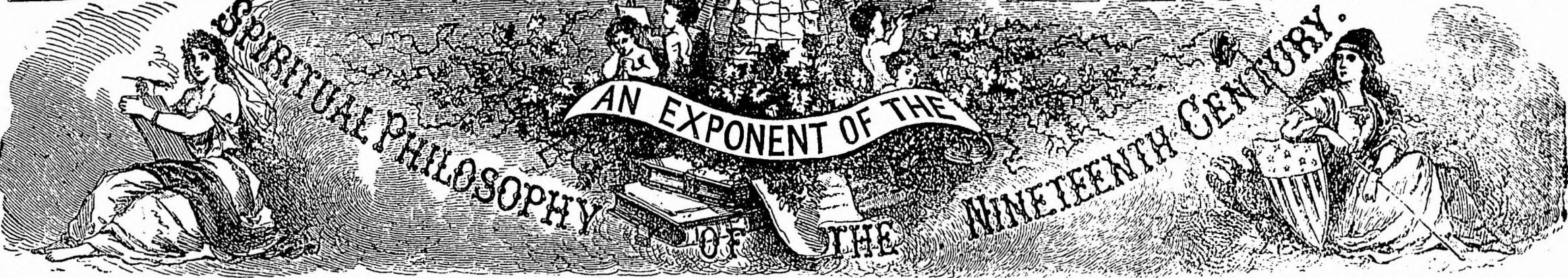


BANNER OF LIGHT.



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Free Thought.

SPIRITUAL RATIONALE: APPLIED TO THE TREATMENT OF PSYCHICS AND OTHER PRESSING PROBLEMS.

BY FREDERICK F. COOK.

To the Editor of the Banner of Light:

The problem that is now pressing for solution within the ranks of Spiritualism—the proper treatment of psychics, during evil as well as good report—is one of the most delicate ever submitted to human judgment. I have no vindictiveness in my heart; I wish no man ill; but if somehow painful trials and tribulations do not come to those who are passing hasty and unsparing sentence, and whose unmanly, not to say unmanly conduct toward and treatment of opponents has made dispassionate discussion, so sadly needed, almost impossible, then I shall conclude that justice has abdicated her office, and the mills of the gods have ceased their grinding.

Before we assume to sit in judgment we should ask ourselves seriously the question, "Are we qualified to pass sentence?" The point I should like settled, is to what extent, in the trial of this cause, human ignorance is pitted against spirit-knowledge, human folly against spirit-wisdom.

When we come to unmitigated frauds—and such undoubtedly there are and have been—the problem is comparatively simple. I say comparatively simple, for even here we find ourselves confronted with pitfalls. It has been advised that Spiritualists should themselves move to have the tricksters presented before a court, to be tried for practicing imposture. "Imposture" implies the existence of the genuine. Are our courts prepared to concede this point? The rather, Spiritualists having set the example in showing up "frauds," will it not be far too easy to prove to an Orthodox judge, or one imbued with "science," a la Justice Flowers in the Slade case, that all mediums are "frauds"? It may well become us, therefore, to guard against sowing wind that will bring us a harvest of whirlwind.

In my experience with men, I have found that those who are least concerned about the welfare of a cause make the loudest pretensions; that an honest man never prates about his honesty; that a brave man is never a braggart; that a genuine, heartfelt Spiritualist need not make solemn affirmation to the faith that is in him.

Sometimes men would have us believe that they have a special mission to guard the Truth. Talways suspect such a genuine lover of this vestal virgin feels in his heart that she is above harm—that the pure light of her eyes would strike dead the miscreant who should approach her with unholy motives. These self-constituted guardians labor under a delusion. It is a brazen harlot they are serving—a bedizened image of their own worldly weakness and vanity. What wonder, therefore, that they are "on guard"? What wonder that they see only "guard"? "bedraggled skirts" and "imposition"! What wonder that they are bellowing themselves hoarse in demanding "fraud-proof conditions"? Truly, it is a sight for gods and men!

Servitors of truth, indeed! Say self-servers, and you have it, plain and blunt. They are anxious to make Spiritualism "respectable," that they may themselves be "respectable." These gentry are always telling us what Spiritualism should be. They have set at work to have things after their own head. What before was only muddled they have made unadulterated mud.

It is a homely saying that what is worth having is worth paying for. Does any one suppose that the great prize, the inestimable boon—knowledge of immortality in an age of hopeless skepticism—is vouchsafed without demand of equivalent? Mysticism is always commensurate with the importance of the truth for which man suffers. If our crown is bright, so must our cross be heavy. In the grand harmony of eternal law one is valueless without the other. It is ever

"Out of the nettle danger
We pluck the flower safety."

Good and evil are not antithetical. They are correlatives. The repulsive grub gives birth to the beautiful butterfly. Good from evil is the true law of progress. How the world has worked up through throes of pain may be aptly illustrated by a quotation from Winwood Reade's "Martyrdom of Man":

"Thus Nature selects a people to endow them

with glory and with wealth, her first proceeding is to massacre their bodies; her second to debauch their minds. She begins with famine, pestilence and war; next, force and rapacity above, chains and slavery below. She uses evil as the raw material of good; though her aim is always noble, her earliest means are base and cruel. But as soon as a certain point is reached, she washes her black and bloody hands, and uses agents of a higher kind."

It is according to this law of Nature that spirits work. Any other method would be an unnatural one, and give us a slippery and most insecure foundation. In the spirit-world there is no doubt a science of mind. There the laws are understood that make for progress. When the mind is left to normal influences, we find that it grows only through pain and effort. When the abnormal supervenes, if it mean us well, it must follow a similar course, or the result will be direst mischief. Spiritualism is of the very essence of the abnormal. It is wholly artificial. It comes in spite of us. Hence what we call unnatural in the process of its development, is, in fact, a perfect adaptation to the natural order.

The prize that is placed within our grasp is one of inestimable value. Does any one suppose that this gift calls for no return? The throes through which nascent Spiritualism is passing is the price that will make it acceptable to the world. Cause and effect are perfectly balanced. We are in a world of psychological correlatives. Progress is pain, because it must make way. Conservatism is painless, because it is motionless. It is also "respectable." An effort is now making by pseudo-Spiritualists to conceal antagonisms. Progress and "respectability" were never yet yoked to the same cart, and they never will be. The sooner a movement becomes respectable the earlier it dies.

Spiritualism may be compared to a close-fitting garment of thorns. When motionless you are at ease in it, but the moment you feel that you ought to be up and doing the martyrdom begins. The attempt now making to eliminate these thorns will be futile; they are the complement of the crown of spirit-knowledge. In this light what is a wise course? Is it not to move in the direction of least resistance and limit our steps to the fit of the garment?

Strange that those who are most anxious to make Spiritualism "respectable," should be so blind as not to see that they are the cause of all the pain, not only to themselves but Spiritualism at large. Their vanity and self-esteem crave the good opinion of their neighbors, regardless of deserts. They care less for what they are than what they would like to appear. Hence their zeal as persecutors; and it is very edifying to Spiritualists to hear them say that they are earning the good will of the secular press and the pulpit. Of course they are.

No one need have any fear that the "fraud crop" will not be made commensurate to the desire for "exposure." In the spirit-world the law of equivalents is ever active. The balance is sublimely adjusted. They ever give us what we ask, until we learn by experience that the thing we desire is full of vanity and vexation.

I have said that wisdom teaches us to seek the direction of least resistance. Now the effort to make Spiritualism "respectable" is along the line of greatest resistance. It is a public line. It connects with the world and all its ramified relations. It is vociferous in its demand for phenomena at which no one shall be able to cavil. Such tests, of course, would be powerful converters. Such tests undoubtedly would make Spiritualism "respectable"—but what? Is no account to be made of the law of compensation? Is the greatest of all boons in this life to be had for the asking? Is all the world endowed with the conditions precedent to make the best of uses of the new light? Let us not blind ourselves! Spiritualism coming unsought, coming without trial, tribulation, and the refining fires of ordeal, would, as it always has, lead to superstition. When a race is young and barbarous, superstition is an influence that works for civilization, in that it acts as a check on the evil passions. When these have been measurably subdued, then it is time to lift the cowl and free the intellect, and thus by a series of actions and reactions the mind of man is forced into a condition of enlightenment.

To my mind it is very clear that the spirit-world are determined that Spiritualism shall remain under their absolute control, and hence it is most carefully hedged about. The line of least resistance is personal influence and personal investigation, entirely independent of what the world may do or think. According to this method a process of natural selection is going forward all the time, accompanied by few failures or "exposures." But most men are not satisfied with an order of progress that does not promise immediate and tremendous results. They want to astonish the whole world. They have been laughed at, and are eager to return the laugh. If they could they would fill every secular paper with accounts of the marvels they have been privileged to witness, and make conversions by the wholesale—they would sow the wind, yet would expect to escape a harvest of whirlwind.

It is the pleasure of this class of Spiritualists to parade great names as allied to the cause. Is it not a fact that these great names have done us little good, but each has cost the cause deep throes of pain? Remember that as you increase the assault you intensify the defence. This will go on until by numbers we overbear the opposition. That is yet in the far future. If you determine on invading an enemy's country, and have no army at your service, a wise policy will dictate that you recruit with all secrecy; but with every acquisition you make loud and exultant proclamation, you may reasonably expect harassing interferences, if not absolute checks.

Opposed to this rational and philosophical explanation of the perplexities that beset Spiritu-

alists at every turn is the theory of "evil spirits." I grant that it is a very convenient one—but is it not a trifle too convenient? To me it has the flavor of well-known orthodox nostrums. Is it not the old devil of theology many million times multiplied? Is it not all too much like the convenient answer that refers all things not understood to the "inscrutable ways of Providence"? That the theory is taught by the spirit-world is no proof of its truth. The devil-theory was taught likewise. We must predicate wisdom of the spirit-world or deny the law of progress. If wise, we may be sure they have adapted and adjusted this movement in safest manner to the natural order of progress, and that we know lies inevitably along a line of martyrdom.

