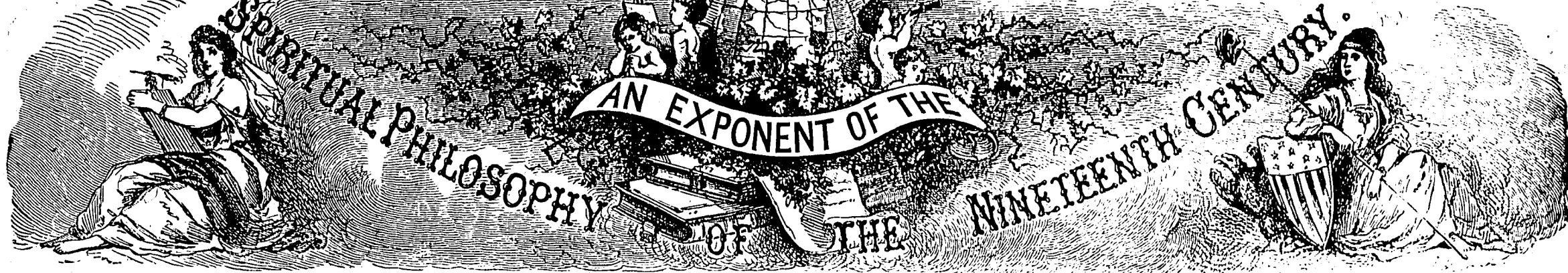


# BANNER OF LIGHT.



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## Original Essay.

### THE QUESTION OF THE HOUR.

It is a significant fact that the venerable and distinguished Dr. Buchanan, and the veteran and eloquent Dr. Brittan, in their able orations at the late Anniversary of Modern Spiritualism—the one in Boston and the other in New York—both uttered a simultaneous and trumpet-tongued call to Spiritualists to combine their forces for the work before them. The first more specifically pleaded for "union" as an essential prerequisite from which organization will spontaneously result; while the other argued directly for organization, "on a broad, natural, and rational basis."

These are indications of what is or will soon again be the question of the hour—shall Spiritualists unite?

Neither of these gifted orators, however, undertook on that occasion to indicate any plan on which the desired end, which has been so often attempted, and has as often failed, could be secured. Dr. Brittan, in fact, expressed himself as still waiting "for the organizing mind to comprehend the necessities of the hour, and for the strong hand that shall gather up . . . the moral elements and spiritual forces of the great Reformation." But Dr. Buchanan gave us the hopeful assurance that he had "a definite conception of what should be done now and here to realize all that is possible," which "at some future time" he "may explain more fully."

While awaiting this explanation (which it is to be hoped will not be long delayed,) it may not be amiss for thoughtful Spiritualists to give some careful consideration to what is really desirable, and what is possible and practicable in this matter of organized cooperation.

WHAT IS NOT DESIRABLE.

In the first place it will doubtless be generally agreed that it is not desirable for Spiritualists to attempt any aping of the ecclesiastical or governmental organizations of the day, in creating official positions of honor, ease and emolument, to be struggled and intrigued for by ambitious aspirants; nor in devising means for controlling or influencing the opinions of people by any other method than the "manifestation of the truth." Nor is it desirable to enter upon any system of measures that will foster a spirit of clanishness, exclusiveness, self-righteousness or spiritual pride. Nor is the wish to silence opposition and command respect by presenting to the public an imposing array of names and numbers, as sometimes urged, one worthy to be entertained by Spiritualists. They should rely rather upon the invulnerable truths they uphold, and the undeniable good they seek to perform, to secure the respectful attention of the world. Nor, again, is the object of merely propagating a theory, no matter how true or important, without endeavoring to reduce that theory to practical life for human good, of sufficient moment to justify efforts at organization. Mere theory-propagation and proselytism should be left to narrow sectaries.

WHAT IS DESIRABLE.

The really desirable objects for which combined action may be sought are well indicated, in general terms, by one of the speakers referred to (Dr. Brittan), as follows: "A thorough revision of our systems of morals, philosophy, theology, religion and practical life," thus "turning the principles of the Spiritual Philosophy to some noble account in the improvement of society;" and somewhat more specifically by the other (Dr. Buchanan), in these ringing words: "Unite to help the growth and progress of truth; unite to grow in knowledge; unite to grow in love; unite to carry each other higher up in the heavenly path; unite to help each other in the social relations, the business and duties of life; unite to conquer the world, but to conquer it by the power of love."

These objects are surely noble and worthy, and are the urgent demand of the times. But how far and in what ways is organic union among Spiritualists for their attainment possible or practicable?

WHAT IS NOT POSSIBLE.

First, it is plainly neither practicable nor possible for all the heterogeneous people calling themselves Spiritualists—i. e., believers in spirit-communion—to unite on any one basis of either theoretical or practical truths. And this for the simple reason that they do not see alike, beyond the one fact that gives them a common designation. Or, as Mr. Emerson might phrase it, they do not "see the same truths." Nor do all see the

same improvements in society, in business, in social and political relations, to be desirable.

It is not to be expected that they should. All minds are not cast in the same mold. Education, discipline, life-experiences, and capabilities for advancement, have been different in all. There is no power in the mere knowledge of intercommunion between the two worlds to bring those who have attained it at once into unity and harmony on all other subjects—though doubtless such knowledge is a powerful stimulant to growth and expansion in all directions, from which substantial unity of perception may at some time result.

Differences of opinion on important questions, theoretical and practical, are therefore inevitable among Spiritualists as a whole while humanity is what it is; and their existence does not imply wrong or evil on either side, nor necessarily call for blame or censure. But these differences are such as to render cooperation in organized relations, for some of the most vital purposes, impracticable if not impossible. All experience thus far has proved this.

Hence it is clearly useless to think of organizing believers in Modern Spiritualism, merely as such, into one body, or on any one basis for any effective work in the reconstructive directions above set forth.

### UNION BEFORE ORGANIZATION.

Dr. Buchanan, in his oration already quoted, wisely pointed out the difference between organization and union—truthfully remarking: "There can be any amount of organization without union, without life, without power, without usefulness." Thus aptly has he characterized the numerous futile efforts at organization on a comprehensive scale that have been made by Spiritualists in the past. They lacked the vital spirit of union—union on the great questions of life and duty which lie deepest in men's hearts—and hence disorganization was only a question of time.

Now how can this union be secured? As above intimated, it can exist only as the result of similar stages of mental and spiritual growth—and more especially of the latter. It is an axiom of spiritual truth, that persons who are in like spiritual states see and feel alike, and *vice versa*.

Mere mental growth or intellectual culture, however unattended by spiritual unfoldment, tends to division and separation rather than to unity. For intellect is critical, discriminative, divergent, and delights in hair-splitting and disputation. All of which is very good in its place, but it is only one department of being.

### THE UNITIZING ELEMENT.

In the deeper spiritual nature of man lies a unitizing element, which, as it is brought out by culture and exercise, binds and blends together. In fact, in the inmost element of being, the Divine centre, all human beings are essentially one; and in proportion as this element becomes active in them through spiritual culture, or evolution, do they come into the realization of universal human brotherhood, and thus become capable of the deepest and most lasting unity of spirit and of action, and of devotion to universal human good.

Here, then, is the true basis of union, and it can be reached only by spiritual or soul culture. Methods for the promotion of this branch of culture must be first in order, before much of union can be realized. "Spiritual organization," says Dr. Buchanan, who has evidently penetrated into the very vitals of this subject, "must begin with that interior divine life which is to grow and mold its surroundings as the embryo develops a body."

Hitherto the main drift of the spiritualistic movement has been, evidently, toward the promotion of intellectual activity, in the observation and narration of phenomena, the criticism of old ideas, and the development of new philosophical systems. Its tendency, therefore, has been necessarily divergent and individualizing. But let attention now be turned prominently to interior evolution or soul culture, and a tendency to convergence, union, harmony must be the legitimate result.

### HOW TO DEVELOP EXISTING UNITY.

But something of the spirit of unity already exists—more, doubtless, than is shown on the surface. How can this be developed and brought into activity?

This would seem to be practicable by very simple and common-sense means. Dismiss the mistaken idea that all Spiritualists may or ought to be organized into one body or on one platform, and nevermore repeat the folly of calling together an assembly of Spiritualists, as such, for the purpose of forming an organization for any purpose. But let any individual, or any body of persons, feeling moved to undertake any work deemed important and requiring combination, set forth that purpose clearly and distinctly, with the specific methods intended, if any are thought essential, and then invite the cooperation of such as feel moved to the same work by the same methods.

This mode of procedure will be likely to draw together only those who are in unity as to purposes and methods, and if their hearts are really in the objects proposed, they will almost spontaneously assume the organic form adapted to the end. The more spontaneous, or from interior impulse, all arrangements and undertakings are, the more successful are they likely to be.

If such a proposal meets a ready and earnest response, this is a proof that it is adapted to a need of the time and to the state of the people. Otherwise it may be concluded that the time is not yet, or the adaptation is faulty.

Now there is no valid objection to a dozen or a hundred of these proposals for and attempts at organization, emanating from as many different sources. The fittest will survive.

## VARIOUS FIELDS OF USEFULNESS.

No doubt there are many persons qualified and ready to be leaders or efficient workers in some department of the great field of spiritual reform and human improvement, who do not feel competent to grapple with the whole problem of moral, philosophical, religious, and society reconstruction which Spiritualism is destined to solve. Such should not hesitate to take hold of that work which lies nearest them, and for which they are competent; and if the "divine life," which shows itself in universal love to humanity, has been in any good measure quickened in them, they will not hesitate. There are many minor modes of usefulness which will contribute to the one grand end.

