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BY ANDREW JACKSON DAVIS.

CHAPTER X.

"How beautiful the burst of holy light ! How beautiful the dry that has no night ! Who shrinks from Death ? Come when he will or II ay, The night he brings will bring the risen day: His call-his touch-we neither seek nor shunt His life is ended when his work is done."-[5, 0, Hall. -[8. 0. Hall.

The principal object of the "Stellar Key," to which this is a sequel, is, first, to discuss the possibility and to demonstrate the certainty of an inhabitable zone within the starry heavens adapted to mankind's existence and progressive happiness after death ; and second, by a few sweeping generalizations, to show the process whereby the constitution of that zone was evolved and incessantly fed by what I term "humanized atoms"; by which 1 mean those earthy materials which, having been suitably refined "in the mills of God," the highest of which is the human body, ascend to and become the actual foundation and formative substance of our Heavenly Home.

At this point a questioner appears with these problems :

"On page 107 of the 'Key' is the following statement: 'Innumerable atoms arise and continually ascend from the bodies of persons com-posing the human family (not less than 800,000,-000 tons per unnum); atoms that float out into s or stue constitution of the Summer Land. This process has been long known to seers. It is also stated in the same work, p. 135, that 'the second sphere is the daguerreotype of earth ; the refined matter which ascends is prone to assume the forms from which it was liberated on . The scenery is more brautiful and ethe-Trees, fruits and flowers are not individearth. Teal. ualized ; that is, their emanations do not ascend to the spheres in an identified form, but their particles are more prone to assume such forms than any other.' It is not stated how long the emanations from human forms and inanimate substances of the earth have been ascending to the spheres ; but if they are ascending now, the process must have been going on for an indefinite period-many ages-in the past. Assuming that there are 1,000,000,000 of human inhabitants on the earth, of all ages and sizesprobably not far from the actual number-and that their average weight is one hundred pounds each-probably a liberal estimate-their combined weight would be fifty million tons of two thousand pounds; just one sixteenth part, if my estimate is correct, of the emanations annually given off from human bodies, to be floated away to the spheres. How is this vast and rapid waste of human bodies supplied? Again, it may be reasonably assumed that the emanations from all other earthly substances, brutes, fowls, trees, flowers, minerals, do., are at least equal to those from human bodies. This would give one thousand six hundred million tons of substantial, though refined, matter annually transported from the earth to distant spheres and appropriated there; a vast amount, even compared with the entire substance of the earth. Is this waste supplied or returned to the earth in any manner? If so, how, and from whence? (Signed) A. T. S." Let us first understand one another. In the book "Stellar Key," when speaking of the atomto emanations ascending from the "human family;" I did not intend that the reader should think that reference was made solely to the population of our particular earth. For the truth is that all of the races of men who are living on the several globes in our "island solar system," are equally and unreservedly lassi, physiologically speaking; and thus all human natures overywhere throughout the earths of the sixth circle are compelled, under the prompt demands of chemical laws; (for these laws are mercilees tax-gatherers,) to deliver up with every tick of the watch a portion of their atomic substance: These universal and increant emanations, like the ethereal dewdrops of insensible perspiration, in total weight cannot be less than eight hundred millions of tons per annum. And the speed and precision with which these taxes these humanized atoms of elements in the human body-fly off to their celestial destinations, is far more wonderful than any minecle reported in Christianity. A series of chemical changes thus incersantly occur between every human body and the physical constitution of the | the human kingdom what scaffoldings are to the Summer-Land | To my eyes they seem like a construction of a dwelling. When the structure fire running along counties trains of gunpow- is finished the builders remove the various inder. And yet so perfectly and absolutely nat-strumentalities, so that other and higher artizans unal so still, so inwrought and undeviatingly common (or ordinary.) is all this that not a per-gardens are prepared, the decorations completed,

drous chemical transactions in the upiverse about him.

Concerning the problem of "waste and supply" in Nature there is an immutable law, which should first be consulted. The rate at which nervous motor sensibility travels in your body this moment is about one hundred and eleven feet per second !. Of course this rate of motion is different at different times in the same person ; and in different individuals the speed is variable; owing in all cases to the prevailing temperature, and to the nature and extent of the exciting cause. (Therefore thought, which is the result of sensation, is not inconceivably rapid.) In some circumstances the vital force can travel over a nerve at the enormous rate of three hundred and fourteen feet per second. Now couple with this another fact, namely, that the universal familiar energy called electricity can speed away as stilly as a baby's breathing at the frightful rate of eighty-nine thousand five hundred miles per second, or more than three times around our great globe in a single beat of your pulsewith this fact, added to the first, can you not understand that it is just as easy for billions and trillions of tons of matter to hasten from the inexhaustible resources of the infinite immensity to the earth and to other earths, to the human family here and on other globes-just as easy, to say nothing of the scientific rationality of the proposition, as that a like quantity of refined and purified matter should emanate from the earth, and from the human family in general, and enter into the composition of the Summer-Land?

In sonnection with this problem of waste and supply, I am frequently stopped with the questions: How do the people (spirits ?) personally look or appear to an observer? Are they always dressed? And in what style? And, again, do they cat? If so, what is their food? and how do they perform their functions? And do they prolificate, bearing children ? &c., &c.

Answers to many of these questions have already been published, which I will not here repeat. (See "Answers to Ever recurring Questions.") But I have some important physiological facts to record just here; which will cover a large field of curious vital truth, and may be of value in this world.

And first, in general, as to the law of progress or growth in matter and mind. Later teachers use the word "evolution." Take this law to guide you, and you can begin with a seed and follow it through successive evolutionary changes until it has ultimated into a full grown tree; or you may trace the series of progressive developments which occur between the primal cell, or ovum, and the perfectly unrolled physical organization. This doctrine of divine spiral evolution, [finer than man's) have lived days, weeks, and even after waiting thirty years, is advocated by the

clairvoyant, is at all conscious of any such won- | expect and welcome the angel of the house. And | government, these great societies of Religiousness if animals are man's indispensable predecessors and subordinates, are they not fully entitled to human sympathy and uniform kindness?

In the Summer-Land some of the vital organs and other portions which are no longer needed, do not appear within the spiritual body. There are no fluids requiring lidneys; no negative or broken-down blood requiring pulmonary air cavities : no physical digestion requiring such organs as stomach, liver and intestines; no propagation requiring the external organs of generation; consequently, the body of the spirit appears, both male and female, in the most perfect bodily shape, preserving all the symmetry and intrinsic excellences and ultimate likeness of our bestblossomed human form: which is sometimes clothed and sometimes not, in accordance with the customs of the society, or the peculiarities of the latitude in which they find their habitations. But the ultimates of all the organs are preserved in perfect form ; and they perform spiritual uses corresponding to the natural body.

With regard to their foods, and how they eat, &c., your attention is asked to the difference between a mortal body and the body incorruptible. The ultimates of the natural only exist in the spiritual. All incompleteness, all imperfection, all that is not of eternal use, is eliminated. There are hundreds and thousands of feet of threads in the mortal body, which are called nerves and also cellular tissues. These tissues are the natural protectors and the natural feeders of all the membranes, and of all the vital parts ; and to this end they also exist universally beneath the skin; which is the seamless garment covering the entire living temple.

Now, having said so much as a basis. I come to my cardinal affirmation-that, throughout all the ages of eternity, all human (or angel) feeding and all breathing among the elements of eternal beauty and youth, is accomplished by and through the mediumship of what in the physical body we erroneously term the "nerves" and the cellular "tissues." Youth and health are eternal; because there is a perpetual exchange of these elements, causing and eternally maintaining an everlasting equilibrium between the body and the spirit. Sickness, old age, death, can never be known where exists this perfect just interchange and this unalterable equilibrium.

In evidence of the possibility of what I have said, your memory and judgment are referred to a few terrestrial instances of cellular and nerve feeding. The Secress of Prevorst was a remarkable example, who was under the protection of her heavenly guardians. But do you not recall instances in our day and country, where young women (because their nerves and tissues are far months, without esting anyth ing substantial. and sometimes, also, wholly abstaining from drinking? Their breathing, however, went on all the same, but, in some cases, all the bodily functions were permanently suspended. And yet, because the patient partook of spiritual meat which only the angels know, the physical body did not rapidly waste away, and the physiological wonder grew among men, greater and greater, day by day. These cases on earth are crude Illustrations of eating, drinking and breathing, in the Summer-Land.

exert very wonderful influences upon the human family, whether on earth, in the Summer-Land, or upon the nearest approachable planets. In their united strength they send forth upon the golden and purple seas of human life a fullness and a diffusiveness of religious warning and aspiration-this influence that moves millions, as if t were a breath from the very mouth of God himself. Their great empire stretches from northeast to southwest, pervading a country almost as large as the entire dry land of earth. And their history is cooval with that of the human race. Individual freedom-the gratification of the private will-occupies a trifling point; the unification of mankind "in one faith and one baptism " is their settled mission; and the steady progress they make from age to age sufficiently attests their earnestness and success.

"What !" you exclaim, "is all this in the Summer-Land ?" Truly all this is in the world after death; where freedom for every sincere conviction is universally assured.

"Why do they not open their eyes, use their reason, and see their errors?" you ask. 7

For the same reason, I reply, that they did not open their eyes in this world. They believed while on earth, and they still believe that what they did not then have, or what they do not now know, is unattainable and unknowable. The spirit of love, the spirit of beauty, the spirit of wisdom, and the spirit of worship, they believe they alone possess in true form and in largest abundance. What better can they do than as missionaries, and as heaven ordained ambassadors of the everlasting truth, to reach out their philanthropic hands full of salvation for mankind wherever found? Do you think that you can "convert" any one of them to the acceptance of your convictions? If so, suppose you begin to morrow upon your nearest ecclesiastical neighbor. When you cause him, in the full blaze of the science and reason of the nineteenth century, to open his eyes, and to see with them what and as you do, then you may with more consist ency inquire why there are sects in the Heavenly Home. (You will remember that the opening of the spiritual senses, as an immediate consequence of death, is not necessarily followed by a corresponding opening of the affections, will and understanding.)

Behold the religious habitations of the representatives of every imaginable sect scattered all over another great section, which is as large as the continent of Asia. Look now far away to the southeast of the renowned and solemnly magnificent associations and brotherhoods which we have just contemplated. (Allusion to these sects may be found in the volume. " Death and the After Life.") The heavenly country in this section is ineffably glorious! The plains, and valleys, and groves, and fountains, and sparkling rivers of living water, exceed in degrees of beauty and holy loveliness all verbal expression. The different sects are fraternizing, and seem animated with feelings of mutual affinity, being engaged in a common purpose, namely: In the great work of saving mankind from endless desolation, and in promoting, through grace and regeneration, the desirable ends of universal purification and refinement. It was a perception of this, doubtless, that impressed Swedenborg to affirm that, in all the heavens, the "word" was recognized and read in its true spiritual and celestial sense, and in the ancient language of correspondence; for there, in yonder vast northeastern continent of most advanced sectarian religions, you behold profound veneration for what upon earth is called "God's truth," or "Bible truth "; and, most remarkable to relate, some of the assembled congregations are this moment receiving instructions from men who on earth were distinguished clergymen, discoursing upon themes involving a figurative translation of parts of the New Testament! - Camp-meetings and grove-gatherings of the different forms of religion, all upon a Bible basis, seem to be almost the only thought and purpose of the countless multitudes. "Religion is the chief concern " of immortals who, not enlightened upon great and most interior principles, and finding that they yet have time given them to "make their election sure," give themselves up to the most incessant industry among each other, and also as missionaries to all accessible earths in their universe. Beholding all this splendor and gorgeousness in the country of the "house of many mansions," and especially realizing how intellectually contracted, and how spiritually honest and faithful withal, all sectarians naturally are-even after death, when many men and women become very beautiful spirits and angels in the sky-you inevitably acquire a foretaste of the fields of usefulness which will forever open before you, as a philanthropist, a philosopher, a scientist, an orator, a traveler. and a lover of mental freedom and eternal truth. If you believe that the time will ever come, in any of the future cycles of eternity, " when every knee shall bow" at one and the same time, and if you believe that "every tongue shall confess," and "every eye see," and "every mind comprehend," THE WHOLE TRUTH and ALL BE AS ONE. "knowing the Lord from the least to the great est "-without requiring the intervention of an incomprehensible miracle, which an unchangeable God neven can perform-if you believe this, then you have little knowledge of human nature, less comprehension of the inflexible laws of everlasting progression, and most limited information concerning the harmonious system of government which flows from the hearts of Father God and Mother Nature. of the Spiritual Spheres.)

Original Essay.

NO. 14.

MIND AND MATTER.

ву ЈОНИ WETHERBEE.

To the Editor of the Banner of Lights

In Advance.

Man and Matter would be a better title for what I have to say on this subject, somewhat discussed of late, since the able and disheartening essay by Mr. Stoddard at the Radical Club on the subject of "Immortality." An evangelical man is always non-ensical in treating of this subject. and a materialist, however scientific, never reaches it, and his conclusions are a wet blanket on human hopes. I must possess some modest assurance, after the foregoing compliments, to attempt to say my say sensibly, where ignorance is the rule, the exception seldom if ever putting in its appearance. One thing in my favor : a Mod ern Spiritualist has the start in the logic of thi subject, and so in the light of Modern Spiritualism let us look at it.