The "evil spirit" theory is without a single philosophical postulate. It is wholly based on empirical observation, and the theory that the translation to the other life produces no change in disposition—a conclusion that is altogether unenable in view of our ability to trace all the things we call evil to the influence of matter.

A remarkable instance of the natural tendency of man to employ instruments to accomplish an object that has a direct influence to defeat the end in view is the demand for "fraud-proof" conditions in order to elevate the standard of mediumship. The demand for "fraud-proof" conditions is in itself a declaration of suspicion. Deny it as indignantly as you will, envelope your explanation in all the casuistry you can call to your aid, in the last analysis suspicion is at the bottom of the demand, and every sensitive under test knows it and feels it. In its very nature it is an indignity that no one will submit to except under compulsion. Let us remember this when we complain of the social strata from which the average physical medium is developed. We are here face to face with a law which says clearly and unmistakably, "The more you insist on conditions the more you degrade mediumship." Under the whip and spur of the demand for "fraud-proof" conditions, a well-known medium recently felt called upon—because, as she believed, the support of her family depended upon it—to propose that she would produce manifestations in a state of nudity. The conditions were accepted, the manifestations took place—and what is the result? what has been gained? Nothing. In the eyes of her friends she is no more and no less a medium than she always was; in the eyes of the world she is not a particle advanced. She has, the rather, lost ground, because a committee of her own choosing issued a card declaring that "we beg leave to say, in all candor, that your committee were not satisfied that the flowers produced on that occasion were so produced by supermundane or spirit-power."

This case has been heralded by the advocates of "fraud-proof" conditions as a wonderful victory. In what did the victory consist? The *Globe-Democrat*, which first denounced Mrs. Simpson, still denounces her. Her own committee refuses to vouch for her as a spirit-medium. Wherein, then, is there any gain, so far as this particular case is concerned? The parties that were to be convinced, and the parties that were chosen to sit in judgment, have both decided against her as a spirit-medium. At all events, there has been no affirmation. What then? The case rests precisely just where it began, save that Mrs. Simpson has had a great deal of trouble and bitterness of spirit for her pains.

Except under the lash of the "fraud-proof" howlers, Mrs. Simpson would never have subjected herself to the indignity that has resulted. Her sphere of usefulness was large; among those who knew her her mediumship was never called into question, and all her real friends counseled her not to pay the least attention to the ridiculous attack of the *Globe-Democrat*. But the fear of the lash impelled her forward. I doubt not she is wiser now. The next time an anonymous scribbler assails her she will treat the attack with the contempt it deserves.

A desire for tests expresses a state of spiritual infancy. So long as it is uppermost progress is impossible. Growth is not from without, it is from within. The thing that you acquire by outward test is liable to lope off. I have no desire to undervalue outward evidence in the beginning, but the fault I have to find is with its continual use. So long as you are in a state of doubt the test is invaluable; but when all doubt is once removed it is a hindrance, inasmuch as it is not a self-building up, but a treacherous scaffolding outside the structure. Tests add nothing to spiritual growth. Once there was an Indian, and he had three wishes. For the first he chose all the whiskey he might ever want; for the second, tobacco ditto; for the third—a little more whiskey. Spiritualists should leave this matter of tests more to beginners, and the manner in which they are best given—to the spirit-world. There is plenty to do to occupy your time. Work less for yourself and more for others. Contemplate, if you can, Spiritualism in its height and breadth—not as it is related to yourself but to all the world, both now and in the ages to come. But make this study without the barriers of dogmatism. Remember that your judgment is human and fallible, and that the thing you least desire may possess most truth. There is much to mend in this world. If Spiritualism exhibits any tendency to associate itself with this or that cause—be it never so unpopular—be brave and self-sacrificing enough to place no obstacles in the way. For the sake of humanity let it enter every reformatory movement. Let it spread its beneficent wings to the uttermost, and then as it grows all things will grow with it for the better, and—though it be not in our day—when the world shall have a new, all-pervading religion, it will also be new and more beautiful as to all other things. Remember that reforms that are

not begun now will never see the light—as connected with this movement—when once Spiritualism shall have put on the garments of "respectability." New ideas are painful; any change of life brings discomfort. "Respectability" views with disfavor the disturber of the existing order.

To many minds in the ranks of Spiritualism these are truths, recognized and cherished. That my feeble utterances in the direction of a broad and tolerant Spiritualism have met with heartfelt responses, the numerous kindly misgivings that have come to me within the past year, literally from all parts of the world, most eloquently attest. Deep in the hearts of our people there is an abiding love of justice, and it is upon this rock that any self-seeking movement and all personal vindictiveness will shatter and come to naught.

431 Van Buren street, Chicago.

"TO BE, OR NOT TO BE, THAT IS THE QUESTION."—Hamlet.

To the Editor of the Banner of Light:

Recently I chanced to be in the presence of a distinguished lady-medium of this city, and during my visit she passed into the unconscious trance state. While in this comatose condition, an intelligence claiming to be Henry Wilson, late Vice President of the United States, voluntarily affirmed, in the most emphatic and positive manner, that Gen. B. F. Butler would be the next Governor of Massachusetts.

I do not know whether Gen. Butler intends next year to be a candidate for gubernatorial honors or not. I simply desire in this connection to put this prediction on record, and let time, the great magician, reveal its truth or falsity.

Gen. Butler is not a Spiritualist; neither is he a bigot. He has, however, a large following among the many thousands of the former class in this State, most of whom, I believe, act independently of party affiliations.

I send you this at the request of him who spoke it. Very truly,
Geo. A. BACON.
Boston, July, 1879.

A NAME AMONG THE PROPHETS.

To the Editor of the Banner of Light:

The author of "The Clergy a Source of Danger to the American Republic" surely has a name among the prophets. Everybody should read the book and judge for themselves if the assertion is not warranted now that they are doing their utmost to suppress a liberal paper. No wonder the Church is alarmed when its foundation is found to be sand. It is not in the nature of such men as D. M. Bennett to abuse language by calling sand, rock. Had he not published a liberal paper the obsequious trap would never have been sprung upon him. If the Church were on a rock there would be no fear lest a "heretic" should undermine it. Let the Christian Church cleanse the inside of their cup, and they will have little time or disposition to hunt "heretics." Don't fail to get the book.

A SHAKER.

Written for the Banner of Light.

FRATERNITY.

BY DR. D. ANDREWS DAVIS.

The words "loving kindness" are easily spoken, but who under God will their meaning express? Oh, who will go forth with the olive-branch token, With only the motive to love and to bless?

Yes, who will go forth in the armor of kindness, To lead the poor wanderer from pathways of sin? To search out the souls that are groping in blindness, And find them a refuge and welcome therein?

Lo! who will go forth in the work of redemption? Where are the brave souls that will make up the van? Are there not even more who would claim an exemption From faith in pure motives and duty to man?

Are they truly all blessings that we are bestowing? Are our souls really bowing around the Love-Shrine? Are there not rather thistles and thorns that are growing—

To choke out the harvest that should be divine? Is there no hunting-ground or fit home for the Indian, In all the wide forests or fields of the earth? And must his pale brother who claims to be Christian, Deprive him of all he inherits by birth?

Are not all God's children, wherever they may be, Recipients still of his fatherly care? And should not the red man, the child of the forest, Be justly awarded his God-given share?

Oh, if we look upward for wisdom and guidance, How quickly the angels respond to our call, Still using upward their utmost endeavor To make us Evangelists of kindness to all.

They ask us to look at the lives we are living, And pause but sufficient to see where we stand; To mark if the gifts that we daily are giving Are surely the gifts of the "heart in the hand"?

They teach us forever that we are God's children, With special appointments for each one to fill; And therefore should always, like brothers and sisters, Go lovingly forward in kindest good-will.

They point to the sunshine, the rain and the dewdrops, And ask us to mark how their tokens are given Forever impartial and ever untrifling, As always our Father is smiling from heaven.

They tell us the star-gems that sparkle above us, So many and varied, all acting their part, Are asking us truly to be more fraternal, With shoulder to shoulder, and heart-pulse to heart.

For though, in God's wisdom, our missions are varied, Our hearts' best emotions should still be the same; And kindest of favors from one to another Should be the best object at which we should aim.

Dr. B. W. Richardson, who was the first to introduce hydrate of chloral as a narcotic in England, says that he almost regrets the fact, because it has come to be used largely as an intoxicant. This same hydrate of chloral was used as an intoxicant in Greece a thousand years ago to such an enormous extent that its manufacture and sale were prohibited by the Government under penalty of death.

Original Essays.

DR. BEARD ON SPIRITUAL PHENOMENA.

BY FRANKLIN SMITH.

To the Editor of the Banner of Light:

Clairvoyance and Spiritualism are engrossing the attention of Dr. Beard, and he has two articles on these subjects, one in *Scribner's Monthly* for July, on Clairvoyance, and the other on the Psychology of Spiritualism, as he calls it, in the *North American Review* for July. In these articles he avers that science has completely demolished all the claims made for clairvoyance and spiritual phenomena, with the utmost assurance and self-satisfaction. These two articles are a curiosity in their way, and it would be hard to find a greater amount of false and sophistical assertions strung together in the same space.

There seems to be a wide-spread opinion among the otherwise cultured class in society that all psychological and spiritual phenomena are going to be explained away by science, but according to Dr. Beard they already are so explained, and he fancies that he is ringing their death-knell. He makes the most extraordinary claims for science in its present state of development that have ever been put forth, but they are so false and ridiculous that they would not be worth noting were it not for the fact that many people have been deluded into the idea that science has solved, or is about solving, the great problem of the universe, and explained away everything but what is termed matter, and writers like Dr. Beard are fostering this idea by the self-concocted assurance with which they make their claims, just as though they were in possession of any such superior knowledge. When the fact is that all the physiological, biological, or psychological knowledge in Dr. Beard's possession will not explain some of the simplest facts in these departments.

