestations of spirit power occurred sufficient to convince any unpre-judiced mind of they genuineness - some twenty forms manifesting, two of whom 1 p siturely identified as per-sonal friends of mine. But even then the terribly abused and unhappy lady had not entirely recovered from the strain her nervous system

spirit-control, would show herself; during the evening she did show herself and was weighed," false from first to last, and Pickering must know no split was weighed or attempted to be weighed at my house ever. The statement that I have seen forms dematerialize at any of her scances is false. I have never seen anything of the kind. To sum up, let me say it would be difficult to get more false statements into the same space. For the truth of the above state-ments I appeal to every person gresent at the scance at my house, both Spiritua ist and skep-tic. While I have no doubt of Mrs. P. being at some time a true and sending million I know some time a true and genuine medium, I know he was a base fraud at my house, and have no doubt she was at Mr. Goward's. Yours for the truth, M. H. FLETCHER.

Spiritualism in New York.

The Closing Services of the Children's Lyceums-Mrs. Nellie J. T. Brigham, Etc.

Fo the Editor of the Banner of Light:

Having returned from an official visit to New York City and Brooklyn during the past week, please allow me-to-report what I witnessed during my stay. Saturday, June 29th, was set apart for a grand Union Pienic of the Brooklyn and New York Lycenms at Pröspect Park, Brooklyn, At an early hour we reached that lovely location, where we met in large numbers members of both organizations who had gathered in order to pass a happy day. The forenoon was spent in pleasant recreation — At two lye o'clock all were summoned to dinner. At the table an invoca-tion was offered by Dr. Charles Main, of Boston, after which Conductor A. G. Kipp bade all a hearty welcome, and the many good things placed upon the table rapidly disappeared.

Games, boating and other amusements were again resumed and continued until 3 P. M., when the assembly was called to order to listen to recitations, vocal music, &c., by the children; these exercises proved of a most interesting na-, ture and eccupied about one hour's time, after which all-both young and old-formed them selves into groups; for a stroll around the Park until the shades of evening at last made their appearance, ending the highly enjoyable occasion sunday morning, 30th, found us at Everett

Hall, Brooklyn, to witness the exercises of the Lyceum under the Conductorship of A. G. Kipp, assisted by Mrs. C. E. Smith as Guardian. The assisted by Mrs. C. E. Smith as Guardian. The school was formally op-med by the Conductor, after which, by invitation, Mrs. Newton, of New York, led in the Silver Chain recitals. Physical "Obj. deat "Will abundantly account for ous accident. Again says the unfeeling reporter, the pupils, which were finely rendered. At me "During the time of facking, the medium seemed, conclusion of the exercises by the young, short to suffer great pain, and said, "You are trying specifies of congratulation were made by many to half me," "O" Seemed to suffer," indeed! Why, to half me, ""O" Seemed to suffer," indeed! Why, to half me, ""O" seemed to suffer," indeed! Why, to half me, ""O" seemed to suffer, " indeed! Why, to half me, ""O" seemed to suffer, " indeed! Why, to half me, the orthogone inducences, a finely organ. movements followed, and then the recitations by the pupils, which were finely rendered. At the paratory to a visit to New York

At 2 P/M, cars were taken, and after a pleasant ride we reached Republican Hall in seas present at the op-ning of the Lyceum. We found the groups well filled with pretty children and a good sized audience of older ones. At 3 P. M Mrs. Newton, the Guardian, who is acting as Conduct r, opened the exercises by singing from the Manual; this was followed by Silver Chain recitals, Banner march (led by Mr. Harry Dick-inson, past Assistant Conductor); Physical Movements (under the direction of Mrs. Hattie Dick-luson, past Assistant Guardian), etc. The clos L never saw Mrs. Eachering until a few days after the "exposure," when I went to Laconia, in N w IL mp dare, expressly to see her-being then the "Adieu" was spoken for two months, in N will ampliate, expressly to see her-being then the "Adien" was spoken for two months, convinced by the accophits I saw published in the lat the conclusion of which vacation the school will again commence its pleasing labors.

