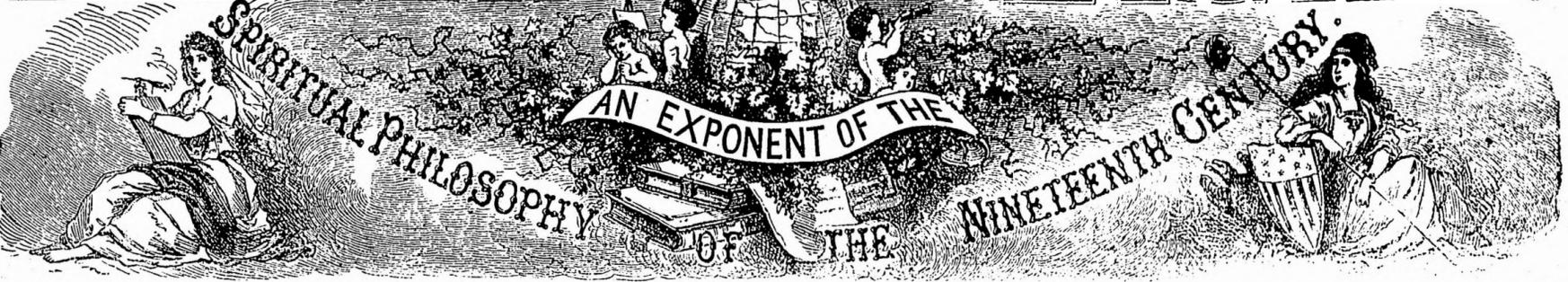


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The Rostrum.

The Mount of Transfiguration.

A Trance Discourse Delivered through the Mediumship of
MRS. CORA L. V. RICHMOND,
At the Lake Pleasant Camp-Meeting of Spiritualists, on Sunday Afternoon, Aug. 10th.

(Specially reported for the Banner of Light.)

INVOCATION.

Infinite and Eternal Spirit, thou Ever-living Soul, thou Eternal Source of Life and Light, thou Wisdom and Love, thou Splendor and thou Truth, here upon Nature's shrine, within thy chosen temple, we bring the offerings of our praise, the gifts of our thanksgiving, praising thee for every blessing, blessing thee for all the bounties of thy soul. As every leaf and blade of grass, as sweet breath of perfumed flowers, as song of birds and running waters, as sounds of winds among the trees, as solemn mountains, as the perennial glory of nature praise thee—yet more than these, with many voices and offerings of the spirit, come we to thee.

If there be those to whom sorrow and mourning still cling, may their tears be changed to rejoicing. If there be those who wander still in dark paths of doubt, having no hope of immortal life, may ministering spirits take away the gloom, revealing life beyond. If earthly care and trial enfold the lives and hearts of any, may the light of thy love be manifest until all care shall be cast aside.

Oh, as in ancient days upon thy chosen shrine thou kindled the flame of inspiration, so here, upon this new-found altar, make thou a flame of fervent hope and prayer, of earnest aspiration, of praise, that shall unite with songs of angels in deeds of love and gentle ministrations.

May our words be of wisdom and love. May our inspirations be of truth and knowledge. May every heart and mind be made glad by the message of the angel-world, and may all praise thee in their lives evermore. Amen.

THE LECTURE.

"To your tents, O Israel!"

Not with weariness of long marches nor conflict of armies; not with victory of triumph in battle nor pillaging of nations which are at war with the "chosen people of God"; not with the fear of Jehovah, nor the oppression of bondage; not the too great haste of those who flee from tyranny, do ye come, but with rejoicing and thanksgiving unto the Temple of Nature, God's own shrine, come ye. Ye come as the leaves come when the winter is past and the springtime is here. Ye come as the flowers, allured from their long sleep by the sun's rays. Ye come as the waters come, forced by irresistible winds and currents. Ye have come as the song-birds after the snows have departed. As songs of waves and summer breezes, borne blither from tropic isles of the seas—so from the wintry nights of gloom and fear of death, from doubting and desolation, from weary pilgrimages in gloomy vistas of mourning, ye come with your tributes of rejoicing and praise. Ye have left the cares of daily life behind, the treadmill and burden of mere temporal existence, and here have made a temple dedicated to the Living God—the spirit of life and love. Ye come with the first blooms of the spiritual summer, the first fruits and early harvest of the spiritual kingdom. Already some sheaves are gathered, already some vines are laden with fruitage for the vintage of truth. Ye have come with peaceful triumph and acclaim to rest from your labors, to rejoice upon the hill of Zion in the true city of God.

Not Sinai, not Olivet even, but THE MOUNT OF TRANSFIGURATION is here, where truth is exalted and made glorious by its work in your lives, where your beloved are ever transfigured before you.

Thirty years ago, and Spiritualism, as an orphan child in the night, wandered from city to city, from dwelling to dwelling, to find admittance—as a weary woman pleading for bread, as a wanderer without habitation, bearing the message of life, but receiving no welcome. None so poor as to bid the guest enter, none so brave as to say, "Come and abide with me." An angel of human redemption, it paused beside the temples of human worship, outside the gates of God's chosen places, and none saw, none recognized its voice; paused outside the temples of science, and the savants said, "Impossible! there is no voice from beyond!" It paused beside the lowly dwelling, but fear and doubt awhile prevailed—fear of ghost or demon, fear of some eternal terror. Now, happily, all is changed. Your banners float on every breeze, the pennons of your rejoicing herald the tidings afar; ye speak in voice louder than trumpet-tongue, and with more power than brazen cannon-throat can utter. This tented field is a greater potency than an armed and battle-mented town; your fortress is stronger than millions of armed men could make it. Invisible banners float above you; other white tents are filling air and sky with fluttering, as if snowy wings of doves; messages of peaceful aggression are borne afar on every breeze, gliding every continent with light, every sea with sails of splendor. Many cities on many hills, and by many seas and rivers, hear the breath of this mighty message. It is borne afar. Ye proclaim to all the peoples of all the lands that a shrine of living worship is here, an altar of inspiration whose angels are ministering spirits—whose spirits are your dear departed friends!

What offerings do ye bring to this shrine, what goodly fruits of loving deeds and lofty charities? What mysteries solved? What doubtful problems settled?

what higher hope for humanity? what loftier faith in the eternal good? what splendor of prophecy? what crown of fulfillment? Bridging the centuries engaged in mysticism, misinterpretation and doubt, ye have by the light of this revelation linked the past in an unbroken chain of harmony. The spirit of all religions has spoken to you—not Jehovah, not Osiris, not Brahma, not God—but the *spirit* of these, in all the temples and tongues of the world. By its aid you have solved the problems of the schools, blended Confucius, Socrates, Plato, Spinoza, Kant, Hegel, and all of mystic philosophers in one beam of radiance, whose central sun is Truth; ye have solved the problem of life, for spirit is life, of which these forms are but the broken beams, the outward shadows, not body first, but soul and then the form; ye have united science with the innermost of truth, making her the form of which the mind and soul is spirit—God. If ye have learned the lesson wisely, light has supplanted darkness, knowledge has superseded faith, and the seed of immortal thought has burst the sheath which held it in thralldom, perhaps in safety, and ye now have bloomed and borne fruitage in your lives of the truth that is within you.