There are organs in the human system that physiological science does not yet know the use or function which they subserve in the animal economy, and it may be said to be yet in its infancy; but if this is true of physiology, how much more true is it of biological and psychological science. Hear what an accomplished physiological writer says in relation to the state of that science. After speaking of how little is known of the functions of the spleen, the suprarenal capsules and the thymus gland, he says:

"These organs are closely connected to others, and ignorance respecting them involves ignorance respecting the others also. Connection of structures in the body is also connection of functions, forces and modes. If the function of the spleen be unknown, so precisely to the same extent are the functions of the suprarenal, the thymus, the omentum and the liver; if the functions of the suprarenal kidneys be unknown, so are the functions of the diaphragm, the kidneys, the pericardium, and indeed of the whole body; for the body is a continuous tissue, woven without a break in Nature's loom. To be ignorant of a part is to be ignorant of something that pervades the whole. The disease that affects the spleen affects the whole, for the spleen is in all things, and all things are in the spleen. To recur to the liver: what is the amount of knowledge respecting its functions? Precisely this, that the hepatic duct proceeds from it, and carries bile into the duodenum. The bile and the duct are the sum and substance of the modern physiology of the liver; it is *prognosis in vacuo* why either bile or duct should exist. The truth, then, is that there is as much known about the liver as about the spleen, and no more; in the one case it is known that there is an excretory duct, in the other that there is none."

What is quoted above in relation to physiological science, is equally true in regard to the other sciences. Then what utter nonsense for Dr. Beard to claim that his science can explain away spiritual phenomena. A great proportion of his pretended science is merely the superficialities of science. Talk about quackery, what greater quackery can there be than such pretensions as these? All the science he is in possession of cannot even explain the physiological processes of animal life. It cannot tell what power separates the food in the stomach and builds up and renovates all the various organs in the animal economy and keeps them intact. Even the commonest phenomena of the physical, so-called, inorganic world are not understood, and about which the greatest living scientists dispute and disagree. He knows, if he is in his right mind, that all the science he or any of his compeers is master of, is no more capable of pronouncing upon these spiritual and clairvoyant phenomena, than is the science of a gorilla in his native wilds of calculating what the position of the planets will be a year hence.

Dr. Beard talks about the psychology of spiritual phenomena. But what is the character of this psychological science with which he is going to annihilate Spiritualism? One great light in his school of psychology, and one of the greatest leaders in that department, who is looked upon by many as an oracle in these matters, says that our consciousness is built up out of a series of nervous shocks, and as all our consciousness is a result of several of these shocks, and as we cannot be conscious of one of them singly, which is the *unit of consciousness*, we cannot know what mind is in itself. No wonder that so large a number of the adherents of this theory oppose spiritual manifestations and all evidences of a hereafter; the constant consciousness, if continued too long, might prove very unpleasant. If this theory be true, it reveals a shocking state of things, and all these nervous shocks which constitute our consciousness must be a perpetual shock upon our intellectual sensibilities.

This theory is on a par with that of our leading scientists in physics, as to the method by which the supply of vitality which the sun furnishes to the planets is kept up. All energy, say they, which the earth possesses is derived from the sun, and his supply would be exhausted were it not for the fact that the surrounding space is filled with meteoric bodies, and these are constantly being drawn toward the sun, which they strike with such force as to develop an im-

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This book contains the record of one of the most extraordinary experiences ever vouchsafed to man. Marvellous as it will appear, the whole has been the work of about nine months, during which time the editor has been placed in direct communication with a number of "spirit intelligences"—with so wide a range of gradation that he can present this record, of which he is only the humble editor, with perfect equanimity and fairness. It is the story of a destiny of hitherto, of transcendent importance to them, both here and hereafter. Certainly, no book was ever published with a more thorough knowledge of the facts, and a more earnest desire to benefit humanity than this. It is a firm ground upon which to stand, upon the editor by Divine Providence, than this one.

The editor, like the medium, has been to some extent a

kindly from suggestions emanating from the spirit through the medium for to do this would have been superfluous and tedious, the highest degree. There is a mightier spirit than any of these communicants; and to Him the editor and his coworkers have earnestly appealed for guidance and inspiration, in the exercise of their own judgment and conscience never to be superseded.

The following are the chapter headings:—Introduction; Narratives of Facts; Facts Continued with Various Specimens of Spirit Communications; Communications from Various Spirits; Communications from the Disembodied Spirits of the Dead; Various Facts; Various Facts Lived on Earth; Various Communications; Communications Cited, Sacred, and Biblically; Importance of the Spirit World; Various Spirit Codes.

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SELECTED.—We Shall Meet on the Bright Celestial Shore; Angel Cane; They're Welcome to Home; Welcome; Prayer; Chant; Hallelujah; Hallelujah; Hallelujah; Hallelujah; Prayer; Chant; Moving Homeward; Come Up Higher.

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TO BOOK-PURCHASERS.

COLBY & RICH, Publishers, 100 Montgomery Place, Boston, Mass., have just published a new and valuable work, entitled "The Jewish People," by Prof. Adler, of New York. It is a full and complete history of the Jewish people, from the time of their entrance into Canaan to the present day. It is a work of great interest and value, and is well adapted for use in schools and colleges. It is published in a handsome and durable binding, and is sold at a very low price. It is a work that every one interested in the history of the Jewish people should have on their shelves.

SPECIAL NOTICES.

THE BANNER OF LIGHT, published by Colby & Rich, 100 Montgomery Place, Boston, Mass., is a weekly paper devoted to the dissemination of Spiritualist and other progressive truths. It is a paper of great interest and value, and is well adapted for use in schools and colleges. It is published in a handsome and durable binding, and is sold at a very low price. It is a work that every one interested in the history of the Jewish people should have on their shelves.

Banner of Light.

BOSTON, SATURDAY, AUGUST 2, 1879.

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Destiny of the Jews.

In the course of a lecture by Prof. Adler, of New York, a radical among Jews, on the Jewish race and its destiny, he declared that the Jewish race was the only race that had survived the ravages of time, and that it was the only race that had maintained its identity. He declared that the Jewish race was the only race that had maintained its identity, and that it was the only race that had maintained its identity. He declared that the Jewish race was the only race that had maintained its identity, and that it was the only race that had maintained its identity.

The Jewish people were not originally numerous, while the land they populated was only one hundred and fifty miles long and fifty broad. Though famed for valor and military prowess, in the end of their conflicts they were always outnumbered. They lost their independence at last, and became dispersed throughout the earth. The countries and cities that received them, humbly limited their growth by the most odious enactments, and they were purposely kept small and helpless communities. They had not so much as a single religious tribunal, from the tenth century forward, which would cause them to adhere to it. It was impossible to exterminate them. Yet it was impossible to exterminate them. Yet it was impossible to exterminate them.

The Christian nation has been that they were only allowed at times to regenerate and to heal their wounds in order that they might be hunted anew and receive new lacerations; on the same theory that holds that the souls of sinners are not allowed to perish in the flames of hell, but are preserved to feel ever anew the sharp tooth of pain. But the lecturer ascribed the continuance of the Jewish race to other reasons: first, to their great temperance, and, secondly, to the purity of their domestic relations, which kept their race physically strong and generation after generation, and life-wise afforded them a moral relief after the insults and mortification of soul to which they were exposed in their contact with the outer world. Their preservation was also ascribed to the eagerness with which they sought knowledge, since they notoriously established and supported schools and academies even in the darkest times of persecution.

Furthermore, their sturdy spirit of independence in matters of religion would not tolerate the growth of the priesthood among them; and they were thus saved from the corruption and demoralization which priestly rule usually bring in their train. But, most of all, the conviction which they maintain that they are a chosen people has given them the dignity and strength to resist the influences of oppression. The idea, however, of their being a "chosen" people was not that of the Hebrew prophets, in the sense of their enjoying any peculiar privileges; it meant chiefly that they were clothed with additional responsibilities. They were to free themselves from the dense superstitions surrounding them, from the immoralities that disgraced the worship in the heathen temples of that time. The conditions on which they were "chosen," according to Scripture, impress chiefly moral injunctions.

But in order to maintain the exclusiveness of the race it was necessary to absolutely forbid intermarriage with other people. And that is what the Hebrew legislator did. This law caused great commotion after the Babylonian captivity. Ezra and Nehemiah mercilessly dissolved all bonds with the Gentiles, and that policy of exclusion has been followed ever since. The perpetuity of the Jewish race depends on it. It is no more nor less than the injunction of an Orthodox priest to the members of his church "not to yoke themselves with unbelievers." On the subject of marriage, Prof. Adler advanced in this place many original and impressive views, which are eminently worthy of being considered in all possible seriousness by those who think they have fathomed the meaning of the words love and marriage.

But in spite of all that he advanced and argued, he was convinced that eventually the Jewish race will die. The Hebrew prophets themselves foresaw and foretold this eventual fate; nay, said he, they spoke with rapture of the time when their people should be relieved of their separate habits, because the treasure of ethical truth, which it had so long and so zealously guarded, would then be accepted by all nations. The world death has an ominous sound; when applied to a whole people it falls like the announcement of a tragedy. The Jewish race, said he, will die; but he added that it

will live. Does not Christ live, though dead? Does not Homer live to us? Does not Plato teach us as though he were sitting in his academic hall? Is not Greek art immortal? Does not Homer really live? So the genius of the Hebrew people will live in the mighty exaltation and prophesies of its great teachers, in the noble enthusiasms which they give to generation after generation that reads their writings, in the visions with which they do not cease to electrify and stimulate us in our efforts toward the good.