The entire exercises of both Lyceums were given with perfect success, and we wish at this time to compliment these schools for the rapid strides they have made during the past year; we certainly look forward to a brilliant future for them.

On Sanday evening we found the hall well tilled with an andience ready to listen to the farewell address of Mrs. Nellie Temple Brigham. It was a masterly production, and was attentive-It listened to. In conversation with many resi-dents of the city, we learn this lady has accom-plished a noble work during the past year, not conly attracting Spiritualists, but many who are connected with the different churches are pres-ent at each becture. We understand Mrs. Brigham has been secured for another season. had be in subjected to in "Lowell and Westford, and lieavy breathing and sighing (and string-gling software to break any netting) were often heard within the temperary gurtain cabinet.

PHANTOMATIC WHISPERS. VIII.

BY JOHN WETHERBEE.

All the "Whispers" under this heading may not have a celestial source, but it is hard to tell where the sensuous leave off and the phantomatic begin, they often interpenetrate, or travel together like a span. I am now puzzled as to the source of this thought, but I think I will write it out. and trust that the point with which I have begun will explain itself with its own light as I elaborate it.

l often get into a reverie, or have a train of thought that does not seem to be wholly born of earth, and yet it may be. On the present occa sion, and which seems to be the inspiration of this "Whisper," I seemed to be somewhat absorbed for the moment in the subject of physical and other spiritual manifestations, and from the standpoint of criticism, that of late finds such accented expression in some of the spiritual papers at home and abroad, showing a disposition to

stamp out fraud-a wise purpose truly, but the course pursued would indicate a disposition to stamp out the manifestations, as if they had served their purpose, and had had their day, and might as well be turned over to the undertaker. Taking an entirely different view of the matter from that expressed by the Religio Philosophical Journal, and others in its wake, I began to feel like writing a word on the subject. With pen in hand my eye fell upon a pile of unopened letters that had accumulated during my absence of a week or two, and I thought I would read them first, and almost the first one I opened was from

my distinguished friend the "Sage of Galveston," and very singularly it was on the subject of my thought, and the circumstance seems to convert it, if it needed conversion, into the phantomatic order. The old saying, "the devil is always near when one is talking of him," is not confined to people who suddenly pop in when spoken of, but it applies to thoughts also. I think there is a law that governs this, that magnetism, influence and Spiritualism explain, and that the fact is not always accidental. I do not mean to say that the mind running on a subject, and a letter waiting (a week or more old) to be opened just at this nascent or combining moment, is any proof of a celestial influence, but such things do happen with me sometimes under such peculiar circumstances, and with intelligent collateral effects, that I am sure that sometimes there is invisible, intelligent design in them. Whether there

is so in this case the reader must judge; it certainly formed a junction with the flow of my thought, increasing its volume, and this ",Whisper" is the outcome of it or overflow. With this much of introduction, let me quote from the Sage's letter a few words on the point in question : "I am sorry to see you dragged into giving cerfificates to those physical mediums, not but what I believe they are now all you say they are, still I distrust their controls, especially where they have been long in public practices. They are a low order of spirits, and their yet little under-stood power over matter, they will and do cheat. I know from two most trustworthy sources that Redface, the control of that excellent medium, Mrs. Miller, of Memphis, constantly simulates figures with sheets and drapery which she gets somewhere. While in Chicago I visited Bastian and Taylor; my impression was that the dim forms, seen one after another in the dark, were all Bastian, perhaps in unconscious control, dressed by spirits in material brought by them; I beg you, therefore, give no more testimonial cortificates to physical mediums; there is neither honor, honesty nor truth in their controls."

The above was written by the Sage because he read my name attached with others to the report of our visit to witness the materializations of Mrs. Pickering. I suppose soon I shall receive another letter, saying, "Ah, John! I told you so; now she has come to grief, or that is the reing our sejouth we received many attentions from Spiritualists throughout the city, for which they will please accept thanks. Our water ex-cursion on Tuesday will long be remembered. In closing we would say to the officers of the dif-in the second seco pitality to strangers, for some have entertained angels unawares. I cannot snub a phase of manifestation because it is often found in bad company. It is an age of fraud; it abounds in all departments of social, civil, business and religious life; but is that any reason why there should be, no more cakes and ale? I prefer to prove all things, holding fast to that which is good. When a medium gives me all the opportunity I want to test her or him, and I do so, I am not afraid of my endorsement. I am sorry these spirits are often of a low order, and the Sage's remark may be true when he says, " There is neither honor, honesty nor truth in their controls," but I think he weighted that syllable with a little too much accent.