Spiritualism in its infancy seemed an iconoclast wandering afar and waging war against all human institutions, all sacred things. *Scened*, I say—for many sturdy pioneers, speaking in the name of spiritual truth, have gone forth bravely, and have fought the battle on the frontier of this new thought, albeit they have fought phantoms—and may even to-day consider they have many wars to wage, many battles yet to win. Happily those who plant flowers by the wayside and around their own dwellings have reaped the first fruitage, and while the iconoclast goes forth to tear down the structures of human thought and worship, the angels have silently preceded him there. He finds the new fires already kindled, the new altars aflame, and upon the ancient temples the new verdure and bloom of truth. We shall see if he will lay hands on these also.

This day is the measure of your spiritual growth. Truth has its lesson for all; but ye do not say to the sun, "Come out of your place and let us see if you are indeed the sun;" nor to the stars, "Change your courses, that I may the better behold your light." With careful adjustment and earnest thought ye seek the sun's rays as they shine from afar, and adapt your sight and your instruments to the distances of planets, too happy if you discern any one of the many laws governing their existence and influence over you. So truth is no longer mistaken for a personality; you have learned that principles are abiding, and that many forms and persons may be required to impersonate one ray of truth's sun. Those who still mistake persons for principles, would do well to remember that while they worship or wage war with forms, the spirit abides and yields its influence where nothing can destroy.

According to your needs, according to your receptivity comes the answering light. How was it with you in the night-time of your sorrow, when the silent hand of death had sealed lips and eye of friend in death?—mayhap a lovely child—and out of the grave and out of that lifeless form and out of your longing heart and out of creed and chant and mournful dirge, came no answer to your longing, no balm for your pain? Then this truth in voice made palpable by the power of the spirit, spoke out of the seeming void, "Mother, Father, I am not dead!" How was it when a beloved parent left the earth-worn casket and vacant place at the fireside without sign, token, or warning, to whom you still cling with fervent lips of love said, "I cannot, cannot give up this precious friend," and darkness, despair and doubt were yours, bereft of so valued, so dear a counsellor? Then this mighty love, this potent power, broke the ray of light to your vision, the voice to your ear, the thought to your understanding: "My child, my loved one, I am still with you, love you ever."

How was it when you, fettered and bound with fear, glided round about with chains that were linked with eternal torture, dared not look beyond the grave save this one vista that also led to eternal gloom? when lo! out of the darkness morning gleams in purple and gold kindled the sky with lines of light, and the immortal company stood revealed before your enraptured mind and heart.

How was it when you, when dread annihilation and materialistic night shrouded the earth in its pall, and with stubborn stolidism you waited the final change which would usher in the final doom, oblivion? When the atom burst, revealing the soul of life, and beyond the form the living soul of man, glorious, immortal, free! In answer to your need—as sunlight woven into fine meshes of whiteness for the lily, into rare perfume red for the heart of the rose—while every leaf and tree and every form of being reflects and portrays the portion of life itself contains.

Borne upon this breath, vivified by this life, the inspirations and interchange of thought this day must bear you many centuries of prophecy. What Spiritualism has wrought for you and brought to you life, so it may minister to another, according to the need. You must not measure its work by yourself alone—its perfection by your imperfections. Fragments of the universe only are perceived by you, glimmerings at best; the whole belongings and relations of life cannot be discerned.

If there is imperfection, it possibly is within; if there is doubt, inharmonious, it is in yourself. You have learned the one way to adjust, harmonize, redeem the world—within. Whatever imperfection man perceives, to the higher vision, the brighter discernment, becomes harmony. One instrument attuned to harmony with an orchestra sounds discordant and out of place; but in the complete performance each fills its place, and every note is harmony. One experience, one human life, all human lives, may, in the small lens of human vision, seem disjointed, imperfect; but eternally, immensity—these fill the void, round every sphere, complete every chain, harmonize every sound, make of all lives valuable and essential portions of the Infinite.

If under the light of spiritual communion you have broader vision, loftier hope, greater faith, diviner knowledge, more blessed charity; if your lives abound in gentler amenities and more tender grace; if masks are cast aside and the true state revealed; if you meet soul to soul with humanity instead of face to face; if every life is valuable to you—every one sacred; if lovelessness and truth adorn your ways; if meekness, humility and hope are yours—then not in vain has been this light within your dwellings, not in vain has this angel descended and touched the waters of human life.

This work has been wrought in thirty years, without temple, creed, ritual, priest, *scripture* or school of human instruction. Its temples have been where humanity abides; its creed the message of immortality; its ritual the words of truth and love; its ministers the voices of little children and gray-haired sires, and men and women of every age, nation, clime and tongue; its *scriptures* nature's own oracles. No man can say these are its altars and shrines, and those are its structures, and these are its schools of thought. All temples are illumined by its radiance. On old-time altars its incense light is poured, kindling a fervent glory. All revelations are its own, all inspirations its prophecies, all teachers its priests, all truth its creed, the human heart its shrine, the visible and invisible universe its chosen temple.

Come out from the sepulchres, wherein ye dwell, of fear or gloom or doubt. Come out from the passion, selfishness and pride that form the wilderness and desert of your lives; come out from the winter night of death and bondage to the senses and appetites. Inhabit your dwellings; people the beautiful temple of nature with lovely forms portraying spiritual growth and beauty, as every leaf proclaims the perfect spirit of nature; so come out.

Come, then blessed truth, into these human hearts—take up thine abode. Come as the morning comes, when the night of death is departed; come as the springtime comes, when the winter of fear is over; come as the calm comes when the tempest has spent its fury; come as the fountain comes to travelers in the weary desert; come as the angels come to the hearts bowed down with sorrow; come as the messengers of peace come after the tempest of battle is ended; come as love and hope and the angels of mercy come when all darkness in the spirit is vanquished; come and make here thy shrine, in the hearts of these thy children; come and build thou the temple of the living God.

POEM IMPROVISED BY OUIJA.

In which the following subjects presented by the audience are interwoven: (1) "The Temple of Nature"; (2) "Reincarnation"; (3) "Truth"; (4) "Does my Mother Live?"

