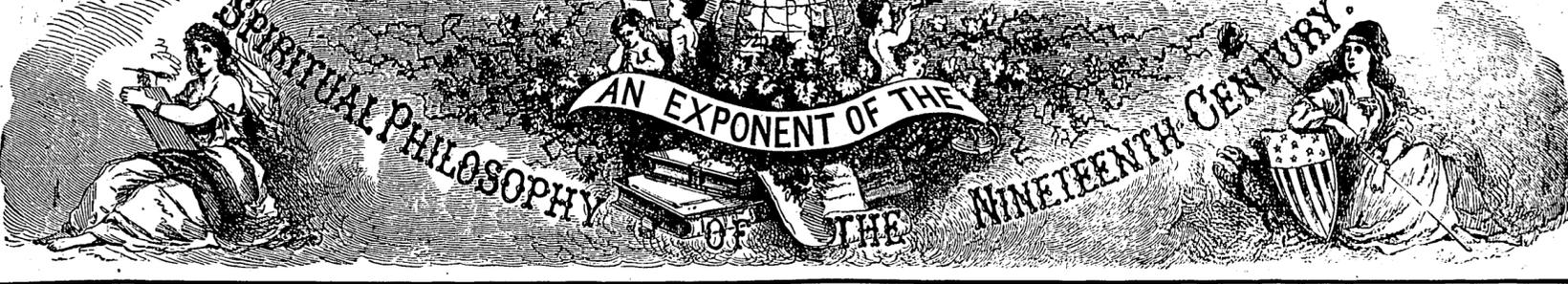


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## Free Thought.

### MR. POOLE VERSUS MRS. RICHMOND.

BY GEORGE A. BACON.

To the Editor of the Banner of Light:

My esteemed friend, Mr. C. O. Poole of New York, has recently published in the *Banner* a series of articles against Mrs. Richmond and her individual inspirers. These several essays have been promptly copied, with manifest relish, by the *Religio Philosophical Journal*. All of a sudden this paper has recently changed front with respect to the ministrations of Mrs. Richmond. From previous wholesale laudation, it now, in a very questionable spirit, bluntly criticises, and seeks to disparage her public utterances. The reason for this, to an outsider, appears to be more of a personal matter than a matter of principle. I can but feel that some one or more of your able writers will reply at full length to Mr. Poole's prolonged onslaught, for it is provocative of controversy, and justice demands it. I desire to simply call attention, in a general way, to several statements wherein I think he is sadly at fault. These articles of Mr. Poole grew out of a discourse through Mrs. Richmond, entitled, "The Life and Works of Andrew Jackson Davis; or, the Harmonical Philosophy and its Relation to Spiritualism." The lecture appears in full in the *Banner* of March 24. As a whole it is broad and catholic in scope, kind and appreciative in spirit, and didactic but not dictatorial in tone. Nowhere severe or harsh, it is not even as critical as it is complimentary. The evident aim of the author is to be as kindly just as possible—at least, this is the impression left on my mind after somewhat carefully reading it. Alas! how great minds differ. Here is Mr. Poole, in the opening paragraph of his first article, saying that "the author [whether Mrs. R. or any other party] was not at all conversant with the foundation principles or the salient points, even," of what she was talking about. This is afterwards repeated in substance several times. Indeed, his several articles are liberally sprinkled over with such tid-bits as "false and pernicious," "absurd," "malevolent," "diabolical incantations," &c., *ad libitum*.

Now I respectfully object to and protest against all this. I think she exhibits throughout the discourse in question, a higher Christian spirit, in the truest sense of that word, and demonstrates a better general knowledge of the system, so far as any system of the Harmonical Philosophy has as yet been elaborated, than that displayed by Mr. Poole.

The questions he asks, as to whether we are to be smothered by "Thus saith the spirits?" whether we are to become a sect of spirit-worshippers? whether mediumship is to create an authoritative and privileged class? etc., are very pertinent, and in spirit, are fully as applicable to himself, concerning his wholesale acceptance of the infallibility of Bro. Davis, as they can be to the most blind and bigoted devotee of Mrs. Richmond. Seriously, in this connection, they are unworthy of the intelligence which characterizes Mr. Poole. Further along he says: "No kind of mediumship in itself alone will promote soul-growth and true culture in the medium." Every novice, even, in Spiritualism knows this, and no trance medium, that I know, ever taught otherwise. It is equally true of clairvoyance as of any other phase of mediumship, for let it be remembered that clairvoyance is as much (and no more) a genuine phase of inherent mediumship as the trance, or any other condition. My experience teaches me that neither of them are always reliable.

Again he says: "The pretence of particular spirit control ought to be abandoned, for this claim has become an *ignis fatuus*," &c. As I see it, this statement is not only untrue in itself, but is offensively of an *ipse dixit* order. It does not rise to the measure of half a truth. I emphatically deny that "the exaltation and general inspiration of the thinking faculties, with occasional exercise of the clairvoyant power, explain the phenomena of speaking mediumship as exhibited before the public." The uniform and corroborative testimony of speaking mediums to the contrary, becomes, according to the logic of Mr. Poole, "the best and highest evidence that the nature of the case will admit of," that this statement of his is but an assertion wanting support.

In his second paper he lays great stress upon what he conceives to be a gross contradiction, a "palpable hostility to consistency and truth" on

the part of Mrs. R., because in one place she says, "The impetus which governed the first works of this youthful seer was a *genuine inspiration*," and because afterwards she says, by way of addendum, that "we believe the first volume or work, comprising three books in 'Nature's Divine Revelations' and the five volumes of the 'Great Harmonia,' were under the *direct inspiration* of spiritual beings who revealed to him, through his clairvoyant powers, the various conditions of spiritual and human life therein portrayed," &c. But is not the matter easily reconcilable when one considers that a "genuine inspiration" to one constitutionally conditioned to receive influx, may not proceed or emanate directly from an individual spirit on the other side of life, as well as from an impersonal source? In other words, may not a highly sensitive inspirational medium be the recipient of a "genuine inspiration," voicing truth and wisdom, even of a superior order, from an advanced and intelligent personality in spirit-life, as well as from a non-personal source? Most assuredly. One is as much a "genuine inspiration" as the other. What, then, becomes of the fatal contradiction which Mr. P. charges Mrs. R. with? Is it not in the falsity of his conception, and not in the fact itself?

I have supposed that Bro. Davis's inspirations were chiefly of an impersonal character rather than otherwise, because of his special adaptation to that phase. For the same reason I have thought the reverse was true of Mrs. Richmond, and believe it to be true of the great majority of entranced speaking mediums.

Again he says "pride and ambition" were the controlling spirits that influenced Mrs. Richmond in this lecture, and belief in a certain superstitious doctrine "the impelling motive of this last lamentable movement." This is too puerile to notice. It simply convicts Mr. P. of being ridiculous, which is foreign to his usual good sense. One is tempted to retort that the mainspring of Mr. Poole's reason for so savagely pitching in to Mrs. R. and speaking mediums generally, is manifestly akin to something very much resembling di-licke, because the god of his idolatry had been criticised; but I will not be so uncharitable as to thus accuse him. He concludes his third letter by saying that "the pith and marrow" of his first article is because the Harmonical Philosophy antagonizes with and stands in the way of "some of Mrs. Richmond's favorite, but erroneous and pernicious doctrines. If Mr. Poole wishes to explode the Law of Reminiscence, or the doctrine of Re-incarnation, why does he not do it legitimately? But to assert that Mrs. Richmond's acceptance of this phase of Orientalism, if she does really accept it, is the cause" from beginning to end, from foundation to lofty turret, from vestibule to innermost recess" of her individual inspirer's general review of the relation of the Harmonical Philosophy to Spiritualism, betokens a lack of perception and a want of comprehension on the part of her critic that disqualifies him, with all his cleverness, to properly measure or rightly judge of the matter.

Mr. Poole says, "with my love for the Harmonical Philosophy, I cannot remain silent and see its influence impaired and undermined," &c.; so he chivalrously comes to the rescue, and if he does no special good to his cause, he unfortunately does some damage to himself. If the Harmonical Philosophy, which is another name or synonym for Philosophical Spiritualism, is to be weakened and overthrown, as he intimates it may be, by this friendly criticism through Mrs. Richmond, then it will surely fall of its own inherent weakness; and however sturdy the blows Bro. Poole delivers in its defence, they will avail nothing.

If the best living exponent of the Harmonical Philosophy, its interpreter or author (whether in and of himself, solely by his own spiritual powers, or directly aided by ascended minds in spirit-life, no matter just now)—if Mr. Davis himself remains unconcerned at whatever or whoever attempts to subvert its foundation, realizing its eternal hold on universal Nature, and that no attack can possibly militate against its Truth—then no modern Peter or disciple need use the sword of destruction to smite its friends and acceptors.

That there is a general inspiration as well as special, and that Mr. Davis has been and is subjected to both, Mr. Davis is the first to affirm. That Mrs. Richmond is almost always; when she lectures, controlled directly by individual spirits, she has ever consistently maintained. Many others have likewise maintained the same respecting themselves, even while recognizing, at times, the fact of a pure and simple stimulation or "exaltation of the thinking faculties," attributable to no particular spirit. But that this latter explains the phenomena which characterize our entranced speaking media, as against their united denial, I am not convinced by what has been said.

Friend Davis, conscious of his rectitude, courts the fullest investigation. He hesitates not to openly revise his printed statements, which is his custom, whenever subsequent research or truth warrants it. He also wisely promises not to believe to-morrow what he did yesterday. He knows, better than most men, that fallibility is man's inheritance; that as in the affairs of life so in matters of spiritual interpretation, "to err is human."

Mrs. Richmond, I take it, shrinks not from any legitimate criticism of her voiced inspirations, knowing that those who use her as an instrument are capable, if it is possible, of making the apparently crooked, straight and clear. What she has reason to object to is everything like a per-

sonal attack upon herself. But neither Mr. Davis nor Mrs. Richmond need any defence from Mr. Poole or myself. Their works, however, are open subjects of criticism. They have both accomplished glorious and enduring results, which the Recording Angel, in the form of history, will "not willingly let die."

My prayer is that both may long be spared to minister to the good of humanity in teachings that build for eternity.

Boston, July 15th, 1878.

### HINTS TO INVESTIGATORS OF SPIRIT PHENOMENA.

BY Z. T. GRIFFEN.

When you go to a circle for physical manifestations take a syringe along filled with oil of vitriol, to use in case a materialized face should appear at the cabinet opening. Then you should also have some Paris-green moistened up to put on the musical instruments that are to be used in the dark. Provide yourself plentifully with torpedo-matches to scatter on the floor of the cabinet, or—a better thing—a few sharpened tacks, so that when the materialization steps around in the cabinet it will get pricked or explode a torpedo. An air-pistol would be a fine thing to shoot with into the cabinet when a form appears. Always be sure to provide yourself with a dark lantern, and matches or phosphorus to strike a light suddenly; and also be provided with spring guns, fish-hooks, small steel traps, or any other infernal machine you can invent or construct to catch a hand in the dark—either the spirit's or medium's hand.

When a medium objects to having his (or her) mouth plastered up, hands tied, handcuffed, or hands and feet spiked to the floor, chair or cabinet-wall, insist upon having him confined in an iron cage or barred up, with the bunglehole open, of course. In no case allow any party to hold the medium's arms or ankles, as that party is sure to be a confederate—or considered so, at all events, by everybody in the circle who does not likewise have hold of the medium. It is no test if you hold tightly on to a medium's hand, for the medium can slip his skin off and thus do it all himself! To suppose so would be the most absurd thing in the world.

When you get into a dark circle grab with all your strength and agility at every hand that touches you. If you hear a voice, especially in the direction of the door, squirt tobacco juice right straight in that direction, for you may hit the voice, or the materialized head of a spirit, or perchance the feet of the medium.

If, however, you should not take any of the above precautions, and be content with an examination of the cabinet and the medium's wearing apparel, when you examine the medium be sure you look carefully into his mouth, ears and nose, for he may have concealed in his nostrils, under his nails, skin, or other places, a thimbleful of drapery and masks that will swell to a bandbox full skillfully manipulated—(a la the late Pickering "exposé.")

By all means grab every materialization that comes clear out of the cabinet, as no investigator should allow any form of the shape of a human being to appear, as it may possibly be the medium. It would be an excellent test to have a sword, and cut through such forms, or even a lance would do, with which to impale the figure on the spot.

Go to every circle with your mind fully made up that the medium is a hypocrite and fraud; and when you get to the circle insist upon "running" the matter yourself. If any other person attending the circle should propose to dictate terms, mark him as a confederate, as no other investigator should be allowed by you to make conditions.