Another Indian War.

The forces under Gen. Miles have had an encounter with the Sioux, and there have been several killed and wounded. Besides that, bad blood has been unnecessarily stirred up among the Indians, which is worse than all. The probability of this latest outbreak is much more marked than usual in such matters. It appears that Gen. Miles had previously been instructed by the War Department that the purpose in sending him into the field at this time was to prevent hostilities with the Indians, and to protect the civilization of the upper Missouri River. In the face of such instructions, a war has been brought on. This at least shows what is the average value of instructions from Washington. It ought to be singular enough to excite the general surprise, that official instructions to army officers can be so easily set aside. And it would excite surprise if there was not either a secret understanding between such officers and the War Department, or a deliberate purpose to deceive the country, while pushing on the design of Indian extermination. The explanation of course comes that the war was brought on by the misrepresentations of frontier scouts and traders. That is a standing excuse after the mischief has been done.

But is there no way of getting at these frontier instigators of Indian troubles, to put a stop to the regular business in which they are engaged? There certainly ought, by this time, to be some way devised for terminating a trouble which has fairly put us as a nation on the defensive before the civilized world. A contemporary in this city sees and seizes the point, thinking it to be the positive discredit of any enlightened and humane Government to allow itself to be continually fooled in this way. It proposes that a general enlistment of friendly Indians be made, and with them, as an attacking force, that a war be vigorously waged against those traders and scouts and Indian-haters who infest the frontier. These, it says, are the seeds of this endless-recurring trouble with the red men, and this would be an effective way to destroy them. The method might be a touch one, but in the name of our common humanity we should like to know whether it would be worse than leaving these vagabonds to mislead our military forces to the extent of stirring up wars between the Government and the tribes? We honestly believe that if a neutral zone could be drawn into which these fellows were not allowed to enter, the last of our wars with the Indians would have been heard of.

In relation to the natural habits and characteristics of the Indian traders as a class, Chief Joseph of the Nez Perces remarks, in a recent number of the *North American Review*, that his father was the first to see through their schemes, and he says that he warned his tribe to be careful about trading with them. "He had suspicion of men who seemed so anxious to make money," he says, "I was," he adds, "a boy then, but I remember well my father's caution. He had sharper eyes than the rest of our people. My father cautioned his people to take no presents, for after a while, he said, they will claim that you have accepted pay for your country. Since that time four bands of the Nez Perces have received annuities from the United States. My father was invited to many councils, and they tried hard to make him sign the treaty, but he was firm as the rock, and would not sign away his home. His refusal caused a difference among the Nez Perces. . . . My father sent for me. I saw he was dying. I took his hand in mine. He said, 'My son, my body is returning to my mother earth, and my spirit is going very soon to see the Great Spirit Chief. When I am gone, think of your country. You are the chief of these people. They look to you to guide them. Always remember that your father never sold his country. You must stop your ears whenever you are asked to sign a treaty selling your home. A few years more, and white men will be all around you. They have their eyes on this land. My son, never forget my dying words. This country holds your father's body. Never sell the bones of your father and your mother.' I pressed my father's hand, and told him I would protect his grave with my life. My father smiled and passed away to the spirit-land. I buried him in that beautiful valley of winding waters. I love that land more than all the rest of the world. A man who would not love his father's grave is worse than a wild animal."

Another local contemporary says of this eloquent and simple exposition: "There is so much truth in what Chief Joseph says up to this point, that it will be necessary for General Howard and General Miles or whoever above them in the United States Army is responsible for their acts, to meet and explain Joseph's charge that General Howard ordered, with irritating and unjust harshness, an impossible removal within an impracticable limit of time, of the tribe from lands they had never parted with, under penalty of forfeiting their cattle to the neighboring whites; and that General Miles, after procuring Joseph's surrender, which he never could have conquered, by a promise that his people might return to their own country, broke that promise and took them to the Indian Territory instead. Generals Howard and Miles are both men of philanthropic and humane instincts, and it is impossible to doubt that if they perpetrated so rank an injustice it was in forced obedience to superior authority. Nevertheless, Joseph's criticism remains good: 'I cannot understand how the Government sends a man out to fight us as it did General Miles; and then breaks his word. Such a Government has something wrong about it. I cannot understand why so many chiefs are allowed to talk so many different ways, and promise so many different things.'"

And this is the way in which Indian wars are got up, and these are their wretched and lamentable results. Is it not high time that the better sense of the nation was awakened on the whole subject, that justice, though slow, pay nevertheless be done?

Divine Love as the Law of Love.

Is the title of a Discourse delivered in Republican Hall, New York, June 22, 1879, by Prof. J. Rodas Buchanan, which we shall publish in the forthcoming issue of the *Banner of Light*.

We call the attention of the reader to the timely article of Mr. Frederick F. Cook, of Chicago, Ill., upon our first page.

An Extraordinary Book.

THE MODERN ETHICAL, OR THE GIFT OF HEALING, RESTORED.

Being some Account of the Life and Labors of Dr. J. R. Newton, Healer, with Observations on the Nature and Source of the Healing Power, and the Conditions of its Exercise, Notes of Valuable Auxiliary Remedies, Health, Medicine, etc. Edited by J. E. Newton.

The above is the title of a work to be issued from the press about the middle of September next. The fame of Dr. Newton as a healer of the sick, during the last twenty years and more, has spread through the civilized world, and many thousands of sufferers, afflicted by "all manner of diseases," in this and foreign lands, have borne eager and grateful testimony to the relief, more or less marvelous and lasting, that they have received literally from his hands. In this book a great number of these testimonies—many of them given under the solemnity of a legal oath—are put on permanent record, with the names and residences of multitudes more who have declared themselves cured by the same agency of various ills that flesh is heir to. These testimonies are from all classes of people—clergymen, physicians, editors, lawyers, merchants, manufacturers, farmers, teachers, laborers, and Christians of various communions—the rich and the poor, the high and the low, all with one consent bearing witness to the "mighty works" which have been wrought in our time, and showing beyond question that a fount of healing virtue, a Bethesda far more capacious and available than was that in ancient Jerusalem, is open for modern humanity. Besides the reliable testimony, the work contains in its introduction and elsewhere numerous citations from ancient, mediæval and modern history, to show that healing by the laying on of hands, etc., has been practiced to some extent not only in various branches of the Christian Church ever since the days of the Apostles, but also in the so-called heathen world long before as well as since the beginning of the Christian era, and continues to the present time. The work, as a whole, adduces an overwhelming mass of evidence, much of it from living witnesses, in favor of the reality of the healing power, at the same time giving rational and lucid explanations of the nature and source of that power, showing it to be not, as has been commonly supposed, a "miraculous gift" specially conferred on a few individuals in a long-past age, for the confirmation of a certain religious dogma, but a boon to universal humanity, from the impartial source of all good, available to all who believe in its reality and comply with the necessary conditions of its exercise or reception. These conditions are made plain to the understanding of ordinary readers; and all who possess the physical, mental and moral qualifications necessary for the exercise of the "gift"—and such are far more numerous than the world suspects—are shown how they, too, may become healers, and thus dispense the blessings of health to those about them.

This work will also explain the apparent connection between the revival of this ancient mode of healing and certain notable religious or spiritual movements of comparatively recent times, such as Quakerism, Methodism and Modern Spiritualism—a connection which has been a sore stumbling-block to many minds. It is believed that the light thrown upon these important topics, together with the various therapeutic suggestions, health maxims, etc., set forth in the work, will render it a valuable aid in acquiring that knowledge of the conditions of health and the means of its restoration when impaired, which every person in these days should possess. It will thus prove a most useful contribution to human enlightenment and progress.

A sketch of the early life of Dr. Newton, showing the gradual steps of preparation by which he entered upon his remarkable public career, is given in the book; and the narrative of his more active labors embraces many affecting incidents, thrilling scenes and marvelous demonstrations of a mysterious but benign power. Every person who has been a recipient of this wonderful healing power through the agency of Dr. Newton—and these are to be numbered by tens of thousands, on two continents—will of course wish to possess a copy of this volume; and all such will doubtless commend it to their friends and neighbors whom they desire to become acquainted with one of the most remarkable and plainly beneficent phases of the progress of the nineteenth century.

The book will embrace about four hundred pages, octavo. It will be printed on fine-colored paper, and contain a superb likeness of Dr. Newton, engraved on steel, from a photograph by Bradley & Rulofson, of San Francisco, Cal. We anticipate for this important work an immense sale.

E. V. Wilson.

On our second page is a card from that veteran worker for Spiritualism, E. V. Wilson, which merits the attention of every reader of this paper. We referred to the case, as stated by Milton Allen, in our issue for July 19th, and now take pleasure in again pressing the claims of Bro. Wilson upon the attention of the spiritualistic public. Rally, friends, to the assistance of this worthy advocate of the cause, that his declining years may be cheered with the reflection—aroused through a practical reply to his earnest appeal—that his words have not fallen, life-long, upon unresponsive and unappreciative hearts.

The New York Jews are prohibited from visiting Manhattan Beach. The president of the "Improvement Company" has so decided. Under such circumstances no wonder the New York Herald pertinently queries, "Shall the dignity of the Inquisition be revived in America?" It looks very much like it. If Christianity is to be sustained by such acts of bigotry, the sooner it goes to the wall the better it will be for humanity. The Hebrews, as a class, are law-abiding citizens, and they should not be molested on account of their religion. Spiritualism inculcates the Christ-principle, which is the spirit of the humble Nazarene, while Old Theology worships only the letter, and is endeavoring to perpetuate its authority by force, hence Spiritualism is also taboed by the wisecracks of the Orthodox Church. It is well that the secular press ignores the late action of the president of the "Manhattan Improvement Company." Improvement, forsooth! It is the sort of improvement no true American will endorse for a moment. All liberal-minded people should unite in opposition to the encroachments of the religious oligarchy that would deprive them of their rights, whether religious or secular.