Some have asked, Is spirit substance-that is, matter in its refinement ?-or are there two essentially distinct things in the universe-spirit being one and matter being the other? I think the latter is the true idea. By spirit in this connection do not mean the spirit body, as we use the term in connection with our departed friends; that may be, and probably is, matter in its refinement; nor do I mean mind exactly by the term spirit in this connection, but I will not at this point give any definitions, but write my thought out as I have begun, which will be a definition, at least it will be mine, and pass for what it is worth.

I know of 'no difference, except in degree, between mind as the phenomenon or outcome of the thing called man, and fragrance as the outcome of the thing called a flower. There is a spirit lying back of matter in all its forms of manifestation. We call it force scientifically; without it matter is not. In the animal we have force plus instinct-different, but indivisible. In man we have force, instinct, and intelligence; who can find the dividing lines-different, but indivisible? I said, without force, matter, as we know it, is not. Without force, then, corporeally speaking, man is not. Is he otherwise-that is, otherwise than corporeally? That is the question, or that settles the question; if solved affirmatively the answer comes, and man and matter are distinctly two. .

So far we have spoken of man and mind as synonymous. I do not so consider it; man and spirit may be, in a sense. Mind is the manifestation of the organization called man, as fragrance is the manifestation of the organization called a flower, or a rose. I think there is a spirit, as I said, distinct from matter, and lying back of all matter; it may be potentially intelligent ; I will not make the assertion, though I think it not improbable. The poet has said of this spirit, and may be speaking wiser than he knew: "It sleeps in the stone, it dreams in the animal, and it awakes in man." An orphic individual-I think it was Goethe -when asked, "What is matter?" replied, "It has no inside." He would probably have said if asked "What is spirit ?" "It has no outside." The equation would then be x+a=m, or man. There is where I stand : inside plus outside, conditions being right, and we constitute man. As surely as God and matter are two, so are man and matter two. Is the material universe, in its totality, God? and is the intelligence everywhere manifested only the phenomena of the universe, or matter as an organization? Or as the materialist would say, when speaking of man, that his intelligence is the phenomenon of his organization or material brain-or is the material universe the phenomenon or manifestation of an infinite Mind or Spirit? Is God the soul of the universe, and the universe the objective manifestation of God? Or is the intelligence or divine mind the product or effect of the universe? As the greater question is answered, so is the lesser; only "the fool has said in his heart, There is no God." If the material universe is a gigantic materialization, or spiritual manifestation, why is not the epitome, the human body, the manifestation of the indwelling spirit? We all separate, and must, the Divine Mind from the material universe; this Mind or Spirit we worship instinctively as God, no matter what we name it or Him. Many give' intelligence to nature; we do not mean by nature a range of mountains objectively, or a continent; we mean the intelligent power, or wisdom, lying back of all mountains, continents, worlds or systems. Why not, then, separate the human mind from the human body? I speak here of "Divine Mind" and "human mind" as synonymous with God and Man. The whole scientific world has got the cart before the horse, by considering matter as antedating spirit. We never find them separate, so the idea is speculative ; but in logical order it is first spiritual, then material. I am aware that, St. Paul says, "First the natural, and then the spiritual "-giving the impression that the body antedates the soul, and hence the resurrection ; but we might say that St. Paul was as ignorant on some things as Dr. Hammond, and defy refutation; but there is no necessity for saying that; for everything that is, is natural; but every. thing that is, is not material. When the Copernican system of being is discovered, and the world is led to recognize the true order of things in spiritual matters, as it now does in astronomical matters, that matter is not the centre of the universe, but that spirit is, and that matter revolves on its axis around spirit, and that spirit does not rise in the cast and set in the west, figuratively

ablest intellects.

In the progression of Nature, as I have before said-from the lowest living substance to the complex and final organization of man-everything follows the principle of evolution. The lowest is radical, because it is the root; the highest is fruition, because it is the perfect unfoldment. In the germ, or "protoplasm," (as the primal substance' is called by the scientific Huxley.) is deposited the properties and potencies necessary for the development and regulation of that particular organism, in its various progressive steps up the spiral ascent of Nature. The visible process is that of progressive development. And as all below man is thus regulated and unfolded, reason asks: "Why may not the body of the spirit follow the same divine principle?" If the material universe ripens up into the full-orbed organization of man, "Why may not man's spirit be likewise invested or clothed with the ultimate organs of evolution ?" Reason puts no questions which she is not capable of answering. 'The interior Sphinx puts no riddles she cannot herself solve. Reason, when in her superior condition, and the universal common sense of the world, affirm, that the continuation of human existence after death is no more improbable or wonderful than its continuation after birth. And moreover that the principle of progress is immortal; and evolution is its mode of action throughout eternal spheres ; which, therefore, must yield the true explanation concerning the appearance of the body of the spirit in the Summer-Land.

Physiologists know that there are parts and organs in man's body, like certain cascal appendages to the intestines, and like the spleen itself, which do not perform any important offices; in other words, they are the remnants of a lower stage of organism through which mankind have passed. And the time will come when, by the operations of the evolutionary law, these and other parts of the existing human form will be diminished and overcome and utterly destroyed. For do you not know that the ancients are organic stepping-stones upon which minerals and regetables ascend to the development of the physical man?

"Bee dying vegetables life sustain, Bee life dissolving vegetate again, "

It is well known that since mankind's advent. many species and varieties of animals have become extinct. Now is it not as reasonable to believe that when the human race shall have become sufficiently refined and spiritualized to no: longer need or feed upon animals, they will all disappear from the globe? And may not internal parts of the human body likewise disappear? Animals are to the erection and completion of construction of a dwelling. When the structure setting I work - 22 of the side of the present and adult son things a char the soil t

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Resuming our celestial observations, we pass beyond the Diakka Reservation, where congregate the bright-witted, the striving, the skeptical, the darkness loving, the sunset-haunted. We look beyond the color-line where the dark luxuriance ceases and the region of light and loveliness begins. You behold a v st continent of what may be called Religioueness.

We stand almost beneath the path in which our sun rolls on its journey toward the Pleiades. The characteristics of the landscape surprise you : for these realms are unlike anything terrestrial. The far-away fields of mossy green and twinkling gold, flowers, and the immense mansion-like chapels and pavilion-looking cathedrais, decorated with myriads of shadowy vines, remind you faintly of seenes upon the planet Saturn. Bright, billowy topped trees, and velvety, white paths between, and solemn, anthemnal music filling and thrilling the whole with a feeling of unutterable sacredness; and processions of thoughtful men and women, and long lines of persons who (you can easily see) were once halt and sick and maimed and deaf and dumb and blind, and groups of singing and worshiping children-all impress you as a new world created in the heavens, designed for those. who are wholly devoted to "the love and worship of God."

The castle-like chapels and the cathedral-looking temples are the dwelling places of grave and dignified hosts, who were once Popes, Prelates, Bishops, Cardinals, Priests, founders of Secret Orders. Saints, and Dignitaries from every kingdom and principality that ever existed since the foundation of human history. Embowered and sheltered, throughout a vast continent of great natural beauty, and pervaded with a feeling of solemnity, these ecclesiastical associations are glorious and well-nigh irresistible. Here you behold the immemorial holiness and awfulness of what, in religion, is called "very ancient." The sacred clouds of the world's many past ages hang over the gates of every half-hidden sanctuary. Here you recall the poet's line-" The splendor falls on castle walls, and snowy summits old in story"; but you substitute for "snowy" the literal word shadowy; for the slumbers of ten thousand centuries seem packed away in these structures.

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speaking, we shall have made a Sabbath day's journey toward truth. Let no critical soul, or spirit, or "inside," dwelling in a body, say to my assertion, that the fragrance being the effect of the flower, therefore the mind is the effect of the man, and neither are two, because, minus the flower and minus the man, the effects are minus also, for I agree with him. But back of all is the spirit, which says, I am, which is not matter. As God is a spirit, and the cosmos his manifestation in that other thing we call matter, so man is a spirit, and his material body his manifestation in that other thing we call matter. Now all the foregoing is fair inference without calling in

the aid of spiritual manifestations, which to the believer settles the question. The spirit, or man, does not die with the body, for he communicates with us after his body is dead and worm-eaten; not always, or often, with as much identification as we cou d wish, but with unmistakable evidence that the communicating spirit belongs, or did, to the body politic of humanity.

But numerous are the instances where those in the form have evidence of themselves being distinct from and independent of matter. I had that evidence myself, when I know-I saw my body lying down and/I was actually looking at it, and I was conscious, and not dreaming. I had an aged relative that had the same experience many times, who left his earth-body as he would his clothes, and wandered with his more ethereal but just as real and tangible body, and mingled at such times with the dead, or those he had followed to the grave, and in this state found them alive and happy; and sometimes he got information that was valuable as well as supermundane.

I have a near relation who was once traveling in a southern country, when from over-exertion and a poor state of health she lost her consciousness; and while in that state she saw several persons around a prostrate form, saying, "No, she will get over it," and, " Poor thing !" &c., and she noticed one was her grandfather, who had been dead a few years; one was Adeline, an aunt, who had been dead a dozen years; and others she knew. They seemed quite natural, and looked as they used to when alive. She drew near the prostrate form, and was shocked to find it her own body that they were caring for; she could not help taking an interest and listening to their remarks and seeing what they were doing to her body. One of them said just then, "There, she is coming to," or, "going back," and then she lost herself, and the next thing she remembered was some moisture and manipulation of her head and face. She opened her eyes; she was very weak, and people were attending her, and had been for a long while, and were filled with joy at her returning consciousness.

She says she was lying just where she saw her body when she saw the relatives and friends, who were spirits, caring for her; when she came to she was in and not outside of herself, and living friends were doing the attentions. When she was in the spirit, or spirit-world, if I may call it so, she saw her spirit friends around her prostrate body; when she returned to human consciousness she saw her earthly friends at work. Is it any stretch of the imagination, or of the truth, to say that both the spirits and the mortals were in attendance upon her at that time? Do we not, or may we not be living always in both worlds at the same time? Is it not more than probable that we are always so surrounded, all of us? and only needing death, or its contiguity, to dissolve the mortal surroundings and bring into view the immortal?

Now, returning to the question mind and matter, whether two essentially different things or different conditions of the same thing, or whether the thinking man is a product of the material organization-who or what was looking at that prostrate form of which I have spoken? It must have been the conscious I am, in her and in all; the spirit, which is not matter; the thing that has no "outside," and distinct from matter which has no inside. Spirit everywhere controls matter. God is a spirit-man is a spirit. Matter everywhere is the manifestation of spirit. The universe is an extensive materialization, or spiritual manifestation. "God manifest in the flesh," that is matter. Man manifest in the flesh, that is matter. God and man are not matter. God is a spirit. Man is a spirit. Spirit and matter-the inside and the outside of the universe

Children's Department.

TALES OF THE SUN-RAYS. Dedicated to the dear child Sanda, by the Spirit of HANS CHRISTIAN ANDERSEN: Written down through the mediumship of Adelma. Baroness yon Vay, of Gonobis, (in Siyria,) Austria, and translated specially for the Banner of Light by Dr. G. Bloede, of Brookiyn, N. Y.

sitting in his warm lodge. They had no children, and therefore no tree to dress.

"'Oh if I could only,' said the old woman, 'send something to my poor little niece in the country ! In this house there are so many beautiful things ! If I had only a little frock for the poor child !' She thought of the tenants of the first story. But no, she would not ask them-they never gave the poor anything. Yes, the little girl in the second story, she was good, but she had already bestowed so many benefits on her that she now was ashamed to ask for anything. The captain's family in the third story had scarcely the needful, and the ladies of the 'Poor Association' in the fourth were always unkind, and would not hear anything of outside poor : they had, as they said, enough to do for their own. The poor tailor, of course, was quite out of the question ; to him she had herself given the apples and nuts for the Christmas-tree. And thus the poor old woman sighed on account of the poor child out there in the hut.

"But I, the Sun ray, I can instill men with thoughts! I beamed quite brightly upon the forehead of the good girl. And lo! then she thought of the old porter's wife. She remembered that she had a poor sister and a little niece in the country; in a hurry a little package was made up, a nice warm suit, shoes and stockings, and ginger-cakes too were put in ; and then she rushed down into the lodge of the porter. 'Here, dear old mother Hanna! Here, I bring down some Christmas gifts for your poor niece ! Fortunate that I thought of it.'

"Look here, children ! That poor child had prayed the good God this morning to give her some Christmas gift; the Sun-rays are God's servants; I took the prayer up and put it into the good child's heart, where I knew it would take root. And thus it came that our poor child has had a very merry Christmas-day."

No. IX. "To-day I have been drying cloth the whole day," said the ninth Sun-ray. "I shone upon the green meadow, the drying place of the little town, and dried cloth with all my power. There were all kinds of skirts, gowns, jackets, blankets, hanging about indiscriminately. I could review the whole white company. The ruddy stout washerwoman went to and fro with her red-cheeked maids on the place, hanging up and inspecting the cloth. 'Look ye,' she said-'the good

March sun-the girls it freckles, the cloth it bleaches !' "There the cloth of people who themselves never met in life was peacefully hanging together. Such a drying-place, I thought, is in fact very much like a cemetery: there everything lies, and here everything hangs together !