The wheeling worlds are nature's burning shrines,
The azure spaces are the walls afar,
Pillars with clouds and radiant sapphirine mines,
Lighted the aisles with many a gleaming star.
To the pavilion doors of that vast dome,
Crowned and completed as the Eternal's home!
But nature is not form and space alone,
A tomb, a sepulchre for every life;
There is no beauty in her every line,
Nor glory with which earth's dim air is rife,
That doth not speak of something grander far,
Than beauty of the outward world and star.

The atom glows eternal in its state,
The leaf and tree and flower alike proclaim
That form but symbolize the inner life;
The spirit that is nature's inner flame,
If dust and ashes are the final doom,
Then Nature is man's cradle, shroud and tomb!

But if the soul of Nature, too, shall be
Included in the temple and the shrine,
Then Nature is God's form eternally,
As human form and matter are the same;
And Nature is one Temple, grand and free,
Including God and Soul—Eternally!

Are there not eyes that gleam upon you here,
The lighted windows of some kindred soul
Whom you have known within another sphere,
Ere earth and sense had woven their control?

Voices that speak with a familiar tone,
Hands whose calm, tender touch thrills to the heart;
Places and seasons in your spirit known,
That once seemed of your life a welcome part?
So minds you love and cleave to, though afar,
Reveal their record through life's prison doorway,
As those once known within another star,
Spirits whom you have loved full well before.

Either the spirit to oblivion's night
Must melt and vanish with the mortal breath,
Or from the rapturous and heavenly height,
Ye see the life before this mortal death.

If spirit is immortal, the before
Is potent as hereafter in its chain;
Eternity includes the here and the after;
Immortal, ye abide in that best name!

Only the Infinite is perfect truth;
But if a drop of dew reflects the sky,
Or one fair beam of sunlight may portray
The nature of the sun's vast potency,
Then all the dewdrops in the mighty sea
May much more brightly mirror, and the day
May show how clear the sunlight then may be,
The mingled harmony of many a ray.

So human thought can never more express
The full orb of splendor of the perfect sun;
But if one ray be here its light will press
Our spirits onward till we are as one.

All truth is God; each soul of that great soul
Is as a drop of water to the sea,
Whose quality is perfect, whose control
Counts but as little to Infinity.

Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the Banner of Light,
BY G. L. HUTTON, M. D.

SPAIN.

El Espiritista, of Madrid (May and June numbers), comes to hand considerably enlarged on account of memorial services—the tenth of the disincarnation of Allan Kardec, and thirty-first of divulgence of Spiritualism in America. The "Grupo Marietta" extracts, etc., to be commented upon hereafter, invite particular attention. The phenomena at the Marietta séances have been the cause, as the readers of the *Banner of Light* are already aware, of much dissension, much bitter feeling, and all the moral malaria which malice and distrust could engender. Deeply sensible of this, the medium, Señora Doña I. B. M., invited numerous parties at home and abroad to witness, at this anniversary gathering, such manifestations as the spirits were in the habit of making at her sittings. The account of what took place is signed by the President of the "Central Society," Viscount de Torres-Solanot, by the vice-president and secretary, and about twenty others. Though in a private house, the furniture and surroundings were thoroughly examined by a select committee, after which the doors and windows were secured. The medium formed one of the "circle," in which all hands were joined. The moment the light was extinguished, raps were given at various points, luminous clouds were seen, and some notes of music heard coming from a musical box. The spirit of Marietta, through the medium, addressed persons present, especially those from abroad. Then came a shower of candy *habanos* and flowers, the latter being covered with dew. Afterwards a coat-of-arms was seen over the head of the medium, which was soon replaced by a portrait of Allan Kardec. The curtain of the cabinet was seemingly self-raised, and a spot of light was visible in the distance; this increased till it formed the figure of the "blessed Simon de Rojas," (a name probably pertaining to some revered person of Roxas, a small village near Burgos.) An arm was then materialized which did not seem to pertain to any body, the hand of which, at one time of regular size, assumed proportions extraordinary, sometimes being opaque, then transparent. The gas being lighted, the medium entered, and Marietta herself appeared, having in one hand a beautiful white camilla, and two more seemingly fastened to her dress near her girdle. The first she presented to the medium, the second to the President (Solanot), and the third to the also eminent secretary-general of the Society. A little basket was seen in her hand which had been brought by the invisibles, which proved, on examination when the séance was over, to be full of flowers. While Marietta stood at the threshold of the door, there appeared at her left side, but a little behind her, the young girl called *Isidra*. "This apparition or phenomenon of bicorporality lasted brief moments," Marietta soon said "Adieu," and the curtain descended automatically as it had risen. The materialization lasted twenty minutes. During the sitting the medium's pulse doubled in quickness, and while flowers and candy were falling upon the sitters, seeing mediums described different spirits present. One was seen by the side of a gentleman, measuring his height with a white wand, and impressing him with its presence by patting him on the shoulder and forehead, and responding to questions. A heavy piano was also moved away from its place without disturbing any of the various objects upon it.

At a "Session Literaria" of the Marietta Society, Viscount Solanot read a paper touching upon the history and progress of Modern Spiritualism. In it he says, after referring to the humble instruments by which wonderful progress had been made, and to what the "Grupo Marietta" had been the means of accomplishing, "Spiritualism has contended, contends and will contend, as all has to do that is destined to live. The struggle and the pain are the conditions of life, of existence, in the physical as in the moral world; and the propagators of our faith cannot evade this law."

Under the heading of "The School at Iverdun," D. J. M. Fernandez gives a sketch of the early career of Leon Hippolito Denizard Rivail, (Kardec) who received the rudiments of his education at the Iverdun School. This celebrated institution for the poor was founded in the canton of Vaud, Switzerland, by the distinguished German philanthropist, Henry Pestalozzi. In this article the writer quotes M. Flammarion as saying: "I wish I could express the scientific interest and the future of the philosophy which the study of these phenomena contain—and I enjoy the view of the many lines that now bound the horizon of human thought, breaking up as our positive knowledge extends to the natural forces in action all around us; demonstrating that such is the most efficacious against the leprosy of atheism which seems to menace us in this epoch of transition, in fact to bear testimony publicly to the eminent services which the author of the 'Book of the Spirits' has lent to philosophy, calling attention to and discussion of that which till now had occupied the domain, morbid and dismal, of *superstitiones religiosas*."

Several discourses, besides those already referred to, were pronounced by noted citizens on the occasion of this anniversary, and several poems were read; but I must hasten to other matters.

From the *Banner of Light* the *Espritista* quotes the article which recounted "How the spirits had abolished slavery in the United States,"

also Mr. Thomas R. Hazard's article referring to the persecution of mediums.