It will be seen by his card under our Correspondence heading, that Dr. Van Namee intends soon to start West on a professional tour. Those who may desire his services should address him at once, 118 East 10th street, New York City.

"Angels and Devils in the Light of the Spiritual Philosophy."

The *Walsh* (Eng.) Free Press of July 5th prints an extended synopsis of a lecture delivered at that place by J. J. Morse, the well-known trance speaker, on the above-named subject. A few points in his address will not be found uninteresting reading.

In his opening remarks he referred to the importance of the subject, in which was involved what might be termed the philosophy of Spiritualism. Some present might say that Spiritualism had no philosophy; but if half the wonders produced in connection with the phenomena so constantly witnessed during the past thirty years at Spiritualist meetings and circles were true, there must be a philosophy in connection with Spiritualism, which was to many a vitality elevating and refining the lives of its professors.

The lecturer next proceeded to discuss the more immediate subject of the discourse, and said that the existence of angels and devils, if proved, would be of great importance. But before discussing the question as to the existence of good and evil spirits, it would be as well to define what was meant by angels and devils, and after a clear definition and description of what was meant by these two terms he came to the questions, What entitled a man to eternal bliss? and What rendered him deserving of everlasting punishment? and said, what would be the fate of the man who was a good, honest, moral, sober, industrious and just man, who never attended church or contemplated a revival meeting or put a penny in the missionary box? According to some people such a one would be doomed to endless punishment, while the villain who had cheated the widow and the orphan, but who had built a church and endowed it, would be sure to go to heaven. But if that were so, and virtuous and benevolent people were doomed to endless punishment, not because they were cruel and wicked, but because they could not believe in the Orthodox creeds, then the infernal regions would be peopled with the better men. Here the lecturer made a very pathetic appeal to all to take a more charitable view of humanity than the narrow one taken by theologians, and advised his hearers to strive for all that was pure, good, noble, truthful and benevolent, and assured them that they had not very far to go to find either heaven or hell, for the world in which they lived contained both angels and devils; the former representing the better qualities of humanity and the latter representing the worst qualities of man's being. Man was what his parents, his constitution and his training made him. When everything good was crushed out of men by drink, for instance, they became degraded slaves to their passions and became devils incarnate. Then were also the constitutional evils transmitted from parent to child. How could they expect angels to be fashioned out of such corrupted beings—corrupted by evil customs and diseased constitutions? Men to lead virtuous lives should have healthy, sound and virtuous bodies to begin with. He then pointed out the responsibility resting upon the virtuous and good in endeavors to reform their vicious neighbors. By this means the army of the angels would be increased and that of the devils reduced in number. In conclusion he called upon his hearers to think more of God's love than his anger, and reminded them that to make others better they must first make themselves better.

An Allopathic Physician Resorting to Magnetism.

We make the following extract from a letter written by an old-school allopathic physician of thirty years' practice, who has lately been testing the efficacy of magnetism. It speaks for itself:

"I am exceedingly interested in my investigations in animal magnetism, and the treatment of disease through it. I do not recall a single case of sickness that has recently come under my treatment that I have not been able to essentially relieve by magnetism; and in almost all cases I have been able to dispense with medicines altogether."

W. J. Colville in New York.

The services of W. J. Colville, the popular and able lecturer on Spiritualism, have been secured for lectures in Republican Hall, No. 55 West 33d street, near Broadway, New York City, Sunday, August 3d, morning at 10:30, and evening at 7:30 o'clock. He will no doubt be greeted by a large audience.

The Boston Cooperative Grocery, under the Presidency of Josiah Quincy, has been open three months, and is said to be a grand success. The plan is to sell undulterated goods at fair prices, and return the profits to the purchasers. With every sale a certificate of the amount is given, and every three months a dividend is paid on these, shareholders receiving double the rate given to outsiders, besides six per cent. on the money invested. At the first quarterly meeting President Quincy said: "Your organization has already produced much good. Applications for your by-laws have been received from all parts of the United States. Probably more than fifty stores have been, or soon will be, opened in consequence of your example, and this most comprehensive scheme of benevolence, resting on self-help and material assistance, become general through the land."

Some of our public speakers often make statements from the rostrum to the effect that the Spiritualists have no institutions of learning wherein their children are taught our philosophy, and wish to know the reason why. They forget that the *Belvidere* (N. J.) Seminary, under the management of the Misses Bush, is such an institution, both these ladies being devoted Spiritualists. While we admit the fact that the Spiritualists should have similar institutions of learning, in different sections of the United States, it is a matter of mortification to be obliged to state that the *Belvidere* Seminary is inadequately supported. It is a duty our speakers owe to the cause to call attention to this matter as often as opportunity offers.

By reference to the advertising columns it will be seen that Colby & Rich, 9 Montgomery Place, Boston, have on sale a cabinet photograph, from a picture by a French artist (a medium), said to be a likeness of the HUMBLE NAZARENE, upon the back of which is printed a "NEW SERMON ON THE MOUNT." It is a beautiful portrait, superior to any picture of Jesus ever given to the public by either the Catholics or the Protestants. Everybody should have this charming picture.

We learn from a reliable source that the lady-medium referred to by one of our correspondents not long since, in an article headed "Orthodox Séances," is making great progress in her mediumship, and that her zeal in the cause of Spiritualism is unabated. "In fact," says our correspondent, "I think there is more prospect that she will convert her church to her views, than that she will be won back to Orthodoxy."

Mr. S. Andrews, Hannibal, Mo., in remitting for three new yearly subscribers, says, "We are doing all we can to extend the circulation of the good old *Banner of Light*. Long may it wave to spread the glad tidings of the gospel of truth." Thanks, brother. We hope other friends of the noble cause we are engaged in will follow your example, and thus help strengthen our hands.

Passed On.

Capt. Enoch Benner, who recently passed to the higher life, resided in Chelsea, Mass., but was well and favorably known in this city as a shipping merchant, which business he has carried on here for many years past. He was a man of sterling integrity, and highly respected in the mercantile community, as well as socially. Possessing an intelligent and independent mind, he became interested in Spiritualism soon after the advent of the "Rochester Knockings," and after careful investigations he became fully convinced of the truth of spirit-communication, and from that time has continually been increasing his knowledge of the Spiritual Philosophy. He was a liberal supporter of the Spiritualist meetings in Chelsea for many years. Such good men are missed in society.

The Yellow Fever Plague.

Is now spreading in different directions. New cases are reported daily in Memphis, where it started. Refugees are dying at Louisville, Ky. The plague has appeared in New Orleans. There have been several deaths at the New York quarantine station. It has reached St. Louis, Mo., and Cincinnati, Ohio. The fever will not, it is thought, be as fatal as it was last year in the South; the month of August, however, will tell the sad story. Great efforts are being made to stay the plague in the infected districts.

We had the pleasure of meeting our old friend, Giles B. Stebbins of Detroit, Mich., the present week in Boston. It gave us pleasure to see him looking so well, and to know that his physical strength will allow him to do a large amount of work for some time to come in the spiritual lecturing-field. Bro. Stebbins will speak at Onset Bay Grove Camp-Meeting on Friday and Saturday of the present week, and on Sunday, Aug. 3d.

Read the splendid poem in this paper, entitled "Fraternity," composed by Dr. D. Ambrose Davis. It is about time that Spiritualists especially should live in conformity to the teachings so beautifully expressed by the poet. We also call attention to the grand original poem by Belle Bush, Principal of the Belvidere Seminary, published in last week's *Banner of Light*.

We are well-pleased to know that the eloquent trance-speaker, Mrs. Cora L. V. Richmond, is to be at the Lake Pleasant Camp-Meeting, thus giving the people in the western part of the State an opportunity of listening to the inspired utterances of this well-known lecturer on spiritual topics.

Mrs. Susie Nickerson-White, the celebrated trance and medical medium, has removed from West Brookline street to 148 West Newton street, this city, where she will be pleased to see her friends and patrons on and after September 1st. She is at present taking much-needed recreation in the country.

Dr. Beard receives a just and rather caustic criticism for some of his absurd statements in regard to the Spiritual Philosophy, from the pen of Franklin Smith, which will be found in this issue of the *Banner*. Give it a careful perusal.

Do not forget the Spiritualist Picnic to be held at Compoanoke Lake, Connecticut, August 13th-14th. If you do you will miss the grand oration Prof. Denton will deliver, and the other intellectual feasts that will be provided.

We call attention to the testimonial in another column, headed "A Remarkable Case." Dr. Stone is meeting with great success, and "pure condensed air," as a curative agent, is attracting the attention of thinking people.

Mrs. H. D. Chapman is located at 81 Montgomery Place, Room 4. She is a fine clairvoyant, and is highly gifted with healing powers. Give her mediumistic gifts a trial, ye suffering ones.

Dr. William O. Page is doing a great work in New York City by the laying on of hands—otherwise, curing the sick through the agency of animal magnetism. His address is 521 6th avenue.

The State Camp-Meeting of Spiritualists and Liberalists commenced at Lansing, Michigan, July 26th, and will continue to August 4th. Some of the best speakers have been engaged.

London Spiritual Notes.

To the Editor of the *Banner of Light*:

The London season is now at its height, but the war and the sudden death of the Prince Imperial have made it anything but a brilliant one, from a social point of view. This state of things reacts favorably for spiritual matters, the inquiry into Spiritualism never having been greater than at the present time.

Mr. William Eglinton, the celebrated medium, is at present in Paris, but contemplates visiting India in November; should he do so there will probably be a spiritual revival there, for he is certainly a medium of enviable gifts.