"The cloths were dry. The stately washerwoman came with her maids ; they put everything nicely into large baskets, and off they went. The Sun, too, was near going down, when a man came strolling over the meadow. He looked down on the soil, as if looking for something. 'Ah! there I have it !' said he, 'the first violet ! I will bring it to her !'

"I went with him, and came to a house in the little town, which was just brightly glowing in the setting sun. There was a young sick woman sitting in an arm chair, wrapped up in pillows. 'Look here,' said the man, 'the first violet, my sweet darling; the hard winter is passed, and with spring vou will recover.'

"Her large eyes looked at him thankfully, and he kissed her. She drew the fragrance of the little flower into her sick bosom. On her checks, too, bloomed two roses. Were they roses from the grave? I do not know ! for quickly, quickly, the Sun went down !" No. X.

To-night a very talkative Sun-ray came to me. He said he had peeped the whole day into all kinds of houses and family circles.

One household-he related-interested me particularly. It was a mansion on a little height. Everything around it, trees and meadows, was covered with snow, white as sugar. Inside of the house there was stirring life. The cook ran tripping up and down the stairs, busily engaged. Then she went for her baby, which was sitting on the bed propped up with pillows, and looking round with its little eyes quite cunningly. "Sanda! Sanda! Yes, where is our Sanda?" said she. And the baby, on hearing this name, looked knowingly at the door. "Yes, there she always enters when she comes to the kitchen for some goodies. And then she takes thee up in her arms, and rocks thee to sleep, you little darling! I wish she was back, our Sanda !"

Then I saw the coachman, as he was dressing the horses and washing the coach, whereby he said to himself : "Well, very soon we shall drive to the railroad, to fetch little Sanda. In fact, she is the sunshine in the house; we really miss her laughing and singing !"

Spiritual Phenomena.

MATERIALIZATION.

To the Editor of the Banner of Light :

While in Philadelphia, last April, I attended several of Mr. and Mrs. Bilss's seances. Some of the incidents that occurred at the first of these soances have already been communicated to the readers of the Banner. . The following comprises a brief summary of some of the phenomena I witnessed on subsequent occasions, as recorded within twenty four hours after each seance:

Wednesday evening, April 4th, 1877. At Mr. and Mrs. Bliss's, 1027 Ogden street, Philadelphia.-Olara Wolf, a beautiful young female spirit, came out of the cabinet in full form, clothed in the purest white, and beckoned her two brothers to come to her. Next came the Princess, attired as usual in her brilliant, sparkling dress, and after going through with a dance, beckoned me to come to her, and gave me a fresh gathered rose from her own hand.

Theodore Parker showed his face at the aperture in the cabinet, and beckoned me to come to him. As on a previous occasion his features strikingly resembled those of the portrait that hange in the Circle-Room of the Banner of Light Building, with the exception that he now wore a short, nicetrimmed beard, circling entirely round the lower part of his chin. He spoke to me in distinct whisper.

As usual the Indian maiden "Blue Flower" came out and walked and danced around. Also Mrs. McCarty talked with her usual Irish volubility and brogue within the cabinet, while her protige, "Billy the boot-black," came out in full form for ported to be the spirit of my recently departed daughter came a short time. Elizabeth du la Rue next walked out of the cabinet, clothed throughout in pure white, but soon returned and reappeared with the medium, Mrs. Bilss, the latter in her | features were not distinct enough to be recognized, although usual dark dress. They walked side by side some yards from the cabinet to within a few feet of the first row of the circle. The contrast between the forms and height of the two was danced as usual, carrying in one hand a national star and very marked, Mrs. Bliss being of much heavier mold and not so tall as the spirit by six or more inches.

This seance was cut short by one of those untoward circumstances that are so apt to be used by the enemies of Spiritualism to bring disfavor on the cause. For some time there were indications of trouble within the cabinet, occasioned apparently by a discordant spirit striving to get control of the now done by the alleged spirit. medium, which it seems under the conditions her spirit guardlans were unable to successfully oppose.

On the afternoon of the next day; Thursday, the 5th inst. I attended a private seance in Columbia Avenue, by invitation of a friend, who had shortly before had the cabinet used on the occasion constructed expressly to meet test conditions. The Princess, Blue Flower, and other familiar spirits of the mediums manifested as usual, though not altogether so, consent) some ten or twelve strangers in the circle had by forcibly. What purported to be the spirit of my recently de- | turn approached and satisfied themselves by close inspection parted daughter Frances walked out of the cabinet clothed in white. She wore a yell, so that her features could not be distinctly seen. In general resemblance, however, the form looked like hers when on earth. She took first my hand in hers and then my arm, and walked by my side some yards, plainly visible to the whole company present.

Wednesday Afternoon, April 7th. At the Blisses, 1027 Ogden street -Highly satisfactory evidence was given me this afternoon that spirits have the power to discern the unexpressed and Elizabeth du la Rue materialized, the color of their eyes allopath) also made his appearance, whilst the little Princess, was not as distinctly visible as I could have wished. Also that when I took the Princess's hand in mine it had an unnatural feeling, as if gloved in buff or velvet. I thought a about forty persons. good deal of these circumstances, but never gave utterance to my cogitations in the slightest degree. What follows will show that my secret thoughts were nevertheless divined and commented on by the spirits:

This was a private scance, to which I was invited by the parties who got it up. Clara Wolf was the first spirit that of the spirits walked out to, was exactly fourteen and onematerialized. On two occasions she beckoned me to come to half feet from the cabinet. her as she stood near the cabinet. She was beautifully arrayed in purest white, and every feature of her face was as marked and distinct as possible, especially her eyes, which the evening of the 13th inst. It was the first these well-known she evidently meant I should particularly take note of, as she turned them to and fro and upward, that I might have a distinct view of their color and expression. Several other (which no doubt was injurious to the manifestations. Under spirits came, among them the Princess in her magnificent the circumstances, however, these were very good. Bishop dress as usual, and danced to the music. She approached me | Polk especially exhibited his full person more than once to and offered her hand, which I took in mine. Unlike what it seemed on previous occasions, it was now fully and minutely materialized, and felt in my grasp like a soft and delicate female hand, of natural temperature, befitting in every respect the graceful, sylph-like form to which it was attached. The princess stayed with us full twenty minutes, after which old Mrs. McCarty and Billy the boot-black came together, and remained some thirty minutes. The light was turned up unusually high, so that both the old woman and Billy were distinctly visible all the time to every person in the room. Mr. Bliss left his seat to answer the outside bell, when Billy immediately followed him to the room door and locked it. Mr. Bliss not returning immediately, Billy repeatedly unlocked and opened the door, peering into the entry as naturally as any boy still in the flesh could do. Healso wound up a musicbox and set it going more than once, in plain view of us all. Lastly Blue Flower came and shook hands with me heartily. I measured her height, and found it to be four feet and six inches. Subsequently I found Mrs. Bliss's height to be five feet and two inches by the tape rule. Briday evening, April 6th. At 1027 Ogden street .- Mani festations rather weak for a season, on account of several private seances having been recently held by the mediums in unmagnetized rooms outside their own home. The beautiful spirit Clara Wolf came out of the cabinet and called her two brothers to her and conversed with them. Several other spirits materialized, some of whom were recognized by friends. in the circle. Agnes, apparently a nun, and a new comer, materialized, and knelt in prayer with clasped hands outside of the curtain of the cabinet. The silent doctor (as he is called), a sedate and rather sadlooking young man, came out twice and walked about, but did not speak. On the last occasion Billy the boot black came out with him. After walking round the circle Billy beckoned me to go with him close to the cabinet, where he stood some time before me as plain as any earth boy could have shown himself, every feature being as distinct as if chiseled in stone, as was also his threadbare, dirty dress, and the dingy metal buttons on his closely-buttoned jacket. A lady in beautiful attire, that sparkled with diamonds and precious stones, showed her full form just outside of the cabinet, but seem ingly had not power to disclose her mission. Mrs. McCarty came out of the cabinet and bustled round, and talked in her Irish brogue, as usual. Blue Flower also came, and after trotting round and talking in her accustomed amusing style, she ran up to the nurse, who always sits in front of the circle holding Mrs. Bliss's infant, and (as I have seen her repeatedly do) looked inquisitively into its face.

spirit, whom it not only resembled in appearance, but that what we had also witnessed, vis., her raising her hand upward and saying, "Meet me in heaven," were the very motion and words she used when she was leaving the form. Several other spirits presented themselves, some of whom were recognized by friends present.

Elizabeth du la Rue, the tallest of all the female spirits, came, and beckoned me to come to her. She too, as Clara Wolf had previously done, called my attention to her beautiful eyes, the dark pupils and clear whites of which were strikingly vivid and distinct. Billy the boot-black came as usual, and drank, in plain sight of all present, a tumbler of water that he took from my hand.

The Princess came out of the cabinet several times, and danced and waltzed, as is her wonted custom. She came to where I sat, and presented her hand, which I took in mine, and found it to be perfectly materialized, and of the same delloste texture it was on the last occasion described.

Theodore Parker, after rapping out by alphabet the initials of his name, came to the window of the cabinet and exhibited his full face, neck and shoulders, his expressive eyes being very clear and distinct. He called me to him, and taking me by the hand addressed the words : " Peace on earth and good will to man," in an emphatic whisper to the company present. Mrs. McCarty also came and stayed a few minutes, and Billy the boot-black for quite a length of time.

On Monday evening, the 9th inst., I attended by invitation a private materializing séance on. 15th street-Mr. and Mrs. Bliss the mediums-nearly forty persons present. A curtain was arranged across a door as a substitute for a cabinet. The mediums were greatly exhausted by frequent sittings, and the manifestations were not as vivid as usual.' What purfrom behind the curtain and sat beside me on the sofa, takin ; my hand in here. She wore, as before, a vell, and her in height, form and complexion the apparition resembled her when in earth-life. The glorious little Princess came out and striped banner, that had been provided by the hostess for the occasion. She also went through the motions of knitting or weaving a beautiful fine lace vell very graphically and distinctly, and apparently greatly to the satisfaction of all present. I have seen somewhat similar feats as this performed by sleight of hand, but never nearly so successfully as it was

Tuesday evening, the 10th of April, I attended a scance given by the Blisses for the benefit of a much respected, though not wealthy citizen of Philadelphia. Clara Wolf came, attended by Mercy Winner, a deceased daughter of the Mr. Winner named by me in a former communication. Mercy Winner seemed to possess great materializing power, and was able to hold complete control until (with the spirit's that the apparition was no myth. Before leaving Miss Winner beckoned me to come to her, when she gave me a fresh gathered illy which she said a daughter of mine had asked her to hand to me from her.

As usual Mrs. McCarty and Billy came and staid some twenty minutes or more. During their stay Billy wound up the music box, and cut up many other amusing capers, whilst Mrs. McCarty stripped the walls of the room of the faded evergreens with which they had been dressed for Easter. The thoughts of mortals. I had noticed that when Clara Wolf silent, woe-begone-looking doctor (probably a murdersome after dancing and waltzing as usual; wove a very large and fine lace veil in presence and plain sight of the company of

Blue Flower also came, wearing for the first time a new white shawl, which she told me she had especially donned to honor my anticipated early departure from the city.

By actual measurement, I found the point which the Princess, Blue Flower, Billy the boot black and some other

On my return I stopped two days at Vineland, and attended a séance held in the presence of Mr. and Mrs. Holmes, on mediums had given in some weeks. The company waslarge, and some present were of an exceedingly skeptical character, great advantage. Among other spirits my wife materialized very plainly and lifelike. I took her by the hand and she addressed me in kind words as usual. Both the Blisses and Holmeses are undoubtedly mediums of most extraordinary THOMAS B. HAZARD. powers.

No. VIII. On the earth it was winter. The Sun is then most longed for and loved. The Sun-rays are then real messengers of joy from heaven. "The Sun had already not shone for several days," told the eighth Sun-ray, " until he broke at last through all the snow-clouds, and smiled upon the earth.

"I shone through the little window-hole of a house, or rather a hut. In the room a little girl was sitting at the spinning-wheel. She greeted me with a half-loud, joyful voice : 'Oh, thou dear Sunshine! hast thou come back at last? and just to-day on Christmas !' And she took a little flower-pot with a rosemary bush in it, and put it right into the sunshine, that it might have a joy on Christmas day, as she said.

"Inside of the hut it looked poor enough. It caused me pain and exertion to peep through the small window-pane on which stood a large ice flower. The girl, however, breathed upon the pane, scratched the ice off with her tiny fingers, and thus I could soon illumine the whole little chamber.

" ' Dear Sunshine,' said the child, 'to-day is Christmas Eve, and all children get fine presents. But look ! I have not even a pair of shoes and stockings, no warm jacket, and no skirt, and can't go to church ! Thou good Sun-ray, pray tell the Christ-child to bring me something !'

"I heard this, and betook myself into the city. There I shone through several windows into a big house. I beheld there everywhere how they fixed up the trees-how they were gilding nuts and apples, making chains of raisins and almonds; nay, in one room it looked particularly distinguished. There the tree was hung with nothing but marchpane and chocolate. 'None of the mean apples and nuts,' as the daughter of the house expressed herself. 'Those,' she said, 'are only fit for poor children ! I want fine confectioneries !'

"I now peeped, into the garret room of this house, and there saw the poor tailor dressing with his wife a little Christmas tree for the children. There were horsemen and cattle and various figures, made of gingerbread, and redcheeked apples and fine nuts, but ungilded, for the people were poor.