An interesting letter from Havana, Cuba, signed by a dozen or more persons, and addressed to Viscount Solanot, expresses great sympathy in the cause of Spiritualism, sentiments that will some day make themselves felt where bigotry and religious intolerance now reign.

The new periodical, *La Luz del Porvenir*, which was recently started at Barcelona, has been suppressed by order of government.

S. D. Luis Torregrosa is now engaged at Isabella, Puerto Rico, in the formation of a *Círculo Espiritista*, and in Calaca de Calatrava they are also occupied with the constitution of a "circle" of the same character. At Tarraça the Spiritualists have been meeting in their new room, which is a saloon capable of holding some three hundred persons. They were assisted in its dedication by their *coadjutors* of Sabadell and of Gracia; "and as the Jesuit missionaries had awakened the people not long since, they were anxious to see what had been so fervently preached against, and *en masse* turned out, so that good must have been effected."

FRANCE.

The *Revue Spirite*, Paris, July number, presents its readers with a couple of discourses of more than ordinary power and interest, delivered at the recent annual gathering of the "Scientific Society for Psychological Studies." Here it is announced that one hundred and eighty-five names are already enrolled as members of said Society, while this is only the second year of its existence. That new enthusiasm will be infused into this subject is quite evident from the fact that M. Guerin offers a prize of three thousand francs for the best essay on "What in all ages have been the faiths of peoples, of the founders of religions, of philosophers, regarding the existence of spirits, the possibility of communicating with them, and on existence after what we call death, be it upon the earth or in the starry worlds?"

M. Leymarie gives an account of a visit to Spain to attend the celebrated Marietta séances. What has been recounted of Marietta was fully confirmed by the reporter. "We saw," said he, "a small point of light that gradually increased till a well-developed body resulted. This form had a lamp in its hand that gave to the grand saloon a rosate tinge. It came near us, and we had a good view of it. After about twenty minutes it gradually faded away; then came a shower of *habanos* upon all present." The medium is called Mother Isabel. A nun was announced, and soon "over the door of the little saloon appeared a light, from which came forth a large white robe, lighted from within, and we saw a form materialize. It gradually disappeared. Then a woman in white robes, in the flower of her age, of superb form, with a wealth of hair, and a large cross upon her breast, presented herself. She turned from side to side, then took a portion of her dress in both hands and tore it so violently that we heard the sound thereof; she then rejoined it so that no trace was left of the rent. This celestial visitant was Marietta."

M. Leymarie says also that the Municipal Council of Paris is now giving its attention to the subject of cremation, and to the building at Pere La Chaise of suitable receptacles for such a purpose. After urging all of our faith to send in their adherence to the proposition, Mr. L. adds: "It is a return to an ancient custom, both healthful and rational."

It seems by a letter from Spain, from M. Conillat, the substance of which is given in the *Revue*, that the medium of the "Grupo Marietta" obtained the first and second prizes at the annual exhibition of flowers in Madrid. "Here," says the writer, "where the grandees of Spain bring their handsomest and most rare flowers, and where renowned horticulturists come to contend for the awards, Mother Isabel, 'an unknown,' won the first prize for marvelous, rare, and exotic flowers; and she had the second. 'This mysterious woman,' as she was called at the exhibition, had excited the greatest jealousy among the noble ladies of Spain, winning the prize by what the spirits had brought to her. 'Whence came these wonderful products?' said the renowned *amateurs*; 'in what household were they reared?'"

M. Lello Botella says that he has recently had a letter from M. Nicoforo Filaleto on the subject of the phenomenon which occurred in the house of the Mayor of Zaffarana, Sicily. The readers of the *Banner of Light* will remember that this officer's clothes and other things pertaining to him were said to have been burned by an invisible fire, while surrounding articles belonging to other persons, remained unharmed. "M. Nicoforo, who has studied this subject, thinks it is a real fire that has been the destructive agent, while we are told, says the *Revue* correspondent, 'that there is not the least trace of any fire, and hence it seems to us more probable that it is the result of that law we see verified every day, by which the spirits disintegrate material without the necessity of employing fire.'

There is a project now in Egypt of reconstituting the Spiritualistic Society which existed there some years since, but which seems to have had some disintegrating elements in it, arising from the fact that the medium was very pretty. Count Nichichewich de Nichea has taken the initiative, and as he will doubtless be seconded by M. Bellegarde and Schultz of Alexandria, a number at Cairo (whose names are given in the *Revue*), at Port-Said, and other places along the Nile, we may expect ere long to hear of grand results in that region—from Syene to the sea; from Syene to which Juvenal was banished to the blue Mediterranean.

TO BOOK-PURCHASERS.
 COLBY & RICH, Publishers of the *Banner of Light*, No. 9 Montgomery Place, corner of Province Street, Lower Floor, Boston, Mass., have for sale the following books:
 "The Ponce Indians," by Mrs. Schurz.
 "The Spread of Spiritualism," by Hon. Robert Dale Owen.
 "The Trial of Mrs. Jamison," by Mrs. Jamison.
 "Another Lecture by Mrs. Richmond."
 "The Ponce and the Department."
 "The Ponce Indians," by Mrs. Schurz.
 "The Spread of Spiritualism," by Hon. Robert Dale Owen.
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The Spread of Spiritualism.

Hon. Robert Dale Owen, the celebrated statesman, author and *Spiritualist*, has, as our readers are aware, passed from the labor and trials of time to the rest and rewards of the future state of being. But he has, in his published works, left a rich legacy of well-windowed thought, *treasured phenomena* and practical advice, which it will be well if the coming generation profit by. The following sentences regarding the rapid extension of Spiritualism as to the world's acceptance are taken from his "Debatable Land," and are as true at the present hour as when first penned by their illustrious author: "The cause, he avers, 'is spreading as fast, probably, as the world can bear it, as fast as its wisest friends desire, and it is spreading, as they think, in a manner the most desirable and most rapid, not as a separate church, with its prescribed creed and its ordained ministers and its formal professors. It spreads silently through the agency of daily intercourse, in the privacy of the domestic circle. It pervades, in one or other of its phases, the best literature of the day. It invades the churches already established, not as an opponent, but as an ally. Its tenets visit to modify the creed and soften the rigor of the Protestant and Romanist, of Presbyterian and Episcopalian, of Baptist and Methodist, of Unitarian and Universalist. Its tendency is to leave, with invigorating and spiritualizing effect, the religious sentiment of the age, increasing its vitality, ennobling its convictions."

All this is timely comment, though it were repeated many times. Our plain duty as Spiritualists is, not to sit down and boast of the spread of the system, and distribute rewards among ourselves in the complacency of conceit and egotism, but humbly and faithfully to receive the new light into our hearts and illustrate its meaning in our daily lives!