For example, in New York exists what is known as "The Helping Hand Society," formed, as its constitution sets forth, "for the purpose of assisting sick and disabled mediums and Spiritualists." It also aims, as I am informed, to furnish advice and proper encouragement to the inexperienced, "helping them to help themselves." These are most important services, needed everywhere where any considerable numbers of Spiritualists are found. If I mistake not, the "Ladies Aid Society," of Boston, has somewhat similar objects. In Baltimore there existed some time since (whether it still survives I know not) an association of Spiritualists who made a specialty of looking after and caring for sick and friendless strangers in the hotels of the city—a most excellent and commendable charity which must have gladdened the hearts of angels.

### SPRIT DEMONSTRATIONS FACILITATED.

It is interesting to know, as the writer has recently learned, that the "Helping Hand Society," above mentioned, was organized in compliance with an urgent suggestion given two years ago from disembodied spirits who claimed to be members of a society bearing the same name in the spirit-world. Among the reasons urged for the movement was this: "We foresee grim visage want coming on apace, surely to overwhelm and crush the unprotected and helpless ones." How terribly this has been since realized, not alone in New York, but in all our large cities, need not be told. Another motive urged was, "By so doing you will help the loving spirits to come so much nearer to you, making you feel the sweet, inspiring influences. Your souls will grow and ripen in the beautiful sunlight of love and mercy."

This last motive applies equally to all unselfish work for human good. Such work takes us out of ourselves, and brings us into close sympathy and rapport with the angels. This makes it easier for them to approach us and demonstrate their presence. Accordingly it is no surprise when an officer of the "Helping Hand" assures the writer: "I have had very many evidences of spirit-power, but nothing to compare with what I have experienced since the formation of this society."

Here is a pregnant suggestion for those Spiritualists who are ever seeking, through all accessible mediums, far and near, and at great expense, for more striking manifestations, more convincing demonstrations of spirit-presence and power; an answer, also, to the oft-repeated query: When will spirits be able, as they have promised, to mingle freely and visibly in human society on earth? Let us put aside self-seeking and every evil thing, cherish the angelic spirit of universal love, engage in angelic work, and then angels will find about us an atmosphere more favorable to rendering themselves seen and felt; and when our homes become fully pervaded by this atmosphere it is probable these beings may appear at our sides without the aid of dark cabinets or other suspicious contrivances.

### CHILDREN'S LYCEUMS—SPIRITUAL CULTURE.

But to return from this digression. Opportunities for charitable effort and mutual assistance abound everywhere. The gathering together and proper instruction of children, especially of the destitute and neglected classes, in Lyceums or other schools, comes under this category. Organizations of Spiritualists for such purposes are certainly always in order. So also are associations, whether as circles or larger bodies for the promotion of spiritual culture, "soul growth," or evolution of the divine inmost in every one, from which alone interior and lasting union can be expected to result. This most important department has hitherto been too much neglected among Spiritualists. It must receive more prominent attention ere Spiritualism can present a compact and united body of adherents. The means and methods of this culture are objects worthy of earnest consideration by all Spiritualists.

### DEFINITENESS OF OBJECT IMPORTANT.

Organizations for merely benevolent work, or for spiritual culture—for "growth in knowledge," "in love," etc.—may require no special statement of truths or beliefs as a basis of agreement. They need simply to define the object they have in view. But when it is proposed to undertake the work of teaching, either youths or adults, whether in Lyceums or public meetings, and by means of lectures or the press—or, as Dr. Buchanan phrases it, to "unite to help the growth and progress of truth"—good sense and fair understanding certainly require some agreement as to what shall be taught as truth. What particular interpretation of Spiritualism—since it has various incongruous interpretations—do we unite to promote?

\* The importance of this will be shown by a single recent illustration. A prominent and able Spiritualist has lately published a book in which he has shown, to his own satisfaction and that of many others, "the identity of Modern Spiritualism with Primitive Christianity." Whereupon another prominent Spiritualist prints in a widely-circulated journal an earnest disclaimer in words like these: "Spiritualism and Christianity are antithetical, radically

Vagueness and uncertainty in this regard are an element of weakness, and a sure source of disintegration. Yet spiritualistic organizers hitherto have usually been so fearful of anything resembling a "sect," or of the reproach of instituting a "new sect," or of appearing "exclusive," that they have often made either no declaration of principles or one so vague and equivocal as to have no vitality.

The wisest way would seem to be to distinctly set forth the specific truths or convictions, or, in other words, define the particular phase of Spiritualism, which it is desired to promote and maintain by organized effort. This need not be done in the way of a formal creed, to be subscribed by members, after the fashion of sectarian churches, but it may, and should, be clearly stated among the objects of association. Then those only who accord with the proposed views, and desire to promote them in the way set forth, will be expected to give in their adherence, and all will act understandingly. Should any who become members subsequently change their opinions, the way should be left open for them freely to withdraw. Thus unanimity of views and purposes are secured, with entire individual freedom.

### TOLERATION, COURTESY AND CHARITY DEMANDED.

But should there be those who entertain different opinions which they deem important, they will be equally free to form other associations, and as many as they choose. There need be no antagonism, or jealousy, or competition between such organizations, except in the honorable endeavor of each to accomplish the most good. If we are philosophic enough to perceive that differences of opinion are inevitable for the reasons before stated, we shall tolerate them, and recognize the right of every man, and woman too, to his and her own convictions. Dissent and criticism must be expected, but these should be expressed always with courtesy and fraternal regard. Mutual toleration, courtesy and charity will be as admirable graces among Spiritualists as they esteem them to be among other people.

No matter for the reproach of forming a "new sect," which is such a bugbear to many. As to that, almost every Spiritualist and liberalist one meets, in these days of independent thought, is, in fact, a sect by himself. The odium of belonging to a sect is not a tittle so disgraceful as is that of being indifferent to the claims of truth, or blind and deaf to the needs of humanity.

Where mutual toleration and courtesy shall prevail, some way may be readily devised to unite all local organizations in one for certain common purposes.

In the ways thus pointed out, it is believed the union and organization of Spiritualists is both possible and practicable. Who will lead forth in the work?

### GENERAL CO-OPERATION.

Local organizations thus originated, harmonizing in some general objects of human improvement, may in time find it advantageous to co-operate for specific, general purposes. Thus District, State or National Associations may come into existence—not to gratify pride, or command respect by force of numbers, nor as mere leonine clasts or destroyers of old ideas and institutions, but as bodies of earnest builders of the New. To quote the eloquent closing words of Dr. Brittan's oration:

"The Worker must retire. There is room for the Builder now. He may come to his place and perform his work. We demand now and hereafter the earnest labor of reconstruction. The true disciples will become living stones in the sacred building. Let them come together, each in his proper place and relation. Then will the new Spiritual Edifice, like the walls of the Ancient Temple, be upheaved without the sound of a hammer."

A. E. N.

## Spiritual Phenomena.

CIRCLES AT THE HOME OF HENRY B. ALLEN (THE ALLEN BOY).

SCIENTIFIC PROOF IN DAYLIGHT UNDER ALSO LUTE TEST CONDITIONS.

To the Editor of the Banner of Light:

In these days of charges and countercharges against mediumship for the special phases of materialization, perhaps a record of a few scientific test experiments with Henry B. Allen, recently held at Amherst, will be of interest to your readers. The "Allen Boy" is too well known as a medium for the special phase of materialized hands to need any introduction to most of your readers, and seems to be able to conform to the most rigid test conditions, succeeding all the better for submitting to them.

Wishing to verify or disprove certain theories as to the possibility of spirit power, I proposed to him, April 25th, to allow me to institute a series of experimental circles in the light, and watch results. He assenting to my wishes, I arrived at Amherst on the 29th, and began work.

At our first circle we stretched a shawl across the corner of the room, reaching from the floor to the tops of two chairs, and behind the shawl placed dulcimer, guitar, bells, pencil and paper. In front of the shawl we placed two chairs.

At the opposite corner of the room we stretched

another shawl, behind which we placed a common kerosene lamp.

This arrangement prevented the direct rays falling upon us or the instruments, and gave us in place diffused or polarized light, a very different condition from ordinary light in its well-known chemical effects upon sensitive matter.

The only persons present were Mr. Allen and wife, Mr. Crozier, of Amherst, and myself. The light at first was about that of medium twilight.

Mr. Allen and myself then took seats directly in front of the improvised cabinet, both grasping hands, and either able to look directly into the space behind the shawl.

Soon a detached hand came up behind the shawl, and then disappearing the sound of writing was heard, and then paper and pencil were thrown out upon the floor. I gave the writing *rebus*:

"We will know better what to say after trying again. Keep cool and passive, and we will do what we can. It requires patience to accomplish what we wish. Do not be over-anxious, and do not sit to become exhausted." P. HOLLAND.

We can do it with Allen if with any.

FARADAY.

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FARADAY.

The apparent presence of the great English electrician, as indicated by the latter message, was good evidence of the intention at least to give scientific proof. Soon the hands became very powerful and distinct, playing good music upon the dulcimer and guitar, and throwing the bells into the room. The guitar was finally passed out, and played in all positions, in my face and eyes as it were.