"In the fourth story lived a poor scribe," He was sitting quite alone in his room and rubbing himself against the cold stove. He thought of his childhood and of his dear, deceased mother, who had always hung the Christmas-tree for him. Next door to him lived two old spinster ladies. They were sewing all kinds of little frocks, jackets; and caps for the great Christmas presentation the 'Poor Association' was preparing for poor children.

"The third story was the dwelling of a captain with his family. He had seven children, who all were already impatiently waiting for Christmas Eve. The mother was dressing the tree, the father cutting all kinds of paper chains and flags, and they were very merry over it.

"The most beautiful sight, however, I had in the second story of this house. There was only one little girl there, but guite, a lovely child she was. She had asked her parents the permission to bestow Christmas presents on some poor chil-dren. And now there she stood, dressing the tree, which was the finest in the whole house, and hung with many, many ights. And this child was the merriest of all. I thought of the poor girl in the but in the country.

And now I looked into the first story again. There were one sweet tooths, those spolled children, who thought of body put themselves. And Isoon last them and went down

The mother of Sanda sat musing and dreaming at her work; she was just sewing a frock for the child. Turning her eyes toward heaven she sent up to God a prayer, a fervent prayer for her child.

The father went out, his gun over his shoulder, and he, too, thought of Sanda, who, merry as a skylark, came every day to bid him ".good morning." The little dog also was snifting round in search of the little mistress. He sat down in front of the mother, scratched her dress with his paw, and looked wistfully at her as if asking her : "Where is Sanda?"

See, dear children, thus everybody in the house sighed for little Sanda, who was at the seminary and was soon expected home for the Christmas vacation. We only hope the sweet child may prove grateful for all this love by being dutiful to her parents and charitable to everybody. , For those who are loved so much have the obligation to show themselves worthy of such love.

[Continued in our next.]

Written for the Banner of Light. MEMORIES.

BY BISHOP A. BEALS.

Dear Memory, now as oft before I taste thy rich and precious store; And gems of thought and pearls of light Rise glorious to my mental sight. And while the evening shadows play Among the golden threads of day I float with its departing beams Within the silent land of dreams, And find a world of radiant hue Among the fleecy clouds of blue. Where flowers in rich profusion grow And living waters gently flow, Beneath a green arcade of trees That wave their banners in the breeze, Where shady bowers invite repose, Amid the fragrance of the rose; And those I loved in years agone Again around me gently throng, And tender thoughts from starry eyes Reveal the glory of the skies. Through all the drifting flood of years A mother's face still bright appears, And by the magic of her love I see the world of light above, And cares that cloud my wrinkled brow Are lifted by the vision now, And o'er my senses softly rolls The music of the land of souls, 'Till, wafted near the gates of heaven, The wisdom words of light are given. These hours of sweet communion bring The gardens of immortal spring To lend their fragrance, and impart A holy freshness to my heart, And every shalow disappears In Memory's light from vanished years.

A little four-year-old had been intently, watching the proce now I looked into the first story spain. There were of corn-popping on a stormy day in the beginning of winter. There were of corn-popping on a stormy day in the beginning of winter. Happening to the window, she observed for the first, time the falling of window. Available of a stormy day in the beginning of winter. And I soon left them and went down her father, and explained in the process time the falling of window. Available of a stormy day in the stormy day in the stormy day in the stormy day in the storm of the stormy day in the storm of the stormy day in the stormy day in the stormy day in the stormy day in the storm of the stormy day in the storm of the st

Blue Flower brought me a vase of flowers which she took from a table near by, and then sat down for some time on a sofa by my side.

After the materialization scance closed Billy the boot black controlled Mr. Bliss, and spoke for some time. His remarks were quite philosophical and interesting, showing that although when he materialized he assumed the appearance and character of the little street boot black he was whilst in earth-life, that he was in his spirit condition highly progressed.

April 9th .- Attended a large circle at the Blissee', 1027 Og. den street. Clara Wolf was the first spirit that materialized. After conversing a time with her two brothers, she brokoned mento come to her. Her every feature, including the eyes, was as distinct, and plain as when the appeared on the last accasion described. A female spirit next came to a gentleman which had never before been present at a materializing soance, ekoned him to come to her. He stated to the company int that he sould not doubt but that it was his mother's Vaucluse, R. I., June 6th, 1877.

SPIRIT MANIFESTATION DURING THE CONQUEST OF MEX-ICO BY CORTES.-There is a tale that comes from Mexican sources, that Montezuma bethought him now of staying the advance of the Spaniards by means of his wizards and his necromancers. He sent a number of them forth, that by their incantations and their wizardriss they might enchant his enincantations and their wizardries they might enchant us en-emies to their destruction. The story that they told was, that they meta man in the way, "he seemed like an Indian of Chalco; he seemed like one that is drunk;" and that this man threatened and scorned them. "What does Montezuma intend to do?" he exclaimed. "Is it now that he is bethink to intend to do?" he exclaimed. "Is it now that he is bethink-ing himself of awakening? Is it now that he is beginning to fear? But already there is no remedy for him, for he has caused many deaths unjustly. He has committed many inju-ries, treacheries and follies." Then the soothasyers and en-chanters were much afraid, and made a mound of earth as an altar for this man. But he would not sit upon it, and his wrath was only greater, and he spake again, saying, "He would never more make account of Mexico, nor have charge of that people, nor assist them. And when the soothsayers would answer him they could not do so.—(*lit.*, there was a knot in their throats)." Having uttered these things and other threats, pointing to the destruction of Mexico, the seem-ing Chalan vanished from their sight. Then the soothsayers perceived that they had been talking with the God Texostilperceived that they had been taking with the God Lezcati-puk, and they returned to Montezuma and related all that had happened to them. And when he heard it the king was very sad and crestfallen, and for a time said not a word. At last he broke out into lamentations over Mexico, deploring the fate of their old men and their old women, of their youths the fate of their old men and their old women, of their youths and of their maidens, concluding a doleful discourse by words which contain the philosophy of despair. "We are born: let that come which must come." Nacidos somos: "songa to gue vinters.—Life of Hernando Cortes, by Arthur Helps.

Did you ever see, far, far away from you, the beautifu purple mountains, and set forth to seek them, with a vague feeling that upon them the world must seem more beautiful, more romantic than it does upon the plain? But as you go on, though the roads are hilly and there is some climbing to be done, you discover that you never seem to reach those mountains-those wondrously beautiful mysteries that spile upon you from afar. You tread common earth and clamber over common rooks. The trees and bushes grow even less beautiful; they are stunted and rough ; there is much that is troublesome in the path, and you cannot realize that, you are higher above the earth than you were. Far away still lies the beauty and the mystery-far away, far away; and about you only mire, and dust, and stones, and common herbage. Even should you mount to some highest peak and look back, you would find the beauty in the valley you left, not on the rugged mountain where you stand. And so in life, Glimbwhere you may, to whatever pinnacie, you never reach your beautiful mountain. Where you stand, another's eyes may be fixed now. To him it has the beauty, the mystery, the charm it once had to you. You have proven to yourself that the beautiful mountains are yet further away.

In this world we have almost a *fac* simile of which I left-only one is gross, the other more reduced. Our occupations are the outgrowths of our likings. If we desire to be beautiful, we must strive to attain it. If we desire in-tellectual or spiritual unfoldment, we must seek it, and we will find it. If the door is closed all we have under the basis In this world we have almost a fao simile of the one will find it. /I the door is closed all we have sold in and it will be opened. There are these here which are togive as any instruction if we see in humility in Turner.

BANNER OF LIGHT.

Written for the Banner of Light. MUSINGS. Chatt

BY R. P. WRIGHT.

I alt in a leafy tampie, in a quist, shady wood, Where no volces but of nature disturb the solitude; Manght bus notes of happy songbirds and the water's rip pling flow, And futtering of leaves, as the broeses come and go.

I breaths fresh inspiration in this pure woodland air. The sky is pearl and asure, there 's beauty everywhere; My soul goes forth in worship, I feel with thankfulness How thin the well that separates the spirit-world from thi

Oh, I am almost loth to leave this sweet, enchanting spot Where nature reigns supreme, and the works of art are not; I love thy leafy temples, oh Mature, wild and free; I feel there 's paught on earth so bright, so pure and true a

thee. Freehold, Pa.

ITEMS TROM ST. LOUIS.

BY HENRY HITCHCOCK.

To the Editor of the Banner of Light:

Were it not that one occasionally hears that a spiritual circle is being held here or there in this place, and; in some cases, with quite satisfactory results, it would seem as if Spiritualism were entirely dead in "the Future Great City," as Mr. Reavis has called our overgrown village of nearly five hundred thousand inhabitants. There is no spiritual society here at present, and consequently no lectures, so that all who wish to hear liberal discourses-sermons that are very nearly as acceptable to Spiritualists, at times, as spiritual lectures themselves-go to Dr. John Snyder's church (Unitarian), corner of Ninth and Olive streets, and are inspired by grand muand Olive streets, and are inspired by grand mu-sic and edified by able and refreshing soul-utter-ances of the noble, reverend gentieman. Mr. Snyder undoubtedly seeks, if we may judge from both the matter and manner of his discourse, to "prove all things and hold fast that which is good"—"to selze upon truth, wherever found, whether on heathen or Obristian groun i," and is certainly doing effective service in the way of liberalizing opinions and agitating thought upon all moral and religious questions. The St. Louis Globe-Democrat; one of the finest, ablest, and most extensively circulated daily pa-

The St. Louis Globe Democrat, one of the finest, ablest, and most extensively circulated daily pa-pers in this country—not confining this term to the Mississippi Valley—publishes not only Or-thodox sermons every Monday morning, but also Dr. Snyder's philosophical and truth-inspired discourses and invulnerable arguments, and ar-ticles in favor of, as well as against. Spiritualism or any other doctrine or religing circle arguments or any other doctrine or religion, giving every-advocate and opponent of a question a fair hear-ing; just what all great journals should do upon every occasion. And this conduct, coupled with its ability as a political, news, and literary pa-per, has made the Globe-Democrat a wonderful

As to mediums, there may be quite a number in private life—known only to a small circle of friends; but Mrs. Dr. White is to be found at No. 215 N. 14th street; Mrs. Corwin (great rapping medium) at No. 1111 Morgan street; and Mrs. Pointer at No. 1104 N. 3th street, through all of whom the most satisfactory tests of spirit-pres-ence have been given. ence have been given.

ence have been given. And as to spiritual and liberal books and pa-pers, they may now be found in larger variety than heretofore, at Mrs. M. J. Regan's book-store, No. 620 N. 5th street, three doors north of where the writer used to hold forth after having bought the similar stock of Warren Chase & Co., several years ago. It is pleasant to see how eagerly the Banner of Light and Religio-Philo-sophical Journal are sought at Mrs. Regan's at noon, each Sunday, by their earnest patrons and readers. Put this and that together, and we can plainly see that the spiritual leaven is silently

plainly see that the spiritual leaven is silently but surely leavening the whole lump of human thought and ideas. Mention of the firm, in the preceding para-graph, reminds me that three of the best men I have ever met in my humble pligrimage here be-low, are Warren Chase, Geo. C. Hayden (of this city), and A. N. Kellogg (the great auxiliary publisher of Chicago). These souls not only -preach the truth but practice it also. "They do to others as they would that others should do to them," and they will not go without their re-ward, even though they may not so much as think of it, and much less ask it. A BRAIN TEST.