The Ponce and the Department.

The Indian office at Washington has at last abandoned the telegram system, and in regard to the persecuted Ponce Indians, and its ponderous and mangle laws, and "last, but not least," what a clear state of the case "last" for justice? that is, a desire which looks toward any *practical* attainment of that end? "By no means!" The voice of the special board rings painfully in its every sentence, and the document shambles deprecatingly upon the stage of the public press like a frightened actor who has been pushed out of his shelter in "the wings," and forced to take his place; "will ye nil ye," before the public eye. Let our readers be led to think we speak in this matter without backing, and from the standpoint only of our own individual feelings, we desire to call their attention to the following exhortation of the Department's report, as found in the columns of the *Boston Post*, whose editor, in his issue for Aug. 23d, makes use of the following unmistakable language, which we hereby endorse:

"Mr. Schurz may be officially accurate in his explanation of the Ponce Indian question, but we believe this is a matter where a *little more personal acquaintance with the points at issue would be worth all the familiarity with red tape that he now possesses.* Even Mr. Schurz admits that the cessation of their reservation to the Sioux was a blunder, and their removal was accompanied by a series of disasters and mischances. But he would have it appear, as the *New York Times* states it, that 'the sum of the whole matter is comprised in the statement that the Ponce Indians, on their new reservation in the Indian Territory, are prospering fairly, and are not only contented, but are on the road to civilization. This careful presentation of the case may not please the sentimentalists who have been so vociferous over the wrongs of the Ponce,' but it bears the unmistakable impress of absolute truthfulness." "We do not believe there is any truthfulness about it. So far as this particular tribe is concerned, we are bound to take the word of Mr. Tibbels before that of Mr. Schurz, because he knows a great deal more about its character and fortunes, and we have reason to suppose that he is as credible as truthful. He tells a story of monstrous abuses and unnecessary hardships that were inflicted upon the Ponce Indians, and his story is based upon personal knowledge. These Indians, who have left their reservation (that is, have been obliged to leave) and been shoved into the malaria of the Indian Territory, are not prospering fairly, unless it is properly to die like sheep. And if, as we may infer from Mr. Schurz's defence, the national humanity is being gauged by the stupid blunders of a former Administration, it is about time for the people to look after it."

The Second New York Spiritualist Society.

We had the pleasure of attending the inauguration last Sunday at Republican Hall of this society. The chairman of this interesting occasion was Bro. Charles B. Miller, of Brooklyn. His introductory remarks were earnest and to the point, and it is to be hoped that this *Social Society of Spiritualists* in the city of New York will become a permanent institution, thus showing that our cause is progressing in the great metropolis of the nation as well as elsewhere. Mrs. Cora L. V. Richmond, the eloquent trance-medium, was the speaker on this occasion, both forenoon and afternoon. It is needless to say that her utterances were characterized by all that grace of diction, fluency of speech, poetic imagery and spiritual power, for which this gifted instrument of the spirit-world has so long been distinguished. Her forenoon remarks took the form of answers to questions, and were replete with directness of statement, spiritual insight and evident knowledge. Among other questions which met with ready and pertinent response, were the following: "The Origin of the American Indian," "As a matter of fact, was Jesus ever crucified by the Jews?" "It has been said that all things in nature must take upon themselves a second life; does not the earth in this planet we inhabit come under the same general law? Will it not enter a more spiritual or ethereal life?" "At what period of time will the spirits be enabled to give us clear and unobscured impressions of their individual presence?" "Is it not possible that in succeeding ages, both matter and spirit having passed through a refining process, they will again unite and repeat the cycle in a more developed condition?" "Describe life in the spirit-world; are we there united, dwelling with our loved ones?" etc., etc.

Her elucidation of "The Philosophy of Spiritual Illumination," and "The Significance of these Spiritual Phenomena," questions propounded by Mr. Geo. A. Bacon, of Boston, were profoundly instructive and unusually satisfactory, both receiving special application from the audience.

Eight or ten excellent subjects were afterwards submitted for impromptu ventilation, all of which were not less spontaneously than suitably and beautifully treated, the whole constituting a marvelous exhibition of intellectual and spiritual inspiration, which, apart from the established claims of Spiritualism, no unaided man or woman on earth is capable of publicly demonstrating.

In the evening, Mrs. Richmond gave from Spirit Robert Dale Owen a very pertinent and admirable discourse upon these suggestive words: "The mills of the gods grind slowly," etc. At the close of the lecture, Mrs. Richmond delivered half a dozen inspirational poems of rare merit from subjects furnished by the audience.

The *New York Herald* of Monday, in its brief report of the proceedings, says: "According to announcement Mrs. Cora L. V. Richmond, one of the best known and most lucid of the many lecturers on Spiritualism, held forth yesterday morning at Republican Hall in thirty-third street near Broadway, on a variety of subjects cognate to spiritualism. In the conduct of these lectures the plan of the audience proposed the questions on which light is sought. These lectures of Mrs. Richmond are in truth propounders of the doctrines of Spiritualism as announced by Swedenborg and other authorities on the subject. The audience yesterday was very large, ladies and gentlemen being about equally distributed. Nearly all classes were present. In addition, books, papers, pamphlets, and tracts about town. Most of the questions were presented in writing, but some few were propounded orally."

The Trial of Mrs. Jamison.

In Kansas City, Mo., and the complete triumph for the cause of justice which resulted from it, are fully detailed on our fifth page, in an extended report specially prepared for our columns, and for which our thanks are hereby returned to the spiritualists of that place who caused the narration to be drawn up and forwarded.

Another Lecture by Mrs. Richmond.

We have on file and shall publish next week the report of a lecture delivered in Chicago, Ill., through the trance-mediumship of Mrs. Cora L. V. Richmond, by *Spirit Emanuel Swedenborg*, and entitled "THE PATHWAY OF ANGELS."

"A collector of religions" has just died at Cernowitz, one Rosenheim, the son of a wealthy Hebrew of Galicia. His father died after giving him a good education, leaving him an ample fortune. The young man from Hebrew turned atheist, then became a regular attendant at the Lutheran Church, went to Geneva and was converted to uncompromising Calvinism; next formally went over to the Roman Catholic Church; afterwards time visited Turkey, embraced the creed of Islam, and made a pilgrimage to Meccah; soon afterwards crossed the Atlantic and tried Mormonism; and after passing through the further religious stages of Sun-Worship and Buddhism, died, having, as he repeatedly stated before his death, been actuated in so frequently changing his creed by an earnest desire to become acquainted with every sort of belief influencing humanity, and having satisfied himself that on the whole one was as good as another.