I then stationed Mr. Crozier by the lamp, with instructions to turn up the flame till the room became light enough to read by, and to plainly recognize any one. The manifestations still increased in power, and a giant hand and arm reached out and grasped me by the hand, which temporarily I had taken from Allen, still holding both his with my other. This hand and arm were of the color of the purest porcelain, and varied from that color to a crystalline transparency. The hand seized the dulcimer, and lifted it to the ceiling overhead, and then lowering it to the floor, pushed it into the room between my chair and the side of the house, a distance of at least four feet from Allen's position. By request it seized the chair by one leg, and lifted it to the ceiling, and held it suspended for the space of nearly two minutes, then lowering it to the floor the same ended.

Two nights after we had another séance, with substantially the same external results, and directions to sit for independent writing the next day. This sitting for independent writing we held in the morning in a darkened closet, both holding each other's hands—when two distinct messages, from the same persons as before, were given, of which I give a portion of one only, as they were mainly directions:

"I am pleased with our success so far, and, as Mr. Holland says, we are going to have but one more trial sitting, and it will be hard for you both. We are getting ready for it. We shall have no one present but yourself and Allen."

FARADAY.

In sitting again for the writing in the afternoon, additional instructions were given, and the following message from one whose word, while living here, was a synonym for truth and moral courage:

"I will assist you all in my power to accomplish what is desired."

C. SUMNER.

In a circle for scientific experiments in photography, held by me Feb. 23d, 1877, the shadow outline of Charles Sumner came upon one of the plates under such absolute test conditions as precluded the possibility of fraud. This corroborative proof by independent writing is about as good evidence as the spirit side can give of their personal identity aside from photography.

In the messages of directions came the order to hold the final circle at 7:15, May 4th, (next morning,) in daylight. We did so, and before we had been seated ten minutes hands flashed out of the empty air as strong and tangible as ever I felt in the dark circle, and holding Mr. Allen's hands with my left hand, I held a sheet of paper upon my head with my right, with the following result:

"Well, this has indeed been a fine success. We have accomplished even more than we anticipated—in fact, we are well pleased. You will get more before you go."

FARADAY.

Several names were also written, among which were D. Chestfield and Dr. Gall. The name of a lady who formerly lived in North Leverett was written, which previously had been whispered in the light, with date of death and age. We have verified it to be true in all particulars, although neither of us knew of such a person ever having had a mortal existence.

At the next regular circle for development there came the form of a lady between Mr. Allen and myself, which I am thoroughly satisfied belonged not to those living in the mortal. I would no sooner grasp it firmly than it melted like snow, or rather like mist, thus reassuring me that the phase of materialization comes properly within the realm of scientific scrutiny.

After returning to Springfield I found in the City Library a biography of Faraday, and among the letters published in it, the following, written in 1861:

"Whenever the spirits can counteract gravity, or originate motion, or supply an action due to natural physical force, or counteract any such action, . . . or working in the light, can show me a hand, either writing or not, or in any way make themselves visibly manifest to me, . . . rising to higher power, whenever the spirits describe their own nature, and, like honest spirits, say what they can do, or pretending, as their supporters do, that they can act on ordinary matter, whenever they initiate action, and make themselves manifest—whenever, by such like signs, they come to me and ask my attention to them, I will give it. But until some of these







This image shows a vertical strip of a document page. The right side features a dark, textured binding edge, while the left side is a lighter, speckled page area. A small, dark, irregular mark is visible near the bottom center of the strip.



## TO BOOK-BUYERS.

The attention of the reading public is respectfully called to the large supply of Spiritual, Reformatory and Street Literature, which we are now selling at the BANNER OF LIGHT, 9 Montgomery Place, New York. We are also receiving a large supply of the new works of the late Mrs. C. C. O. Poole, of New York, in criticism of the lecture delivered in Chicago by Mrs. Richmond's guides concerning Mr. Davis and the Harmonical Philosophy. It will be seen, by the appended letter, that the book is a revelation, and assumes ground very far removed from any claim to their infallibility. The letter sets forth that he was indeed highly pleased with the substance of the discourse at the time it was printed in the *Banner*.

## SPECIAL NOTICES.

Notices of meetings, lectures, and other events, should be forwarded to the office of the *Banner of Light*, 9 Montgomery Place, New York, at least one week before the date of the event. Notices of events occurring on the same day as the publication of the *Banner* should be forwarded to the office of the *Banner* at least one day before the date of the event. Notices of events occurring on the same day as the publication of the *Banner* should be forwarded to the office of the *Banner* at least one day before the date of the event.

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Letter and Column in the *Banner of Light* of the 13th inst. have been forwarded to the office of the *Banner of Light*, 9 Montgomery Place, New York, at least one week before the date of the event.

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## Love of Nature.

Instead of this "fondness for Nature," which is manifested by many persons, being a mere sentiment of fancy, whose expression is to be admired for their aptness or prettiness, there is in fact a principle of law underlying it, by which it is made to appear that, on one side, we are the children of Nature, and that we approach her as we would go to a mother. We find some exceedingly pertinent and beautiful comments on the matter in the little essay on "Death in the Light of the Harmonical Philosophy," by Mary F. Davis. She strikes home every all the chords of its meaning, and none of the expostions of much vaunted science could do so intelligently and well. She tells us we need be wanderers on the earth no longer. "We are beginning to experience more and more frequently those intense momentary extinctions during which whole seas of hitherto hidden wisdom seem struck out of the rock in which we are imbedded, and swiftly surge before our startled vision. The angel world is bending low to bless us with a baptism of strength and aspiration; that thereby we may ascend into that illuminated atmosphere which invests all things with the glow of inspiration."

The gifted writer proceeds to say that from the very summit of the life (Nature) has reared the temple of humanity. Low down, in the mineral kingdom, did she commence the pyramidal structure. Patiently, through long cycles of ages, she, our Mother, wrought, forming, condensing, dissolving and reconstructing, placing deposit upon deposit, and strata upon strata, building up the vegetable kingdom on a mineral foundation, raising the complicated animal structure to spring from the vegetable world, linking notion to matter, life to motion, sensation to life, and intelligence to sensation, until at length man stood upon the apex of that vast and glorious mountain. So perfect was that chain of being that there is not an atom or element, not a force or form in all that amazing machine, machinery of means but finds itself depicted in this wonderful human structure, which is the end and culmination of all. Yes, there is the whole secret. It is because we came out of Nature, and are its crowning work, that we acknowledge in so many ways as we do its subtle and profound connection with our lives. Our love of Nature need be no longer a secret.

Mrs. Davis continues, in beautiful and impressive phrase: "We are, then, truly related to the external universe by every fibre of our being, and yet superior to it all. If we could regard ourselves as a part of the great system, we should find that deep, restful, full which contact with green fields and graceful trees will give us—that sublime joy of communion with mountains and stars—that dear consolation in sorrow and dispair which comes in the voice of rushing, of idly waters—and, amid all, that feeling of supremacy over time and change which rises like an aroused spirit within us at such moments of contemplation." And she aptly quotes some exquisite verses from saintly George Herbert, the following being the last ones:

"More servants wait on me,  
Than birds in the forest,  
More than the leaves of the forest,  
More than the leaves of the forest,  
More than the leaves of the forest,  
More than the leaves of the forest,  
More than the leaves of the forest,  
More than the leaves of the forest,"

Mrs. Richmond Looking Eastward.  
By a card from Mr. Miller, in another column, it will be seen that the friends in Brooklyn and New York City are about to have the opportunity of listening to the inspired platform utterances of this excellent lady and gifted medium, who purposes spending her coming vacation on the Atlantic seaboard. We congratulate them on their good fortune.

Assistant Adjutant-General Pelouze, who passed on recently from Washington, had, so the Post of that city records, a warning of his demise which was strikingly vivid and unmistakable in character. The narrative sets forth that about two months before his death he dreamed that his mother appeared to him, and after warning him of troubles that should befall him, told him to "put his house in order," as he should die in a short time from the date of the vision. He mentioned it to friends as a singular dream, little thinking that the strange coincidence of the prophecy with the result would cause it to be regarded by many persons as a vaticination whose truth is proved by its sad fulfillment.

## A White Dove to Dr. Davenport.

We are informed by Dr. Ira Davenport that during an evening's dance which he attended recently at the residence of Mrs. Thayer—534 Washington Street, Boston—and at which lady was the medium, he was privileged to receive a remarkable answer to a mentally-expressed desire for a gift from the invisible powers then operating. About twenty people were present at the meeting, among them being two ministers, and there was a goodly sprinkling of church members, the Spiritualists being rather in the minority. Among the party was a sea-captain, just arrived from Calcutta, whose ship then lay at East Boston. One of the clergymen introduced the circle with prayer, and a hymn by Dr. Watts was sung. During the darkness, the flowers were heard to drop upon the table around which the party was disposed. Presently the light was produced, and a great variety of floral specimens was found, many of which were evidently given in response to the mental requests of their recipients. One of the clergymen and one remarked that he had a little daughter in spirit life, and if she could bring him her favorite flower and put it into his hand, it would go far toward assuring him of the verity of what was claimed as to the source of the phenomenon which the company had just witnessed; his brother minister also wished a special flower brought for himself, and others of the party were anxious for tests of a like nature.