BA N thing to say about our darling little girl?" and she (the spirit mother) replied, as I thought, "Our darling little girl." I was disappointed. "That won't do." I said to myself. And then, as if seeing (in total darkness) my great chagin at the poor ar unmeaning answer, she said slowly Reard /" The latter word (the definition of my little daughter's same, Margretts) was so far from my mind at the moment that I was not reminded of it even when stitered as it was un-doubtedly the first time, though very rapidly. There was no mind-reading in that, surely. Then again, she said. "Gretta," which I heard most plainly; and Mrs. L. said, "What is that I hear? Gretts?" "No," said I, "not Gertis, but Gretta." Now, Mrs. Lord not knowing my daughter's name, nor did any other person in the room ex-cepting myself, could not have utared the first sentence, and had she been deceiving, would have said in the latter case, Gertis, and I should have heard the name Gertis, precisely as abe had uttered it. Now, my spirit wife, through a most reliable medium, Mrs. Dwight Burnet, of Oiney, III., has said that she was nearly aiways with my mother in the spirit world; and my mother was born into the other life when she was about forty years old-hence Mrs. L.'s saying, "I see a young lady, with one about forty years of age." A voice said. "Henry." Wilch may have been ut-tered by mother, as my wife calls me "Harry." Then a voice said. "Go teach this glorious truth to all the world." Again, Mrs. L. said : "Mr. Hitchcock, I see a soldier by you, and he seems to have been killed suddenly, but not in battle." I put on my "thinking cap" and thought earn-estly and rapidly for some seconds, and I was about to say, "Well, I really don't know who it can be?" when, and so cuddenly, but not in battle." I put on my thead." "On yee: "I exclaimed, and before I could as any more and speak the pame, a hand, as if that of a man, seized my beard and shook me well, as if in delighted friendly greeting. My ow



DENISON .- R. P. Burhaus writes : "In your issue of June 2d you mentioned the fact that the Daily Leader and Hempstead Messenger of this State have taken recent occasion to compliment the presence and influence of Major J. W. El-dridge and his wife. Maj. Eldridge and wife have been traveling through different portions of the State for the last three months. In every eity so far visited they have been strongly en-dorsed by the press, with one exception however, Denison. The editor of the Daily News, with-out sufficient cause, condemned Mrs. Eldridge as a 'humbug.' He wrote a long verbose article, nearly two columns nonparell in extent, to prove his position. It was a one-sided effort, however, characterized by great unfairness, and had but little effect upon the thinking portion of the com-munity. For the purpose of doing them all the harm possible, copies of the News containing the article were forwarded to the editors of pa-pers published in the towns and villages where Maj. Eldridge and wife had been invited, but the scheme failed in every respect to realize the ex-pectations of its originator, and to-day Maj. El-dridge and wife are stronger than ever, and Mrs. Eldridge is everywhere endorsed as a genuine medium. She has done a poble work in public work in buby State have taken recent occasion to compliment Eldridge is everywhere endorsed as a genuine medium. She has done a noble work in behalf of the cause. She is a powerful medium, and never fails to satisfy the candid investigator. Of course now and then she, like all mediums, will course now and then she, like all mediums, will encounter individuals something after the order of the News man, whose preconceived prejudices and adopted theories totally disqualify them from a clear and effective examination of the subject. When this editorial knight-errant of the News is dead and forgotten, the work which he has endeavored to destroy will fourish, and the avenging finger of Time will write his epitaph alongside that of many others who put forth their puny efforts to stay the noblest work that God has vouchsafed to man. In no State, perhaps, in the Union is Spiritual-

A BRAIN TEST. A German friend has related to me an amusing incident in his life, and a spiritual test that was the result of it: A few years ago he was an as-sistant in a hospital where post morism examina-tions were made, for the benefit of medical sol the church, which is to day the greatest tyrant that rules the conscience and sways the hearts of mankind. of mankind. -E.-V. Wilson was with us in April. He cre-ated a profound sensation, and on every occa-sion was greeted by large and intelligent au-diences. The ohurches became frightened, the Rev. Mr. Carson, Presbyterian minister, de-nouncing from the pulpit church-going people who 'run after false gods.' After Mr. Wilson went away, a Professor Corneil, a man of some 'repute, author of several small works on Spirit-ualism. admitting the phenomena. but claiming ualism, admitting the phenomena, but claiming them to be the work of the devil, delivered a course of lectures in the Presbyterian Church, but he made such a miserable failure that the most astute churchmen were heartily ashamed of .him."

lectures have thus far, been highly appreciated. Mr. Plumb is a faithful apostle of Truth, and should not be suffered to be allent.

There are many mediums in this city, and so far as I know they are well patronized, and give good satisfaction. Mrs. Henrietta Robinson and Mrs. L. F. Hyde are in a gulet way doing a good work. Both are successful in giving advice in business " busines."

Michigan,

ANN ARBOR .- J. F. writes : "On the 20th of May the funeral sermon of one of the old citizens of Ann Arbor, Mich., was preached in the Presbyterian church in this city, by the pastor, Rev. Dr. Brown. Mr. Hamilton, the deceased, had been for many years a member of the church, and one of the deacons. The deceased was confined to his house for nearly a year, and during that time he thought and was confident that his daughter, who departed this life some two years since, visited him repeatedly, and talked to him, and gave him great comfort and consolation dur-ing his slokness. He, it seems, stated to his pas-tor what he had witnessed, and how much com-fort her visits gave him. During the delivery of the sermon, Dr. Brown spoke in a highly eulogis-tic manner of the deceased, of his faithfulness and exemplary conduct as a Christian, but inti-mated that his mind had been somewhat tainted izens of Ann Arbor, Mich., was preached in the mated that his mind had been somewhat tainted by that dangerous heresy called Spiritualism, at by that dangerous heresy caned Spiritualism, at the same time relating conversations he held with the deceased about the supposed visits he re-ceived from his daughter; but if there were any communications with him, they were from Jesus, not from the spirit of the deceased daughter. I would ask, Mr. Editor, if Mr. Brown has not in substance admitted the decense of Spiritualist substance admitted the doctrine of Spiritualists, if Mr. Hamilton was visited by Jecus? Is not Jesus a spirit, and an inhabitant of the spirit-world? "Fiesh and blood cannot inherit the kingdom of God or Heaven." But that monstrous and absurd doctrine or dogma of the Orthodox sects, that Jesus is the eternal God, one of the three gods in the Trinity, and hence as a God, being everywhere present, might communicate with Mr. Hamilton-not that it was his deceased with MY. Hamilton—not that it was his deceased daughter—was the hallucination of a mind dis-eased. But the intelligence of the age is sweep-ing away the dogma of the Delty of Jesus. Hence, with all Dr. Brown's logic, his own ad-mission in the funeral sermon leaves the doctrine of spiritual communication an admitted truth."

New York. 1.

FRIENDSHIP. - S. E. Latta writes: "We have a regularly organized Spiritual Society in this beautiful town, and if you know of any good speakers-ladies preferred-who intend passing through here, please ask them to correspond with Mrs. Dr. Gaston, in regard to making arrange-ments to speak. We are on the line of the Krie Railroad."

New Hampshire.

LAKE VILLAGE .- J. M. Cook writes : "Spiritualism is not dormant in this State. A Spiritualist picnic is to be held at Plymouth soon, and ualist pichic is to be held at PlyMouth soon, and July 4th one will be held at Newbury, Geo. A. Fuller to be the principal speaker. A genuine materializing medium would do well here for a number of weeks. There is considerable talk occasioned by a cure which has been performed by Dr. J. R. Newton, the renowned healer. The patient was a young lady belonging to one of the most respectable Orthodox families in the vil-lage and her case had here given up as honeless lage, and her case had been given up as hopeless by the physicians. Then, as a last resort, Dr. Newton's magnetic healing power was brought on rapport with the invalid, and consequently she is now well as ever she was."

Minnesota.

A correspondent writes: "Thomas Cook, State Missionary, recently took leave of his field of labor for awhile, in order to visit the 'haunted house' of one Mr. Lynch, near Menominee, Wisconsin, and improved the occasion by de-livering a number of lectures on his route. A writer in the River Falls Journal, dating from Spring Valley, says: 'Prof. Cook, scien-tific lecturer, was with us again Tuesday even-ing, and entertained a large audience with great acceptability and profit. He goes from here to River Falls, Wis.'

He delivered a course of five lectures at River Falls, Pierce Co., illustrating them with many chemical experiments, arousing much interest in behalf of spiritual truth. He returned to Minne-sota on the 11th inst., to resume his labors there, where he will soon be joined by Prof. Arthur, the wonderful musical medium, who performs upon six musical instruments all at the same time, making excellent music, furnishing a strong band within himself, while at the same time he is reading a book or paper. Mr. Cook may be ad-dressed at Farmington, Dakota Co., Minn."

Passed to Spirit-Life:

From Moravia, N. Y., June 1st, Lillian M. Dean, daughter of Alanson Dean, Esq., at the age of about 34 TOATA

Years. Moravia has long been known as the Meecs of Spiritual-ism in this state, and among the most earnest, consistent, working spiritualists of that delightin place is the Dean family. They are proud of their philosophy, even in the moust of bitter and painful persecution. Lillian's pure life and character had called around her hosts of frienda, yet she was unwilling an Orthodox(7) clergyman should unicitate at her funeral. Hence the writer traveled seven-by fire miles to cooperate with that eminent Spiritualist. Dr. M. S. Weaver, in a fitting burial service. The at-tendance was very large, and profound attention was given to the brief address. Waverig, M. T., June 104, 1877.

From Brookline, N. H., Wednesday morning, May 20th, drs, Alpheus Shattuck.

Her death was as caim and penceful as had been her life. She will be missed by her own family and neighbors very much. Although she had seen seventy-seven years pass by, time had lightly laid his hand upon her. The funeral took place haturday. June 2d, the funeral rites being performed by the R. w. Mr. Keyes. The floral tributes were numer-ous and besutiful.

From Bristol, Ill., May 16th, Miss Mary A. Goodrich. aged 22 years.

Her disease was pneumonia. She is the fourth daughter out of five that have crossed to the other shore at about the same age; two went in one day, four years ago, and an only son six years ago. J. A. G.

From Ransonville, Lorain Co., Ohio, Willie McClin-tock, son of Francis W. and Mary J. McClintock, aged 5 years and 10 months.

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Beautiful Land of Life. The Willing Worker. Home of Rest. Trust in God.

Angel Visitants.

Sweet Reflections. Looking Over.

Gathered Home. What is Heaven ?

Beautiful City.

Not Yet.

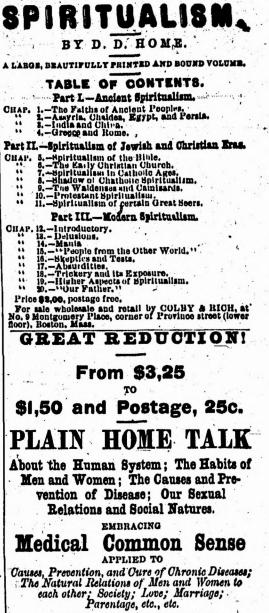
Looking Beyond. Let Men Love One Another. Btrike all your Harps.

Ohant-Come to Me.

We shall Meet on the Bright Celestial Shore.

Repose. Sweet Hour of Prayer.

Bethany. Unly Waiting. Evergreen Shore. Gone Before. Chant-Hymn of the Cr Freedom's Progress. Chant-By-and-By. Shall we Know Each Other There? Angel Friends. Gentle Words. My Home beyond the River. Just as I Am. Bow in the Morn thy Seed. A Child's thoughts of Heaven. Single copies 30 cents, postage free; 12 copies, \$3,00; 25 copies and "pwards to one address at the rate of 80 cents per copy. For sale wholesale and retail by the publishers, CULBY & RIOH, at No. 9 Montgomery Piace, corner of Province street (lower floor), Boston, Mass. Christian Spiritualism. THE IDENTITY 07 **Primitive Christianity** MODERN SPIRITUALISM. BY EUGENE CROWELL, M. D. In two octavo volumes. Price \$5,00; single volumes \$2,50, postage free. CONTENTS OF VOL. I. 1.-Bpiritual Glifta. 11.-Jaiban and Mediumship. 11.-Faith. V.-Glift of Healing. V.-Working of Miracles. VI.-Physical Manifestations. VI.-Prophecy. 11.-Discerning of Spirita. X.-Abuartitons. VIII. - Discorning of Spirita.
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Man and his Relations.

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SELECTED:

Angel Care.

ence and surgery, of all patients that died at that ence and surgery, of all patients that died at that institution. After a thorough use of the scalpel, saw and probe, the bodies were always neatly prepared for burial. So it fell at last to my friend to thus prepare a corpse. He washed the face, put the cranlal bones in place, and pulled the scalp on as well as he could, and was about to complete his work with needle and thread, in complete his work with needle and thread, in to complete his work with needle and thread, in sewing up the abdomen, when, looking around, he discovered his poor defunct comrade's brains lying near on a plate. "Py Shorge!" he ex-claimed; "I've left out dat fellow's prains. Vell, I fix 'em!" And, not wishing to disar-range the head, now so neat and clean in appear-ance, as he said, "I shust poked his prains into his pelly, and sewed 'em up!" Recently sitting for spirit-communion with his wife, (to whom, as he avers, he had never told this story.) a spirit. as he avers, he had never told this story,) a spirit purporting to be an old friend, took control of the good wife. "Vell, wat spirit ish dis?" he inquired: The control, pointing to the head of the lady, said, "The one whose brains were left out of his head, and put into his stomach i" As my German friend is an honest man, and a sinmy German friend is an honest man, and a sin-cere and candid investigator of spiritual phe-nomena, his story is undoubtedly true from first to last. "Times were;" says Shakspeare, "when the brains were out the man would die "; but he probably had no reference to their merely being "out of place" or dislocated. And when we look around us, and especially into Orthodox pulpits; we see that, no matter what may have been the fact in the days of the Bard of A von; or a little before, many men live in modern times: without reference to brains at all, having no use for even common "horse-sense" !

AN ABSOLUTE TEST-MAUD E. LORD.

Now, Mr. Editor, in investigating mysterious phenomena, occult forces, or whatever you may choose to call strange occurrences, nothing so dechoose to can strange occurrences, nothing so de-lights the earnest inquirer after truth as much as does that manifestation, which may be called an absolute bist and proof of anything—especially in Splittualian—proof of a fact which must show, if anything in this world can be demonstrated, that human apirits exist after the death of the earthly body.

Biostensilant proof of a fast which must show, if any shing in this work for the deal of the entry black in the off and mild alimate, where the bar of the save Br and mild alimate, where the deal of the entry black in the off and mild alimate, where the bar of the save Br and mild alimate, where the deal of the entry black in the off and mild alimate, where the bar of the save Br and mild alimate, where the deal of the entry black in the off and mild alimate, where the bar of the save Br and mild alimate, where the deal of the entry black in the off and the control of the save and of the save Br and alimate and held alimate, where the deal of the save and the save Br and alimate and held alimate, where the deal of the save and the save alimate and held alimate and alimate alimat

California.