And finally, if by any little eccentricity, like putting Paris green upon instruments or forcibly grabbing the materialization, you should happen to kill or seriously injure the medium, it is of little consequence, as "all mediums do this thing for money" only, and you, on that account, have a perfect right to insist on any condition, without regard to the spirit-world's say-so or the comfort of the medium.

Read these hints to every medium, and see how they affect him or her.

Chicago, Ill.

### FRAUDS AND ERRORS.

BY ALLEN PUTNAM.

To the Editor of the Banner of Light:

Conditions personal, domestic and secular, have for several months debarred me from use of pen and also from much reading; yet I have glanced over the columns of the *Banner of Light* each week and obtained general ideas of the contents. The alleged exposure of materializing mediums, and the value of speaking mediums, have therein been commented upon in manner and terms which create no little surprise when coming, as they purport to, from professed Spiritualists.

Views which study of the general subject long ago led me to entertain, permit an explanation of the alleged frauds, which will leave the truthfulness of both the accused mediums and of their accusers unharmed, untouched. The forces by which materialization is outwrought, and by which material articles are brought and carried back and forth by unseen intelligences, are all natural, and are usable by any spirits competent to handle them, and for any purpose the users cherish. The instrumentalities used by true spirits, when they materialize, are at the service and command of mischievous and fraudulent ones when conditions favor them. The same medium through whose properties genuine mate-

rializations occur to day, may to-morrow be used by mischief-loving spirits as to bring around that medium all the appearances and also the at-testing paraphernalia of fraud, and this without the consent or knowledge of the medium. Such spirits have power to bring masks, moustaches, rag-babies, &c., &c., in any quantity they please; power to place these where they shall most conclusively indicate fraud, and all shall be invisible by any mortal eye until the chosen time for scattering the enveloping mist. When such things become visible, every beholder, Spiritualist or skeptic, says, and justly says, FRAUD. There is fraud in the case. But who perpetrates it? Does the medium necessarily? or may it not be some other mind which dictated the movements of his or her form? If the latter can be, (and I see not how any careful student of spiritual phenomena and spirit teachings can fail to admit its possibility,) then it is possible that a medium around whom conclusive evidences of fraud appear may be as innocent of that fraud as any beholder at the séance. The fraud itself is admitted, but belongs not necessarily, and in many cases not probably, to its seeming author. Witnesses may be truthful and earnest in charging fraud—and fraud there may have been—and yet the accused party may have been as innocent as is the very pen by which a forger signs another man's name. Where numerous competent and trustworthy witnesses have had proof of spirit-materialization in the presence of a particular medium, it is fair and proper to presume that a disclaimer of fraud by that medium on any subsequent occasion when fraud actually appears, may be made in all sincerity, honesty and truthfulness: the fraud, all of it, may attach to the controlling spirits: yes, even a confession of fraud may be theirs, though seemingly the medium makes it.

When this broad view is taken of the powers of spirits, and of the subjection of many mediums to absolutely unconscious instrumentality, common fairness requires every Spiritualist to accept a medium's declaration of non-fraudulence until proof appears that the medium's own will controlled his or her form while the fraud was being committed. Having taken that view, I have seen no occasion, through these later months, to question the truthfulness of mediums when they denied fraud, nor of their accusers when charging it. The latter merely mistook the fraudulent party.

The criticisms in your columns, July 13th, upon the strange, illogical, erratic article previously furnished upon "Speaking Mediums" were richly merited; and had one time and strength at his command it would be no difficult matter to expose a great multitude of weaknesses and errors in it which your correspondents have not yet noticed.

The chief root of the prevalent contentions in the field of Spiritualism seems in my view to be our failure to grasp and make practical self-application of the vastness of the scheme of the supernatural supervisors of our spirit manifestations, and the variety and extent of the forces and agents in their employ. It may be that higher powers find it needful to "check" our apparent progress, by permitting such obstacles to be placed in our path as shall force us to intensify our scrutiny of the forces they use, of the objects they have in view, of the methods they adopt, till we have learned to wait more patiently for results from their processes; learned to be more trustful that their wisdom is greater than ours, and that we shall make greater progress in proportion as we lessen our fault-finding with their permissions, their doings, and their agents and instruments.

### "Turn On the Gas."

The following pointed sentences (under the above head) from the columns of the *Saratoga (N. Y.) Sentinel*—a paper, by the way, devoted not to the advocacy or interests of Spiritualism, but to the treatment of general topics, political and otherwise—are respectfully recommended to the attention of those Spiritualists who are so loudly expressing their opinion that what are known as "dark séances" are injurious to the cause, subversive of the understanding, and should be politely "bowed out" of the lordly presence of transcendentalism:

"The *Saratoga*, in the spirit which animates all unbelievers, calls out to turn the gas on to 'expose spirit mediums.' Yes, turn on the gas, and let us see the sun-picture develop itself. If it will not come out in its full strength in the open light of day, fastening itself so as to plainly show its every line without the operator going into his 'dark cabinet,' it must be a swindle, and exposure is demanded. Then again! how do we know that the tiny seed we drop into the dark earth is the one which develops into the vegetable, plant or flower, when we do not see it burst its hardened shell and put forth its tiny shoots? Experience has shown that the development of the sun-picture and the sending forth of shoots from seeds require darkened conditions, and why may not the spirits of these called dead be allowed to use similar conditions for developing themselves so that they can manifest their presence? The boy who dies up his seeds two or three times daily, to see them starting, is very much in the condition of these dabblers like the editor of the *Saratoga*, who shouts so lustily to 'turn on the gas.' Unbelievers, in modern times, have been forced, by circumstances beyond their control, to be somewhat more lenient than formerly, so that they cannot torture, physically, as Galileo and others were forced to the point of denying facts which had become patent to them; still, they show their desires to put to the torture, and are only restrained by a 'higher law' than their own wills from doing as Pilate and his successors have done, to put down reformers and men having gifts which they have not the power to understand or the desire to investigate. These who eight hundred years ago, have left many descendants and imitators, some of whom publish newspapers in these days."

## Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

BY G. L. DITSON, M. D.  
BELGIUM.

The *Moniteur* of Brussels, though a modest brochure of eight pages, is always a welcome guest. Its present number has a perfect copy of the picture taken in London, at one of Mr. Williams's séances, of the materialized John King. It was published first in *The Spiritualist*, and represents the medium seated at a table, and the spirit, with a full beard and much drapery about the head, illumined by a brilliant light which holds high up in its left hand. This John King manifestation must be peculiarly impressive, if it be as portrayed here; and as hundreds bear testimony to the genuineness of this marvelous phenomenon, we cannot, with any propriety, reject it.

"Spiritualism in Algiers" is another attractive subject in the present number of the *Moniteur*. "It is already old here," says the writer, "for, for twenty years our colony has been especially favored, as regards the number of adepts, and mediums of different degrees of merit. At Philippeville, with a population of about five thousand Europeans, there is a society of Spiritualists well organized, with eighty members, who pursue with assiduity the study of the spiritualistic phenomena. At Constantine it is about the same. At Sétif, the people are mostly commercial, and not so much disposed to favor our faith. The Arabs themselves are not skeptical, like the Europeans, and they accept readily the physical phenomena as coming from a divine source; but they do not seek to develop among themselves that power which they doubtless possess to a great degree." Having spent some months in Algiers, visiting its various towns and interesting ancient monuments, I take no little pleasure in recording anything of a spiritual nature in that strange part of the world. I may have heretofore mentioned that I met in the city of Algiers an officer of the Legion of Honor, a voluminous writer, Mons. Berbrugger, who was a noted spiritualist.

*Le Messager*, of Liege, (1st and 15th June) gives some extracts from "a remarkable work, by Prof. Rossi Pagnoni." I will quote very briefly some of them: "You know how bad my ordinary writing is," he says, "nevertheless, mediumistically I have obtained *formes calligraphiques* the most diverse, in accord with the spirits communicating, and who, without premeditation, and after a long lapse of time, have reproduced their preceding *écriture*, as d'Azeglio, for instance, heretofore mentioned. Notwithstanding an inconvenient position of the hand and arm, I have obtained writing so very perfect, that with the utmost care imaginable it has been impossible for me to reproduce it. And I should add that there have often come to me expressions, German for instance, wholly unknown to me in significance and nature—names of substances *pharmaceutiques*. . . . A person, not a physician, made inquiry of the spirit, concerning the malady of a friend. The responses were concise, definite, clear, and when the instructions were put in practice, proved efficacious. The spirit admitted that hepatic humors troubled the patient, but said that others not less malignant were present; and, while prohibiting smoking and the use of coffee, indicated the use of the bicarbonate of iron and arsenic acid as medicine. But its most original and potent prescription was a warm bath daily, and for an hour, in which had been put four ounces of potassium. Our author, Mr. P., writing something for the press, was advised by some supermundane intelligence to suppress several pages of it. Not quite satisfied, Mr. P. went to another medium, and simply told him that he had received a communication regarding a work he was engaged upon, and wished him to consult a certain spirit respecting it, and report to him on the following day. The medium consented, and Mr. P. returned home. Soon after some rappings announced an invisible visitor, who said: "You were deceived by the use of my name, and you did well to go and consult a friend, who, to-morrow, will confirm what I say." The next morning there came from his friend the following: "I was not the person who communicated with Rossi (Mr. P.), but another spirit whom he ought not to listen to." How all this adds importance to the Biblical caution, "Try the spirits;" and we cannot be too wary; nor can we be too worthy of good counsels. At another time Mr. P. had decided not to make his usual evening visit to the *cafè*, when a gentleman upon the wall called him to the table, where he wrote: "My sincere friendship engages me to notify you that Mr. S. desires to see you; go find him." This bore the signature of a deceased person who had previously advised him of events. He consequently went, met Mr. S., who spoke at once of some service Mr. P. could do him. The latter invited him to his rooms (Mr. S. reluctantly complying, as he had another engagement), where he showed him the writing that had led him to the *cafè*. It was the means of convincing Mr. S., a skeptic, of the genuineness of spirit interference in our mundane affairs. Much more of this interesting work by Sig. Rossi Pagnoni I should here add if space permitted.

The *Messenger* has also some valuable remarks on Prof. Zöllner's important publication respecting his experiments with Mr. Slade. This eminent German astronomer has done great service in the cause of truth, though many a minor light will attempt to dim the lustre of his work.

Even here, where it is supposed that general intelligence and a liberal sentiment prevail, no little discredit has been thrown upon the professor's ability—the New York "Scientific American" taking the lead.

The Messenger further states that the ex-Député Godin, founder of the celebrated "Famille de Guise," that most prosperous Industrial Institution of France, went to Belgium and had a séance with Mr. Slade. He bears testimony to the truthfulness of the claim that we can communicate with unseen intelligences, for he carried a locked, well-secured slate which he had covered with varnished wood, and received within it a satisfactory message.

The Journal la Mousse says that Donato, with his seeing (regard) Lucile, has had much success at Nice, with the professions of flowers at Marceilles, Toulon and Cannes. A beautiful and touching communication has been received, through a sister, from Mrs. Mélanie Peschon, says the Messenger, the first sentence reading thus: "Good mother, do not complain of the absence of yours at your banquet; the absent, the invisible, were there, more numerous than the visible. We were all present, and many more besides, and if you could have seen the 19th in formed by the spirits you would have discovered that the invited guests were few in comparison. They announce at Brussels the death of Dr. Hoeder. He had just completed a translation of Kepler's works, and was engaged upon another reporting forces employed by the human spirit. Like most of the "see" learned, he was not only a spiritualist, but he did not disdain to occupy himself with the study of the spiritual phenomena." etc.

FRANCE. La Revue Mécanique, of Paris, Bordeaux, Le Havre, looks far to command much attention. Its heading, a line from Bossuet, is a kind of index finger pointing to the contents: "Truth is a common good; whoever possesses it owes it to his brethren." The present number (3) opens with an unpublished manuscript of Mesmer's, which is, of course, held in great esteem by his admirers. This is followed by a discourse pronounced at the Mesmer banquet, by "Instructions Regarding Magnetism," "Variétés," and "The Occult Sciences." Here is also an announcement from the secretary of Mr. Jules Favre, published in the "Extreme Droite" of Nimes, that the celebrated somnambule of Paris, Mme. Louis, had been assassinated. Accompanying this is a letter from H. Chapuis of Paris, which says that the writer had consulted Mme. L. regarding a person who had suddenly disappeared, and that she told with great exactness, as it subsequently proved, how he had embarked for America, and that in a certain time he would be again in France.