The light was for a second time extinguished, and when the room was again illuminated it was found that in nearly every case the requests made had been gratified; the ministerial representatives seeking the evidence they had so earnestly desired. Dr. Davenport had wished for a white dove at the time when others had hoped for flowers, and at the coming on of the light he was astonished to find between his hands, as they rested on the table, a white fantailed pigeon. He was so startled that his left elbow touched the arm of Mrs. Thayer, and he was totally unable to detect any movement on her part previous to the finding of the bird. The sea-captain before mentioned, on seeing the new comer, at once exclaimed, "That pigeon came from my ship!" and proceeded to explain that he had brought a number with him as freight; that he was familiar with them, as he had petted them continually during his voyage; that the one now before the company was, he was certain, the only white one left of the number, the rest having died, and the residue on board the ship were black. He told Dr. Davenport that he should at once look to the pigeons when he arrived on board, and if the white one was gone—and he was sure he recognized it in the bird now in his (Dr. D.'s) hands—he would notify him next morning. He called upon Dr. Davenport next day, as he had agreed, in a marked state of astonishment, and informed him that the white pigeon was missing, and he was confident that it had by some mysterious process, utterly beyond his comprehension, been transported from the ship to the home of Mrs. Thayer. He further stated that Mrs. T. was an entire stranger to him, as were the majority of those attending the dance. We are not at liberty to print the captain's name, but in vestigators can ascertain it, and can also examine the bird, by calling on Dr. Davenport, No. 7 Montgomery Place, Boston.

## Letter from Rev. John Tyerman.

The subjoined epistle from this worthy brother explains itself, without additional comment on our part. For the benefit of lecture committees, etc., whose members may not have at hand the *Banner of Light* containing the subjects on which he is ready to lecture, and to which he refers below, we here re-publish the list:

1. The Spiritualist's Claims to Investigation.  
2. The Spiritualist's Claims to a Rational Point of View.  
3. The Spiritualist's Claims to a Scientific Basis.  
4. The Spiritualist's Claims to a Philosophical Basis.  
5. The Spiritualist's Claims to a Historical Basis.  
6. The Spiritualist's Claims to a Literary Basis.  
7. The Spiritualist's Claims to a Social Basis.  
8. The Spiritualist's Claims to a Political Basis.  
9. The Spiritualist's Claims to a Religious Basis.  
10. The Spiritualist's Claims to a Moral Basis.  
11. The Spiritualist's Claims to a Legal Basis.  
12. The Spiritualist's Claims to a Medical Basis.  
13. The Spiritualist's Claims to a Military Basis.  
14. The Spiritualist's Claims to a Naval Basis.  
15. The Spiritualist's Claims to a Commercial Basis.  
16. The Spiritualist's Claims to a Financial Basis.  
17. The Spiritualist's Claims to a Manufacturing Basis.  
18. The Spiritualist's Claims to a Mining Basis.  
19. The Spiritualist's Claims to a Transportation Basis.  
20. The Spiritualist's Claims to a Communication Basis.

I send you a few lines to let you know that I arrived safe from Australia on the 19th ultimo, and that I am now in work here, and open for engagement wherever. It was with feelings of unfeigned gladness that I stepped ashore on American soil—the land I have so longed to visit, and which is associated with so much that I dearly love. If the reality in your country in any reasonable degree corresponds with the ideal of it that I have formed in my mind, I shall not regret having come so far to see it.

On my arrival in San Francisco I was very kindly received by several of the Spiritualists of the city, including Mrs. Matthews, president of the local society. Mr. Allan, secretary, Mr. Mayo, treasurer, Mr. and Mrs. Snow, Mr. Matthews, Mr. Rhider and others. I arranged with the society to occupy its platform for a while, and have spoken on it the last two Sundays. I intend remaining in California a few weeks, lecturing in San Francisco on Sundays, and in the country on week days, if opportunities offer; and then I purpose working my way toward the Eastern States as autumn approaches.

I wish to break the overland journey by short stays at places on or near the line; and therefore I shall be glad to hear from the Liberals of any place on the way, where it is thought a few lectures on Spiritualism or Free Thought would be likely to take. I am prepared to lecture on any of the subjects named in the letter which you kindly published on the 8th ult., and, of course, on many others. Being a stranger in your country, I respectfully ask a hearing for what I have to say; and I feel extremely obliged to you for the generous and friendly terms in which you spoke of me in introducing the letter referred to by your readers.

I shall try not to interfere with the interests of any other laborers in the field, but shall strive to work harmoniously with the general body of Spiritualists and Free-Thinkers, irrespective of any differences that may exist on the various questions on which the popular mind is divided, and to do what little I can to promote a spirit of enlightened freedom and progressive spirituality. Persons writing to me will please address me, for the present, care of Mr. Herman Snow, 319 Kearney Street, San Francisco, California.

Yours fraternally,  
JOHN TYERMAN.

319 Kearney Street, San Francisco, July 18, 1878.

Colby &amp; Rich, 9 Montgomery Place, Boston, have for sale photographs of E. H. Heywood. Carte de visite size, 20 cents each; imperials, 35 cents.

## Letter from Andrew Jackson Davis to Mrs. Cora L. V. Richmond.

In recent numbers of the *Banner of Light* we have allowed space for the articles of Mr. C. O. Poole, of New York, in criticism of the lecture delivered in Chicago by Mrs. Richmond's guides concerning Mr. Davis and the Harmonical Philosophy. It will be seen, by the appended letter, that the book is a revelation, and assumes ground very far removed from any claim to their infallibility. The letter sets forth that he was indeed highly pleased with the substance of the discourse at the time it was printed in the *Banner*.

Corra L. V. Richmond—Dear Sister: Mary has just finished reading your letter on the "Harmonical Philosophy," &c., as reported and printed in the present issue of the *Banner of Light*.

We thank you first, and we thank next all concerned in its inception and preparation. You develop points, make discriminations, and suggest vital criticisms which we, and I earnestly pray will, lead to more real culture and life. But the brightest spot in the entire letter is all you say concerning the *Children's Progress to Liberty*. It is, I fear, as a system too full of possibilities and too empty of practicabilities to be of much service.

Then follows a portion relating to the Lyceum.

Excuse this lengthy note: I had only meant to "thank you" when I began to write. My dear Mary joins me in love to you and your husband. Ever faithfully,  
A. J. DAVIS.  
Orange, N. J., March 1, 1878.

## Death of a Venerable Spiritualist.

Judge Joseph G. Waters, of Salem, Mass., died July 12th of old age. He was born July 5, 1796, and graduated from Harvard College in the class of 1816. He afterward studied law with the well known scholar, John Pickering, and subsequently went to Mississippi, where he became a local magistrate and district judge. But yellow fever and other malarial diseases soon compelled him to return to Massachusetts again. In 1836 and 1837 he was a member of the Common Council of Salem, and for a period of about forty years was Judge of the Police Court in that city, until 1875, when he resigned.

Judge Waters was a Spiritualist not only from study and acquaintance with phenomena in others, but from his own medial experiences. He once informed us that he frequently had musical manifestations in his presence; and on one occasion they were of an objective character so that the music was heard by others. His convictions on the subject were so strong and sincere that death to him was an event to which he always looked forward not only with tranquillity but with cheerfulness.

## "The New Pilgrim's Progress."

Colby & Rich, No. 9 Montgomery Place, Boston, have on sale a book replete with interest, and bearing the above title, which is deserving of more than a passing notice, and which deserves a wide circulation among all English-speaking peoples. Read what Dr. J. M. Peebles says of it:

"The New Pilgrim's Progress! Though while in England I referred several times to this Australian volume—a very good one, by the way, in Spiritualist literature—I wish particularly to introduce it to the readers of the *Banner of Light*. The author, Mr. Deakin, is a young attorney-at-law, a scholar, a writing medium, and a favorite in all literary circles. The contents of the book, purporting to have been given under the guidance and control of the risen John Bunyan, relate and tell the story in a most charming manner of the soul's progress through stumblings, trials, and help, toward perfection. The book should fill a niche in every Spiritualist library."

At a time when we are called upon to bear the attacks of some who should be our friends, it is pleasant indeed to peruse the following words, which come to us in the course of a business letter, dated at Los Angeles, Cal.:

"I know you hold for all mediums a divinely true and guiding interest. May God and the angels assist you more closely day by day in their all-sustaining love and power, and keep you on this side of life until the sacred cause you live for stands without shadow, victorious over all the world."

Another correspondent writes from Chicago: "The charity and kindness of the dear old *Banner of Light* toward mediums at all times renders it doubly dear to the lovers of our heaven-born philosophy, north and south, east and west. Those who are first to condemn invariably know the least in regard to the intricate laws governing the wonderful phenomena of spirit communion."

THE COUNCIL FIRE, which once a month reaches us from its office of publication in Washington, treats wisely and well the history, character, social life, religious traditions, government, etc., of the American Indian, and the relations of our Government and people to him. This monthly champion of the oppressed is under the editorial management of A. B. Meacham, ex-Superintendent of Indian Affairs. It contains many interesting features. Its editor, in the July number, which has just reached us, takes firm ground in favor of what is known as the Peace Policy, and against transferring the Indian Bureau with its attachments to the hands of the U. S. War Department.

We regret to learn that Mrs. Hawkes, one of the editors of the "Voice of Truth," Memphis, Tenn., is very dangerously ill. Mrs. Shindler, her co-laborer, is in Texas, taking a positively needed release from mental labor, and Dr. Watson is in the Northwest on a lecturing tour. Under these circumstances it has been decided to suspend the publication of the "Voice of Truth" for three months. We trust this excellent paper will reappear in the fall with renewed energy, for it is much needed in the South.

J. Madison Allen, writing us from Brockton, Mass., says: "Heaven bless you, dear brother, for the persistent and manly course of the *Banner of Light* in regard to the American Indians! I have been brought into personal contact and enjoyed intimate relations with them in their home life, and know that there is great nobleness of character among them. Alas! that we as a race have not set a better example and shown them a civilization worthy the name."