Those who doubt the reality of the spiritual phenomena occurring in the world to-day, should peruse the accounts of the manifestations in foreign countries, epitomized from our monthly exchanges by Dr. Ditson, wherein will be found authenticated facts establishing the verity of materialization beyond question. Those swift witnesses and croakers against phenomenal Spiritualism, who are endeavoring to sow dissension in our ranks under false pretences, should hang their diminished heads in shame, as they surely will—if not here, in the eternal world, where they must give an accurate account of their stewardship while in the earth-life.

On our third page will be found the letter from Agnes L. Slade promised in our last issue. Our correspondent also informs us, in a line concerning several fine photographs of Dr. Slade and herself (which she forwards to this office, and for which the Doctor and the lady will please accept our thanks), that this celebrated medium has it in his mind to visit Boston at no distant day. Parties desiring to purchase copies of the fine pictures to which we have just referred can be supplied by addressing Messrs. Bradley & Rufoson, of San Francisco—the artists by whom they are executed.

Mrs. Dr. M. Wheaton, as will be seen by her card in another column, has opened her residence at Niagara Falls, for the accommodation of visitors and boarders at reasonable prices.

The Theosophist.

A letter from Col. H. S. O'Leary, President of the Theosophical Society at Bombay, informs us that that institution, after mature deliberation, has decided to embark upon the publication of a journal devoted mainly to an exposition of its views and the advancement of its interests. The new venture will be denominated "The Theosophist," and the Society's prospectus sets forth that it will be conducted by H. P. Blavatsky, also that it will be a journal of not less than twenty pages; equal quarto size; double columns; printed in large, clear type, on the best English paper; and will appear at the beginning of every month. The subscription price will be as follows: To subscribers in any part of India, Rs. 6 per annum; in Ceylon, Rs. 7; in the Straits Settlements, China, Japan and Australia, Rs. 8; in Europe and the United States, Rs. 10. The above rates include postage. No name will be entered on the books or papers sent until the money is remitted; and the paper will be invariably discontinued at the expiration of the term subscribed for. It will be published at 108 Girgaum Back Road, Bombay, India.

W. J. Colville's Meetings.

On Sunday last, Aug. 27th, W. J. Colville lectured under spirit influence, in morning and evening, at Everett Hall, Brooklyn. He has recently held many drawing-room receptions in New York, Brooklyn, Harlem, Jersey City and Williamsburg, all of which were largely attended.

Next Sunday, Aug. 31st, he lectures morning and evening in the Union Church, South Carver; from thence he proceeds to Etta, Me. On Sunday, Sept. 1th, his regular services in Boston will commence in Berkeley Hall, Odd Fellows Building, corner of Berkeley and Tremont streets.

"The Oneida Community"—whose religious tenets are based on Bible teaching—is said to have cleared \$75,000 last year from the products of its own industry on seven hundred acres of land—and yet one of the organs of Orthodoxy intimates to the Government of the United States that it should blow this community into atoms at the mouth of the cannon. Orthodox bigotry and unprincipled politicians, if they have the swing much longer, will ruin the nation make it a second edition of the revolutionary Mexican Republic. Why the people do not awaken to the imminent danger that surrounds them is one of the mysteries that the future alone may unravel. If the Oneida Community social system be wrong, then it follows as a legitimate sequence that the Bible teachings are also wrong, for they deduce that system from, and build it upon, Bible teachings. First take the beam out of thine own eye before attempting to pluck the mote from that of thy brother.

Buddha says: "Remember by one's self is evil done, That the evil path one's self must shun. That self must suffer for all evil wrought, That self must purify in deed and thought. No one throughout the earth, from pole to pole, Can purify another human soul!"

Mr. Frank L. Union, whose name has been well and favorably known to the readers of the *Banner of Light* in connection with dramatic and other labors from time to time performed by him for the benefit of Children's Progressive Lyceum No. 1, of Boston, has leased PAINE MEMORIAL BUILDING, his tenantry commencing with Sept. 1st. He purposes devoting the various phases of assembly contained in the building to the holding of Spiritualist and Liberal meetings, dramatic entertainments, parties for dancing, concerts, etc. It is announced that Paine, Investigator and Kneeland Halls will be put in first-class order for the season now opening, and to no less an extent why a full share of the public patronage should not be extended him. He can be found on the premises by any party desirous of attaining additional particulars.

A letter from Mrs. Sarah J. Newton, dated Ancora, N. J., August 23d, conveys to us the intelligence that our dear friend and brother (as well as valued correspondent), A. E. Newton, has just been called to pass through a paroxysm of disease which has exalted the gravest fears of his friends. He is now, however, on the mending hand, we are glad to be able to state; we hope his recovery may continue to the gaining of re-established health, for such cool-headed and experienced laborers as he are sorely needed in the spiritual vineyard, and can be ill spared at this trying juncture.

By reference to our seventh page, an obituary notice will be found, announcing the decease of Mrs. Nellie J. Hatch, the wife of J. B. Hatch, jr., of Charlestown, Mass. This lady was a genial companion, a loving wife and mother, and an ornament to the society in which she moved, and her decease will be deeply regretted by all who knew her. May the rich consolations of the Spiritual Dispensation be and abide with the bereaved in this their hour of trial.

Parties claiming the names of "J. Foster," "J. Nelson Jefferson," and "Emma Stuart" are, we are informed, victimizing the people of Nebraska. This precious trio is profuse in declarations—printed and otherwise—that their members are genuine media, etc.; but a recent number of the *Daily Bee*, of Omaha, gives them a showing-up which is anything but complimentary to their pretensions. Look out for them!

W. Stainton Moses, an esteemed correspondent of the *Banner of Light*, and who is well known to readers of the spiritual press of England and America by the *nom de plume* "M. A. Oxon," has recently changed his address from Clifton Road to 21 Birchington Road, Kilburn, London, N. W., Eng. Parties having occasion to reach him through the mail will please bear this fact in mind.

The *Otago* (New Zealand) *Witness* for July 19th, chronicles the fact that Mrs. Harding-Britten addressed a large audience in the Princess Theatre upon "Life in the Spirit-World," on Sunday evening, 13th; also that she delivered a well-received lecture on the 16th, in the Workingmen's Hall, Octagon, before the members of the Free-Thought Association, upon the problem of "Capital and Labor."

Read the address (second page) of the Committee on the Ponce Indian matter. It is a case that should appeal practically to every lover of right dealing who may peruse it. Money in aid of this worthy project may be sent to the treasurer, Elen D. Jordan, of the firm of Jordan & Marsh, Boston.

"Correction," by Hudson Tuttle—put in type for this issue, but unavoidably deferred—will appear next week.

BRIEF PARAGRAPHS.