The Revue Spirite, Paris, June number, is before me. Its office and library have been removed to No. 5 rue Neuve St. Philippe, (Paris, Rue de la Harpe), more room being required. The Revue opens with a noble tribute to the noble heart, the humanity and devotion of Mlle. de Grandpré, who has established for destitute, suffering women a refuge of the most praiseworthy character. In 1877 more than seven hundred women received from it assistance. The institution is announced as "L'Œuvre de la Vierge de Saint-Lazare." Under the title of "The Theosophists and Madame Blavatsky," the Revue gives an interesting sketch of the lady just named and her present surroundings in New York; also some of her views respecting the magi, and the ignorance so universal respecting their powers, the triple nature of man, and his ability, with the divine spark within him, to produce certain results. But the learned lady's powers can only be appreciated by reading her masterly work. Lack of space warns me to pass over a number of valuable contributions, to say a few words about the fair medium, Amélie. It seems that Mme. de Vich had written upon the ceiling of her room, by John King, the words "God bless you," which, during house cleaning, had been effaced. Mme. V. wrote a letter to King, which was to her to be unsealed, but to which he replied: "Say to her that I will do as she desires, but at some future time, with the medium." Some weeks afterward Amélie, with the said medium, was at Mme. de V.'s, when the former saw King with his mysterious lantern, and soon cried out, "See, he is near the ceiling! It is curious! He sends me a kiss. He writes." The pencil then fell upon the table, the spirit saluted Amélie and departed. On the ceiling was then to be seen in large letters, "God bless you."

Le Progrès, of Guise (Aisne), the excellent exponent of what may be accomplished by a judicious union of capital and labor, has been received—five numbers, in fact, since my last review. The first opens with a most excellent, sound, fatherly discourse, pronounced by the founder of the "École de la Vérité," M. Godin, at a celebration called the "Fête de la Vérité." The advantages of the association are here clearly set forth and must be apparent to all. The expenses of the same and the profits (eight per cent.), to be divided among the workmen, are also enumerated. What with a library, nursery, hospital, school, and every possible advantage and comfort a laborer and his family can have, it seems to me that nothing could be added to make it more desirable. "The Abolition of the Death Penalty," "Museums in the Country," "The Universal Exposition," "Normal Schools in the United States," the discourse pronounced by Victor Hugo at the Voltaire celebration, in which perhaps he was never more inspired, "Libraries in the Country," and indeed almost every subject that holds the well-being of the community in its embrace, has here a careful consideration.

SPAIN. The April and May numbers of El Criterio Espiritista, of Madrid, have arrived somewhat tardily. Of their forty pages which invite attention only a hasty summary can be given, such as commemorative articles on the Allan Kardec anniversary; "The Medium Amélie," quoted from the French Revue; "Spiritualism in the Face of Science," Mr. Fletcher's celebrated American medium in London; the death of Senator Wade, a distinguished Spiritualist; the Annual Report before the Central Society, by the Viscount de Torres Solano, in which he states that he has had one hundred and twenty-four seances with a valuable medium, through whom he studied carefully the many, the various phenomena that occurred, and which it would afford me much satisfaction to translate entire; also this distinguished writer's reply to an attack on our faith by the Catholic Sr. Perez Hernandez, "in a spirit which characterizes that sect;" Don R. C. Bernard's lengthy exposition of "Psicologica Física," and many minor articles which go to make this periodical one of the most important anywhere published.

The Espiritismo of Seville has published a series of letters which have passed between Sr. Alvarez and Contreras, and which cannot fail to do great credit to our cause. Mr. Angelos Nicolaides, editor of the spiritual periodical Philergos, published at Constantinople, has written to the President of the Psychological Society of Barcelona, wishing to unite more fraternally all the world's Spiritualists. In Hungary, Buda Pest, a new journal has appeared called Reformirandó Bálterre. It is published by the Society Spiritier Forscher—Investigators of Spiritualism. La Luz de Sion, of Bogotá, Columbia, is making renewed efforts in our cause. The Buen Sentido, of Lorida, says that some priests of that province are studying the doctrines of the Spiritualists. In Tarragona a new impulse has been given to the cause of Spiritualism. In Gracia (Barcelona) for more than a year, in a school for children, there have been taught the moral and creed of Spiritualism. In Ubeda, province of Jaen, a new spiritual society composed of distinguished citizens has been inaugurated.

ITALY. The June number of the Anzani Dello Spirite mo has been received. Sig. Niccolò Filateo continues his interesting studies in the spiritual phenomena; Sig. José A. Herrero translates from La Revelation its "Popaganda Malintea"; insanity in the United States is handled at length, rebutting the assertions of Forbes Winslow and Talmage and other falsifiers, and showing by such valuable statistics as were gathered by Dr. Crowell, how far we are above the malice of such detractors. A portion, also, of one of Mrs. Rich's monthly lectures is translated, and a record of a séance as announced by impression is also given. A séance at Naples, as recorded by S. G. Dandane and quoted in the Revue of Paris, the spirit of the notable Naif Sahib took possession of the medium and spoke at length and with great energy respecting the accusations of cruelty brought against him while he was simply and naturally defending his country and attempting to drive out a despoiler, an invader of his fair land. The medium in this instance was the Baroness Carapica; and the writer says that during the eight or nine years with which he has had communion with the spirit-world through this same lady, in no one instance has there been any mystification; no one has appeared, in fact, who did not, in some way or other, establish his or her identity. At this séance, held on the 14th of March, 1878, there were six English ladies present, including Miss Arundale, Mme. and Miss Falkiner, and Mme. Boy, who was born in India. The latter, when the entrancing spirit announced himself and fiercely confronted her, accused him of having killed her brother during the great Indian massacre. It was then that Naif Sahib, with great vehemence, denounced in the most bitter terms the villainy of the English invaders, and predicted that the time would come when his countrymen would be rid of them and have their revenge. The medium knew nothing of the sad history to which he had with so much warmth referred.

MEXICO. The May number of the imperial Ilustracion Espiritista has come freighted with an abundance of good things. Its more important are: "Essay on the Infinite," from the able pen of Don Juan Cordero; a letter from Guajuato—a reply to a priest's statements respecting Spiritualism; communications from the spirit world, and "Life Beyond the Tomb." They are all worthy of a place in the Banner, but would fill all its pages.

La Ley De Amor, of Merida (May 19th and June 1st and 18th), though of very limited dimensions, invites the thoughtful by such articles as: "It is Necessary to have a Belief"; "Public Instruction"; on a "Pastoral against Spiritualism," forcible and pungent, from the editor; "On Sin," and touching comments on the death of the estimable brother, Jacinto Cuevas. La Nueva Era, of Vera Cruz, is one of those new "ventures" in our cause which elicits much anxiety and hope. The first number in hand (No. 6) contains two apt responses to the "Pastoral" of the Bishop of Vera Cruz, who seems to have gone out of his straight way to attack Spiritualism, calling it the work of the devil and "veritable necromancy." It is very evident that in all Catholic countries the great enemy of truth and progress to be fought is not the Devil but the Pope; and in this New Era we have a sharp sword for our cause. In No. 7 the editor again takes up this subject and places the promulgated calumny in a true light, and the Bishop will have a thorn in his side. "The Dogma of the Past and the Dogma of the Future," over the signature of Mazzini, and a communication from Volpny, are the leading features of No. 8. The New Era announces a new monthly periodical devoted to the propagation of our faith, which has appeared at Jalapa, under the title of El Orto de la Verdad—Blossom of the Star of Truth.

HAMMONTON PARAGRAPHS.

BY J. M. PEEBLES.

To the Editor of the Banner of Light:

Without health there can be no happiness. And there are few, if any, healthier little cities than the side gardens of the gods than Hamonton, N. J. The water is pure and the fruits are abundant. Many come here to board during the summer, because the nights are cool and comfortable; and they remain during the winter because the climate is so mild and temperate. And then, for free thought, liberality of opinion, order and morality, this place cannot be excelled. The lake in the suburbs has now a fine little steamer upon it. There are two railways from Hamonton to Philadelphia, and the distance is only thirty minutes by the express trains.

"All life is sacred," said Guatama Buddha. Parisians are very far from being Buddhists. They not only kill oxen and sheep to eat, but horses, mules and asses. Last year there were 10,169 horses slaughtered, and there are 60,000 shops in the city where horse-flesh may be bought. Just as I left London a movement sprung up relative to establishing a horse flesh market in the city. Is this progression or retrogression? Animal-eating led to cannibalism in the South-Sea Islands. The daily partaking of animal foods is expensive, unnecessary, and stimulating to the baser passions of human nature. The most vicious and savage of animals are those that live upon flesh. Butchers are seldom Spiritualists. They should never sit upon juries where human life is at stake. They are too familiar with pain, strangulation, and blood. Such a life blunts and stupefies all the finer sensibilities of the soul.

Vivisection—what is it? It may be defined as the dissecting alive of the weaker, harmless animals. The end does not justify the means, nor does might make right. Pitiable is the return for the

terrible tortures inflicted upon these poor creatures. Those who persistently insist upon vivisection might be invited to submit to the process themselves. This was the case to the extent that they vivisected slaves in the time of Ptolemy Philadelphus. Curiosity, under the name of pathology, is not to be encouraged. Pain produced for selfish ends is downright wickedness.

"B-thyself" has degenerated with many Spiritualists into an elbowing porcupinish individualism. And this generally culminates in a selfish egotism. Selfishness is the cancer-worm of society, the most pointed arrow in Satan's quiver, and a rabid individualism directs its deadly aim. The great and good Robert Owen said, in his speech at "The Congress of the Advanced Minds of the World," held in London, 1857, "Let it be remembered, that it may sink deep in your minds, that individualism is another term for covert hatred, competition, contests, wars, poverty, degradation, and misery for the masses. No real Christian can be a buyer or seller for money profit. Jesus Christ taught that there should be no private property among his followers, and he and his immediate disciples had none."

Victor Hugo! I never met him but once, and that was at a spiritual séance in Paris. Recently he opened the Literary Congress in Paris in a masterly oration. The English press pronounced it a "masterpiece of scholarship and eloquence," but innocently forgot, and continues to forget, to tell the reading public that Victor Hugo is a Spiritualist.

Continue in your course—continue to conceal the spiritual belief of the great men of the world, oh ye cringing, was-noed, policy-seeking pigs of the press—but remember that your day of judgment will come! Hugo, in his recent great work on "Shakspeare," says to scientists: "Table turning or speaking in trances has been greatly ridiculed; the ridicule is groundless. To substitute forcing for examination is convenient, but it is not very philosophical. As for me, I regard it as the duty of science to fathom all phenomena. Science is ignorant, and has not the right to laugh; a savant who laughs at the possible is not far from an idiot. Science has no other concern with facts than to endorse them; it is for her to signify and distinguish. All human knowledge is but analysis; that the false complements itself with the true is no reason for rejecting the whole in a mass. Since when has chaff been a pretext for refusing the wheat? Root out the worthless weeds of error, but harvest the facts and leave them for others. To evade a phenomenon; to refuse to pay it the attention due to it; to hush it out; to close the door on it; to turn our backs on it, laughing, is to make bankruptcy of the truth—it is to omit to put to it the signature of science. The phenomenon of the ancient tripod and of the modern table has a right, like every other, to observation. Physical science undoubtedly would gain by it; and let me add that to abandon these phenomena to credulity is to commit treason against human reason."

On our steamer from Liverpool to St. John's, Newfoundland, was that distinguished thinker, explorer and naval officer, Admiral Sir E. A. Inglefield, F. R. S., Knight Companion of the Bath, and the recently appointed Commander-in-Chief of the English naval stations of the West Indies and North America. Like all highly educated and cultured Englishmen, the Admiral is approachable, social, and eminently affable in conversation. He was a warm personal friend of Faraday, and is thoroughly up in the latest expressions of science. To the disgust of bigoted sectarians he is what might be called a Christian Spiritualist; and to the discomfort of Darwin's disciples, he regards this theory of the origin of man as not only unproved, but untrue and unscientific.

In 1862, Sir E. A. Inglefield took command of the steamship that went in search of the unfortunate Sir John Franklin. During this exploration he outlined new coasts, made important discoveries, and penetrated one hundred and forty-eight miles further north than Ross, Parry, or any previous navigator. The year following he was appointed commander of a Government Arctic Expedition of three of Her Majesty's ships; His descriptions of these perilous Polar Sea Expeditions are most thrillingly interesting. The Admiral is the author of several mechanical inventions connected with navigation; and also the discoverer of a new theory of electricity, which, when published, is certain to create something of a sensation among scientists. This gentleman is certainly one of the great men of the world.

The Simpsons of New Orleans have moved—so I hear—from the sunny South to Chicago. They are excellent people, and Mrs. Simpson is a very gifted medium. Spiritualists, be social and cordial, dealing generously and kindly one with another. So the spirit bids me write.