A correspondent in New York City thus expresses his opinions concerning matters much mooted at the present time: "I rejoice that you and your coadjutors stand up for the true mediumism. I do think that article of Mr. T. R. Hazard's, July 6th, one of the best things ever written on the matter of mediums."

The veteran reformer, Spiritualist and good man, Seth H. Vose, Esq., of Woonsocket, R. I., closed his useful earthly career June 26th, at the age of sixty-nine.

## Camp-Meeting at Lake Walden.

On Monday, July 15th, the first detachment of campers arrived at the grounds, and the grove was forthwith made the scene of busy preparations. The number of tents occupied and the attendance thus far has been fully up to the anticipation of Manager Hatch. Among those already on the grounds are to be found representatives from all parts of Massachusetts, together with others from New Hampshire and elsewhere; and accessories are expected from Vermont, Philadelphia, Baltimore, New York City, New Jersey, and Kansas.

On Saturday afternoon, July 20th, the camp-meeting exercises will be formally opened by a social conference at the speaker's stand; and in the evening dancing will take place at the pavilion. Music by Dunbar's Band, of Boston. On Sunday, July 21st, Dr. John H. Currier, of Boston, and C. Fannie Allyn, of Stoneham, will occupy the platform. A sacred concert by a full band will also take place on the morning of that day, and a conference will occur in the evening.

Next week conferences will take place at the speaker's stand daily, and dancing will be participated in each afternoon and evening at the pavilion. A picnic is also announced for every day.

On Sunday, the 28th, the Spiritual Pilgrim, Dr. J. M. Peebles, will lecture twice, and on Sunday, Aug. 4th, Giles B. Stebbins, of Michigan, will address the audience. The enterprise seems thus far to present every prospect of an assured success.

## The Frauds on the Indians.

Which the *Banner of Light* has not hesitated to denounce—and to which we have persistently pointed for the last twenty years as being the fruitful source of all trouble with the red men of the West—continue to be unearthed in the most unsuspected quarters. The despatches published all over the nation in the daily press of July 16th (and which will be found on our 8th page) from the Indian country, tell a startling story of wrong-doing by Indian agents, and the terrible consequences of the dishonest acts of officials appointed by the men in power at Washington. An Indian war has been inaugurated that threatens to be more extensive, costly and bloody than any of the past wars with the red men. This arises from the fact that the treaty Indians, the peaceable and industrious, as well as the non-treaty, idle and nomadic, have come to believe that the Government does not mean to keep its faith with them, and because they have been plundered for years by Government agents. The result is that a general distrust of the word of the whites and the honor of our Government prevails among them all, and hundreds if not thousands of lives will be sacrificed and millions of dollars expended to secure peace in the far West.

C. P. Longley writes from Springfield, Mass.: "I would call your attention to Mrs. Angie Munn-Glover, who has been a medium for the past thirty years, and most of that time a resident of this city. Mrs. Glover was first developed for the unconscious trance, but her mediumship has been undergoing a change, and of late she has had success in answering letters psychometrically, giving to the writer advice of a high spiritual import, with tests; also marked changes in past life. She is often permitted to prophesy of coming events and changes, and from evidence I have had through her mediumship and from many convincing tests given friends, I am confident she is destined to do a good work for our glorious cause."

Until within a few months Mrs. G. has not charged a penny for her services as a medium, and only does so now by force of pecuniary circumstances which she cannot control. She is kindly permitted to refer as to her reliability to Mr. and Mrs. Harvey Lyman, Mr. E. W. Dickinson and other well-known Spiritualists."

THE SHAKER MANIFESTO, published at Shaker Village, N. H., for fourteen United Societies, by N. A. Briggs, comes to hand for July with a good showing of matter, prose and poetical. The series of articles on the Indians, by James S. Prescott, which has been a feature of this magazine for some time past, is interestingly continued; and the editor speaks as follows concerning

"MATERIALIZATIONS BY SPIRITS: The excellent reports we have received of the materializations of scores of Shaker spirits at Mt. Lebanon, N. Y., give large credit to the idea that such materializations are possible, and genuine facts. In rooms that were quite unused for such representations, and from cabinets arranged under Shaker supervision, there proceeded very many evidences of materializations, by the spirits of whilom life-long companions, whose representations and conversations forbade the idea of fraudulent imposition."

We are not sure of the fact but that Mr. Lebanon may yet become a Mecca for those who are now materialistic unbelievers in truths of spirit returns and physical embodiments."

Several correspondents have written us complaining that Mr. C. O. Poole's method of making extracts from Mrs. Richmond's Chicago discourse on "The Life and Works of Andrew Jackson Davis" (which appeared in the *Banner of Light* for March 21,) is not calculated to give his readers who have not the context to compare with the excerpts a clear idea of the lecturer's positions; and we are therefore requested to re-publish the entire oration. This, owing to the press of matter on our columns, is entirely beyond our power, but we would inform those desiring to obtain the lecture that we will send the back number of the *Banner* containing it to any one forwarding us the sum of ten cents.

The Index of this city, F. E. Abbot, editor, in its issue for July 11th, expresses its satisfaction at "the beautiful spirit in which" its "views have been considered" in the editorial printed in the *Banner of Light* for June 1st, entitled "The Soul and the Hereafter." It says in this connection: "The thoughtful article on 'The Soul and the Hereafter,' which we re-publish this week from the *Banner of Light*, is a model of courteous and fair criticism. We are not convinced of the truth of Spiritualism, but we congratulate the Spiritualists that they have writers who can be just and kind without being untrue to their own convictions."

Beware of a tramp, who sometimes goes by the name of Emerson, and at other times Briggs. He assumes to be a medium in one place, and exposer in another. He lately figured in Saratoga, but suddenly departed.

President Beals, of the New England Camp-Meeting Association, said a good word for the *Banner of Light* at the close of one of Mr. Lynn's lectures in Greenfield, recently, for which we return our sincere thanks.

## Oklahoma!

The July number of *The Council Fire* speaks as follows concerning the Congressional inquiry by which it is proposed to make another division of the Indian country, through the erection of a new territory. Editor Meacham says:

"But for the untiring labors of the delegations from the Cherokees, Choctaws, Chickasaws, Creeks and Seminoles, the Oklahoma Territorial Bill would have become a law, and the flood-gates of immigration would have been opened, the country overrun with white men, and the old story would have been repeated. The white men in a few years would have owned the land and made the laws; and then 'farewell' the Indian to his country."

We believe in living up to law. The various treaties between the United States and these several nations of Indians are laws, and these laws expressly stipulate that no territorial government shall be established over them without their consent. Let us live up to these compacts. Hands off until the people call for help!"

The whole interior spring of the proposed bill, and the responsibility(?) of the parties supporting it, are thus outlined in a rough, dialectical, but clear-sighted way, by a Washington correspondent of the Philadelphia Commonwealth:

"The Indian nations are contesting our rights to establish a new Territory—Oklahoma—where we could get ourselves down through from St. Louis and Cairo, and get away with 23,000,000 acres of the finest valley lands in the Indian Territory, much of which is improved—worth to-day \$10 to \$20 per acre. This small part of subsidy would rob the red man, 'tis true, but would benefit us about \$200,000,000. Why should we not have it? We are going to send Mike out among the reclaimed red men, with railroad passes, fire-water, patent medicines, etc. Whilst we talk to their agents, Coles, Adair and Ross, of Cherokee, here, and see if we can't stirle and cheer their position, Mike will hold meetings out there and send in resolutions in favor of giving us the 23,000,000 of acres and the new Territory of Oklahoma, (the home of the Indian,) which, with the \$38,000,000 bonds endorsed by the United States Government, we hope to get our road a-going, and as we have several loopholes in the bill—if passed—we can get the largest portion of the land and subsidiary bonds by building on the plains, and let the heavy work lay for others hereafter to construct, or will come back to Congress hereafter, and get greater advantages. Whether it be Democratic or Republican, we belong to both parties and all administrations, State and National."

## The Phoenix Grove Meeting—Changed This Year to Fulton.

A correspondent writing us from Fulton, N. Y., July 12th, informs us that "the Annual Meeting of the Oswego Valley Association of Spiritualists and 'Truth-Seekers,' commonly known as the Phoenix Grove Meeting, which has been held at that point for fifteen consecutive years, will be changed this year to the famous Oswego Falls Fair Ground, at Fulton. The meeting will be held on Sunday, July 28th, and will be addressed, morning and afternoon, by J. Frank Baxter, one of the most popular in the list of liberal lecturers. In addition to the lectures, it is announced that 'Mr. Baxter will sing several songs, and at the close of the lectures will introduce the rare and interesting feature of descriptive tests of spirit-presence.' The friends within reach of the meeting are requested to advise their neighbors of the change in the location of the meeting."

COLONEL HIGGINSON was present at the Centenary of Voltaire, at Paris, and heard the great oration of Victor Hugo, which he praises in the highest terms. One is impatient to see this oration translated for American readers.—Boston Index.

No disrespect, friend Abbot, but if you will refer to the second page of the *Banner of Light* for July 13th, you will there find the magnificent address of which you speak, it having been translated for our use, and that of all Americans who will peruse it, by Darius Lyman, Esq., of Washington.

C. Brinton, of Chadd's Ford, Pa., writes us expressing pleasure at the perusal of Mrs. Richmond's discourses from time to time printed in our columns. Our correspondent considers these addresses to be "deeply laden with thoughts adapted to the present period." Many of the lectures to which complimentary reference is thus made have been embodied in a neat volume, which Colby & Rich have just issued from the press of the *Banner of Light* Publishing House, 9 Montgomery Place, Boston.