I suppose this Pickering exposé or report will stimulate still more the movement referred to by some over-wise and over-nice Spiritualists to stamp out fraud, even to the stamping out the manifestations, but it ought to read them a lesson otherwise. The idea suggested by the active parties in this crusade against the physical mediums, of having a bureau of investigation, a bright standing committee, a petty Star Chamber, for parties submitting to prescribed tests and proving themselves to be genuine, to have diplomas, authority to give séances that can be depended upon, is absurd and in the highest degree impracticable. If the course would sift out the frauds

and leave nothing but the genuine article I would say, All hail! to it, but I do not see it.

Take this latest case of Mrs. Pickering. On the Religio-Philosophical Journal's plan she would have been the first to have had a diploma; a spiritual editor who claims to be expert, has a keen scent for smelling out fraud, has smelt it several times where it did not exist, is one who is in full sympathy with the Journal and the persons in their pursuit of fraud, and has tested Mrs. Pickering more thoroughly than any other person has, and endorsed her in whole and in detail, giving her the benefit of his investigations by long accounts in the Boston Herald and elsewhere, she would have had her certificate or diploma "weighed in the balance and not found wanting," would that have prevented decay from overwork or the love of money that led to fraud and exposures? No! And this bureau of investigation would be at a discount at the first go-off. Of course I am illustrating my argument as if Mrs. P: had been exposed. At any rate such a thing might have occurred, is liable to occur, hence the nonsense of the plan as in any degree efficacious. I think the wheat and the tares will have to grow together. Persons investigating must prove all things, as I do, and hold fast to the good and the true; what will satisfy one will not satisfy another. We cannot help fraud ; it is in the age; by and bye it will overleap itself. I do not think this movement against physical mediums has an honest basis. I think in some cases it is sensational-a desire for popularity or fame. Very likely it is partly to get the God-speed of the respectable world. I think there has been a growing disposition on the part of some of the platform lights and writers to snub the mediums of phenomena, perhaps because they get attention while the ethical lights have thin audiences. It seems to be a sort of "triple alliance" against phenomenal Spiritualism : fraud is the handle, the object, but the physical manifestations are the bite noir that must take back seats, having done their work, and are not now needed.

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I think the spirits are the masters of the situation, and have a way of running things as they please. They have done wonderfully well in the last thirty years, and have made the subject world-wide, and, if I may use a Lincolnism, will boss this job, and the papers and the people who are attempting to stamp out the physical manifestations will be the worse for the wear.

I like the teachings of Spiritualism, its ethics: I'don't think I need the manifestations now, but the eyes of the world are not all open yet, and others are to see besides me, so I continue to knock at the door for manifestations, and I would prefer the high class of spirits to deal with, but I must take what comes. I had rather have a wicked and low one than none. The laws below are sisters to the laws above, and the crystallization of ice in ditch water is as worthy of observation and quite as wonderful as the crys-tallization of the diamond. In seeking after spirit manifestations I shall filter the flow as well as I

can, hold my nose sometimes, and run for luck. I cannot say too strong a word for phenomenal Spiritualism—that is, the physical phase of the manifestations; it is the only bridge that crosses to the other side ; pons asinorum, if you choose, but break that only bridge down, and death is a leap in the dark. All the intuitions of prescient souls, all the prophecies of holy writ, all the dreams plethoric with method, all the visions of a probable beyond, all the abnormal talk, inspirational and impressional, all the wisdom gained by the royal road, all the poets' fancies and piety's hope, which feed hungry souls, would vanish, go

JULY 13, 1878.