Mrs. Anna Kimball has just arrived in London. She is almost better known here than in the States. Her mediumship is of the highly-inspirational order, and particularly attractive to really spiritual people. She will probably begin her public work soon, and being the esteemed friend of the Countess of Caithness, she is sure of a warm reception everywhere.

Mr. J. William Fletcher's eloquent lectures are now the talk of London. At each lecture, no matter what the weather, every available seat is occupied. These meetings are now the only public gatherings in London in connection with Spiritualism, and are anxiously looked forward to. It must be indeed gratifying to Americans to see their countrymen succeeding so well.

Mrs. Louisa Andrews will leave London for France shortly. She will join her son, who is now studying at one of the Universities.

The size of the *London Spiritualist* has been reduced, and the office removed from the British National Rooms. It is now no longer the organ of the Association, but the interests of that body have been transferred to the *Spiritual Notes*.

Mr. and Mrs. J. William Fletcher have removed to their new residence, 22 Gordon street, Gordon Square, where they receive weekly, and are doing much to introduce Spiritualism to a large circle of inquirers. FIDELITY.

Mr. Charles E. Watkins, independent slate-writing medium, visited Paris a few days ago, where he nonplussed, dumfounded and intoxicated the atheistical and orthodox doubters of that little town. All Paris, we have learned, wishes to see Mr. Watkins. *Independent Age*, Alliance, (O.) July 26th.

The Dickens residence at Gadshill is to go to the highest bidder. The homes created by genius are as unenduring as the families they often hope to found.

New York Correspondence.

DR. PEEBLES ON DECORATING GRAVES.

WHO AMONG THE LIVING ARE THE DEAD?

To the Editor of the Banner of Light:

This country furnishes many fluent but heedless writers who lightly estimate their responsibility to the public. Of this class, it must be admitted, the ranks of Spiritualists contribute not a few conspicuous examples. I dislike to criticize my friend, especially if I think his intentions are good. I feel like excusing him if he is wanting in the native sense of propriety, or if his sensibilities have been blunted by a too steady contact with the world. But when the cosmopolitan traveler, without laying off his sandals, stumbles headlong into our heart's "holy of holies," it may be necessary to mildly reprove him for his carelessness. There is something like a *furor scribendi* that calls for the application of rational restraints. He surely writes too much whose impatient haste for expression does not permit him to weigh the import of what he writes, nor can he justly complain if we place his words in the balance.

I find the incentive to these observations in the article contributed by Bro. Peebles to the *Banner* of the 12th July. While unadvisedly on the really beautiful custom of decorating the graves of the dead, he indulges in the use of the following language:

"Let the dead decorate the graves of the dead. The best way for the living to honor the departed is to emulate their virtues, and aid the orphan and the widow made such by the wickedness of war."

Now I cordially agree with Dr. Peebles that the best way to honor the departed is to show our appreciation of the virtues which may have adorned their lives, and also by deeds of God-like charity toward those who—left to an inheritance of poverty—may need the broad shield of our loving care. But who is most likely to remember his duty to the widow and orphans of the man who gave his life for Liberty and his country; for upholding "government by the people and for the people"; for the altars consecrated to religious freedom; for the supremacy of law and the progress of civilization? Is it the man who has no time to turn aside from the dusty highways of life so much as once a year to show his respect for the memory of the dead? No! It is not that man. Are the floral symbols of the purest human affections so expensive; or are we become so indifferent and negligently that we cannot scatter them on the earth which has been doubly consecrated by the ashes of life's sacred fire and the tears of bereaved affection? The man who never reverently uncovers his head by the graves of heroes and patriots to whom he is indebted for whatever most contributes to the honor of his country, the freedom of his religion, and the value of his citizenship, is not likely to trouble himself about the widows and orphans of such men. The men to whom the scenes of "Decoration Day" are repulsive—if indeed there are any such—are the very men who can shuffle off the righteous claims of both the living and the dead.

"LET THE DEAD DECORATE THE GRAVES OF THE DEAD."

When Bro. Peebles uses such language—whatsoever significance he may be pleased to attach to his own words—he gives expression to something like contempt for both the living and the dead. He affirms, by implication, that the living who drop their tears and floral offerings above the graves of the dear departed, whose names and lives are forever associated with great principles and sacred memories, are *dead men*. In what sense are they dead, I should like to know? They still live and walk among us in the flesh. Are they deadened in respect to the delicate sensibilities of uncorrupted human nature? Are the tender sympathies which unite kindred souls in all spheres of being, less active in those who manifest them than in those who do not? Are the mourners who plant flowers on the graves of loved ones, and water them with their tears, endowed with an inferior moral and spiritual life to those who are pleased to leave such sacred resting-places with the neglected mind and heart and life—to be overgrown with noxious weeds? No! Believe me, it is not the sensitive nature, that fondly cherishes these fearful memories, that has ceased to be intensely alive. Oh, never! But the thoughtless vandals whose careless footsteps profane the most sacred places—*verily, these are the dead.*

It is our knowledge of the man—whose heart we know is right—that saves his words from a severe characterization. Dr. Peebles never gave a brave and noble son, bearing his own name, to Liberty and his country; and then received back into a father's arms only the lifeless body, terribly broken in the shock of battle! Such an experience would have suppressed forever the unfeeling words—"Let the dead decorate the graves of the dead." He has no hallowed remains of a dear and almost life-long companion and six beautiful children laid away "under the daisies," or his right hand would have been palsied before he had finished that line. In this cold and unsympathetic speech there is something so much like the spirit of Vandalism, that we need not waste time on nice distinctions. If a cosmopolitan life deadens the most sacred associations of kindred and home we cannot envy the great traveler whose home is in all places, and in whose impartial judgment all things are equally sacred and profane. If the dust so long consecrated by the indwelling spirits of those whom we so fondly cherished, is not to be held more sacred than common earth, who, who profess to be civilized, may learn an impressive lesson from the poor Indian whom we call a savage, who—in his comparative ignorance and darkness—has a decent respect for the graves of his dead. There may be practical infidels, even among professed Spiritualists, who, with a view of warring against the customs of religious communities, would pitch pennies and throw dice over a mother's grave; but we all know that Bro. Peebles has no particular fellowship with this class, and the writer carries no disposition to cultivate the acquaintance of people whose boasted civilization has so sadly corrupted the natural instincts of the human mind and heart.

In the sincere love of reciprocal and universal justice, and "with malice toward none,"

Yours faithfully,
S. B. BRITTAN.
80 West Eleventh Street, New York City,
July 20th, 1879.

In regard to the marriage state, and second marriage, this little extract is excellent: "There was a man who, having married a second time, was always regretting the loss of his first wife. 'Ah, my dear sir,' said his second, 'I declare, no one regrets your first loss more than I do.'"

Printers' ink is as fatal to cankerworms as to despoits; and kerosene is quite as bad for the worms, they, like despoits, disliking every source of light.

Movements of Lecturers and Mediums.

(Matter for this department should reach our office by Tuesday morning to insure insertion the same week.)

The address of Lyman C. Howe will be Fredonia, N. Y., until Sept. 1st. He will answer calls to lecture at places not over a hundred miles distant.

Dr. Amanda Harthan will be at Lake Pleasant during the entire session of camp-meeting. After that, she will locate in Boston, Mass.

Dr. J. D. McLennan, the vital magnetic healer of San Francisco, who so successfully restored Dr. Shade from an attack of paralysis, is still engaged there in his noble work for suffering humanity. He cures cases where the regular physicians fail entirely.

Dr. Samuel Watson, of Memphis, Tenn., has taken his family to Augusta, Ark. He will personally fill all his lecturing engagements.

On the first day of November, 1879, Rev. J. H. Harter, of Auburn, N. Y., will be 59 years of age; it is also the 25th anniversary of his marriage, and he and Mrs. Harter will have a silver wedding. It is also the occasion of a two days' meeting in Auburn. They hope to see all their friends. Dr. Peebles will re-visit the knot.

Mr. John Tyerman arrived in Melbourne, Australia, May 12th, addressed a meeting of the Spiritualists in the evening, and started for his home in Sydney the next day.

Dr. J. M. Peebles' address for August will be Alliance, O., and for September Willoughby, O.

Mrs. L. A. Pasco, magnetic healer and clairvoyant, Hartford, Conn., has removed to 137 Trumbull street. She will be at Lake Pleasant during August, after that at her residence, where she will be pleased to meet her friends and the public. She is ready for engagements as a lecturer or psychometric reader.

Mrs. Julia Dickerson Cheever has returned to Vineyard, N. J., after being absent in the West nearly a year, with renewed energy to heal the sick as a medical clairvoyant.

Capt. H. H. Brown spoke at Danbury Borough, Vt., July 15th; at East Middlebury, Vt., the 18th, 19th and 20th; at Leicester the 27th, and is to lecture at Bristol, Vt., Aug. 3d. He is at Whitefield, N. H., on a visit, and will accept calls in that vicinity from Aug. 10th to the 15th. He speaks at Rockingham, Vt., Aug. 17th, and will accept calls in Vermont or New York till Sept. 10th, when he attends the Schenck Lake Camp-Meeting. Address him at his appointments or at 701 Monroe street, Brooklyn, N. Y.

A Remarkable Case.