A meeting of the Liberals of Dunedin, New Zealand, was held May 14th, to take measures to organize an "Eclectic Institute." The following resolution was unanimously adopted as the basis for action: "That this meeting is of opinion that the time has arrived for the establishment of an institution in Dunedin having for its object the mental and moral advancement of those who are disinclined to take part in any sectarian association."

On the first page of the present issue our valued correspondent A. E. Newton, Esq., gives his views on the question of organization for Spiritualists. The reader's attention is especially called to this able essay.

The funeral discourse and poem delivered in Chicago at the obsequies of J. Crawford Eaton, July 7th, by Mrs. Cora L. V. Richmond, will appear in our next issue.

Stephen Young writes that Mr. Mott has now returned to his home in Memphis, Mo., and is holding séances which are giving satisfaction to all who attend them.

Read the account on another page of the services at the public reception of which Dr. J. M. Peebles was made the recipient, recently, at the hands of the Philadelphia Spiritualists.

We shall print next week an admirable article from the pen of Allen Putnam, Esq., concerning the duty of Spiritualists and investigators alike to mediumistic sensitives.

Dr. Z. J. Brown's address is now at Mary's Creek, Texas, instead of Eastland. His correspondents will please bear the fact in mind.

Mr. J. V. Mansfield, the well-known writing medium, intends to spend a few days at the Lake Pleasant Camp-Meeting.

Mrs. Kendall, trance medium, at 84 Montgomery Place, Boston, is giving remarkable tests to those who visit her rooms.

A review of our foreign exchanges, prepared by G. L. Ditson, M. D., will be given to our readers next week.

"Hammoniton Paragraphs," by Dr. J. M. Peebles, will appear in our next issue.

Would you know how fast this great country grows? In 1830 there were but 22 miles of railroad in the whole of it; in 1877 there were 79,203 miles. No more rail road at the United States, then.

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Reduce the roads the West Troy, N Y a postal 1250, Spi a circular The inc will be l



Lake Pleasant Camp-Meeting.

Elaborate Preparations for the Coming Camp-Meeting. *What Will be Done to Edify and Entertain the Thousands that will Attend? The Railroad Facilities? The Accommodations? The Camp-Meeting This Year will Surpass its Predecessors in Point of Interest and Numbers.*

To the Editor of the Banner of Light:

President Deane of the New England Spiritualists' Camp-Meeting Association, and his colleagues who have cooperated with him in the management of the now famous Lake Pleasant meetings, have every reason to congratulate themselves. Progress has marked their efforts from the beginning. Without any of the machinery of ecclesiasticism they have called together colossal gatherings yearly, and the truths of Spiritualism have been expounded to thousands who otherwise would not have been thus enlightened. With many people there exists a prejudice against camp-meetings, in view of the confusion which is supposed to reign. All those who entertain such views should at once divest their minds of that prejudice—that is, so far as Lake Pleasant (or meetings of the kind) is concerned.

The camp ground is on the Fitchburg Railroad—a three hours' ride from Boston—and all the steady-going towns of Central Massachusetts send in a generous portion of the thousands that make up the vast audiences. The intelligent Spiritualists and Liberals from other New England States, and from the West and the South, are largely represented. The meetings are models of order. The writer has in mind a very large number of Spiritualists and free thinkers in the West, who, if they realized the chance for religious instruction and rational amusement which the Lake Pleasant Camp Meeting affords, would on no account miss attending its sessions. Remember, then, dear friends, while you sojourn at Saratoga, Newport, Long Branch, and other watering places, that you lose a golden opportunity if you forget to improve the chance of meeting congenial spirits at Lake Pleasant.

ITEMS OF INTEREST.

The first thing noticeable as you step from the train is the improved appearance of "The Grand Headquarters Restaurant," which has been thoroughly rejuvenated. Mr. J. F. Folsom, the well-known Boston confectioner, is the presiding genius here. Heavy expenditures have been made in re-fitting the building to accommodate the people. On the ground floor a large hall has been purchased on the European plan. Up one flight there is a spacious dining hall, where the best of meals will be furnished for fifty cents. Mr. Folsom is assisted by a large corps of professionals. Mr. John Hannon is the head baker, and the entire culinary department is in charge of experts. Mr. Folsom intends to have the best of everything. He states that he has made ample provision to feed the thousands of people, and when the "rush" comes on Sundays no one need fear that his hunger cannot be appeased.

As you pass down the wide stairway that leads directly into the grove a walk of a few rods brings you to the shore of the beautiful lake. On its banks, in a shady corner, you will find a neat-looking building, which is also under the charge of Mr. Folsom. Here, also, eatables can be purchased. A large brick oven has been built, where, daily, John Hannon will turn out choice pastries, nice roasts, etc., for the different restaurants under the control of his chief.

A few rods further on, toward the band-stand, the rare amusement for the young called the "Flying Horses," is to be seen. This is the first appearance of the "Flying Horses" on the grounds, and your correspondent prophesies that the children will take great delight in this innocent and yet enlivening pastime.

Here we are now, at the grand stand, facing that marvelous auditorium where ten thousand people can come within hearing distance of the speaker. Everything looks clean, and in good condition.

Pass up the hill, and you will notice a two story building, 80x25, in process of construction, which is to be used as a dining-hall, business offices, etc. Moving along toward the railroad, the Pavilion, where the dancers so delight to convene, rises to view.

The fine building on the bluff is Mr. Lyman's cottage. Mr. Lyman has been on the grounds for some time. He is authorized to rent grounds and tents.

Parties desirous of building cottages should bear in mind the fact that lumber can be purchased on the grounds, and contractors are ready to erect edifices at reasonable rates. Undoubtedly many of the friends will build cottages, as the Association has leased the grounds for ten years. Boating arrangements are equal to, if not superior to, former years. The fleet of steamers will make its regular journey, as usual, and the row-boys will be at the service of the public.

The bath-houses have been put in perfect order. Bathing-suits can be procured of Mr. Folsom.

THE FITCHBURG BAND.

This superb organization has discoursed choice music to the delectation of all visitors to Lake Pleasant for four seasons. This year the band has been engaged for twenty-three days, seven days longer than at any previous meeting. Some six years ago Mr. Russell took the leadership of this corps of musicians, and, as is well known, has since then been the organization that ranks with the best in the country. The band took the first prize at the great convention of New England bands recently held at Rocky Point. T. S. Mower, Esq., who is clerk of the organization, assured the writer that the musicians were in a higher state of discipline than ever before. Several new and first-class players have been added to the organization. The feast of music (which has always been excellent and a source of great delight to all who have attended the meetings) this year will be something meriting special comment. Russell's orchestra will delight the dancers, as usual. The Fitchburg Band will appear in new and gorgeous uniforms, manufactured by Brooks Brothers, of New York; also a new "fatigue" uniform, which is very neat and stylish. The members of the organization that rank with the best in the country, and are considered as essential factors in the make-up of the great summer jubilee.

THE SPEAKERS.

The spiritual movement, at this juncture, is being submitted to a most critical inspection by a doubting world. It is childish to assume that there is any fundamental antagonism between the phenomenal and intellectual phases of Spiritualism. Genuine media for physical and mental phenomena should be engaged to present to the public the indisputable facts of Spiritualism. And then care should be exercised in developing the philosophical side of the question in a scholarly and intelligent way; free from superstition and sectarianism.

Following is the programme for speaking this year at Lake Pleasant: Sunday, Aug. 11th, Bishop A. Beale, Giles B. Stebbins; 12th, Giles B. Stebbins; 13th, Henry C. Lull; 14th, Mrs. Abbie N. Burnham; 15th, Mrs. S. A. Byrnes-Snow; 17th, Dr. T. H. Hallowell; Sunday, 18th, Mrs. Fannie Davis Smith, Ed. S. Wheeler; 20th, Mrs. C. Fannie Allen; 21st, Mrs. N. J. Willis; 22d, Dr. H. B. Storor; 23d, Ed. S. Wheeler; 24th, Capt. H. H. Brown; Sunday, 25th, J. Frank Baxter, Cephas B. Lynn; 27th, Cephas B. Lynn; 28th, Mrs. N. J. Willis; 29th, J. Frank Baxter; 30th, J. M. Peabees; 31st, Capt. H. H. Brown; Sunday, Sept. 1st, J. M. Peabees, Prof. William Denton.

RAILROAD FACILITIES.

Reduced rates have been secured on nearly all the roads in New England. Passengers from the West will take the Hoosac Tunnel route at Troy. For special data, in this connection, send a postal card to John Harvey Smith, Esq., Box 1260, Springfield, Mass., who will forward gratis a circular containing all necessary information.

PERSPECTS.

The indications are that the meeting this year will be largely attended. The influx from the

West and South will be greater than ever before. The accommodations are ample; all who come will be cared for.

DON'T FORGET IT.

During the meeting the writer will be on the grounds with specimen copies of the *Banner of Light* for gratuitous distribution. Subscriptions to the *Banner of Light* will be solicited. At least five hundred new subscribers should be secured at a meeting where tens of thousands assemble.

Remember, reader, the great gathering will commence Aug. 6th and close September 31st. C. PHAS.

Movements of Lecturers and Mediums.

Speakers having matter for this Department are reminded that the *Banner of Light* goes to press on Tuesday of each week, but bears the date of Saturday. Their notices, therefore, to insure prompt insertion must be forwarded to this office on the Monday preceding the day of going to press.