SANTA BARBARA .- Warren Chase writes. June 5th : "We have been here a month, and have a few more days to spend in the vicinity, and then we reluctantly leave the many warm-hearted friends we have found here, the large, intelligent and interesting audiences that have attended all my lectures, the most pleasant and delightful home where we have been so long made welcome; the mild and bainy oilmate, genile sea breezes, swarms of singing birds and mounds of fragrant flowers, and pleasure rides we enjoyed nearly every day by the kindness of the k'udest of friends. This little city, about three hundred miles down the coast from San Francisco, has about 5000 inhabitants, and tillable land between the mountains and coast enough for 20,000 or 25,000 inhabitants, without infringing on other points of importance. No railroad yet, but two projected, and one at least sure to come soon. At present three boats each week go_regularly have a few more days to spend in the vicinity, projected, and one at least sure to come soon. At present three boats each week go regularly each way to San Francisco north and San Diego south, and the mail comes and goes daily over-land to the nearest railroad. It is a beautiful place, and will some day be highly appreciated for its rich soil and mild climate, where the ther-mometer seldom rises above 80 or sinks below 40 the avtermes being 34 down and 97 up. The

Human Batteries-Experiments that Give Remarkable Results.

(From the Sutro (Nevada) Independent.]

It has been known for some time that the human body becomes much charged with electricity in the altitudes and exceedingly dry atmosphere of the high plateau between the Sierra Nevada and Rocky Mountains, but it has heretofore been unknown that such accumulated electricity is a cause of great danger to persons handling exploders. Two very serious and sad accidents have happened within a few montheat the mouth of the Sutro Tunnel, both through the sudden and apparently unaccountable discharge of a number of exploders in the exploder house. In the first case Henry L. Foreman, formerly connected with the Signal Service Bureau at Washington, a gentleman of scholarly attainments, a good mathematician and astronomer, was engaged in examining some of these exploders when two ndred went off, completely destroying his evesight and otherwise injuring him. These exploders are large dopper gun caps, an inch and a sixteenth in length and three-sixteenths of an inch in diameter, and most kinds are charged with fulminate of mercury. Two insulated gutta-percha wires connect with each cap.

through which the electric spark is sent (after they are placed in cartridges of the different combinations of sitrogiverine) which sets off the cap, and the concussion caused thereby explodes the powder. The second accident re-ferred to happened but a faw weeks ago, in the same place and probably in the same manner, by which Thomas Coombs lost his left hand and part of his arm. He was engaged in forming ten exploders into a coll around his hand, when suddenly they went off, shattering that member in so fearful a manner that it had to be amputated. These sad occurrences led Mr. Sutro to at once institute some careful experiments, for he was strongly impressed with the belief that it was body electricity, and not concussion, which had caused these explosions. Electric exploders made by different parties were taken, one after the other, and placed in a strong wooden box, which was again placed in another box in Mr. Sutro's parlor. This room is placed in another box in ar, butto's parlor. This foom is covered with a heavy Brassels carpet, walking over which causes the human body to be aspedily charged with elec-tricity. Mr. Hancock, the chief blaster, assisted in the experiments, and held the wires while Mr. Sutro walked round the room three times, with slippers, sliding his feet gently over the carpet. After doing this he approached gently over the carpet. | After doing this he approached the end of the wires with his foreinger, and instantane-ously a load reports was heard, the approach in the second discharged. This first experiment was with one of the San Francisco Giant Powder Company's exploders. Now, one of the Electrical Construction Company's was tried without affecting, its discharge. Next, one of George M. Nowbray's, of North Adams, Mass., which did not go of the bar trial, but it of do the second with a new four on the first trial, but it did on the second with a very loud report. After this another of the giant exploders was tried, which want off by the time Mr. Sutro's forefinger had reached two or three inches from the end of the wire. These experiments have clearly established the fact that These experiments have clearly established the fact that exploder may be set off by electricity used multisted in the human body; and the men about the tunnel ware at once instormed of the fact. (Instructions were also instruct for handling them hereafter, and a sheet-brow plate was placed in the floor of the exploser-house, to which is connected a wire reaching into the water flowing from the tunnel. The wire reaching into the water flowing from the tuninel. The men in handling exploiters now stand on this if on plate and have instructions to wet their boots before entirering. and to put on Lodia rubber glowes before booting the ar-piconers. If these presentions are properly, carried out there will be no dangel of explosions hereafter. "Any elec-tricity second lated in the body will stones be carried off through the iron plate, while, the rubber glowes, being non-conductors, form in additional protection. To acci-dents from these explosions have glowes, being non-conductors, form in additional protection. To acci-dents from these explosions have ever cooursed limits, the promotion is a store in the intervent of the store will be the store of the intervent of the store will be will be the store of the intervent of the store will be the store in the intervent of the store will be the store in the intervent of the store will be the store in the store will be the store in the intervent of the store will be store in the store intervent of the store will be the store intervent will be the store in the intervent in the store will be the store intervent of the store intervent of the store intervent will be the store in the store intervent in the store intervent will be the store in the store intervent in the store in the store in the store intervent intervent in the store intervent intervent intervent in the store intervent intervent intervent intervent intervent intervent intervent intervent intervent in the store intervent interve

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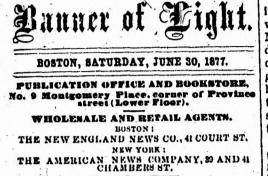
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SPECIAL NOTICES.

Notices of meetings, lecture appointments, etc., should be forwarded to this office as early as Monday of each week, in order to insure publication in the same week's edition of the Baimer.

Commuter the Babber. The function of the Babber. The function of the Babber. Commutications (condensed or otherwise) of correspond-communications (condensed or otherwise) of correspond-ents. Our communications open for the expression of imper-sonal free thought, but we cannot under take to endorso the varied sinders of opinion to which correspondents give ut-terance.



COLBY & RICH, FUBLISHERS AND PROPRIETORS.

Letters and communications for the Editorial De-stiment of this paper should be addressed to LUTHER OLBY. Business Letters should be addressed to ISAAC B. BICH, anner of Light Publishing House, Boston, Mass.

MODERN SPIRITUALISH-The key which unlocks the mysteries of the l'ast, explains the Present, and domonstrates the Future existence of man.

We have had reported verbatim expressly for the Banner a lecture given by Spirit / THEO-DORE PARKEB through the instrumentality of Mrs. Cora L. V. Richmond, in Chicago, Ill., Nov. 19th, 1876, the subject having been selected by the audience while the medium stood on the platform. It is entitled "OUR NATIONAL GOVERN-MENT : What will be its Condition, Morally, and Politically, for the next ten or fifteen years, as seen from a Spiritual Standpoint?" It will appear in our issue of July 14th. Those who want extra copies should send for them in advance.

St. John.

The alacrity with which the cities of the American continent have responded to the appeal of the stricken inhabitants of the desolate city of New Brunswick, testifies to the existence of human sympathies on which the race may confidently rely for its constant elevation and advancement. One can see in this event how invisible are geographical lines in an extremity, and how impotent are government divisions in the presence of great calamities. It seems today as if the people of North America, without regard to either the British or the American side, were extending their well-filled hands toward the houseless inhabitants of St. John to comfort and succor them. If the calamity has any compensation it is this, and this may be held to be a sufficient one. If a great public distress is necessary to call out an adequate expression of the best qualities of the human heart, it is not to be deplored as wholly evil. We are to leave these matters to, the wiser disposal of an over ruling Providence, through whose wide reaching dis-

The Indian Outbreak.

It is wholly idle to say that the Indians are without provocation in the present outbreak in which they are engaged. As the Boston Herald remarks, "nobody need be surprised to learn that the new Indian troubles grow directly from a white man's crime. When the Indians found that the inexcusable murder of one of their number was not to be punished, they set to work to inflict punishment themselves. Of course the innocent suffer with the guilty. It is well to have the blame put where it belongs." Sitting Bull has recently been interviewed in British Territory, and he says that the violations of Federal treaties by the United States authoritics warranted his rebellion. The Indian war was to be expected this summer. There was one last summer, and

there is likely to be the next. It is rather remarkable that Sitting Bull is so inoffensive a person in British America, when he was so destructive on our side of the line. The New York Sun is free to say that the present Indian troubles, like all our Indian wars, grow out of the dissatisfaction of the Nez-Perce tribe regarding their reservation. It is an ill feeling of long-standing; and the Nez-Perces, seeing that there is no other way of getting their rights, have started on the war-path for themselves. This is the way the Sun tells the story:

"Young Joseph, the Nez-Perce chief, claims that the whites have entered into his lands, and refuses to go upon the reservation at the comrefuses to go upon the reservation at the com-mand of the army. By a treaty made with the Government. in 1855, and one made in 1863, the Nez-Perce Indians, practically by force, gave-up a large part of their reservation. The tribe was a confederacy of numerous bands, and no one felt itself bound by the acts of the others. Young Joseph and other chiefs, with their followers; were not parties to the treaty of 1863; they have refused to accent its benefits, and have haughtily refused to accept its benefits, and have haughtly repudlated it. Another treaty was made in 1868, which granted certain privileges on the reduced reservation to those of the tribe who lived out-side its bounds. Young Joseph refused to avail himself of them, declaring that he had taken no part in contracting the treaty, and that heutterly disavowed it. He says he wishes only what is his, and that he will take no less. Moreover, even the treaty Indians were at liberty to re-nounce the treaties of 1855 and 1863, for the Government grossly violated obligations. It is plain, too, that the non treaty Nez Perces are not bound by the treaty of 1863, and in so far as it attempts to deprive them of a right to the occupancy of any land, its provisions are null and void. Yet the Government would force Young Joseph to obey its stipulations, and the consequence is the present Indian war, in which, as usual, we are

on the wrong side. The Nez-Perces are not a low order of Indians. They are noted for their superior intelligence, their power, their wealth in cattle and horses, and their fine physical development. They have long been faithful friends of the whites, and it is reported of them by Major Wood of the army that no Nez-Perce of the full blood ever killed a white man. These are the Indians we have now driven into war by perfidy and wrong."

A Reminiscence of Controversy.

"The death of Rev. Nathan L. Rice, D. D., at Danville, Ky., yesterday, removes from this life one of the truly great men of the Presbyterian Church. Dr. Rice was one of the most learned theologians in the United States. Many years ago he was distinguished as a debater on ques-tions of church doctrine, his discussion with the famous Alexander Campbell being specially memorable., Dr. Rice lived to be seventy-one years of age, and, of late years, had held a place in the Faculty of the Danville Theological Sem inary.'

The above item from a Western paper recalls matters of some interest to the friends of progress. Dr. Rice was all his life a strong opponent of liberal views, and made his greatest reputation by a discussion with Alexander Campbell, the founder of the "Christian" denomination Mr. Clay, who presided at the discussion (a

The Spiritualistic Investigations of a Turkish General.

The following strong testimony in favor of the legitimate mediumship of Mr. Chas. H. Foster, now at No. 20 Hardy street, Salem, Mass., we copy entire from the Providence Dally Journal of June 20th. It is indeed gratifying to record such evidence from an acknowledged skeptic. The writer, who is the agent for the Turkish government now present in this country, inspecting the manufacture of arms for that people, has proved that his manliness and honesty are superior to his prejudices and preconceived opinions:

To the Editor of the Journal:

It has been an observation of mine while in this country that Americans, to borrow one of your idioms, like to be humbugged; and chiefest in the rank of delusions I have always con-sidered what is termed in this country "Spiritualism." In fact, I have had for it a perfect con-tempt, and believers in, or those who gave it any kind of hearing, always sunk a little in my estimation. I am thus particular, Mr. Editor, with my opinion, as I have a little experience to give.

At the desire of a valued acquaintance, I this day called on Mr. Foster, at the Aldrich House, who is what is called a medium, and had a test of his powers. I went not only without any faith in his ability to do more than to deceive me, but I went armed by previous education and ex-perience, and deeply prejudiced against him. I took my seat, choosing one which I decided would give me every advantage to detect the conjung imposture.

coming imposture. As is well known, my native language is Turkish or O-manli, the alphabet of which is largely borrowed from the Arabic. I am an utter stranger to Mr. Foster, never having seen or even heard of him till this morning, and 1 know he cannot have known me or about my antecedents. In my own language I proposed to this gentle-man cortain custom with pares on siling of man certain questions, with names on slips of paper, which were carefully rolled up so as not to be seen or read by him even were he able to read Turkish, and in an incredibly short space of time I had not only answers to my questions, but these were written in Turkish! And facts were given me, and revelations made, which I am free to confess completely changed my opin-ion on this subject. The Turkish characters are exceedingly strange to western ideas and forms of thought; still with a slight discrepancy, no more than would be anticipated from a person who, for the first time, attempts to form them, I readily read what was communicated. Mr. Foster observed that with a little practice he was confident he could readily write all that was re-quired in my language. I own that I was com-pletely surprised, both at the personal information conveyed, and at the manner in which it was given me, viz., in my native language.