CONING, ONT., July 21st, 1879.
Dr. Stone: DEAR SIR—With gratitude to the giver of all good and a desire to benefit suffering humanity I send you my testimony in favor of your "Condensed Air Cure." For eleven years I was sick with a complication of diseases, but especially organic diseases of the heart, dropsy and scrofula being rather expressive. During the last five years I had to medicate constantly, and was so ill as to be almost incapacitated for the duties of life; indeed my friends quite despaired of my recovery. Having received no permanent benefit from all the remedies resorted to, and having heard of many cures being effected at your "Condensed Air Cure," I decided to try it as a last resort. While at the Cure my case seemed so hopeless that your matron wished me to send for my friends, she believing I must die. By the treatment received while with you (for I gave up every other remedy), I am so far recovered, as to be a source of astonishment to my friends and myself, and feel that I am almost entirely recovered, and therefore have great faith in the "Air Cure," not only from its beneficial effects on me, but also on many other persons under treatment during my stay. The remedy seems so marvellously simple, and yet, as I have proven so effective in removing disease from the human system, I feel like recommending it to my fellow-creatures in affliction and pray that continued blessings may rest upon such a messenger of physical health. I shall be pleased to give fuller particulars of my case and effect of the treatment to any one wishing it. Most sincerely yours,
SARAH BENNETT.

To the Public:
This was one of the remarkable cases treated at the "Air Cure," but many others suffering as severely, though with different ailments, have been entirely cured, and in fact most interesting cases are continually developing the power of "Condensed pure air" as a curative agent, and I feel it is worth the attention of physicians and the public generally.
DR. STONE.

An Old Case Revived.

Father Spear, "The Prisoner's Friend," has been in the city a few days, looking up some evidence in behalf of Freeman, the Pocasset murderer. He says that no one will lift a hand to help the unfortunate man, and he has undertaken to give him the benefit of such aid as he can obtain. It seems that in 1874, one Henry McGowan, living in what is now Gardiner, in this State, murdered a woman because he alleged she had sinned against the Trinity. With this idea he sacrificed her, he said, and then set fire to the house as a burnt-offering. He was arrested, and at his trial before the Massachusetts Supreme Court pleaded guilty, refusing to retract it, that he might be committed to the insane asylum. He protested that he killed the woman as a duty to his God, and would welcome the sentence of the law now that he had done as his conscience prompted. He was, however, remanded to jail to await his sentence, which never was pronounced, and he died in the same prison thirty-five years after, anxiously looking for his penalty, which the court decided to withhold. To get the particulars of this case, Father Spear, now almost an octogenarian, has traveled over a thousand miles, and on Friday night found the desired information at our public library, in some old newspaper file. His object was to present the legal precedent to the court, and thus save the frantic Freeman from receiving the full penalty of the law when he comes to trial.—*Boston Sunday Times.*

Those who may feel interested in this case can address Mr. John M. Spear at this office, or Malden, Mass.

Do you say sit with your fingers on the table for four hours, waiting for the table to tip, and unless you put out the lights and make the room dark "marry a tip." Electricity don't work well, you know, in a light room.—*Gardner Reporter.*

Are you sure of that? The Commercial editor recollects an occasion, twenty years ago, in your own city, when he and seven other persons saw a heavy extension-table not only tip, but rise from the floor more than a foot, and a kerosene lamp on another table at the same time gave light enough for reading of the finest print.—*Bath Commercial.*

We have seen in our own house a table lifted in full light, with a lady upon it, and the only human force used about it was the placing of four persons' hands upon it. We have seen the same table, at the same place and time, rise as high as the four persons could reach with their hands some inches above it, and nothing touching it. We have not only seen this but can prove it, by a dozen persons, whose names will be given to any person who wishes to know. Before slurring a matter that a large proportion of one's readers believe in, would it not be better for an editor to get posted a little?—*Gardner (Mo.) Home Journal.*

Scandal-mongers may learn this lesson from the frog: Once overpassed the season of his adolescence, he gives up tail-bearing.—*Yonkers Gazette.*

Thirty payments on a forty-five year endowment policy of \$1,000, issued at age 30, by the Union Mutual, will secure 45 years' insurance and \$103.24 payable at age 75. If the insured is living, against 41 years' and 19 days on the life plan.

No matter what your feelings or ailments, Hop Bitters will do you good. Prove it.

A "Union Reform Convention" will be held in Princeton, Mass., August 20th, 21st and 22nd. Many of the best speakers in all of the reform will be present. Princeton is one of the loveliest summer resorts in New England, and the best of accommodations can be had at hotels, boarding places and farm-houses in the immediate vicinity. Let all interested in any reform come and help make the meeting a success. The cause is good, and needs your hearty cooperation. Full particulars will be given in circulars. Letters desired from friends of the movement all over the country. Address "Convention," Princeton, Mass.

Spiritualist Meetings in Boston.

MYTHIAN HALL.—The People's Spiritual Meeting (formerly held in Eagle Hall) is removed to Mythian Hall, 170 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

EAGLE HALL.—Spiritual Meetings for speaking and tests are held at this hall, 90 Washington street, every Sunday, at 10 A. M. and 2 P. M. Excellent quartette singing provided.

SCIENCE HALL.—Spiritual meetings for speaking and tests every Sunday in this hall, 718 Washington street, at 10 A. M. and 2 P. M.

For Sale at this Office:
THE RELIGIOUS-PHILOSOPHICAL JOURNAL. Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per copy. \$2.50 per annum. Single copies 10 cents.

VOICE OF ANGELS. A Semi-Monthly Spiritualist Journal. Published by North West Publishing Co., 314 Broadway, New York. Single copies 10 cents.

MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 5 cents per copy. \$2.50 per annum. Single copies 10 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE SHAKER MANIFESTO. (official monthly) published by the United Societies at Shakers, N. Y. 60 cents per copy. Single copies 10 cents.

THE OLIVE BRANCH. A monthly. Price 10 cents.

THE PSYCHOLOGICAL REVIEW. Published monthly in London, Eng. Single copies 10 cents.

Subscriptions Received at this Office
FOR
MIND AND MATTER. Published weekly in Philadelphia, Pa. \$2.50 per annum.

THE SPIRITUALIST. A Weekly Journal of Psychological Science. London, Eng. Price \$3.00 per year, postage \$1.00.

THE MIND AND MATTER. A Weekly Journal devoted to Spiritualism. Price \$2.00 per year, postage 50 cents.

HUMAN NATURE. A Monthly Journal of Scientific Science and Intelligence. Published in London. Price \$3.00 per year, postage 25 cents.

SPIRITUAL NOTES. A Monthly Epitome of the Transactions of the Spiritualist Societies. Published in London, Eng. Per year, 75 cents.

RETAIL AGENTS FOR THE BANNER OF LIGHT.
THE AMERICAN NEWS COMPANY, 39 and 41 Chambers street, New York City.

NEW ENGLAND NEWS COMPANY, 11 Franklin street, Boston.

THE LARSEN, 99 Washington street (south of Pleasant street), Boston.

O. O. STRANDER, Republican Hall, 35 West 32nd street, New York City.

MRS. C. M. HEGAN, 620 North 5th street, St. Louis, Mo.

RICHARD ROBERTS, 100 Seventh street, Washington, D. C.

W. A. & C. S. HOUGHTON, 75 and 77 J street, Sacramento, Cal.

LEES'S BAZAAR, 16 Woodland Avenue, Cleveland, O.

WILLIAMSON & HIGGINS, 62 West Main street, Rochester, N. Y.

ROBERTSON & BURLEIGH, Arcade Hall, Rochester, N. Y.

G. D. HENCK, 440 York Avenue, Philadelphia, Pa.

ASH, A. DANSKIN, 705 Saratoga street, Baltimore, Md.

J. N. CHOYNSKI, 31 Geary street, San Francisco, Cal.

THE PERIODICAL DEPOT, 122 Dearborn street, Chicago, Ill.

PERRY & MORTON, 162 Vine street, Cincinnati, Ohio.

M. H. ADAMS, 51 East 12th street, New York City.

GEORGE H. HIGGS, Western Union Building, New York, N. Y.

J. B. HOWARD, 327 Seventh street, and 814 J street, Washington, D. C.

WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis.

WILLIAM WADE, 230 Market street, Philadelphia, Pa.

THE BANNER OF LIGHT, 122 Dearborn street, Chicago, Ill.

BRENTANO'S LITERARY EMPORIUM, 29 Union Square, New York.

E. W. KEAN, Main street, Greenfield, Mass.

D. A. PEASE, P. O. Box 100, Haverhill, Mass.

D. R. LOONEY, New London, Conn.

(Other parties who keep the Banner of Light regularly on sale at their places of business can, if they so desire, have their names and addresses permanently inserted in the above list, without charge, by notifying Colby & Rich (publishers), No. 9 Montgomery Place, Boston of the fact.)

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line. Minimum each time, five lines.

BUSINESS CARDS.—Thirty cents per line. Agate, each insertion.

Payments in all cases in advance.

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

For Electrotype or Cut will not be inserted.

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

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant!—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. MONTGOMERY, P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. My 10.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 126 West Eleventh street, between 5th and 6th Ave., New York City. Ja. 4.

Special Notice.
On and after June 23d, Dr. F. L. H. WILLIS may be addressed for the summer at Glenora, Yates Co., N. Y. Jy. 5.

REMOVAL.—Susie Nickerson-White has removed to 148 West Newton street, Boston, where she will be pleased to see her friends and patrons on and after Sept. 1st. For the present she is taking a vacation. A. 2.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy. 6.

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

NOTICE TO OUR ENGLISH PATRONS.
J. J. MOISE, the well-known English lecturer, will act as the medium for the BANNER OF LIGHT, at fifteen shillings per year. Parties desiring to subscribe can address Mr. Moise at his residence, Elm Tree Terrace, Elm Tree, England. Mr. Moise also keeps for sale the Spiritualist and Reformatory Works published by Colby & Rich.

PHILADELPHIA AGENCY.
DR. J. H. RHODES, Philadelphia, Pa., is agent for the Banner of Light, which can be found for sale at Academy Hall, 816 Spring Garden street, and at all the Spiritualist Meetings.

G. D. HENCK, No. 446 York Avenue, Philadelphia, Pa., is agent for the Banner of Light, and will take orders for any of the Spiritualist and Reformatory Works published and for sale by Colby & Rich.