It seems that a date was text called for ("c"); r medum of course, and pot, as the god, by the grandian spirits.) which yas passed under the contain spinsely which was passed under the contain and against press d out in a moment or so, and entit found written "We can thus the growthe white are reached "One and group do yith at the angles of light were would seem the persevering "frend." Mrs. P. wished by those of carkings of Mrs. P. wished thus to be bucked, tor, says the reporter, Was net true to be to keen to says the repeated. "Allother form was seen at the opening, and the slate, was again rached form (I) was handed in, and when returned had the words written on it, "You abuse my modeler we will stand by her M ways." The medium then excluded symptoms of distress, do adjuing hard and, muttering , O's, dear low And we bought she ted troubled, for the time of her complete exposure she must have known was at balled "In" fitteen minutes" afterwould the Tenes repetter outered the cabinet and tound "that several of the tacks in the right hand corner had been removed, and a hole large enough for a cood sized man to go through was " and the whole affair was " pronounced a -made

The committee of ladies new examined the madium a second time, when, to and behold ! they found that a long night-dress which the medium were to xt her body when she went into the cabinet was now worn next her outside dress, and was probably used by the fen ale forms, the naislin which she attempted to pass to ber husband being the other portion of the costume." The ladies also succe dod in finding something they must have overlooked in their first search. viz, "a piece of brown cumbric, with pins in it, was found in the heel of her stocking, and taken possession of by the writer." (vizithe reporter of the Torres) — "It is shaped (continues the reporter) so as to be worn as a horry bound. and was realoutdedly so wern by one of themate forms which appeared." The reporter neglects to interful his readers where the still heavier "short trowsers" and "black and brown stockto interim his ings" of the centleman that appeared were se-creted. Were they, let me ask, found in the heel of the medium's other stocking?. The reporter also states that when the medium was released "she rose as it unconscious, and n ade an attempt to pass three or tour yards of while muslin which had been used in her manifestations to her hus-

had been used in her manifestations to her nus-band, but sharpeves were around, and the mate "fail was grasped from the busband", hands." 1 "The evidence of fraid," continues the re-porter, "being so palpable to ad, there was no chance for Mr or Mrs. Pickering to explain mat-there such the former unbustificitive declare to it a ters, and the former unhesitatingly declare lit a fraud, but most strenuously maintained that he knew not of it and was not a party to it."

[In parenthesis I may be permitted to say here that I presume space in the Low U Times is too valuable to admit the insertion of Mr. Pickering's version of this little episode, which appears as tollows (with other equally pertinent matter from Mr. P.) in the Bonner of Light of the 6'h insta-"It has been stated that a quantity of tarlatan was found at a moment when Mrs. P. was endeavoring to conceal it i also that a false mous-tache was found. These statements are both untrue. Not a shred of tarlatan was seen by any person that evening, the nearest approach to it ivindicate themselves. The statement that all being a small, piece of the netting that by some fair dealing was set aside at my house is false, means came from that with which the medium As to Mr. Goward, he can speak for himself, but

was covered." A fixed determination existed there, as at the Goward scance, to crush the medium, it seems to me, and it mattered not how far successful the scance held at Mr. Fletcher's, Mrs. Fletcher, manifestations might prove, how plain and in- being under influence, said that Bright Eyes, her that his grave was readily found.

her guardian temale spirit (*Julia Wentworth*) kueit before me and momediately afterward wrote on the slate, "I want you to protect my medi-um" Thostas R. Hyzyrdi. Partier II her, Reiter, July Mr. 1878.

bision I will add that on, one oceas

In com

-----W. H. Fletcher's Reply to J. R. Pickering.