Mrs. Nelson, the well-known business and test medium of this city, closes her rooms at the Hotel Norwood this week, to attend the camp-meetings held in this vicinity. She will be at home again after Sept. 1st.

Bishop A. Beale held a grove-meeting Sunday, July 14th, at East Otto, N. Y. The third Sunday, July 21st, he speaks at Charlotte Center; the fourth, July 28th, he will be at Hamlet, N. Y.

Miss Jennie Rhind will be at Walden Pond and Lake Pleasant during the time the Camp-Meetings are in session.

Dr. J. L. Wyman, of Orange, Mass., a successful healer, accompanied by his wife, will visit the Camp-Meetings this summer, and then make a protracted tour through Maine.

Capt. H. H. Brown and Mr. Vandercok left Texas July 16th. Will be in Illinois, probably at Bushnell, on the 21st, for four lectures; at Galesburg over the 28th, six lectures. They go thence to Michigan until about Aug. 15th, when they start East, and will be at Lake Pleasant Camp-Meeting, where the Captain speaks the 24th and 31st, and where Mr. V. will sing. They will also attend the Onset Bay Camp-Meeting. Their permanent address is Allegan, Mich. New England friends can address them care of the Secretary of Camp-Meeting Association at Lake Pleasant till Aug. 31st. They would like to make one or two more engagements between Detroit and Albany. The Captain has just closed a successful four nights' debate with Rev. L. W. Scott, (President of Wahpapak Institute, Indian Ter.,) at Denison, Tex.

W. F. Jamieson is filling lecture engagements in Kansas. Those wishing to engage him for courses of lectures for fall and winter should apply at once. He will labor in Kansas and Missouri chiefly, lecturing and organizing Liberal Leagues. Address Box 1250, Kansas City, Mo.

Mrs. Clara A. Field and P. C. Mills spoke at the grove-meeting at East Saugus on Sunday forenoon and afternoon, July 14th. The meeting was well attended and interesting. These gatherings have become a demonstrated success, and will be continued during the season. The public are cordially invited.

The Greeley (Colorado) Tribune of July 10th states that Prof. William Denton has created a profound sensation there by his recent lectures.

Mrs. Abbie N. Burnham has spoken recently in Lawrence, Princeton, Leominster and Newburyport, and has awakened much inquiry by her labors. In Lawrence the local press gave her notices of an especially favorable character.

Mrs. Cora L. V. Richmond to Speak in Brooklyn in August.

To the Editor of the Banner of Light:

For the last three years Mrs. Cora L. V. Richmond has spoken during the month of August of each year to the Brooklyn Spiritualists. As it was uncertain whether she would come East this season, our society adjourned for a two months' vacation. Learning, as we did last week, that Mrs. Richmond intends to spend the one month's vacation allowed her by the Chicago Society—the month of August—on the Atlantic seaboard, friends in Brooklyn have made me their agent for tendering to Mrs. Richmond an invitation to speak for the four Sundays of August in Brooklyn.

It gives me pleasure to state that Mrs. Richmond has made a favorable response to our invitation, but I am at this moment not able to state whether she will deliver one lecture in New York City and one in Brooklyn on each Sunday of August, or whether both the morning and evening lectures will be in Brooklyn. Simultaneously with the invitation from Brooklyn was one from New York City. I shall expect in next week's *Banner of Light* to be able to state definitely Mrs. Richmond's determination in this particular. CHARLES R. MILLER. Brooklyn, N. Y., July 15th, 1878.

Cleveland Notes.

The First Religious Society of Spiritualists, of Cleveland, Ohio, closed their regular meetings June 30th, with Mrs. Nettie M. Pease Fox as speaker. There is to be a vacation of two months (July and August), opening the lecture season, as usual, in September. The course the past season has been quite successful, the list embracing eight or ten of the most distinguished speakers in the ranks of Spiritualism.

For the first time in many years the Children's Progressive Lyceum has also decided to have a vacation during the summer months. Just prior to adjournment (June 29th) the Lyceum held its annual picnic at Rocky River, proposing to rally at another the last week in August, so as to commence a regular session the first Sunday in September.

T. LEES.

To the Editor of the Banner of Light:

Since you have got through with Numbers One, Two and Three of "Speaking Mediums," the *Dancer* seems to have risen, Phoenix-like, into newness of life. The last number (July 13th) is one of the best I ever read. The three articles severally by Messrs. Peabees, Giles, and Wetherbee, are of themselves worth, to every seeker after truth, the price of as many years' subscription. Mr. Peabees' "Phenomenon of Trance" contains passages that should be engraven on the memory of every earnest Spiritualist. Take the following, for instance:

"Impressional, refined and pure-minded mediums are more tremulous than the leaves of the aspen, and infinitely more susceptible to adverse influences than Kane's thermometers. A harsh word, a disagreeable odor, the sudden opening of a door, the introduction of a coarse, gross, positive individual into a séance-room, may not only disturb, but so vitiate the aural spheres and psychic emanations as to prevent the influx of thoughts and ideas from the ethereal realms of the angels." THOMAS R. HAZARD. Newport, R. I., July 13th, 1878.

Teachers of moral truths should be amiable people at all times.

Camp-Meeting in Iowa.

To the Editor of the Banner of Light:

Our Camp-Meeting passed off pleasantly and without discord. Dr. Samuel Watson and Dr. D. P. Kayner conducted the exercises—Prof. Sanford Niles, of Rochester, Minn., presiding. The prevailing sentiment of both speakers and hearers seemed to be that each one must work out his salvation by earnest endeavor to lead a true life. Some of our Spiritualists feared that Dr. Watson's Spiritualism should have too strong a flavor of Orthodox dogmas, but he proved to be fully abreast with the times in his earnest appeals to all to live true to the noble principles of our philosophy. Dr. Kayner's scientific discourses were well received, and the meeting closed with universal expressions of satisfaction at the result of our first attempt at a Camp-Meeting.

I am much pleased with the plan of Onset Bay Camp-Meeting Association, and should be glad to join with our friends in this Northwestern country in forming such an establishment hereabouts. It might be made a delightful summer resort. We have many beautiful locations, pure air and water, and as fine a summer climate as one need wish for. Yours fraternally, G. W. WEBSTER.

Donair, Howard Co., Ia., July 6th, 1878.

We are informed that two thousand persons attended this convocation on Sunday, notwithstanding the rain: The *Time Spring Tribune* gives the following in the course of its report of the meeting:

"The Camp-Meeting of Spiritualists advertised for June 26th began its labors on that date, and continued in interest till its close on Sunday, the 30th ult. Large delegations from Lima Springs, Donair, Cresco, Bush, and other points in the country attended the meeting; and the concurrent voice is, that it was the most dignified, instructive and harmonious gathering of the kind ever held in this region. Capt. Webster and Wm. Stork, of this city, were leading agencies that contributed largely to the success of the Camp-Meeting; and it is carefully estimated that quite five hundred people were the daily attendance. On Thursday was attended the most successful of the exercises, consisting of off-hand speeches, the giving of experiences, the recital of visions and the manifestations of the spirits' power. Impartially considered and justly judged, it was an orderly gathering and evinced an earnest desire for truth."

Spiritualist Meetings in Boston.

**PHYTHIAN HALL.**—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 174 Tremont street. Services every Sunday morning and afternoon. Good collections are made for the poor.

**W. F. JAMIESON.**—Lectures on Washington and Commemorative Services. Meetings for speaking and tests every Sunday at 10 A. M., and 2 1/2 and 7 1/2 P. M. Excellent quartet singing provided.

**Pythian Hall.**—The opening of the People's Spiritual Meeting at this place was much more successful than was anticipated, the audiences being larger than at its former place of worship. A large force of magnetic healers was out in the morning, among whom were Dr. Court and wife, Dr. Brown, Benedict, and others. Remarks were offered by Dr. Court, Dr. Todd, and a stranger brother who happened to be present.

In the afternoon, Mr. David Brown, Mrs. Magie Folsom and Mr. Corliss gave a number of superior tests which were all recognized. Mrs. Laura Kendrick was called upon, and responded in a short and interesting speech. Dr. T. A. Day, one of our best lecturers in regard to the truthfulness of a test afforded him during the meeting. The healing and developing circle in the morning, and test and conference meetings in the afternoon, will be continued each Sunday in the above-named hall. F. W. J.

Lake Pleasant Camp-Meeting.

TO THE FRIENDS IN NEW YORK CITY:

All those who intend to visit the Camp-Meeting commencing Aug. 6th, at Lake Pleasant, Montague, Mass., going from or through New York City, will please send their names and address to Dr. Wm. White, No. 143 W. 45th street, New York, who will make the necessary arrangements with the R. R. Co. in regard to tickets at half fare, when the necessary number of names has been secured for that purpose. Dr. W. will also furnish circulars and advise parties in relation to the time and place of securing tickets. Please send in your names at once to the above address.

General Howard's Prayer Meetings.

General Howard has been holding prayer meetings at which he is said to be very fervent in his supplications for the softening of the hearts of the hostile Bannocks. Now times have been when proceedings of that kind have had a very powerful effect in the way of exciting the enthusiasm of an army, but we do not think the Bannock war presents an occasion for that kind of influence to be brought into play, at any rate not in the case of the Indians. If the Indians should go into the prayer-meeting business, which in their way we have no doubt they have done, their side of the question presents a splendid opportunity for the excitement of religious enthusiasm.