PHILADELPHIA PERIODICAL DEPOT.
WILLIAM WADE, 230 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

ST. LOUIS, MO. BOOK DEPOT.
MRS. M. J. HEGAN, 620 North 5th street, St. Louis, Mo., has a supply of the Spiritualist and Reformatory Works published by Colby & Rich.

ROCHESTER, N. Y. BOOK DEPOT.
WILLIAMSON & HIGGINS, 62 West Main street, Rochester, N. Y., keep for sale the Spiritualist and Reformatory Works published by Colby & Rich.

ROCHESTER, N. Y. BOOK DEPOT.
JACOBSON & BURLEIGH, Arcade Hall, Rochester, N. Y., keep for sale the Spiritualist and Reformatory Works published by Colby & Rich.

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WASH. A. DANSKIN, 705 Saratoga street, Baltimore, Md., keeps for sale the Banner of Light.

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The Banner of Light, and all the publications of Colby & Rich, also all other standard Spiritualist, Liberal and Reformatory Works, likewise Pamphlets, Shakers' Positive and Negative Powders, Storer's Nutritive Compound, etc., supplied at Eastern rates. Catalogues and Circulars mailed free. Address HEIMAN SNOW, P. O. Box 117, San Francisco, Cal.

CHICAGO, ILL. PERIODICAL DEPOT.
"SMITH'S PERIODICAL DEPOT," 122 Dearborn street, Chicago, Ill., has the Banner of Light and other Spiritualist and Liberal Papers always for sale.

WASHINGTON BOOK DEPOT.
RICHARD ROBERTS, Bookseller, No. 100 Seventh street, New York, N. Y., keeps for sale the Spiritualist and Reformatory Works published by Colby & Rich.

NEW YORK PERIODICAL DEPOT.

S. M. HOWARD, Agent, Jackson, 31 East Twelfth street, New York City, keeps constantly for sale the Banner of Light.

NEW YORK BOOK DEPOT.
D. M. BENNETT, Publisher and Bookseller, 10 Eighth street, New York City, keeps for sale the Spiritualist and Reformatory Works published by Colby & Rich.

HARTFORD, CONN. BOOK DEPOT.
E. M. ROSE, 36 Trumbull street, Hartford, Conn., keeps constantly for sale the Banner of Light and a supply of the Spiritualist and Reformatory Works published by Colby & Rich.

CLEVELAND, O. BOOK DEPOT.
LEES'S BAZAAR, 16 Woodland Avenue, Cleveland, O., keeps constantly for sale the Spiritualist and Reformatory Works published by Colby & Rich.

TROY, N. Y. AGENCY.
Parties desiring any of the Spiritualist and Reformatory Works published by Colby & Rich will be accommodated by W. L. BENTLEY, at Albany, N. Y., if sent by express and Third Street, on Sunday or at No. 10 Jacob street, Troy, N. Y., through the week. Mr. V. will procure any work desired.

ADVERTISEMENTS.
CAMP-MEETING!
B
ONSET A GROVE.
Y

July 18th to August 1st.

A simple accommodation, boarding and lodging in cottages, or hotel, or at restaurant or caterer, facilities for housekeeping, tents, cottages, at low rates, for all who desire to attend the Camp-Meeting.

Call for Excursion Tickets, for which special rates have been made on the Old Colony Railroad and all its connecting roads and branches, Albany, as far west as Albany, and the Fitchburg, as far west as Troy.

LECTURE DAYS AND LECTURERS.
On Sunday lectures will be given morning and afternoon. On other days there will be a conference in the morning, opened by the speakers first named, each day, in the following list. The last named speaker, in each day, will deliver an afternoon lecture.

Friday, July 19, H. P. Fairfield, Dr. J. P. Greenleaf, Sunday, July 20, H. P. Fairfield, Dr. J. P. Greenleaf, Sunday, July 21, H. P. Fairfield, Dr. J. P. Greenleaf.

Trains leave Old Colony Depot in Boston at 7:45 A. M. and 3:30 P. M. Arrive at Onset Bay, 10:45 A. M. and 6:30 P. M. Leave Onset Bay at 7:45 A. M. and 3:30 P. M. Arrive in Boston at 10:45 A. M. and 6:30 P. M. Trains return to Boston at 7:45 A. M. and 3:30 P. M. Fare for the round trip, \$2.50. For single fare, \$1.25. Fare for the round trip, \$2.50. For single fare, \$1.25.

SPECIAL SUNDAY TRAINS.
A special train will leave Boston Sunday, July 27, and Aug. 3d, at 7 A. M., taking passengers from Brockton, Bridgewater, Middleboro', and way stations, arriving at Onset Bay at 10:45 A. M. and leaving Onset Bay at 3:30 P. M. On Sunday, Aug. 3d, a special train will run from the station on Cape Cod to Onset Bay. See special bill for full particulars.

Saturday only a train leaves Boston at 6:45 P. M. Returning Monday morning, leave Onset Bay at 6:45 P. M. Fare for the round trip, \$2.50. For single fare, \$1.25.

ONSET BAY GROVE LOCATION.
Onset Bay, Mass. Address: W. L. BENTLEY, President.

July 18th to August 1st.

SPIRITUALISTS' CAMP-MEETING.
THE NEW ENGLAND SPIRITUALISTS' CAMP-MEETING ASSOCIATION will hold their sixth Annual Camp-Meeting at Lake Pleasant, Montgomery, Mass., from July 18th to August 1st, 1879.

SPEAKERS.
The first regular exercises will be held Sunday, Aug. 10, at 10 A. M., Colby and Rich, of Chicago.

Tuesday, Aug. 12, George A. Fuller, Sherborn, Mass. Wednesday, Aug. 13, Mrs. N. J. Willis, Cambridge, Mass. Thursday, Aug. 14, H. P. Fairfield, Troy, N. Y. Friday, Aug. 15, Henry C. Lull, Boston, Mass. Saturday, Aug. 16, F. M. D. Smith, Brandon, Vt. Sunday, Aug. 17, E. V. Wilson, Lombard, Ill.

Tuesday, Aug. 19, A. M. J. Burroughs, Boston, Mass. Wednesday, Aug. 20, E. V. Wilson, Lombard, Ill. Thursday, Aug. 21, E. V. Wilson, Lombard, Ill. Friday, Aug. 22, G. H. B. Stoddard, Detroit, Mich. Saturday, Aug. 23, Prof. Wm. Denton, Wellesey, Mass. Sunday, Aug. 24, Wm. Denton, Wellesey, Mass.

Tuesday, Aug. 26, Dr. H. B. Storer, Boston, Mass. Wednesday, Aug. 27, Dr. H. B. Storer, Boston, Mass. Thursday, Aug. 28, J. Frank Baxter, Maplewood, Mass. Friday, Aug. 29, Mrs. J. Yaw, Northampton, Mass. Saturday, Aug. 30, Prof. Wm. Denton, Wellesey, Mass. Sunday, Aug. 31, J. Frank Baxter.

Circulars of Information for application.
J. H. SMITH, Secretary.

June 28.—**W. O. Box 1250, Springfield, Mass.**
The Tenth Annual Camp-Meeting of the SPIRITUALISTS OF MASSACHUSETTS

will be held at Shawheen River Grove, Railroad Vale, Mass., on Boston and Maine Railroad, commencing July 22d, 1879, closing Aug. 1st, 1879. On Sunday, Aug. 1st, Dr. F. L. H. WILLIS will lecture, sing and give his wonderful descriptive tests from the platform.

On Sunday, Aug. 10th, PROF. WILLIAM DENTON, the well-known lecturer, who always draws immense audiences, will address the platform.

Saturday, Aug. 9th, Dr. F. L. H. WILLIS will lecture, sing and give his wonderful descriptive tests from the platform. Arrangements are being made with the railroad to carry at reduced prices.

MISS M. SPEAR, Malden, Mass.
 JOHN S. A. SMITH, trapeze-singer, Athol, Mass.
 GILES B. STEBBINS, 250 High street, Detroit, Mich.
 D. C. CLARK SPRAGUE, Rochester, N. Y.
 MISS C. M. STOWE, San José, Cal.
 DANIEL S. THORPE, 200 Indiana Place, Boston, Mass.
 MISS J. H. S. SKYLANDER, N. D., Milwaukee, Wis.
 MISS JULIA A. B. BELVER, Houston, Fla.
 JOHN BROWN SMITH, Amherst, Mass.
 JAMES H. SHEPARD, South Acworth, N. H.
 MISS M. E. B. SAWYER, 408 Tremont street, Boston.
 MISS ALICE S. W. SMITH, Portland, Me.
 ABRAHAM SMITH, Sturges, Mich.
 MISS L. A. F. SWAIN, inspirational, Union Lakes, Minn.
 MISS A. A. DYKES-SNOW, 107 Saratoga street, E. Boston, Mass.
 E. D. SPRAGUE, lock box 65, Danbury, Ct.
 MISS J. STANTON, 1000 Broadway, N. Y.
 JOSEPH D. STILES, Weymouth, Mass.
 AUSTEN E. SIMMONS, Woodstock, Vt.
 MISS JULIA A. SPAULDING, 233 Main street, Worcester, Mass.
 MISS C. W. STEWART, Geneva Lake, Wis.
 MISS E. STUBBS, Albion, N. Y.
 T. H. STEWART, Kendallville, Ind.

he octation. Good music, to harmonize and cheer the weary, basket picnic at noon. A good and profitable time is expected. All seekers of truth are cordially invited. Those coming from a distance will find a welcome home to none need go away dissatisfied.

D. M. KING, Sec.

graphs of this well-known and highly-esteemed contributor
the BANNER of LIGHT, which we now offer for sale.
Price 20 cents. COLBY & RICH.