All the roots, it seems, are not dead yet. The *Pittsburgh Telegraph* contains a sensational article that Mr. Slade, the physical medium, "is a woman." We should suppose that editors of respectable newspapers would be ashamed to print such *bosh* as appears in the *Telegraph*. But shame is an obsolete idea with such penny-a-liners for the press.

It is appropriate that Herr Krupp, the great gun-maker of Essen, should have his palace on the *Isar*.
 Father:—"How dare you swear before me, sir?"
 Son:—"How did I know you wanted to cuss first?"

THE HEATED TERM.
 The Galveston (Texas) *News* is completely demoralized by the "warm" weather in that region, and wails pitifully to the extent of several stanzas, of which the following are specimens:
 "Thermometer ninety at nine.
 One hundred degrees at four,
 And ninety again at nine P. M.
 For a full mouth or more.
 So hot that you fall asleep
 Over the news by mail—
 That a cow can't low, or a chicken crow.
 Or a water-dog wag his tail.
 A staggering rooster rears
 After a sun-struck fly.
 And a pig just winks at an ear of corn
 Which refuses to lie near by.
 Not a drop of dew by night.
 Not a drop of rain by day.
 The wells and cisterns going dry,
 And the creeks have run away."

TALENTED—Hanging a murderer.
 Here is a specimen of modern piety, for which the "respectable" *Boston Daily Advertiser* is responsible: "Walking is extremely unbecomingly at Newport now; everybody walks. A gentleman who lives within two minutes' walk of his church, the other day explained that he had not been to church because his horses had not arrived."

The soul of the *Merrimac Journal* has departed—"gone West."

Victor Hugo, who presided at a recent Sunday lecture in Paris by M. Louis Blanc, said that in the twentieth century war, capital punishment, monarchy, dogmas and frontiers would all disappear; that there would be for all one great country—the earth; one great hope—heaven. And, we may add, if such a grand result is achieved, it will be accomplished by and through the teachings of the spiritual philosophy.

The morning purples all the sky,
 The air with praises rings;
 Lo! captive Death stands silent by,
 The world of living sings.
 While Truth, the King, all strong to save,
 Rends the dark doors away,
 And through the breaches of the grave
 Strides forth into the day!
 —Greek Christian Hymn Modernized.

"Waiting for the cent dollar" is the favorite song of Rev. Mr. Murray.

The U. S. 2-cent dollar has upon it the worst-looking eagle "we ever did see." He looks for all the world as though he'd been on a spree. And now the Secretary of the Treasury is going to share him! Splendid moralization—the "model republic"—with one of its citizens in the penitentiary simply because he is not a bigot! "In God we trust!" How long will it be ere this dreadful farce has an ending?

The face of the American lady most likely to be known by all people in every grade of society is that of Miss Anna W. Williams, of Philadelphia, a teacher in one of the public schools of that city—her features having been employed as a model by the artist who designed the Goddess of Liberty's head on the new silver dollar.

The editor of *Zion's Herald* compliments one of the lay speakers at a camp-meeting by remarking that "his clear, metallic, sonorous voice, as he talks with God or appeals to the people, has in it the ring of the quarter-love, and the tones of one used to command." To which the *Boston Herald* remarks: "The next improvement over the still, small voice," will be a speaking trumpet, we suppose."

THE OBJECT OF MAKING LAWS.—The *Indianapolis News* is very near the truth when it remarks in this connection: "The object of making laws seems two-fold. One is to make them so wise and prudent that it takes a multitude of lawyers and judges to explain what they mean; and a second, more important one is to make delays in settling valuable real estates so that lawyers can disburse them, and get them more widely scattered than if they fell into the hands of a few greedy heirs."

The Rev. Mr. Kalleoh, the Workingmen's candidate for Mayor of San Francisco, was shot in the streets of that city Saturday morning, Aug. 23d, by Charles De Young, editor of the *Chronicle*, and dangerously wounded. The greatest excitement prevailed for awhile in the city, and an outbreak in retaliation seemed imminent, but the pacifying influence of Kearney and others quieted the excited multitude. At last accounts the symptoms of the wounded man were assuming a more favorable aspect.

Nay, if there's a room for poets in the world, A little overgrown I think there is! Their sole work is to represent the age, Their age not Charlemagne's—his live, throbbing age, That brawls, cheats, maddens, calculates, aspires, And spurs a more important one by its heat Between the mirrors of its drawing rooms Than Roland with his knights at Roncevalles.

Some one has said: "A religion that never suffices to govern a man will never suffice to save him."

Never enter a sick room in a state of perspiration, as the moment you become cold your pores absorb. Do not approach contagious diseases with an empty stomach, nor sit between the sick and the fire.

The champion Coroner's jury sat at Yonkers, N. Y., the other day. It brought in a verdict that one "Ellen Kirby came to her death from post mortem hemorrhage." The jury inadvertently forgot to state how she died the first time.

Virtue pardons the wicked, as a sandal tree perfumes the ax that strikes it.

"I knew that I had arrived in a civilized country," wrote a celebrated traveler, "for the first object that met my eye after I passed the frontier was a newly painted gallows." If plenty of penal institutions indicate civilization, Russia stands first as a civilized country. The Czar has just issued orders for the construction of six new State prisons, to accommodate three thousand six hundred convicts, and has decreed thirty millions of roubles for their building and fitting up. Two other huge State prisons are being erected, one in Siberia and one in Trans-Caucasia, to accommodate some ten thousand offenders. This throws an instructive light on the struggle now going on in Russia.

It is the rugged highway that calls out one's strength, not the valleys of sensuous ease.

There is in genius that alchemy which converts all metals into gold; which from suffering edifies strength; from error, clearer wisdom; from all things, good—*Thomas Carlyle*.

The Adirondack Independent Religious Association, Henry J. Newton, of New York City, President, will hold a Camp-Meeting at Lake View Point, Schroon Lake, N. Y., commencing September 10th, and closing September 20th. We shall print full particulars next week.

Read the card of Mrs. H. Dean Chapman, on our fifth page. This lady, formerly located at 83 Montgomery Place, Boston, is now a resident of Saratoga, N. Y.

A letter on Spiritualism in San Francisco, by Mrs. Mary F. Snow, will appear next week.

Mrs. Cora L. V. Richmond and Mrs. Shepard will speak at Neshaminy Falls, Pa., August 31st.

Lectures in Republican Hall.

Ed. S. Wheeler of Philadelphia will address the Second Society of Spiritualists of New York City, at Republican Hall, 55 West 33d street, on Sundays Aug. 31st, Sept. 7th and 14th. Mr. Wheeler, who is one of the pioneer laborers on the spiritual rostrum, is too well and widely known to need any recommendation at our hands. It is enough for us to assure our New York friends that he is an eloquent speaker, an original thinker, and a fine improviser of poems, all which statements the audiences who listen to him will find experimentally borne out by the facts.