As for any difference which prayer meetings on either side may have on the God of Battles, of spirits, casting out devils, speaking with tongues and clairvoyance are identical in character and cause with certain modern phenomena, and regards the earth as a theatre of perpetual activity of holy angels and ministering spirits whose agency is now busy in founding the true Church on the religion of universal love.—*Christian Register*.

For sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston. Price 15 cents.

CHRIST, THE CORNER STONE OF SPIRITUALISM.

By J. M. Peabees, M. D. London, pp. 31. After bringing together from the Talmud testimonies to the existence of Jesus of Nazareth, and giving the high estimate in which he has been held by modern sages, great free-thinkers and leading Spiritualists, Mr. Peabees attempts to draw the distinction between Jesus the man and the exalted intelligence or spirit-power which descended upon him and "anointed" him, that power being the true Christ. He claims that the New Testament miracles of healing, discerning of spirits, casting out devils, speaking with tongues and clairvoyance are identical in character and cause with certain modern phenomena, and regards the earth as a theatre of perpetual activity of holy angels and ministering spirits whose agency is now busy in founding the true Church on the religion of universal love.—*Christian Register*.

For sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston. Price 15 cents.

Our Northern friends are already moving in their annual Camp-Meetings, and the months of July, August and September will be gala days among them.

Such a galaxy of lecturers, speakers and mediums cannot fail of being productive of great good. We would not chronicle the same for our own section, but we must wait and work and hope.—*The Voice of Truth, Memphis, Tenn.*

"THE PRINCIPLES OF LIGHT AND COLOR," by Dr. E. D. Abbott, of New York. Opening this book, I said to myself, "That's a color—a delicate light-blue, attractive and easy to the eye." It is very elegantly gotten up externally, while internally page after page contains luxuriant beauties of wealth. The illustrations are numerous, and the elucidations of the various subjects, whether medical, scientific, or the general philosophy of life, are not only clear and comprehensible, but they show the author to be an original thinker and most patient investigator. The work has been in process of preparation for years, and should grace every select library in the land. Send for it. J. M. PEABEES.

Yearly Meeting at Mantua, O.

The Spiritualists of Mantua, O., will hold their yearly meeting in the grove at Mantua station on the first Sunday in August (Aug. 4th, 1878). Rev. A. J. Fishback is invited to deliver the opening address. The program is to be a series of lectures, and the evening sessions to be devoted to the giving of experiences, and the wearing of the "Bannock" Plaque. A good and profitable time is expected. Those who wish to attend, please send their names to a distance will find a welcome home. Bro. Fishback is speaking in our midst, and is doing a noble work. We have a large number of scholars and a gentleman. We understand that he will speak once in four weeks at the following places: Ravenna, Newton Falls, Warren, and G. G. Arretzville. D. M. KING, Secretary.

Spiritualist Meetings in New York.

**THE PHOENIX SOCIETY OF SPIRITUALISTS.**—The New York Spiritualists' Society holds their meetings every Sunday morning and evening at Republican Hall, No. 55 West 3rd street, near Broadway. Lyceum meets at 2 1/2 P. M.

For Sale at this Office:

**THE BANNER OF LIGHT.**—Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per copy. \$1.50 per year. Single copies 15 cents. **THE SPIRITUALIST.**—A Weekly Journal of Psychological Science, London, Eng. Price 5 cents per copy. \$2.50 per year. Single copies 15 cents. **THE MEDIUM AND THE MEDIUMS.**—A Weekly Journal devoted to Spiritualism. Price 5 cents per copy. \$2.50 per year. Single copies 15 cents. **THE MEDIUMS OF THE FUTURE.**—A Monthly Journal of Spiritual Science and Intelligence. Published in London. Price 2 cents per copy. \$1.00 per year. Single copies 10 cents. **THE EVOLUTION.**—Published monthly in New York. Price 15 cents per copy. \$1.50 per year.

RATES OF ADVERTISING.

Each line in large type, twenty cents for the first and fifteen cents for every subsequent insertion. **SPECIAL NOTICES.**—Forty cents per line. **BUSINESS CARDS.**—Thirty cents per line. **Advertisements to be received at continued rates must be left at our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.**

SPECIAL NOTICES.

**The Wonderful Healer and Clairvoyant.**—For Diagnosis and 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. 13w3y11.

SEND FIFTY CENTS to Proctor Brothers, Gloucester, Mass., and receive per return mail, postpaid, a copy of that wonderful Spiritualistic story, "NORA RAY, THE CHILD MEDIUM." You will be pleased with the investment. The book is pure in tone, and sparkling with the quintessence of true Spiritualism. 4wJe29.

**J. V. Mansfield, TEST MEDIUM,** answers sealed letters, at 61 West 42nd street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy15.

**Mrs. NELLIE M. FLINT,** Electrician, and Healer and Developing Office, 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. Jy20.

**Dr. F. L. H. WILLIS.** Dr. Willis may be addressed until further notice at his summer residence, Glenora, Yates Co., N. Y. Jy6.

**SEALED LETTERS ANSWERED BY R. W. FLINT.** No. 25 East 14th street, N. Y. Terms, \$2 and 3-cent postage stamps. Money refunded if letters sent are not answered. Jy13.

**THE MAGNETIC HEALER, DR. J. E. BRIGGS,** is also a Practical Physician. Office 121 West Eleventh, between 5th and 6th ave., New York City. Jy5.

To Invalids.

**S. B. BRITTON, M. D.,** continues his Office Practice at No. 2 Van Nest Place (Charles street, corner of Fourth), New York, making use of Electrical, Magnetic and other Subtle Agents in the cure of chronic diseases. Dr. Britton has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of painless methods and the most efficacious remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should inclose Five Dollars. 6wJy6.

**Dr. J. T. GILMAN FINE,** Eclectic Physician, No. 57 Tremont street, Boston, Mass. Jy6.

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

BUSINESS CARDS.

**Lydia E. Pinckham's Vegetable Compound** is a cure for all those painful complaints and weaknesses peculiar to women. Sold by all Druggists at \$1.00 per bottle, 25 cents for 60 cents by express. Sent by mail in the form of a package at \$1.00 per box. Address MRS. LYDIA E. PINCKHAM, 233 Western Avenue, Lynn, Mass. Send for pamphlet. June 16.

**NOTICE TO OUR ENGLISH READERS.** J. M. Peabees, the well-known lecturer, will act as our agent and receive subscriptions for the *Banner of Light* at fifteen shillings per year. Parties desiring to subscribe can address Mr. Peabees at his residence, 14 Elm Terrace, Uttersloot Road, Derby, England. Mr. Peabees will also receive orders for the *Spiritualist and Reform Works* published by Colby & Rich. Colby & Rich.

**PHILADELPHIA BOOK DEPOT.** DR. A. H. RHOADS, 325 N. 3rd street, Philadelphia, Pa., has been appointed agent for the *Banner of Light*, and will take orders for all of Colby & Rich's Publications. Spiritualists and Liberal Reformers, please send orders to Academy Hall, No. 80 Spring Garden street, and at the same time the *Banner of Light*, can come to the office for sale at retail each Saturday morning.

**ST. LOUIS, MO. BOOK DEPOT.** MRS. M. J. TRIGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the *Banner of Light*, and a full supply of the *Spiritualist and Reform Works* published by Colby & Rich.

**BALTIMORE, MD. BOOK DEPOT.** WASH. A. DANKIN, 705 Saratoga street, Baltimore, Md., keeps for sale the *Banner of Light*, and a full supply of the *Spiritualist and Reform Works* published by Colby & Rich.

**NEW YORK PERIODICAL DEPOT.** S. M. HILL, 119 E. 12th street, New York City, keeps constantly for sale the *Banner of Light*.

**NEW YORK BOOK DEPOT.** D. M. BENNETT, Publisher and Bookseller, 111 Eighth street, New York City, keeps constantly for sale the *Spiritualist and Reform Works* published by Colby & Rich.

**ST. FRANCISCO, CAL. BOOK DEPOT.** AT NO. 319 Kearney street (opposite the corner of Market and Montgomery streets), a general variety of *Spiritualist and Reform Works* published by Colby & Rich. Adams & Co.'s Golden Pans, Planchettes, Spencer's Positive and Negative Powders, Orion's Anti-Phlogistic, etc. Catalogues and Circulars mailed free. Remittances in U. S. currency and postage stamps. Address, HERRMAN SNOW, P. O. Box 21, San Francisco, Cal.

**CHICAGO, ILL. PERIODICAL DEPOT.** W. PHILLIPS, 1221 Argonaut street, Chicago, Ill., keeps for sale the *Banner of Light*, and other Spiritual and Liberal papers.

**ROCHESTER, N. Y. BOOK DEPOT.** WELLS & JACKSON, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the *Banner of Light* and *Spiritualist and Reform Works* published by Colby & Rich.

**WASHINGTON BOOK DEPOT.** RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the *Banner of Light*, and a full supply of the *Spiritualist and Reform Works* published by Colby & Rich.

**HARTFORD, CONN. BOOK DEPOT.** E. M. ROSE, 56 Trumbull street, Hartford, Conn., keeps constantly for sale the *Banner of Light* and a full supply of the *Spiritualist and Reform Works* published by Colby & Rich.

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WILLIAM A. HARRIS, Bookseller, 140 Woodland avenue, Cleveland, O., keeps for sale the *Banner of Light*, and a full supply of the *Spiritualist and Reform Works* published by Colby & Rich.

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J. B. PIERCE, Progressive Librarian, No. 15, Southampton Row, Bloomsbury Square, London, W. C., London, Eng.

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