J. H. Harter, of Auburn, N. Y., is of himself an institution! Knowing him intimately for over thirty years, I have to say that if earth has strictly honest and conscientious men Mr. Harter is one of them. But he is at loggerheads with the Universalists. He was for several years agent of the Universalist Christian Ambassador, now the Christian Leader. When he ceased to be agent a very flattering notice, relating to his diligence, capability and uprightness, was published in the Ambassador. These are the closing words: "We regard him as one of the most upright and unselfish men in business we ever knew." And yet Mr. Harter writes me that he has "outlawed claims of over three thousand dollars against Universalists—ministers and laymen." He has a quantity of Universalist books on hand, which books, with some Spiritualist works, he asked the proprietors of this Universalist paper to advertise, promising to remit upon the presentation of the bill. They, "Oatly & Lee," refused to insert the advertisement, saying, "We do not wish to advertise Spiritualistic books." Is not that eminently pious? Mr. Harter closes his letter in these words: "Will Spiritualism now come to naught since the Universalist Christian Leader refuses to notice or advertise, for pay, Spiritualistic books?"

M. A. (Oxon.) a ripe scholar connected with the London University, while speaking of the folly of referring Spiritualism to psychology, is thus reported: "But he believed in his inmost soul that Spiritualism was far more widely embracing. He had said seven years ago that it was 'the gospel of God to those who need it'; and he saw no reason whatever to go back from that view. It was the answer of the Great Father to his children's yearning cry, the voice of spirit pleading with an age of materialism."

"The water is too cold yet," sadly mused the undertaker yesterday morning, and then his features relaxed and his eyes brightened as he proceeded more cheerily, "but when the swimming season is fairly opened children's sizes will go off fast enough."

Lord Lytton is very sociable, as all cultured Englishmen are. It is the "snobs" that swell and put on airs.—J. M. Peebles.

Spiritual Phenomena.

[From the London Spiritualist, June 28th.]

REMARKABLE EXPERIMENTS IN THE PRESENCE OF HENRY SLADE.

BY ADELAERTH DE BOURBON, FIRST LIEUTENANT OF THE DUTCH GUARD TO H. M. THE KING OF THE NETHERLANDS.

Dr. Slade has been kind enough to pay us a visit here for a few days only. Since I have known Slade I have had with him some fifty sittings, which, generally speaking, were as many successes. But I will now confine myself to the description of one experiment I had with him the day before yesterday, and which to any real scientific man is of the most stupendous importance, inasmuch as it proves that the spirits can completely overcome magnetic force. I will try to be as brief as possible.

Some time before Slade came to see us, I heard from a friend that M. A. Ksaksak, of St. Petersburg, had tried an experiment with compasses—viz.: two compasses were placed at a small distance from each other, and the spirits asked to turn the one while the other remained stationary. I told Slade that if I could get this I would send a communication about it to The Spiritualist. He naturally told me that he could promise nothing, but that we might "try." So, on the 9th of June, 1878, at two o'clock in the afternoon, Dr. Slade, M. A. Ksaksak (I don't know if my friend V. S. will allow me to publish his name; he is a lawyer) and I sat together in a room with two windows, the sun shining brightly. Mr. V. S. and I had brought with us our own compasses, one of them larger than the other. After some preliminary manifestations, which will not be described here, Slade asked if we could get the deflected needles to "W" and "try." I must now refer you to the accompanying diagrams (Figs. 1 and 2), by which you will see the position of the needles and some other details. At my friend's re-

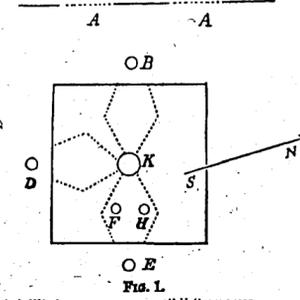


Fig. 1. A A Windows. B Henry Slade. C Deflected Needle. D Position of the joined needles. E Size of table 40 inches by 40 inches. Temperature about 70 degrees Fahrenheit. Wind west. Sun shining brightly.

quest the needle in F oscillated several times, as if somebody (spirit) made the effort to turn it. When the F needle was again at rest, the needle in H turned round, while F remained stationary.

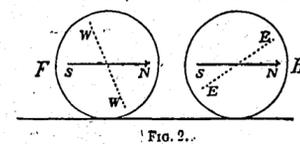


Fig. 2. At our request the needles of the compasses F and H turned round swiftly in the way indicated by the dotted lines W W and E E. The distance between the centres of the two compasses was about three inches, English measure. Both were enclosed between my two arms, as in diagram No. 1, our hands being joined together at K. The Hague, Holland, June 11th, 1878.

Since the foregoing was in type, Lieutenant Bourbon has added, in a private note:

I was so struck with this unexpected result, which was such positive evidence of an exterior intelligence acting upon the compasses which I had between my arms at not more than three-quarters of a foot from my eyes, that I directly wrote the facts to you. I wish you could have seen the swinging motion of the needles whenever one of them at my request, or that of my friend M. von S., was attempting to turn round. It was most wonderful. My friend and I are perfectly sure that no imposture of whatever kind could have taken place. When Slade once took his hands from ours, and wanted to make the needles turn by holding his hands over the compasses, they did not move a point. It was only at our request they moved.

In reply to questions put by us, we have received the following information from Lieutenant de Bourbon, by telegraph: The compasses were glass covered. The needles turned in the pictured opposite directions simultaneously. The table at the time was steady upon its four legs. The Hague, 23rd June, 1878.

New Publications.

CHAMPIONS OF THE CHURCH is the title of a comprehensive compilation of biographical sketches of eminent Christians, from the reputed founder of Christianity to the present time. It is announced by the publisher as a companion book to the "World's Sages, Thinkers and Reformers," and contains a full and correct history, in convenient form for the general reader, of all the distinguished ornaments and personalities of the church, and imparts a full and complete history of the bloody wars of Christianity which have been inhumanly waged to sustain its pretensions and professors, and enlarge their rule. The three centuries of the history of Jesuitism is likewise included in the same work. It also comprises a volume of some hundred pages, uniform in size with the "World's Sages, Thinkers, and Reformers," and is to be had in cloth binding for three dollars. Other styles of binding, at additional cost, may also be secured on demand. A work of this character, faithfully traversing the whole field of Christian history, would seem to be the very thing needed for the larger enlightenment of the human mind. Christians themselves should in no season object to being possessed of all the information possible to be had in connection with their professions. If they do, they confess that they subscribe blindly, which is what the most of them unquestionably do. It is essential, too, that all persons who are seeking to form just and enlarged views on the subject of religion and worship, that may take on something of the air of permanency, should have first acquainted themselves with just such a side of history as is set forth in this volume. Where imposture or cruelty have been employed in setting up the claims of religion, it is both an imposture and a cruelty to suppress such knowledge as this from the believer's recognition.

It is not necessary for us to enter upon any more particular statement of the object and aims of a work which so clearly announces its purpose, and there is no attempt made in the present instance to apostrophize a certain list of persons connected with the history of the Christian Church, and to elevate them to the rank of saints, whether dead an hundred years or not; it is quite enough to mark the general outlines of a plan so instructive, and withal so timely, as this, that the reader may at once see for himself how important it is to become personally familiar with facts which cannot be blotted from the record of history. It will not fall to surprise any one who has hitherto been content to take his information at second-hand and through interested channels, to discover how much has been kept from him and how much that is given has been distorted. And if the perusal of a valuable work of this character shall tend in any manner to work, in the eyes of those who have long wished to see with greater clearness, it will have been written to a good purpose. The best of Christians can have no real interest in keeping back any part of the truth respecting the ecclesiastical structure in which they are content to take up their abode. We cannot but consider work thus done to be well done, since it helps in the desired emancipation of the human mind from the servitude of error, and conducts directly to the progress and growth of human faith in a spiritual rather than an authoritative direction. The most advanced Christians will undoubtedly cherish with surprise to come across a body of such historical facts as

are gathered with great pains and skill in this volume. It is produced by D. M. Bennett, the editor of the "Truth Seeker," published at 141 Eighth street, New York, who is also its publisher.

Dr. J. M. Peebles, who has lately examined the work, writes to us in the following vein concerning its contents and their teachings:

"There has just reached me from the office of D. M. Bennett, editor of the Truth-Seeker, New York, a volume of 119 pages, entitled, 'The Champions of the Church, Their Crimes and Persecution, from the First Crusade to the Present Time.' Any book or pamphlet that induces thought, leads to the study of history, and inspires candid investigation, is serviceable to humanity. This is a large and handsomely bound volume will do this very thing. And yet, considering the contents, so pungent and bravely written, would not this be a volume of some value?—The Champions of Superstition and Bigotry? The spirit of Christ is the very opposite of crime and intolerance, and further, the general teachings of Jesus are against it. The genius of true Christianity and the conduct of professed Christians should never be compared. Among several errors that should be corrected in future editions are these: Krishna crucified upon a Tree upon the banks of the Ganges; Krishna crucified upon a Cross. The followers of Sakya Muni Gautama never claimed any such thing, nor did they die the violent death which was ascribed to them. Krishna's death was conspicuous among the sages in the East. The mission was immense, and the work of a lifetime. Krishna's end was also unfortunate; for he was soon involved in civil discord, and at last was slain by the arrow of a hunter, who shot him by mistake in the forest."

THE SILAS LETTERS.—Those who wish to enjoy a hearty laugh during the present heat term are recommended to peruse this evidently truthful and "unvarnished tale" of youthful affection, and the obstacles it meets with in life. The pamphlet is printed in manuscript style, with engravings after the fashion of pen-writing generally, and sets forth the adventures and correspondences of "Silas Long" and "Maria Jane Wilson" in a strikingly ludicrous style, issued by the American News Co., 39 and 41 Chambers street, New York City.

THE KINOGRAPHIC TECHNIUM.—This work has passed to the second edition, and comes out enlarged to one hundred pages, with fine wood engravings. It is offered as a textbook for common schools and colleges. It is intended to be used in school as a system of script, founded on a stenographic alphabet, for the purpose of teaching the present time. This work is devoted exclusively to the literary style of a system of writing which is the invention of John Brown Smith, who introduces innovations on the old alphabetic principles of Pitman's and other systems, and presents a new alphabetic principle for stenography by abandoning shading and other inconsistencies of other systems. He writes all with light strokes, and joins his circles, hooks, loops, and other peculiarities of contraction, in the exact order of writing or reading them. Published at Amherst, Mass., by J. B. and E. G. Smith.

SEQUEL TO "ESSAYS," by Charles E. Townsend, author of "Essays on Mind, Matter, Forces, Theology, etc.," is a little book that is worthy to accompany the one named beside it by the same author. It is in the same spirit, and tends to similar results in thinking. We took the occasion in these columns to speak warmly in favor of the "Essays," and can speak as cordially and positively of this. It is the product of a purpose to reply to the letters and criticisms of that book from different quarters, and its list of contents embraces a wide range of topics. We give some of them as follows: God in Nature and Mind-Force; A Trinity is Impossible to Reason and Philosophy; Origin of Life; Production of Atom, the Soul and Future Life; and an Inquiry into the First Cause as Mind-Force; Letters to Friends: Why is the Moon Dead? Meteoric Cr. Those who have perused the "Essays" with so much interest and profit will be glad of the present opportunity to become further acquainted with the thinking of this truly original writer. Published by Charles P. Somers, 139 Eighth street, New York.

A pamphlet containing the essay on OUR LABOR DIFFICULTIES AND THE DISPLACEMENT OF LABOR BY DEVICES OF MACHINERY, both of which were read before the meeting of the Social Science Association, at Cincinnati, is being distributed among the newspapers and periodicals of the country, with a view to informing the general mind more accurately of the cause of the present industrial and commercial stagnation, which is worldwide in its extent, and to suggest such measures of relief as will help society to escape from the present predicament of communism and socialism.—The remedies proposed are worthy of careful study. Copies are to be obtained by addressing W. Godwin Moody, Boston, Mass.

THE PRIDE OF LIFE, by Lady Jane Scott, author of The Hen-Pecked Husband, is the twenty-first volume of "Peterson's Dollar Series of Good Books." The author is the daughter-in-law of Sir Walter Scott, and the work is pronounced a superior effort to The Hen-Pecked Husband, which received so wide a circulation. Its characteristics are strongly marked—its sublimity of sentiment, chasteness of tone, lively wit, deep pathos and extensive knowledge of the deep springs of the human heart. Those who have read her former novel will be extremely desirous to read this also. It possesses an interest that is indeed fascinating. It is a book worth reading, and the popular list which is being supplied by the publishers, T. B. Peterson & Brothers.

RECEIVED: No. 1, Vol. IV., FASHION QUARTERLY, published by Ehrlich & Co., 237 and 239 8th Avenue, New York City. The Quarterly is characterized by fine patterns, good engravings, and reading matter of interest.