Being a stranger in this country, and speaking a language that is rarely heard on this continent, I have thought my experience must be a valu able one. I hardly see where skepticism can get a foothold here. It is sometimes said that skepticism is a denial of cause and effect, and, when pushed beyond its legitimate realms, the defini-tion does not seem illogical. Mahomet said, "There are two things which I abhor—the learned at their infidelities, and the fool at his de-votions." Both of these extremes I wou d avoid. I cannot help belleving, after my experience, that this subject of Spiritualism is worthy the attention of all searchers after truth. I have no ends to subserve in writing this, no theory to ex-plain or to propound. I write this after one of the most wonderful experiences I ever had, hop-ing it may lead to a better knowledge of the sub-ject. II. TEVFIK.

Decease of Robert Dale Owen.

On Sunday morning, the 24th inst., our-old friend and valued co-worker passed to the reward which surely awaited him (as it does all who labor for the advancement of every phase of truth on earth) in the land of souls.

Mr. Owen was in character singularly simple and straightforward, and his tastes refined, and he enjoyed the esteem and friendship of a large number of men prominent in literature and public life, outside of as well as within the ranks of (sometimes called "Campbellites ") and one of the spiritual believers. He was a man of unusualthe most eminent men of the American pulpit. It vigorous intellect, honest beyond all question, nd animated by a noble desire to benefit the hu-

Lake Pleasant Camp-Meeting.

The arrangements for the fourth annual Camp-Meeting at Lake Pleasant, Montague, Mass., are, we are informed, nearly completed. The meeting will open the 6th of August and continue tillthe Sist. Public addresses will begin Sunday, the 12th, and close the 27th, covering three Sundays

and two weeks. Reduced fares will be allowed on the Fitchburg and other connecting routes, (by calling for Lake Pleasant Camp Meeting tickets,) and Sunday trains have been secured on most of them.

The Fitchburg Cornet Band and Russell's Orchestra of twenty pieces having been engaged to furnish music, will arrive on the morning of the 11th, and remain till the evening of the 20th. A quartette of fine singers from Lowell have been engaged.

W.P. Duncklee of Wilton, N. H., and John H. Ockington of South Deerfield, Mass., will furnish table board for \$5.00 a week. 10x12 tents at \$7.00 rent, and \$1,00 extra for fly, will be ready the 6th for all who wish them, payment being

collected at time of occupancy. The Committee announce that "among the probable attractions for seekers for spirit com-munion, will be a good public test medium, to give tests from the grand stand, and a spirit-artist to take spirit photographs." Among the speakers expected are Prof. William Denton, Dr. H. B. Storer, E. V. Wilson, Glies B. Steb-bins, Cephas B. Lynn, I. P. Greenleaf, Mrs. U. Fannie Allyn, Prof. R. G. Eccles, R. T. Hallock, Mrs. N. J. T. Brigham, Mrs. S. A. Byrnes, Bishop A. Beals, and Mrs. Augusta Hope Whipple. Letters of inquiry should be addressed as fol-lows : On Tents and Grounds-Harvey Lyman, Springfield, Mass.; on Raliroad Fares, Transpor-tation-H. S. Williams, 24 Temple place, Boston, Massi, or J. H. Smith, Springfield, Mass.; on Speakers and Musio-H. A. Buddington, Spring-field, Mass.; on Police and Lights-L. A. Brig-ham, Elm Grove, Mass.; on Renting Privileges, A. Bullens, of Chicopee, Mass.; on Lumber, Hay, probable attractions for seekers for spirit com-

nam, Eim Grove, Mass.; on Kenting Frivileges, A. Buliens, of Chicopee, Mass.; on Lumber, Hay, Straw, &c.—W. E. Dudley, Montague, Mass. The Lake Pleasant Camp.Meetings have al-ways been great successes. The expenses of at-tending the camp-meeting have been reduced this year, the 10 cent gate fee has been abolished, the ground rent to members reduced to \$1.00, (those having tents paying no ground rent.) Lake Pleasant is a very healthy place—sandy soll, pine groves, pure air and water, fine bathing, no thos-quitos, and there is every indication that a large gathering of the friends will enable the present meeting to vie in usefulness and pleasure with those which have preceded it on these grounds.

The Prediction of Napoleon.

Every one has heard of the great Napoleon's prophecy that in fifty years Europe would become all Cossack or all Republican. More than the allotted time has passed away since the prediction was made, and it has not been fulfilled yet, nor does it seem likely to be for fifty years to come. Alexander the Great, of Russia, is said to have written to Napoleon as follows : " offer you the half of Europe; I will help obtain it, secure you in the possession of it; and all I ask in return is the possession of a single Strait, which is also the key of my house." That meant the Dardanelles. In the "Voice from St. Helena," according to O'Leara, its compiler, Napoleon is reported to have made the following comment : "In the course of a few years Russia will have Constantinople, the greatest part of Turkey, and all Greece. This I hold to be as certain as if it had already taken place. Almost all the cajoling and flattering which. Alexander practiced toward me, was to gain my consent to effect this object. I would not consent, foreseeing that the equilibrium of Europe would be destroyed." It looks now, however, as if Russia was in a fair way to accomplish her cherished object. Nothing but the interference of England seems likely to save Constantinople from falling into Russian hands. Fate is fate, and it generally goes with the heavlest battalions. We shall not have to wait long now to see how events will turn.

Moody's Success.

There was an attempt to reckon up the result

The Hearing on the Petition

JUNE 30, 1877.

For the repeal of the law regulating the practice of medicine and surgery in the State of New Hampshire, commenced at the room of the Judiclary Committee, State Capitol, Concord, Tuesday morning, June 19th, at 9 o'clock. E. J. Durant, of Lebanon, and Rev. C. W. Emerson, of Chelses, Mass., appeared for the petitioners, and Drs. Gallinger and Conn of Concord for the retention of the law.

The hearing was closed on the morning of Wednesday, June 20th, a large relay of the medical profession appearing in support of the present law. Drs. Eastman, Carr and Hill of the New Hampshire Medical Society appeared in behalf of that Association, and Dr. Gallinger in behalf of the Homeopathic Medical Society. Remarks were also made by two of the censors of the former Society, Drs. Parsons and Hersey.

Want of space prevents our treating the matter atany greater length; but suffice it to say that the remarks of Rey. Mr. Emerson in defence of the petition were characterized by the same wealth of diction and liberality of views which made his address on a like occasion before the Massachusetts Judiciary Committee such a profound suc-C888.

Mr. Durant ably supported him, while the old M. D.s, as usual, having no ammunition save that of ridicule and denunciation, employed that species of argument (?) ad nauseam to the defence of their " bill." Over eight thousand citizens of New Hampshire-so says the Nashua Gazette-signed the petition to have the obnoxious statute stricken from the books of the Commonwealth. Up to the time of our going to press the Committee had not reported their conclusions to the Legislature.

Organization in Utah.

Thomas C. Armstrong, senior, Corresponding Secretary, informs us that the Spiritualists of Salt Lake City have joined in an association for the advancement of the cause. In his letter (which we shall give in full next week) after rehearsing the history of the movement there for several years past he says :

"We at last concluded to hold a public anni-"We at last concluded to hold a public anni-versary of Modern Spiritualism on the Slat of March, and for this purpose took Cisler's Hall, situate on Main street, in this city, where we had very good and satisfactory meetings on Sun-day, April 1st. We continued to meet in the same place, and on Sunday, April 16th, at a special meeting, we organized a society with a constitution and by laws, using as a basis the article suggested in the Religio-Philosophical Journal of Dec. 23d, 1876, No. 16, making changes to suit our own peculiar circumstances. . . . The following are the officers of the so-Changes to suit our own pectnar changes to suit our own pectnar changes to suit our own pectnar changes and the so-clety: Trustees, John Hepworth, Thos. C. Arm-strong, senior, and John P. Lloyd; Treasurer, Thos. C. Armstrong, senior; Secretary, Alfred Ward; Corresponding Secretary, W. H. Holmes, new realeand by T. (1 Armstrong, senior; With Ward; Corresponding Secretary, W. H. Holmes, now replaced by T. C. Armstrong, senior. With the following ladies and gentlemen to fill the executive committee: Wm. Pinnock, John Gunn, James Ashman, Mrs. Fanny Ashman, Mrs. M. S. Hunt, Mrs. J. Hepworth, Mrs. Mary Ward, Mrs. Mary A. Lloyd, T. C. Armstrong, junior, Mr. Peterson, James Fisher, Hance Ahlquist, Mrs. U. Ahlquist and Henry Cottle. Meetings have been held regularly in Cisler's Hall since the organization on Sunday afternoons and even-ings, and latterly also scances. on Wednesday ings, and latterly also scances, on Wednesday evenings, in the same place.

Picnic at Highland Lake Grove.

On Friday, June 22d, the Spiritualist gathering announced to take place at this beautiful resort. transpired under circumstances which will long remain in the remembrance of those who attended. The threatening skies with which the day was ushered in deterred many from being present who had previously purposed to do so, but those who did brave the frown of the elements were rewarded by a fine day, the clouds passing away during the forenoon, and a cool breeze

pensations we receive allke our discipline and development. The sums of money that are so promptly offered by city after city, the proffers of provisions and clothing, the ready proposals of free transportation, the warm words of a sympathy so deep that it falters in its expression, these are the welcome, the precious tokens of a common fraternity that contains within itself all the true and lasting hopes of the race. It would seem as if no price could be too high to pay for them, though it likewise be many times exacted.

We expect, as a matter of course, to witness a similar energetic recovery at St. John to that which signalized our own citizens in 1872 and those of Chicago a year earlier. It is a heavy trial, for the losses by fire are real ones in any view. Actual property destroyed has to be replaced by labor and savings. And in the reaction which follows such a catastrophe is called forth that larger effort which nothing less than so extraordinary an event could perhaps have inspired. The loss may thus prove a substantial gain. There is something of a deeper value than the accumulation of resources, and that isythe creative, continuous and self sacrificing energy that makes it possible. As men are the highest product, so are they all the more men for being subjected to the great strain of such emergencies. The manifestation of generous sympathles on the one hand are thus worthily matched by that of heroic fortitude and effort on the other. The worst in this way becomes the best, by being transmuted in its subjection to human will and endeavor. Those who are so freely contributing at this moment to the St. John sufferers are unconsciously doing for themselves also. It is impossible to separate noble deeds into their constituent elements, and bestow one here and another there, according to the first motive and intent; they work like circles that spread in the water, until all parties to them are equally included. The heavier the loss, therefore, the greater the gain. Burnt districts may easily be rebuilt, but the energetic play of sympathy, generosity, energy and courage which they have evoked, these go to the perpetual strength of human character and remain always to illustrate the capacities of human conduct.

Vacation.

The Banner Free-Circle Room will be closed during the heated term, consequently there will be no meetings after this date. They will be resumed as usual on or about the first of September next.

A configration broke out in Marblehead, Mass., about two o'clock Monday morning, June 25th, and spread through the business portion of the town until nearly fifteen acres were burned over; destroying over seventy buildings, including all but five of the shoe manufactories of the town. Over a thousand people were thrown out of employment, and a hundred families rendered homoless. The loss was estimated at nearly ball a million, which was but partially covered ance. The fire is supposed to have been rit of incondiacios.

Lexington, Ky.), expressed a high opinion of both parties to the debate.

Dr. Rice's reputation as a controversialist was somewhat damaged by a conflict with Prof. Bushanan at Cincinnati. In 1848 the leading Presbyterian pulpits of Cincinnati were occupied by | Hofwyl, in Switzerland, and in 1823 came to this Dr. Wilson and Dr. Rice. Dr. Wilson preached a sermon showing that the miracles of the Catholic Church, which he admitted, the facts of mesmerism, and the Spiritualism of Swedenborg and the Shakers were all examples of witchcraft, which It was the duty of the Church to put down, although he did not recommend hauging or burn. ing.

Dr. Rice from his pulpit assailed not only mesmerism but phrenology, and thereby attracted the notice of Prof. Buchanan, who was teaching the principles of anthropology in the medical college. In his reply to Dr. Rice he not only met all his arguments, but convicted him of a deliberate misrepresentation, Dr. R. having misquoted a passage from Combe, so as to give exactly the reverse of the author's meaning. This not only cast a shade on his ministerial character, but effectually turned the laugh against him, and created a great excitement. At Dr. B.'s next address the largest hall in the city was overflowing. The discussion occupied six evenings, each speaker in his own hall, and was immediately published. It was generally admitted that Dr. Rice lost reputation by this discussion.

We note the fact that while men like Wilson and Rice have passed away, their successors are of a far more liberal style of thought. The recent trial and acquittal of Rev. G. W. McCune before the Cincinnati Presbytery for liberal and latitudinarian views, which would not have been tolerated thirty years ago, shows the progress of the times. The belief in the infallibility of the Bible as an essential Christian doctrine was openly repudiated in the Presbytery by Presbyterian clergymen.

Our English agent, Mr. J. J. Morse, seems to take well in the home lecturing field. as he has engagements, we understand, for nearly a year in advance. But we shall want him in the States next fall, when we expect a "great revival " in Spiritualism. Why, about one-half of the church-going people of this country are already believers in the Spiritual Philosophy, and attend spiritual séances (shall we say it?) "on the sly." A good omen, however. The Index says, "When's great truth becomes popa. lar, then comes the danger." When Spiritualism becomes popular, then it will dwindle down into: sectarianism perhaps. Better, far better it should keep unpopular than sink so low. The form without the spirit is what has made the church 'a valley of dry bones." For humanity's sake all loyal Spiritualists should see to it that the Spiritual Philosophy is kept on the spiritual

Several of our foreign monthly exchanges have failed to reach this office the present month, vis: German, Mexican, and the one printed at The Hague. What is the trouble, gentlemen ? | editor. See notice under the editorial heading.

piane.

man race and promote sound principles.