Mr. Firron-In reply to J. R. Pickering's lotter, Cwhiele appeared in the B cover of Light of the 6-b mst γ Light wish to say that both Pickering and his wite adoutted several times on Widnesday night, June 26th, and Thursday, June 27th, to many difdetent persons, that the manifestations were a transform the evening of June 26th. When asked by officer Harris, "What he had to say now ?" he said, "It's a d --n traud." In my sitting-room, when I accused hum of fraud, he said, "That is That is true: it is a trand to night, but no man is more surprised than I am. I thought it was all genume ; and, Mr. Fietcher, you shall have every cent that was taken here in the morning; it's no more than right." I got it, and have paid it back to all who have called. Mrs. P. said in my par-"If you won't undress me further, 1 she said, "part is is friend and part

own up :* genuine. When I first went into the business in was all genuine, but when 1 found how much d could help 1 have sometimes done so." Being asked if she did n't put the things found in Mr. Goward's chinney there, she said, "I put part of them there, and part of them I did not." She said, "I am not a Spiritualist; I don't believesaid, "1 am not a Spiritualist; I don't believe-in spirit communion; I never said they were spirit forms; I never saw one," etc., etc. It was not agreed that the scance at my house should consist of ten persons only. The following per-sons comprised the circle: Mr. and Mrs. G. O. Byam'of Chelmsford, Mr. R. S. Stoddard, Miss Minnie' L. Scarle, Mr. F. L. Fletcher, my wife and myself of Westford, Z. Goward, Mr. and Mrs. Arthur Ablact of Longit all Spirituality. Mrs. Arthur Abbott of Lowe'l, all Spiritualists Mr. Moses Eliwards and Mrs. F. L. Fletcher of Mr. Moses F. Iwards and MrS. F. L. Fotener of Westford, Mr. Hurd of South Chelmsford, Mrs. John Whidden of West Chelmsford, and Mr. Frank Wood of the *Temes*, skeptics. After the scance commenced, Mr. Colby of the *Vor Populi*. Deputy Marshal Favor and officer Harris of Lowell, were admitted also. Mr. F. Goward was in the entry looking into the-room. Mr. P. Knew that Mr. Colby was to be admitted if he came, You will observe that the circle originally consisted of filteen persons, and it is only necessary to say that Pickering seated them himself, and found no fault with the number. He says, "Yet notwithstanding these, the manifestations were very good." etc., etc. It is only necessary to say that as a fraud the manifestations were first class, and can't be improved upon.

On the night in question Mrs. P. had on a white skitt, chemise and drawers, as both the ladies (Mrs. Abbott and Mrs. F. L. Fletcher) will swear, and that after the scance her chemise was found over her skirt. White tarlatan of mosquito netting was found on her person after the scance, as were whiskers and other paraphernalla, such as is generally found on *frauds* of this description. I will say the scance was held at the earnest solicitation of both Mr. and Mrs. who said they only wished the opportunity to

ferent Lyceums, "Go on with your noble work, and the angel world will forever call you blessed." J. B. HATCH, Conductor Boston Encoum.

------Mrs. F. O. Hyzer in Brooklyn, etc. Fo the Editor of the Banner of Light;

Sunday, June 30th, closed the year's ministration of Mrs. F. O. Hyzer before the Brooklyn Sociefy of Spiritualists. The past year has been one of great interest in our cause in Brooklyn. When we consider the uninterrupted interest manifested by good audiences throughout the year in the discourses of the gifted and true woman who, by the way, may not inaptly be called the Emersonian, or franscendentalist, par cred lence, of the spiritual movement, our well attended conference meetings and spirit circle, and the interest manifested in our Children's gressive Lyceum, we may well thank God and take courage. With the single exception of the take courage. With the single exception of the "Hyzer-Mitchell debate," the press of the city has steadily ignored us; but for that we care nothing. In the debate alluded to Rev. Mr. Mitchell came off decidedly second best, I think, in

the estimation of all present. Sunday morning our Lyceum was visited by Mr. J. B. Hatch and his co laborers from your city, and also by the New York Lyceum. Of se it is needless to say we had an A 1 time. Mr. Hatch seems to be in fine trim, physically, after his severe illness, and also full of enthusiasm in the good cause. "May his shadow never grow less." Our lectures and Lyceum have closed unless." Our lectures and Lyceum have closed un-til the first Sunday in September, when I most earnestly hope we shall have the pleasure of welcoming with open hearts and hands the same able and elequest exponent of liberal ideas and Spiritual Philosophy, to whom we have so long listen-ed with so much of real benefit and pleasure. W. C. BOWEN,

Brooklyn, N. Y., July 3d, 1878.