E. V. Wilson, it is reported on all hands, seems to have received new inspiration during his sickness. What are denominated his "Soul Readings" and tests, at the Lake Pleasant Camp-Meeting, were pronounced wonderful. He speaks for this Society Oct. 5th and 12th.

To the Readers of the Banner of Light.

I have, as is generally known to you, been the editor of the *Independent Age* for two years past. Of late one of the stockholders of the Independent Publishing Company bought up a majority of the stock of that organization. He being a very narrow, sectarian man, a close, ultra church-blot, has determined to run the *Independent Age* in altogether a different channel from that of liberalism. He believes that Jesus is the chief cornerstone, and that we must be saved by Jesus or not saved at all. Entirely beside himself on this question, he has of late, without any authority whatever, changed my editorials, taken out what I said and put in something else without my knowledge or consent, thus making me give through the columns of the *Age* things I never said as well as things contrary to my belief. Without going into details I will briefly state the result of this priestly interference: I am no longer editor of the *Independent Age*, being maliciously pushed out by this church bigot; first, because I do not make Jesus the chief cornerstone; and second, because in my editorials I have raised my voice earnestly and loudly against the imprisonment of D. M. Bennett.

I wish to say to the readers of the *Banner of Light* that I am in no way connected with the *Independent Age*; that none of my lectures, editorials or letters will appear in said *Age* any more, cannot, under the present management, be anything less than a narrow sectarian journal. The members of the *Alliance Liberal Society*, which have heretofore stood by, endorsed and sustained the *Age*, have now published a card stating that they will not be responsible for anything that may hereafter appear in that paper unless it appears at their request—for such is their faith in its present management. I shall ceaselessly work for the Liberal and Spiritualist journals which are true to the cause of free speech and free thought.
 R. C. FLOWER.
 Alliance, O., Aug. 19th, 1879.

Movements of Lecturers and Mediums.

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

J. Majlison Allen is still at work on the frontier in Kansas. He left Wichita July 24th. Spoke in Newton July 24th, 27th, 31st, Aug. 3d and 7th; in Hope, Aug. 10th and 17th; addressed a temperance organization in Marion Centre, Aug. 10th. Has calls from other points in Kansas and Nebraska. Will be pleased to hear further from Nebraska, Iowa, Wisconsin and other northwestern States. Address Tonganoxie, Leavenworth Co., Kansas.

Mrs. Nellie J. Kenyon, of Woodstock, Vt., will speak in Spiritualist Hall, Bartonsville, Vt., Aug. 31st.

Mrs. J. W. Stansbury, of New York City, informs us that her time is so fully occupied giving private sances at Lake Pleasant Camp-Meeting that she is compelled to defer answers to correspondents until her return home, Sept. 1st, when all will receive due attention.

Dr. L. K. Cooley will speak in Waterbury, Conn., Aug. 31st, at 3 and 7:30 P. M.; and at Bristol, Conn., Sept. 7th. He would like to make engagements for the Sundays of September in Western Connecticut. Board and expenses paid, and the collection, will be regarded as satisfactory return for lectures. After September will answer calls to speak in any part of New York or New England. Present address, care H. H. Callender, Waterbury, Conn.

New Publications.

STORIES AND BALLADS for Young Folks, by Ellen Tracy Allen, published by the American Book Exchange at 55 Beekman street, New York City, is as a work all that its name indicates, and cannot fail to become on acquaintance a welcome guest among the little ones.

BARKER'S WORLD'S CHECKER BOOK contains three hundred and fifty-five original games (with illustrations of positions), and much information valuable to seekers for amusement in this direction. Henry A. Young & Co., 13 Broadfield street, Boston, publish it, and A. Williams & Co., corner School and Washington streets, have it on sale.

RECEIVED: VICK'S ILLUSTRATED MONTHLY MAGAZINE, for August. James Vick, publisher, Rochester, N. Y.

THE MANUFACTURER AND BUILDER, for August. H. N. Black, publisher, 37 Park Row, New York.

Passed to Spirit-Life.

From Ancora, N. J., Aug. 11th, Mr. George T. Caldwell, aged 35, formerly of New Haven, Conn. Mr. Caldwell was for many years a full believer in Spiritualism, and earnestly desired to apply its inspiring and fraternal teachings to the improvement of human society. He believed in the practicability of cooperative or communistic life, on the fraternal basis, and made many efforts and sacrifices for the realization of his ideal, though without full success. His impatient soul was tortured with a knowledge of the miseries and wrongs incident to the present constitution of society, and chafed against the obstacles which he felt in the way of social re-construction, until his earthly tenement was weakened, and has at last fallen in ruins, and his freed spirit has passed to a world where clearer vision and freer action will no doubt be his heritage. Mr. C. was a student of the occult forces of nature, a skillful electrician, and a mechanic of unusual versatility and ingenuity, and thus had qualifications for great usefulness to any community. This settlement, as well as his dear family, consisting of a devoted wife and four young children, has met with a loss that cannot be easily repaired.

Our grief, however, is somewhat assuaged by the conviction, nay, knowledge, that he is not altogether removed from us. Within a few hours after his release from the body he found means to give sensible demonstration of his presence, and to deliver to us inspiring messages to his family and friends, with assurances that he already saw how he could serve them better in his new condition than if he had remained subject to the body's limitations. So may it prove. "Oh death! where is thy sting? Oh grave! where is thy victory?"
 A. E. N.

Spiritualist Meetings in Boston.

PSYCHIC HALL.—The People's Spiritual Meeting (formerly held at the Metropolitan Hotel) is now held at 171 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

Pythian Hall.—The morning circle by the Indian guides last Sunday was a season of much interest. The healing and developing power was exceedingly strong, and much benefit was derived by some who came in a weakened state of the physical.

The afternoon conference was participated in by Messrs. Came, Grosvenor, Rhoades, Farnald, Bickford, Drs. Court and Dillingham, Mrs. Cate and Mrs. Waterhouse.
 Next Sunday the theme for the afternoon conference is "The Analogy Between the Phenomena of Modern Spiritualism and the Spiritual Phenomena Recorded in the Bible." All persons who desire are invited to take part, so far as there is time.
 F. W. JONES.

We call attention to the prospectus of the *Banner of Light*, the pioneer spiritualistic paper, which is held in high esteem by many who are not avowed believers in the Harmonical Philosophy, but who are seeking after knowledge of the better life.—*The Home Visitor*, Pittsburgh, Pa.

Attention is called to the Union Reform Convention to be held in Princeton, Mass., the present week. It will consider all reforms. All friends of progress are cordially invited. We trust much good will be done.
 Per Order Committee.