Written for the Banner of Light.

GOD AND HEAVEN.

Oh, I would live always! I am willing to stay Where sunshine and flowers enliven the way. The bright, rosy mornings that greet me as I arise, Are full of God's beauty and blessings to cheer. Who would not live always, in His world of light? Death is but a change, as the flowers of the night. Away with the doctrine of hell and the tomb! The light of God's truth shall dispense all the gloom. We do not, we cannot live far from our God, Away from some heaven, some blissful abode— Some far-away dream-land, some region of air; We must live where God is, since He is everywhere. Where'er we find Beauty, Truth, Goodness and Love, There's Heaven! whether here, or beneath, or above. There celestial symphonies ceaselessly roll, And the goodness of God is the feast of the soul.

The Watkins Convention—Dr. J. M. Peebles Accepts an Invitation to Attend.

To the Editor of the Banner of Light: I am confident that hundreds who propose to attend the great Free Thought Convention will be pleased to read the following letter from that distinguished lecturer and traveler, Dr. J. M. Peebles, and that the fact that he is to be present will greatly augment the number in attendance. This is the Doctor's letter: "H. L. GREEN, Esq., Cor. Sec.—Dear Sir: Your favor inviting me to attend the great 'Free-Thinkers' Convention,' to be held in Washington, D. C., has just duly received. And after mature reflection I have concluded to be present. You must certainly know that I am a Spiritualist; and yet at the same time I am a Free Thinker. I would as soon allow others to cheat my food for me as to think or reason for me. The teaching of the Bible, the fact that he is to die, whether in the body or out—must be submitted to the test of reason and weighed by our best judgment. During my two years among the Brahmins of India, and the Buddhists of China and Ceylon, these marvellous, no longer local but cosmopolitan, but natural to the psychological and spiritual planes of existence. I hope and trust that this Free-Thinkers' Convention may tend to promote such a concern of feeling and action among all shades of liberal and wide-spread views of superstition and the upbuilding of the Temple of Divine Truth. Respectfully yours, J. M. PEEBLES."

May I add, to save answering many communications, that the "Glen Park Hotel," at Watkins, a first-class house, has reduced the price of board to \$2.00 per day for those attending the Convention, and the "Cottage Home," kept by Mrs. H. Gaston, to \$1 per day. Other houses will also keep at reduced rates. There will be room for all. H. L. G.

The Watkins Convention—Excursion Tickets. The Pennsylvania Railroad Company has agreed to issue excursion tickets at two cents a mile, to and from the Watkins Convention over its two main branches, viz., "The Pennsylvania Central" from Pittsburgh to Watkins, through Lock Haven and from Philadelphia to Watkins through Harrisburg; also at all stations on the Northern Central Railroad from Baltimore to Watkins, including Harrisburg, Northumberland and Elmira; and north from Candanuga, passing through Stanley and Penn Yan; also at all stations on the "Pennsylvania and Erie Railroad" from Erie, Pa., to Watkins, passing through Corry, Warren, Emporium, Lock Haven and Williamsport. Friends coming from Washington can reach this road at Baltimore; from the West at Erie, Corry, and Pittsburgh. TAKE NOTICE.—Any person desiring to get excursion tickets on either of these roads should send me their name, the number of tickets desired, post-office address, and six cents in postage stamps, and I will return certificate that will entitle the holder to the pass. J. M. PEEBLES, Sec. Salamanca, N. Y. H. L. GREEN, Sec.

A Frenchman has invented an apparatus for freezing that will make a whole skating rink in less than two hours. With one of these surreptitious handies, a plumber can have business the year round.—Danbury News.



TO BOOK-BUYERS. The attention of the reading public is respectfully called to the large stock of books, pamphlets, and tracts...

SPECIAL NOTICES. Notices of meetings, lectures, and other events should be forwarded to this office as early as possible...

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Banner of Light.

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Recognition Hereafter.

The much discussed and still unsettled problem among the churches, of the future recognition of friends in the spirit-world, appears to be no nearer an answer, by any power at their command...

He sets out with the assertion that we show no great evidence of it in our scriptures, teach, we believe also that their spirit-forms must in some degree have resembled their earthly ones.

"I may love God," emphatically adds this fervent preacher; "but I shall love him all the more with my family all around me; and I may love Jesus, but most deeply if his arm encircles those who are precious in my sight; and in fact, I say it reverently, I fear that my love would grow cold if I alone stood consciously near the great white throne."

And again he says, "If these friends are not recognized, and are not enrolled in our good will, there could be no real immortality. Our souls would not live again, but there would be new souls made out of ours, in such a way that they would swallow up and would erase our identity."

In answer to the suggestion that a recollection of the mixed experience of this life would curtail and shadow the bliss of the future, he argues that evils and troubles remembered only as conquered or forgiven bring nothing with them, and they only make the mind more content in its sense of the pardon that is blessedly secured.

And he would further have us bear in mind that "in the other world a great deal that looked dark here is explained, and even much that we have called sin is labelled there a pitiable misfortune or a sad mistake." His idea concerning spirits, or angels, and their employments is that their chief care is not for themselves but for others; that they live in and for others; that they are at all times philanthropic.

While he admits that the Bible does not state definitely about the conditions of the life in the spirit-land, he believes that it is a place of reunion and a habitation of fellowship. And he goes through the parables and other evidences contained in the New Testament to substantiate his view.

"Our departure from the flesh," says he, "would be no gain, if all the heart's best affections had to be erased, and if the soul entered the other world naked and unclothed and desolate, and found there only perfect strangers. Such a death would be an irreparable loss; nay, more, it would really be extinction."

Then he asks if the state of peace and rest and joy hereafter which has been so often and so vividly pictured can be possible, if all our earthly relationships are sundered and the remembrance of the past is wiped out. God is called a Father; but will a Father separate his children from all knowledge of each other, blot out natural affections, and altogether destroy the sacred family relation? God is called Love; then will he expel or eradicate love, and his gift then become hostile to other affection? Heaven, too, says

the preacher, is nothing so very different from this world. It is but the supplement to earth, while "the laws that rule it are just like the laws that rule this world." "It is not rest content, for we are in good hands and nothing can harm us." This is good doctrine—full of comfort and imparting joy and peace to the believer.

It is very obvious from the multiplying expressions of this character from the pulpit on all sides of us that but one link is wanting to make the chain complete. Spiritualism supplies that link.

If, as this increasing class of ecclesiastics hold, spirits still recollect their experiences on earth and still hold in their affections those whom they loved in earth-life, and if, furthermore, their whole happiness and life consists in performing kind services for those whom they love with so unchanging a devotion, what is to forbid their individual activity now on behalf of those whom they have left still abiding in the flesh, and in aid of the good cause whose success is certain to afford favorably large numbers of people on earth? In other words, why may not spirits work actively at the present time for the persons and the interests to which they were devoted while in the flesh? And if they may, there is assuredly no way open to them to do practical service but by making their identity known to those with whom they desire to cooperate.

Physical Manifestations.

Notwithstanding the indubitable evidence that has been given for many years in the Old World and the New, in regard to the truthfulness of the physical manifestations of spirit-power through media, it seems indeed singular that quite a number of the aspirational lights of the present day in this country, with such glaring facts staring them in the face, should attempt to ignore the phenomena. Yet it is even so.

Notwithstanding all that these people may say or do, the manifestations will go on, because the spirit-world has them in charge, and will not permit mortals to crush them out. The mediums may be martyred, as some of them are, but others will be provided, and more evidence, instead of less, be vouchsafed to the people of earth.

Science will soon come to their aid and fully demonstrate the evidence in favor of the manifestations we have often recorded in these columns. Mark well what we asseverate. We give it as a prophecy.

Even now scientific gentlemen in this city are investigating the phenomena in private in the most gratifying and successful manner; while in England and on the Continent of Europe unmistakable evidences are daily accumulating which conclusively show that spirits can and do materialize, notwithstanding the assertions to the contrary of zealous ignorance in high as well as in low quarters. The latest evidence comes to us from England, and is contained in the London Spiritualist of July 25th, to the effect that at a séance held at the residence of Miss Otley, 11 Denbigh Street, Belgrave Square, London, at which Mr. Rita was the medium, in the presence of several gentlemen of influence a materialized spirit-form showed itself four or five times over the centre of the table. It was robust, white, was seen by all present, and illuminated its features which were seen to be living—by the light it held in its hands! From first to last the hands of Mr. Rita (the medium) were not free, but held continuously by Miss Otley and Mr. Englefield.

And we may add just here, by way of parenthesis, that notwithstanding recent events in our midst, and notwithstanding the barking of "Tray, Binnacle and Sweetheart" in the spiritual (?) and secular press, we know that the séance we recently attended at the Pickering residence in Rochester, N. H., was a bona fide affair; that not a particle of deception was practiced by the medium or any one else; and that the friends who were present with us on the interesting occasion will bear us out in this explicit statement.

Cora L. V. Richmond and Andrew Jackson Davis.

The world-wide popularity of this excellent trance medium is sufficient evidence that the spirit utterances through her instrumentality have found deep root in the hearts of all true Spiritualists, as well as of thousands of investigators of our Divine Philosophy. They may be placed beside Andrew Jackson Davis's beautiful teachings without the least disparagement. Both, in their own field of thought, are an honor to the cause and a blessing to humanity; and, notwithstanding the late personalities which have appeared in print, it was indeed gratifying in the extreme to receive the letter for publication that our harmonious brother sent to Mrs. Richmond after her discourse on his seership had appeared in the Banner of Light. Both these great workers are needed in our ranks, and both should be protected financially and kept fully employed by the Spiritualists all over the country. The paramount duty of Spiritualists is to sink all minor differences in the inculcation of the one great fundamental principle which underlies our beautiful religion, namely, that of the fact of spirit return, and consequently absolute proof of immortality. We consider Andrew Jackson Davis the greatest clairvoyant of modern times—who has done a mighty work in weeding from the garden of earth the gross superstitions that have for so many long years kept humanity in terrible ecclesiastical bondage; and so also it is our duty as well to record the fact of the great usefulness of the trance mediumship of Mrs. Cora L. V. Richmond in the same direction. Both are the chosen instruments of the spirit-world, and both will receive in the higher-life full compensation for all they have suffered here in consequence of their divine mediumship.

The Belvidere Seminary.

At the close of Dr. Peebles's discourse on Sunday, at the Highland Lake Camp-Meeting, he made a strong appeal in behalf of the Bush Sisters' educational institution at Belvidere, N. J. He pronounced it a burning shame for Spiritualists to patronize sectarian schools to the neglect of their own. Such procedure was "treason to truth." This Seminary, so beautifully located, not only equals but excels most literary institutions of its kind in the country, and richly deserves the patronage of Spiritualists and Liberals.

"The Essential Elements of a Liberal Education" is the title of an excellent Address delivered in the "University Convocation of the State of New York," at Albany, July 10th, 1878, by JOSEPH RODES BURNHAM, M. D., a report of which will appear in the Banner of Light.

Antrology and Evolution.

Though we have never seen the idea broached, it occurs to us that the basis of astrological prediction is a system of anticipating the effects of evolution. That the ancient Chaldeans and Egyptians had an approximately accurate method of predetermining events cannot be denied, and that the modern priests of East Indian pagodas still practice the art, is equally true. Our astronomers predetermine the movements of the planetary bodies from the premises of known law and with the help of mathematics. The recent establishment of the Weather Bureau in this and other countries, has been followed by the easy prognostication of coming storms. The collective labors of mariners, under the supervision of Commander Maury, have given to every navigator an almost exact prophecy of the weather he may expect in any latitude at any given season. Prof. Draper testifies to the profound skill of the Babylonian astrologers and their possession of suitable mathematical instruments. Mediums and clairvoyants very often prophesy events that are still hidden in the future. How do they do it, and how could the astrologers predict what is to come, if the impending events were not lying, so to say, in the womb of evolution, waiting their turn to become palpable realities? Our age (and especially Spiritualists, who have looked so much deeper into the secret side of nature than materialistic scientists) discards the theory of miracle. Everything is now known to be solely referable to natural law. Is it not likely that the time is again coming when astrology will be carefully studied and astrologers be regarded as better than charlatans and pretenders?

This thought is suggested by the advertisement of "Azazel," in another column of the Banner. Our readers know that for many years the astrological almanac of "Zutkeli" was issued in London by a late officer of the British Navy, and that, first and last, it contained some wonderful predictions. He was no impostor, but an educated gentleman and mathematician of great ability. The person advertising now as Azazel is vouched to us as one of the first mathematicians and geometers of the age, a skilled chemist, and, during the late war, an artillery officer in our army. For personal reasons he wishes to remain incognito. It is a matter of historical record that he is a direct lineal descendant of a marvellous astrologer of the Middle Ages; and all his life, as if by instinct, he has followed the same studies which brought his ancestor to the stake. He adopts astrology as a profession from a conviction that, if conscientiously and scientifically worked up, predictions can be given and unseen influences controlled that will add to the welfare of mankind.