A Vision.

Fo the Editor of the Banner of Light :

Miss Helen Hurley, residing on Bunker Hill treet, Charlestown District, Mass., saw, June 11th, on entering a room, a coffin, upon which was an inscription comprising her entire name and correct age, together with the statement, "Died June 18th, 1878.". She related the vision to her mother in the morning, remarking how strange, etc. The vision was fulfilled to the letter, and on the 17th of June her friend Miss Eli, who at that time had not heard of the vision, dreamed that Miss Hurley was dead. I have no doubt of the truthfulness of the vision and its fulfillment. The lady and her parents are Roman Catholics in religious belief.

This item is no secret with the family, and was related to me by her most intimate friend: Boston; July 1st, 1878. **

The burial-place of a man who died long ago, whose head stone had failen and was obscured by tall grass and decayed vegetation, has been liscovered in a very singular manner. It had been sought for in valn, when at length some in-visible intelligence claiming to be the spirit of the man, wrote through the hand of Dr. Mansfield, 61 West 424 street, New York, so precise a description of the location of his mortal remains

There is a report that Mrs. Pickering has been caught in and acknowledged the act of cheating. Before I give credit to the story (the circumstances of which, the one connected with the other, seem rather incredible) I prefer to hear from her side. I am told she denies these ad-

verse statements, which puts the matter in another light; and so as yet I have nothing to say, but must judge her by what I have seen and proved, as I have, already said. I am sorry that there are spirits or influences or people, as the Sage observes, who are so low as to resort to fraud in these sacred matters. 'I do not think I was cheated at the scance that we tested, and with the rest of the party endorsed it publicly. Two ladies were in our party, who examined the medium by wholly re-dressing her; they did so thoroughly, giving her no possible opportunity to supplement her clothing. I do not see how, under the circumstances, having no confederate, and of that I am certain, she could present the forms she did, and our party recognizing some of the apparitions. Under the circumstances, and with my experience of materialization in private sources, and knowing the phase to be a fact, I should question the statement of Mrs. P. if she should for any purpose say it was a fraud at the tested scance referred to. I noticed, however, that Mrs. P. was not a very vigorous woman, and I thought was being run, so to speak, at high pressure. Perhaps the demand was partly to blame, but most likely the pocket was the stimulant. I thought the overwork might use up the power but not the desire to accommodate and to profit; and when I read the adverse reports I thought she may have noticed this shortening of power and gone prepared to supplement her gifts

with fraud, and on the momentum of prestige succeed in filling the bill, but liable to be and at last was caught and exposed. From data that I have referred to I think it may prove otherwise. I am not smoothing matters for Mrs. P. I hope everybody and every spirit who cheats will come to grief. And from my own experience with her I feel very sure she will redeem herself, prove her mediumship for materialization, and prove also that the exposure statement was more or less fast.

out like a candle the moment that the physical manifestations are sentenced as fraud; it would write Ichabod on Modern Spiritualism ; its glory and its truth have departed.

Old women, male and female, would have im-pressions; hopes; beliefs and faiths; but reason would find common sense in more rational ideas; virtue very likely would be preferred to vice on sanitary grounds, and be its own reward ; education would widen human scope, and be a curse, because extending the area of materialism; but the heart of the world would cease to beat, and the glacial period of human thought spread undivided and operate unspent. I have no fears of any such night casting its

shadow on us. I know the physical manifestations and even materializations are based on fact. and that they have come to stay; and no amount of fraud will alter that fact. It would be a sorry day for the speakers and writers under impression or otherwise, if phenomenal Spiritualism should end in smoke and pass out of human thought as an error or a delusion ; for it is this setting that connects the ethical teachings with the life beyond the river-without the setting it is all wind; like most of the Sunday preaching that is the spiritual idea, like the theological, would be only a matter of hope or faith, and not of knowledge, which is the only distinguishing idea of Modern Spiritualism; and that rests on the phenomena known as the "manifestations," and practically if we wish to be at all definite, they mean physical manifestations.

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