The Psychological Review.

The July number of this work, published by E. W. Allen, Ave Maria Lane, London, has been received in this country, and well bears out the promise which the first number gave. The contents are: "The Two Schools of Thought," by St. George Stock; "James Hinton," a sketch of a remarkable man and a spontaneous Spiritualist, by the Editor; "Clairvoyance and Psychography," by Epes Sargent; "The Abate of San Gaudenzio," by J. C. E.; "Remarkable Psychological Experiences," by A. E. Newton; "Psychology of the Bible," by J. W. Farrington; "Philosophy of the Soul," by Thomas Sturtevant; and various editorial and miscellaneous notes and comments, full of interest to Spiritualists. The Psychological Review is edited by William White, a man eminently qualified for the post. It is published quarterly at 2s. 6d. a number, and ought to be widely circulated among Spiritualists. We commend it cordially to the attention of our readers. These evidences of spiritual life and movement, which come to us in the appearance of this excellent Review and also of "Spiritual Notes," are very cheering. In England the cause is evidently on the wane.

Geo. W. Burnham, Esq., writes us from Williamette, Ct., that having a firm desire to see the camp-meetings this year made a success, and purposing to attend at least the one to be held at Lake Pleasant, (where he "will go early and stay late,") he wishes to call attention to the matter of singing in connection with the regular lectures, conferences, and tent meetings. While he would be the last to make any remark that might in the least be construed against professional singers or their employment, he is yet of opinion that Spiritualists would find a great advantage in the encouragement of the practice of congregational singing—such a course tending to bring the spirit of harmony directly home to all participants in the exercises. If congregational singing cannot be attained to, he favors the formation of a large choir—some twenty or thirty in number—who can rehearse for the services, and whose ranks being large, would stand the strain of depletion should any connected with it have reason for absence at any time. He further writes:

"A little book entitled 'Golden Melodies,' for sale at the Banner of Light office, is the best adapted for our camp-meetings of any I have seen. Let those who can sing provide themselves with copies of it. I noticed last year that the singing in many of the tents at Lake Pleasant was the old tunes and words of dogmatic theology; even the old 'Doxology' was often sung, the language being wholly inadmissible to our faith. Let us drop these obsolete ideas out of our songs and have the sentiment adapted to what we profess, and teach the world that Spiritualism can be sung as well as wherever they are. We have some fifty or sixty of them that we use in the Lyceum. While you are about sending for some of these books do not forget that the Banner of Light should be subscribed for, if you have not already done so. Its circulation ought to be doubled every year. Any person who is a conscientious Spiritualist, must feel a conscientious guilt who neglects to take the Banner of Light. I am ashamed that so few are taken in our town. Open your hearts and your pockets, and let not another week pass before you become a subscriber for that noble, valiant worker for freedom."

We are in receipt of many lengthy communications on various subjects—some in reply to Mr. C. O. Poole's late articles in the Banner, and others of equal merit against the arguments of Mr. Thos. R. Hazard on mediumship, etc.—which we would gladly publish had we the space to spare; but as we have not, the writers must take the will for the deed. If correspondents would condense the articles sent to us for publication; we could give the reader a greater variety of interesting matter than we are able to do under existing circumstances.

The Spiritualists of Lynn and Saugus will hold another of their summer grove meetings at Saugus, near Pirate's Glen, next Sunday.

Heywood and Faneull Hall, etc.

Mrs. Laura Kendrick lectured at New Era Hall, Boston, on Sunday night, taking for her subject an extract from Victor Hugo's Oration at the Voltaire Centennial, Paris. She made a remarkable address, which was listened to with great interest and much applauded. She happily connected it with E. H. Heywood, who is in Dedham Jail, a martyr to free speech.

The Boston daily papers of July 18th announce the fact that the petition of a large number of our most respectable citizens has been granted by the city government, headed by Henry N. Stone, Esq., for the use of Faneull Hall on Thursday evening, August 1st, for the purpose of holding a public meeting to consider the injury done to the freedom of the press by the recent sentence and imprisonment of Ezra H. Heywood, editor and publisher of The World.

The Boston Investigator of this week contains a letter from E. H. Heywood, dated, "Cell 52, the Jail, Dedham, July 19th," which we would copy if we had the room to spare, but as we have not, we advise all interested in his case to procure a copy of the Investigator, which can be found at the periodical depots, and read the letter. The editor says:

"Our chief object in presenting the following letter is to inform Mr. Heywood's friends of the unfortunate condition of his family, hoping that prompt measures may be taken for their relief. Whatever imprudence he may have committed (and probably his most censured publications deserve no stronger name), his wife and little children should not be persecuted and punished therefor; consequently any contributions in their behalf which may be sent to this office will be acknowledged in the Investigator, and faithfully given to them."

"Spiritual Notes."

Under this title a neat monthly periodical of sixteen pages, and afforded at the low price of two-pence a number, has been commenced in London. It is published by E. W. Allen, 11 Ave Maria Lane, E. C. The first number, now before us and dated July, contains an excellent portrait of William Eglington, the young medium for materialization phenomena, the testimony in whose behalf is so strong, and who has recently left England for Cape Town and Australia.

We know not who has the editorial charge of "Spiritual Notes," but the tone of the editorials is excellent, and its appearance promises a very valuable work, giving a sort of journal, or record, of all important events in Spiritualism. It is an excellent publication to put by and bind for reference, and as the cost will not be more than a dollar a year to American subscribers, we hope it may get a good circulation in this country. The title of the work is: "Spiritual Notes, a Monthly Epitome of the Transactions of Spiritual and Psychological Societies; auxiliary to the spirit circle, medium and lecturer."

A testimonial of regard and good will was tendered Mr. W. Eglington, the English medium, by a large company of Spiritualist friends in London, on the evening of July 3d, on the occasion of his departure for the Cape of Good Hope. The entertainment consisted of music and recitations; an address by Dr. T. L. Nichols, late of Boston, U. S., in which he bore testimony to the many marvelous phenomena he had witnessed through the mediumship of Mr. Eglington, as well as to the integrity of character and courtesy of demeanor by which he had distinguished himself in England. He wished Mr. Eglington God-speed in the name of all present, and handed him a purse containing four-and-twenty pounds, mounted on an elegant cushion of embroidered white silk. Mr. Eglington returned thanks in a few well-chosen words, adding a tribute to Miss Leslie-Young, to whom the success of the meeting that evening was chiefly due. Miss Kinslingbury apologized for intruding herself into the programme, not being previously announced. She "did not speak in any sense officially, but she would feel that she was neglecting a distinct duty toward Mr. Eglington did she not on this occasion bear testimony to his great value as a public medium. Dr. Nichols had spoken of manifestations of great interest and beauty, which had occurred under circumstances known to all present as the most favorable for their production, viz., the home circle. Miss Kinslingbury, not having witnessed remarkable phenomena of the class described, could yet speak with equal satisfaction of manifestations occurring under conditions the most trying and unfavorable to which a medium could be subject—that is to say, the constant presence of skeptics in an ever-changing circle, the strictest tests imposed generally by entire strangers, and light sufficiently strong for all to witness what was taking place, and to see more or less of the medium. Mr. Eglington had always submitted to these conditions with perfect good-humor, and had, as a rule, satisfied those present that the manifestations were genuine." We quote from The Spiritualist.

Edward Cox Welsh, of Grangeville, Tulare Co., California, writes to us as follows: "In renewing my subscription to the dear old Banner of Light permit me to say that a goodly number of staunch Spiritualists have taken up their abode in this new portion of California, among whom are several mediums, inspirational, personating, and healing, who hold meetings or circles at the dwelling of Bro. Ford in Hanford, every Sunday, at two o'clock P. M., which have thus far been profitable both socially and spiritually. Hoping that the gates are ajar as between this and the spirit-world, I remain most truly yours in the bonds of Spiritualism." We cordially thank our brother for his good words in behalf of the Banner and his material aid as well. May the angel-world bless you, dear brother, in all good works.

W. Irving Bishop—who whilom gulled the citizens of Boston out of \$1100.00 (by pretending to expose Spiritualism in Music Hall) in consequence of the recommendations of some of O. F. M. (including doctors, lawyers, poets, priests, etc.) the proceeds to be devoted to the saving of the "Old South Church," which got only \$801—is still humbugging the people, at present in the West, as we learn from the St. Paul (Minn.) Daily Globe. A writer in that paper shows up the fellow in his true colors, proving him to be a humbug of the first water. If the daily press everywhere would keep the public posted on such impostors, their nefarious vocation would soon end. But what may we not expect when such birds of prey are endorsed by highly-respectable Christian people in consequence of the latter's prejudice against Spiritualism?

The oral discussion, "Buddhism and Christianity Face to Face," held in Ceylon between a Christian minister and a Buddhist priest, is having a rapid sale. It shows that the "heathen" are a match for the "missionaries."

Banner of Light.—"Try the Spirits."

I have furnished the Denton Monitor with the prospectus of the above celebrated spiritual journal, to which attention is called. It is the oldest spiritual paper in the world, and more universally read than any other paper, being taken in all civilized countries. It has contributors from every point of the compass. It treats of the only philosophy that gives indubitable and satisfactory evidence of immortality and the return of spirits. Unbelievers can satisfy themselves as to its truth by forming circles, inasmuch as at least one in seven has the gift of mediumship. Circles of not less than seven or eight should sit for an hour or two, once or twice a week, or oftener, and evidence of a convincing character will be manifested, that will be worth more than gold. "Try the spirits." Subscribe for the Banner. See advertisement.

J. B. SAWYER.

The above appears in the Denton (Tex.) Monitor for June 28th, which issue also gives the full prospectus of the Banner a place in its columns. Our thanks are due to Mr. Sawyer and the editor for their kindly recommendation of this paper to the consideration of the people of Texas.

Mrs. Cora L. V. Richmond in Brooklyn.

Mr. Miller informs us that Mrs. Cora L. V. Richmond will speak in Brooklyn, in Everett Hall, 398 Fulton street, on Sunday, Aug. 4th, morning lecture at 10 1/2 o'clock; evening at 8. Of Mrs. Richmond's appointments for the following Sundays of August due notice will be given after her arrival in Brooklyn.

Everett Hall is centrally located, easily accessible to all parts of Brooklyn, and by means of the elevated railways nearly as accessible to all parts of New York City. A cordial invitation is extended to the Spiritualists of New York City as well as Brooklyn to attend her lectures.

Mrs. Pickering's Seances.

The following letter from the husband of Mrs. Pickering speaks for itself: To the Editor of the Banner of Light: I hereby inform you that we are at our home in Rochester, and shall continue to give seances as usual, when the weather becomes cooler and Mrs. Pickering regains her strength. Then we are in hopes to prove the truth, as heretofore, that Mrs. P. is a true medium. Very respectfully yours, JOHN R. PICKERING. Rochester, N. H., July 19th, 1878.

"Jesus—Myth, Man or God?"

This book, deservedly popular with Spiritualists and free-thinkers, has been out of print for some time. We understand from Dr. Peebles, the author, that a box containing the plates and a thousand copies of this book, with quite a quantity, also, of Crookes's and Wallace's books, were to have been shipped to Boston by Mr. James Burns within ten days or two weeks after Dr. Peebles sailed from Liverpool. We await their arrival.

"The New Pilgrim's Progress."

In our last issue it was stated in a paragraph in reference to this well-written book, that Colby & Rich had it for sale. This was a mistake. Copies of the work have been ordered from the publisher in Melbourne, Australia, but have not yet arrived. Due notice will be given when they are received, which will probably be in a week or two.

Richard Walker, of Cambridgeport, Mass., of whatever class, if they are well developed, with by positive, skeptical minds, give us true and important communications from the departed; and, thank God, a great many of them are so guarded and cherished by the angel-world that they cannot be interfered with. Only those who have some mediumistic development, and are in pursuit of, principally, "the almighty dollar," will pretend to do and tell more than they receive, which is detrimental to the cause of true Spiritualism.

A grand temperance rally, under the auspices of the National Christian Temperance Union, will be held at Round Lake campground, New York, in August, which promises to be one of the greatest convocations of temperance workers and reformed men ever held. The meeting will open on Tuesday, August 6, at 2 1/2 P. M., and will continue eight days, services being held forenoon, afternoon and evening. Francis Murphy will be present, and deliver several addresses, and conduct some of the meetings.

Lord Beaconsfield is the "British Lion" just now, and the Israelites are happy, as well as all other honest people. Millions of spirit Jews are his backers! No wonder he has won in weeks by diplomacy what huge armies could not have accomplished in years. When nations learn that brain-power is superior to brute-force, war will cease forever. Not until then. Thank God that the late Berlin Congress is one step in the right direction, and that the spirit forces in the higher-life have triumphed.

H. J. Brown, Shelbina, Mo., July 19th, says: "I write to compliment you, as well as Bros. Peebles, Hazard, Newton, Wetherbee, and others, for their noble defence of our inspired mediums. I fear materialism is showing its cloven foot. Theology on the one hand and materialism on the other are severe tasks for the immortals to withstand, but with your assistance they will unquestionably beat back the enemy. May God bless all true workers!"

A Texas correspondent writes: "The good and true old Banner of Light comes regularly to hand freighted with the bread of life to the starving multitude. I have read it almost the entire time since it was first published, and could not do without it, and expect to be a life subscriber to it, though my race in life is mostly well run, I being now about 66 years old. I have been a firm Spiritualist for over twenty-five years."

We learn that in compliance with the urgent solicitations of her many friends, Mrs. J. S. ADAMS, one of Boston's pioneer trance mediums, who has not sat for the public for several years, will the coming autumn give an opportunity for those who may desire her services. Due notice will be given of time and place.

L. Van Scotten, President of the First Religious Society of Progressive Spiritualists, of Cleveland, Ohio, writes: "Our Society is doing very well, and when the season comes in for lecturing we expect to give it force and enterprise." We should be pleased to receive full reports, Bro. S.

We are in receipt of an interesting letter from our talented correspondent, Mrs. Louisa Andrews, now in England, which we shall print in the next issue of the Banner.







Banner of Light.

BOSTON, SATURDAY, JULY 27, 1878.

Opening Day at the Lake Walden Camp-Meeting: Remarks by J. B. Hatch, Dr. John H. Currier, C. Fannie Allen, George A. Fuller, and Others.

Sunday, July 21st, marked the official commencement of the Spiritualist Camp Meeting now in progress at Lake Walden, Concord, under the management of J. B. Hatch.

The time which preceded it was many of the campers established themselves at the grove on Monday, July 15th, each day bringing fresh accessories to the number was spent by the dwellers in tents in arranging the surroundings of their habitations with a view to increased comfort and utility, also in enjoying the facilities for pleasure which bathing in the Lake, boating, swinging, and the natural beauties of the spot presented. Toward the close of the week several conversations ripened into series of well-attended mediums' meetings, held in open air at different points on Broadway. Quiet and harmony characterized these assemblies, and many attending recognized the tests given to them, which were to be fairly surprising in detail and exactness. Saturday evening, July 20th, a ball was given by the management at the Pavilion, under the direction of J. B. Hatch, Jr., being the chief supervisor of the floor, and the occasion proved to be one of the most enjoyable of the kind in which the campers were ever engaged. It could be taken for the observance of a reliable indicator.

Sunday morning brought brightening skies, and the clouds which had gathered from Boston and other places turned to rain, although the representative of the local "Herald" in his report, placed the number of the ground that day at about one thousand persons. Those who braved the elements and made the pilgrimage to the camp, under the auspices of the Spiritualist Association, were met at the entrance by the old-fashioned "Walden" Park, which is considered as the natural home of the camp-meeting system as known to the lovers of the New Gospel throughout New England, since here the plan had originated, and the distinctive term of which is an ever-remembered word of the various summer gatherings of the friends. The place claimed to be the site of the first Spiritualist meeting, and the name of the place is a constant reminder of what should be done to honor the most illustrious of the spiritualists of the past. It had been a long time since many of the campers had been separated from attending through four of having their feelings shocked by angry assertions, and it had been a long time since they had been assured that an elevated, reasonable, and unbiassed communication would be the result of the platform regarding the religious sentiments of the past. He referred to the presence on the grounds of various mediums, test and physical, who would during the day, and the continuance of the camp-meeting as well as give evidence to the investigation of the powers which had been developed with them. He also referred to the fact that the people would be indebted for excellent music during the season, and announced Dr. John H. Currier of Boston, as the permanent chairman.

Dr. Currier responded by introducing the choir, whose members rendered acceptably "The Evergreen Song," after which he said that the aged endeavor to discharge the duties of his life with impartiality, and he had to receive the cooperation of all in making the platform exercises successful. He was pleased to find that the spiritual current which had passed from Lake Walden to Montague, and which was again passing around its point, was again passing around its point, and he was glad to find that the audience before him conveyed, but at the present four other spiritual camp-meetings (at Highland Lake and Hiram) were being formally opened. Mr. Currier also mentioned that Lake Walden and Old River were about to be inaugurated. And not only in these out-of-door gatherings and amid the ranks of its followers was the work going on, but Spiritualism was sending its liberalizing and humanizing power through the length and breadth of the land. Christendom, teaching mankind better views of life and its outcome. It had been perceived that the world had returned to the path of truth, and that the truth of the statement, "I have sown every one who sticks to the plow alone to throw it on the floor and let the sexton sweep it out in the morning," after which he proceeded to take the broadest grounds concerning the partnership of God and the brotherhood of man, all were akin, and Dr. Currier, to the contrary, notwithstanding, the lead to the Father's house was a broad one, and which was to be the result of each child of earth, whether born and educated in Pagan, Mahomedan, Christian, or otherwise, and this homewardness to God was to be achieved by efforts to cultivate and bring out the better part of the nature; words, not to faith, being the natural solvent alike of the world's and the man's difficulties. Mr. Currier would have the church roll up its banners and go out into the highways to help the fallen or to recognize with the slaves of apostle. It was too formal now: A drowning man, about to be engulfed beneath the sea which had just yielded to his weight, was sought to be rescued by a party of volunteers, who extended to him a plank which twice slipped from his benumbed grasp. At last, mastering his falling energies, he cried, "Give me the good end of the plank!" His would-be rescuers looked, and discovered that the end they had pushed out to him was covered with frozen water; they reversed their *propetia* apparatus, and the man was drawn to shore. That Mr. Meredith thought was the trouble with Christianity generally; it gave to poor, struggling humanity, benumbed by its sufferings, overwhelmed by its appetites, almost crazed by its needs, the cry of the plank! Hence its failure to work results commensurate with its extended opportunities.

Dr. Currier apologized for the extended remarks he had thus presented of an address by this eminent divine, because he felt that it pointed the moral of the liberalizing process which Spiritualism was bringing to bear in the world in a larger degree than any language of his own could do; and closed by announcing that after a song by the choir, George A. Fuller, of Sherborn, Mass., would address the meeting.

"There's a Beautiful Shore Where our Loved Ones are Gone," was executed with feeling by the vocalists, after which Mr. Fuller took the platform. The principle upon which Spiritualism was based was to his mind the one underlying all the religious systems of the past. Nature taught development from lower to higher in her every department; but this fact had been

lost sight of by the creedal systems of the past, and in consequence humanity had been led into a marsh into which the whole theological system was destined to sink; but humanity would be saved by its own inherent strength and the uplifting power of Spiritualism, which was the embodiment of the Christ-spirit, which had long ago revealed to dwell in the temples so ostentatiously reared in the name of Him of Nazareth. The speaker referred to the doctrine of a salvation to be attained to by each individual for himself, as taught by Spiritualism; alluded to the fact that Nature's every gift had its value, for which, under natural law, the would-be possessor must pay; made copious citations from the writings of ancient sages and modern philosophers in explanation of the great truth of human brotherhood, which was another important teaching of the New Gospel; spoke of the uplifting of the veil of death by the phenomena and philosophy which have blessed the present day with a knowledge of immortal life; and ended his eloquently followed discourse with a poetical quotation setting forth that to God's divine economy there's nothing can be lost.

Dr. Currier gave notice of various circles to be held by the media in camp (Miss Laura V. Ellis and others), and announced the time of the afternoon meeting. Services then closed with a selection by the choir.

AFTERNOON SERVICES.

Shortly after the arrival of the train from Boston, the meeting was called to order by Dr. John H. Currier. At the conclusion of a song by the choir, the chairman presented the speaker for the evening, Mrs. C. Fannie Allen, as one who would be an introduction to the work of the Spiritualist Association, her previous work for the cause being her best recommendation. Mrs. Allen at once called for questions from the audience, and in answer to her question, and was furnished with a number, some of which she had asked to form themes for the poem she was to improvise at the close of her discourse; the others she made use of in the course of her lecture. After a careful investigation she announced that the question in the list which concerned "progressive spiritual work and its bearing on humanity" would be made the basic topic of her present remarks. The views given were prefaced with the request that those listening would remember that the speaker set up no claim to infallibility, but desired that whatever was given at the present hour might be the basis of the highest of the individual reason. Spiritualism took a great and grander position than was expressed in the mere commonness between soul and soul—the converse of a suit of cloth in a material form, which would be cast off the physical body, and entered the next sphere of existence. Spiritualism had a work to do with the individual—a reforming and salvatory influence to exert upon him or her, and to bring about a more faithful and true through the exercise of more faith in any other person, how ever good or noble, but must be the outcome of a process of inner living and higher aspiration, proceeding from a culture and outdrawing of the inferior powers of the individual; no outside force or influence could work this change upon him.

Spiritualism might be defined, therefore, as a renewed and improved system of development of that law of evolutionary development which had ruled in all the past. The law of modernism, better known as evolution, is true, and the same which had ruled in all the ages. By the light of the Spiritualist revelation its bearings, and gradually to be broader and wider extent marked in general, had been felt to cease to look up for a rest or down for a fall, or outside for a substitute, and to be content with the fact that the law of evolution, so plainly to be traced in all the material world, applied with equal force in its operations to the things and belongings of the mental domain and the kingdom of the soul, and that therefore the chief duty in this radical sphere was to recognize the spark of divinity lodged within the heart of each, and to endeavor to have and give to the world the best and highest and best expression. Spiritualism should be occupying purely rational and natural ground, and having no connection with so-called super-naturalism, which term was only a something which human ingenuity in the past had applied to human ignorance in the present, but which was unknown to fact, since nothing was outside of or above that which the mind could understand or be a palpable habitation.

She pointed the failure of the Christian system to purge the world of sin, fraud and the multiplication of temptations to iniquity. It had been at work for eighteen hundred years, but failed of its ostensible office; and she was of the opinion that were the messages and revelations to which spirit communion gave rise discovered to be as true as the revelations which had been taken in the operation as had been the theological systems outcropping from Christianity and founded on truth alone; the great advance which Spiritualism had made since its recognized advent in modern times would never have been accomplished. Christianity had failed because of a lack of harmony on its part with human needs, and it left as at the present in the midst of a mass of conflicting influences, where nature meant only to bestow upon us the beneficent blessings of eternal love.

The reformation that is to do away with this sudden condition must come from within, from a comprehension of the possibilities residing in each, and the utilization of every means for the awakening of those latent capabilities to fullest activity. The work had gone on in the churches upon the basis of the "golden rule," and the power was to do it all; a factious mason had said he could easily build a chimney by commencing at the top; if he could only "make the first brick stick" (which he readily acknowledged was beyond his power), and the effort at the world's reformation had in like manner in the past been begun at the wrong end of the work—the elevation of human elevation and sanctification could not be sustained from the top, but must rest on the firmest basis possible of attainment. This was the evolution of the Spiritual Philosophy, but even some Spiritualists themselves, experience demonstrated, could profit by the lesson to be drawn from this humble illustration. She considered two other queries presented to her (a report of which is denied as through lack of space) in the most earnest appeal to all to place themselves in sympathy with the spirit world, and unite heartily with it in its loving efforts to advance a knowledge of the truth—the truth of nature and of life—among mankind.

After a song by the choir, "Beautiful Life," Mrs. Allen improvised a poem, working in with effect the subjects given her. The choir then sang "The Song of the Pilgrim," by J. M. Peabody, the Spiritual Pilgrim, would address the campers and visitors at Lake Walden during the entire day. He also gave notice that Mrs. Litch, Mrs. Cunningham, Arthur Hodges and other test mediums were at the grove, and would give sittings; also that Miss Laura V. Ellis and Henry B. Allen proposed to hold sittings for physical manifestations on the grounds. He also called special attention to the headquarters tent, where a choice supply of Spiritualist literature and copies of the grand old *Banner of Light* would be found on sale. The descending torrents of rain, which succeeded the afternoon meeting, did not quench the ardor of the campers, and the evening conference at the speaker's stand proved to be of marked interest. Dr. Currier presided, and the speaking was participated in by Mr. H. Fletcher (of Westford), Miss Rhinehart (of Boston), Mr. Forbush (of Beverly), Zachariah Goward (of Lowell), C. Fannie Allen (of Stoneham), Dr. W. A. Towne (of Nashua, N. H.), Sidney Howe (of Marlboro), and others.

So ended the first day of a Camp-Meeting which, by its enthusiastic feeling, large attendance, and harmonious arrangement of details, has, even at this early hour, proved itself to be an established success. We hope Bro. Peabody will receive the welcome of a large audience next Sunday; and that the pleasure-seeking public will remember that a picnic at the grove is announced for each week day, with dancing at the Pavilion—a late train leaving the grove on Thursday evenings to accommodate those who wish to avail themselves of its services. The camp closes August 9th.

The Ninth Annual Camp-Meeting of Spiritualists, Liberals and Free Thinkers, at Highland Lake; Addresses by Dr. J. M. Peabody; Evening Conference, etc., etc.

This meeting was formally inaugurated on Sunday, July 21st, at Highland Lake Grove, situated in the town of Norfolk, on the New York and New England Railroad. The ground was opened for campers on Tuesday, the 16th, and quite an array of tents was pitched at that time, which number is still on the increase.

The camping-ground is charmingly situated in a beautiful grove remote from any dwelling. The trees are numerous enough to furnish a dense shade, and the elevated position of the grounds renders the camp at all times dry and healthy.

Messrs. Gardner and Richardson have charge of the grounds, and they have arranged the tents in systematic and convenient order. The families that are fairly settled get along very comfortably, and appear to greatly enjoy out-door life. The tents present a home like and cozy appearance, and are supplied with all the conveniences of home life. Wooden floors are used in many cases, and the furniture, cooking utensils and household ornaments, give an exceedingly inviting look to the interior of the airy dwellings. Many families do their own cooking in stoves brought for the purpose, but there is a large kitchen and dining tent, conveniently situated where good substantial meals can at any time be obtained. Thomas Barnes, the popular caterer, also keeps a well-appointed restaurant on the grounds.

There are quite a number of mediums and prominent Spiritualists in the camp. Mrs. Nellie Nelson, test and business medium, has a tent known as "Maggie's Home." Among others present are Miss Knox, clairvoyant, Mrs. Cushman, musical medium, Mrs. A. H. Whittier, clairvoyant, Mrs. Cushman, by the way, has been a medium for physical manifestations of the musical type for over twenty years, and has never been subjected during all that time to the accusation of fraudulent practices. We had a very pleasant conversation with this veteran medium, and found her full of zeal in the earnest pursuit of her mission. The meeting was formally opened by Dr. J. M. Peabody at 12:30 on the 21st, and was spoken of to us by several who had attended them as being very satisfactory. Mrs. Jennie S. Rudd occupies a fine tent near the headquarters building. A most interesting conference was held on Saturday evening.

The weather on Sunday morning, 21st, was dark and lowering. There was every indication of rain. This deterred many from going out to recreate on the beautiful ground, and enjoy the annual feast. Later in the afternoon there were drenching showers. At the appointed hour the people flocked from their tents and their ramblings to the great auditorium. After the ringing of the bell, and a few remarks by Dr. Richardson, the meeting was formally opened by Mrs. Annie Davis Hall, who in appropriate and well-timed words, introduced Dr. J. M. Peabody to the audience.

His discourse, occupying an hour and a quarter in the delivery, related to the religions of the East, and the influence they had exerted upon Christianity.

We had prepared a somewhat extended abstract of his discourse, but as the matter is closely akin to that already appearing in our columns in reports of lectures by and letters from abroad from Dr. Peabody, we are obliged to sacrifice it, in answer to the unprecedented demands which are made upon our space at the present writing.

In the course of his remarks he said that the leading religions were among the prophecies of the East, the Greek, the Semitic, and the Anglo-Saxon interests were never so united. In this movement we see an outlook toward universal peace toward a universal language, a universal education, a universal religion, which may be deemed the *primum principium* of which the Hebrew text is enunciated by Jesus Christ, "I am the light of the world; whosoever followeth me shall not walk in darkness, but shall have the light of life." Spiritualism furnishes the key to this religion, and the Orient mind the imagery and the meditation, all of which looks to the establishment of the New Jerusalem on earth.

At the close of his remarks he touched upon various topics, aside from the line of his discourse, and expressed, among other matters, his regrets that the veteran worker, Dr. H. P. Gardner, in account of sickness, was unable to be present.

The afternoon services commenced at half-past two o'clock. After the singing, Dr. Peabody again addressed the audience more directly upon Spiritualism in Eastern countries, in England, and its present status in America. He spoke of the necessity of harmony, of culture, of better music, of social cooperation and enthusiasm. His words were clear and incisive.

Among other points made by Dr. Peabody in this truly inspired discourse—and that it was so was clearly evidenced by the results which his remarks produced upon the mediums who were present in his audience—was the following in relation to the question of matter: He held that there was really no such thing as matter, and that when tests were given and matter vanished, leaving nothing but spirit, as an illustration of this, he said that a hard substance like stone might be taken, and by applying heat, the stone first became molten matter, then liquid, then gas, and finally escaped into the air and vanished. The body is nothing but a form, and when death ensues there is simply a moving out, just as one moves out of an old house for a new one.

We were gratified beyond measure with this lecture, which was given to be the best we have ever heard from the lips of Bro. Peabody, pleased both because of the value of the views then voiced by him, and because of the direct demonstration it afforded of his power of impressibility by the angel world. Several questions were asked by the audience and answered by the speaker. The evening conference was stirring and enthusiastic. Speeches were made by Mrs. Aggie Davis, Richard, Mrs. Rudd, Mr. Orm, Dr. Peabody, Mrs. D. Fullerton, of Philadelphia, Mrs. Starbird, and others. Songs followed the exercises. The harmony was perfect throughout the day, and the enthusiasm equal to that which characterizes always Spiritualist camp-meetings. Among the distinguished visitors upon the camp ground were Judge Randall, and Col. Wilson, of Ohio.

The camp will continue until August 5th. Tuesdays and Fridays will be special picnic days, and a late train will leave for Boston every Friday evening. Next Sunday there will be a address by Mrs. C. Fannie Allen, and Horace Snaver, Esq., editor of the *Boston Investigator*. Special trains to and from Boston and Providence and way stations will be run to the grove on Sundays. Excursion tickets are sold at greatly reduced rates.

Take Pleasant Camp-Meeting.

To the Editor of the *Banner of Light*: In your issue of July 20th, under the above caption, your correspondent does injustice to E. Steadman, who is named as executor for the Camp-Meeting Association, and who has charge of the large dining-hall, which is nearly completed. Mr. Folsom is not there in the interest of this Association, but simply for the Railroad Co. Mr. Steadman is a live man, thoroughly understands his business, has the best of help engaged, and the whole culinary department is perfect, and the best food they have ever had. Business is lively at the Lake. Ten new cottages are in process of construction, and probably others will go up before the sixth of August. It is very probable that camp meeting tickets can be had at New York Grand Central Depot, and at Hartford, to the Lake and return for half fare. J. H. S.

"Testing Mediums" and "Organization" etc.

Impressions, refined and pure-minded mediums are more tremulous than the leaves of the aspen, and infinitely more susceptible to the influence than the leaves of the oak. A harsh word, a disagreeable odor, the sudden opening of a door, the introduction of a coarse, gross, vulgar, or profane remark, may not only disturb, but so vitiate the aural spheres and psychic emanations as to prevent the influx of thoughts and ideas from the angelic hosts.

Let readers compare this passage from Dr. Peabody's essay with the fourteen dogmatic rules for testing mediums that were promulgated from the spiritual *Pavilion* in Chicago by the twenty-two self-appointed cardinals at "a solemn meeting held Wednesday evening, May 23d, 1878," composed largely of the officers and prominent members of the First Society of Spiritualists in that city, with a recommendation "that all mediums who seek endorsement from Spiritualists be required to assent and conform thereto," under penalty of *anathema*.

A genuine, honest and intelligent medium," says this infallible *Council of Chicago*, "will, in his own interests, desire that the tests of the phenomena shall be so stringent as to preclude suspicion or doubt. He will wish to have such conditions as no impostor can submit to." For instance, stripping the mediums, whether male or female, to the skin, and re-clothing them—under the strictest scrutiny of a committee composed of two or more grossly organized individuals placing them in a hard-bottomed chair inside a close, stifling cabinet; binding the hands tightly together with cords or cramping them with handcuffs; tying the body in every direction with cords to the ceiling, obliging the mediums to rotate the feet so that they are not moved; nailing the dress to the floor; placing a sticking plaster firmly over the mouth; sewing the different parts of the dress together; and finally enclosing the pinned medium in a strong iron cage or netting made of wire or twine, the netting also nailed to the floor; or such other "conditions" that may be proposed by investigators "so stringent that nothing is left to depend on the assumed good character or respectability of the medium." If, after surviving three hours' torture, he be found that the feet of the medium are not to a hair line within the limits of the chalk-marks, the dress unrumpled, the fixings and nailing all intact, or if the "medium begins to show irritation," he or she that "minute becomes justly an object of distrust. Submit to the medium."

Conditions, however, ought to be so stringent that nothing is left to depend on the assumed good character or respectability of the medium." "When a medium," says these despotic judges of the draconic code, "has been repeatedly tested by all the investigators present, of course there can be a relaxation of stringent conditions for familiar phenomena, but not for any new ones." "The medium should exercise their reason in fixing absolute conditions."

"When several investigators are present, it often happens that the responsibility of scrutinizing closely is so divided, that no one person gives to the medium's movements all the attention required. Each thinks that his neighbor will make up for his own deficiencies, and that in the aggregate there will be certainty. This is a delusion of the imagination. Investigators who are jointly investigating should consult together in advance of the sitting, and each take his particular share in the general scrutiny. Until a medium is thoroughly tested, take nothing for granted. Trust not to smooth words or fair looks. Some of the deepest villains have the art of appearing frank, open-hearted and guileless."

"Impose such conditions that if should matter not to you whether the medium is honest or dishonest. If you have had one successful seance, before publishing it to the world as conclusive try another, and still another, varying the conditions if possible, but not making them less stringent."

"Our duty where mediums, however genuine, have been detected in fraud, is to put the public on their guard. The penalty which impostors must pay is to have it known generally that they have cheated once, and are likely to cheat again; and the safest way is to avoid such mediums altogether."—that is, all mediums who have been accused by any ignorant chance investigator be afraid! For such is the fair conclusion to be drawn from the import of the body of rules laid down by the self-appointed spiritual (God save the mark!) despots.

And such too are the methods to be adopted by the great body of Spiritualists, in obedience to orders promulgated by the first organized grand council of cardinals, (who have arrogantly assumed by their *coup d'etat* dominion over both the mundane and spirit realms) for testing the mediumistic powers of a class of men and women who are more sensitive in their natures (as Mr. Peabody truly asserts) than the leaves of the tremulous aspen; whom "a harsh word, a disagreeable odor, the sudden opening of a door, the introduction of a coarse, gross, positive individual into a seance 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 homes of the angels and spirits."

And these too, are the twenty-two self-appointed rulers of the "test," who claim to have a large majority of Spiritualists in their following! The authors of the resolutions and rules I have referred to—ignorant as they evidently are of all that relates to spiritual laws—have nevertheless embodied in their dictum (either by accident or design) practically the most exquisite specimen of irony in the English language. After intimating that every medium should be regarded as a knave until all investigators have fully tested them again and again to their satisfaction, and proved them in every instance to be honest, until which time no investigator is to "trust to smooth words or fair looks," as "some of the deepest villains have the art of appearing frank, open-hearted and guileless," the immortal "body-two" thus exhort: "Investigators should carry with them the most harmonious personal conditions possible, and approach the presence of the medium with a feeling of kindly interest." Let serpents and beasts of the feline species improve their tactics in regard to the *modus operandi* of approaching their coveted prey by taking a lesson out of the Chicago code for testing spiritual mediums.

Some Spiritualists have no special respect for would-be leaders in the spirit movement; nor do many Spiritualists, after they enter, long remain in united, concerted, and persistent action for the promulgation of their beliefs, hence, perchance, which Dr. Blunt regards as errors on their part, and therefore good-naturedly yet severely rebukes, certain other believers hold to indications of such a nature, which he regards as previous years, which they would not set for a great price; nay, they preserve a neutrality, which he regards as errors on their part, and therefore good-naturedly yet severely rebukes, certain other believers hold to indications of such a nature, which he regards as previous years, which they would not set for a great price; nay, they preserve a neutrality, which he regards as errors on their part, and therefore good-naturedly yet severely rebukes, certain other believers hold to indications of such a nature, which he regards as previous years, which they would not set for a great price; 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