Robert Dale was born at Glasgow, Scotland, November 7th, 1801, and spent his early years at New Lanark, under the care of a private teach. er. He subsequently studied for three years at country with his father. He lived several years at New Harmony, Indiana, where his father was engaged in an effort to build up a community in accord with his theories, but from 1828 to 1831 was in New York, conducting a weekly paper called The Free Enquirer, in partnership with Miss Frances Wright. He returned to New Harmony in 1832, after his marriage with Mary Jane Robinson, daughter of Samuel Robinson, a promi-nent merchant of New York.

Mr. Owen after settling at New Harmony had considerable experience in public life. He served in the Indiana Legislature from 1835 to 1838, and in Congress from 1845 to 1847. He introduced the bill organizing the Smithsonian Institution. and in 1846 became one of its regents and chairman of its Building Committee. He was a member of the Constitutional Convention in Indiana in 1850, and Chairman of its Revision Committee, and both in the Convention and the Legislature endeavored to secure the adoption of measures granting independent rights of property to wo-men. He was appointed Charge d'Affaires at Naples in 1853 and Minister in 1855, and re-mained there until 1858. For the last few years Mr. Owen was engaged mostly in literary work.

Histnyestigations in Spiritualism began some twenty years ago or more, and he became a de-vout believer in its philosophy and phenomena, passing out of the form in the full assurance of its truth. His first important work on the sub-ject was, "Footfalls on the Boundaries of Anject was, other World," published in 1860, and in 1872 ap-peared "The Debatable Land Between This World and the Next." In these two books an account is given of his studies and observations with mediums, and many marvelous experiences

are related. He published several books prior to 1860, in-cluding a historical drama entitled "Pocahontas" and "Hints on Public Architecture," and in 1870 appeared a novel under the title, "Be-yond the Breakers." Previous to his illness in 1475 he was engaged on an autobiography, por-tions of which appeared in the Atlantic Monthly. Mr. Owen devoted much thought to social and philosophical questions, and was a vigorous wri-ter and attractive speaker.

Within a few years he again entered the mar-riage state, residing with the lady who linked her fortunes with hi4, at Lake George, N. Y., up to the time of his decease. The army of progress on earth has lost the material presence of a val-lant soldier, but the workers in the sphere of causation have, in his transition, won a powerful recruit.

A New Book.

"LIFE BEYOND THE GRAVE, described by a Spirit through a Writing Medium."-This very interesting work, which we now have for sale, will be noticed in full in the next number of the Banner, through a thoughtful review prepared for us by Allen Putnam, Esq. For price see.adv.

R. W. Hume sends us a brief essay (concerning the Turko-Russian wat) entitled " Desolation of Creedal Systems," which we shall print at the earliest possible moment.

Business letters should be addressed to the proper department of this paper-not to the swer the question than any other man, and we

of the Moody revival in this city, but it all evaporated in a wrangle over who were, and who were not, entitled to be called Christians. It is pointedly suggested that nothing can show permanent results except education, and that is necessarily a slow and continuous process. An exchange asks if there is a cross-road to saintship any more than to scholarship. . If real and abiding results on this matter are wanting, we must go to the figures for them. The New York Inquirer says that " if Mr. Moody and his co laborers will make out a list of one thousand converts in Chicago by name, and will tell in what church they are finally reaped, I will volunteer to furnish a table of those men one year from date, and we will learn how many recede and how many proceed. A list has been published of so many atheists, so many infidels, etc., who have been brought to Jesus. Let us see if they will stay there. I say this in no spirit of carping or disrespect for honest endeavors. 1 have the figures for several revival movements, and would like more. Of one great uprising in Central New York, six held to the churches at the end of two years, out of nearly two hundred. The testimony of St. Louis is emphatic that the work of Mr. Hammond three years ago ended in a collapse.' The only honest and fair way is to wait until the effervescence ceases and the froth blows off of the surface. As it takes time to make saints, so is time required to try them.

Returning Spirits.

The addresses pronounced on Decoration Day over the graves of thousands of deceased soldiers generally contained the germs, or in many instances the open statement of the doctrine of Spiritualism. One such is at this moment before us, that of Hon. Richard O'Gorman, who spoke at Calvary Cemetery, New York. After alluding to their quiet sleep in the graves around them. meaning of course only the repose of their wornout physical frames, he went on to observe as follows : "And if it were possible, as I believe if is, that departed spirits could join us in our thoughts, and whisper to our souls the prayer which should arise to-day to the throne of mercy from them, from us, from every household and heart, I think it would be this-' May all this land rest in peace !" Rest from the jealousles and prejudices and senseless quarrels which distract and exhaust." There were plenty of just such references in nearly all the addresses, as if the spirits of the departed were close at hand, bringing messages of peace and love to those who survive, and taking away with them the blessings of those who have come to their graves to do them honor for their services while in the flesh.

We are in receipt of The London Spiritualist for June 15th. It is a choice number. The editor pertinently asks, "What relationship does diet bear to mediumship ?" We think Andrew Jackson Davis is more competent to anhope he will do so.

ruffling the lake, and calling out a busy flotilla of boats whose occupants joyously passed along the waters.

The gathering at the speaker's stand was addressed entertainingly by Dr. A. H. Richardson, (who called the meeting to order), Dr. H. F. Gardner, Andrew Jackson Davis and Mrs. Mary F. Davis, Miss Lizzle Doten, J. B. Hatch, Dr. John H. Currier, John Wetherbee, Esq., Mrs. N. J. Willis, H. C. Lull and C. Fannie Allyn, music being furnished from Prof. Alonzo Bond's band. The dancing at the hall on the hill was entered into with zest, and the occasion was in the highest degree a social success.

The Camp Meeting to be held by Messrs. Richardson and Hatch at this picturesque spot will commence July 20th and clos. Aug. 6th.

The London Spiritual Magazine, in noticing D. D. Home's book, says, "Bad news flies-good news is leaden-footed." It would have been far more appropriate if the editor had written, in this connection, "A lie flies-the truth is leaden footed." The book was inspired by envy, spleen, and disappointment. Because Mr. Home was not puffed continually by the Spiritualist press, hence his slanders of us and other workers in the cause. It is an old and trite saying that it must indeed be a foul bird which soils its own nest; and, under the circumstances, Mr. H. is the foulest biped extant, when we take into consideration the fact that the columns of this paper for many years past have borne evidence that we did justice to his mediumship. Now, Judas-like, he turns around and denounces those who stood by him when he was assailed by the bigots of the Old World. Under the specious plea of putting down wrong in others, Mr. Home conclusively demonstrates that he is all wrong himself. Therefore the Spiritual Magazine's remarks are strictly true, namely : "The weak part of the book is the almost total absence of any narratives of the glorious rays of light which have shone on hundreds of persons in this our England and Scotland since Mr. Home married a second time, and went abroad to reside." And the writer might with equal propriety have added that a vast amount of information in proof of the truthfulness of the Spiritual Philosophy might have been gathered from this side of the Atlantic. But that was not the author's purpose.

*** ···

Healing through the agency of what is denominated Vital Magnetism is becoming deservedly popular among all classes of people. In nervous complaints it is often superior to medicine. Dr. A. S. Hayward (who may be addressed at this office) possesses this power in a remarkable degree. He will visit patients in the country on very moderate terms. We can recom-mend this gentleman, because we have received ourselves much benefit from his treatment.

Prof. William Denton will lecture in the Town Hall, Stoneham, Mass., on Sunday next, July 1st. Subject. Afternoon, The Mature and Supernatural;" evening, "Heaven."

BANNER OF LIGHT.

Spiritualism in Santa Barbara, Cal. The first anniversary of the erganization of the Banta Barbara Spiritualist Society was held at Orane's Hall, Sunday, June 8d. The first part of the afternoon was taken up by a lecture from Hon. Warren Chase ; the hall was crowded, and the lecture well received. At its close a business meeting was called for the election of officers for the ensuing year. The report of the Secretary and Treasurer was read and some remarks by the President. The report of the Treasurer showed that the society was out of debt, with a small cash balance on hand. Some changes were made in the constitution, calling for the election of a Vice-President, there having been none before, and separating the offices of Secretary and Treasurer. The former President, Mr. Daniel Lunt, and the former Secretary. Mr. J. L. Barker, were reëlected unanimously. Mrs. Mary Ashley was chosen Vice-President, and O. C. Hunt Treasurer. We shall print a report of the address made by the President as soon as the crowded state of our columns permits.

The Injustice of English Law.

It seems that there are laws in England, the execution of which, in the opinion of both judge and jury, may only work injustice. Mr. Uharles Bradlaugh and Mrs. Annie Besant are the joint authors of a pamphlet dealing with important questions affecting the welfare of the human race, and written in a serious and philosophic spirit, but some fastidious ignoramus had them prosecuted on the ground that it was calculated to injure public morals. In summing up the case Lord Chief Justice Cockburn said that "a more injudicious and ill-advised prosecution was never brought into a court of justice." It was the same in the Slade and other similar cases; and yet England prides itself upon the equitable operation of its legal machinery.

Miss Lottic Fowler

Is at present stopping at No. 10 Oxford street. but proposes in about two weeks to visit Sand Hill. Glens Falls and Saratoga, N. Y. Those in Boston or vicinity who wish to avail themselves of her mediumistic services will do well to bear this fact in mind.

By reference to our seventh page the reader will find the announcement by Mrs. N. J. Morse (formerly Mrs. Andrews) concerning the American patent high pressure steam and air bath, which she has caused to be set up at her offices, No. 7 Montgomery Place, Boston, and to the popular attention. This invention combines in the most perfect manner the meritorious qualities of the Russian medicated, or plain vapor and air bath, and is therefore the most efficient, safe and pleasant form of bath in use, and is the only one of the kind now open to the public in Boston. We have repeatedly heard the most encouraging reports from those who have made use of it, in some cases remarkable cures being effected when recovery seemed doubtful. Those who are poor in this world's goods are not debarred from its benefits, as will be seen by her notice. Mrs. Morse is well known to the Spiritualists of Boston as an old-time worker, and a useful and successful medium, and is worthy the public patronage in the fullest degree.

Charles R. Miller informs us that "The Brooklyn (N. Y.) Spiritualist Society is obliged to change its programme as to its speaker for July." Mrs. Cora L. V. Richmond was expected to occupy the platform for the society, but cannot, it appears, fill the engagement. "Her absence," says Mr. Miller, "will be a source of serious disappointment and regret, not only to the Brooklyn Spiritualists, but to the Brooklyn public." "Mr. E. V. Wilson," he continues, "is now speaking for 'us, and since the receipt of Mrs. Richmond's telegram we have asked him to renew his engagement with us for the first half of July. We have changed our quarters to Everett Hall, 308 Fulton street, only a few doors from Galiatin Hall. Mr. Wilson is drawing good houses, and evinces even more than his usual force and eloquence. He gives many tests from the platform, and these evidences of spirit presence and power come in to support his argument, and to confound the skeptic."

Additional Matter Called from our Late Foreign Exchanges.

To the Editor of the Banner of Light : My last installment of foreign spiritual peziodicals embraces ten numbers of El Eco de America, of Buenos Ayres. No finer publication reaches me. It is edited with great ability, and its type and form are very attractive. With the exception of its articles on Catholicism, all its contributions seem to be notably judicious. When comparisons, however, are made between Protestant and Catholic influence for good on society, the former is made to fall far behind the latter. Occasionally a glaring truth is admitted which does not sustain the assumptions of these writers. For example, in No. 200, the editor says: "There is such or so much ignorance among the Catholic people, very few are able to give testimony of their faith and of their beliefs, or know on what base their dogmas rest." Profound ignorance and an unlimited amount of beggary characterize all Catholic countries ; and if Protestants can be blamed for not cultivating sufficiently the moral sentiments, they do not stultify the intellectual powers with which God has endowed them. All Protestants believe that it is only through the ignorance of the people that priestly power is maintained.

A very interesting and imposing ceremony was recently enjoyed by the Venezuelians, in the removal of the remains-the ashes in a golden urn -of the distinguished patriot, Simon Bolivar. The Governor of the State, all the superior officers of the Gevernment, the President of the State of Bolivar, and all his employes, the representatives of the republics of New Granada, Ecuador, and Peru, and very many others of eminence were in attendance. The remains were carried from the cathedral, through streets adorned with banners, flowers, and plotures of Bollvar, to the new Pantheon,

the new historical work of some importance has just been published at Rio Janeiro, from the pen of Padre Maria de Napoles. It is on "Francisco de Asis and his Times."

Another number of the *Hco* has a long article contrasting Catholicism with Protestantism. B. Disraeli's "Coningsby" is the basis of what the writer has to say. I will quote only a few lines : that of the Oatholic bishops, and see the difference. . . . The Catholic bishops seek the glory of God and the salvation of souls, while the English bishops seek their own glory and the augmentation of their wealth."

"Our brethren of Peru," says the Eco, "have just completed a grand thought in the foundathe advantages of which she respectfully calls | tion of a National Historical Society, whose aim will be to elucidate the historical facts pertaining to the grand land of the Incas."

The Eco's correspondent in Rome occupies himself almost entirely with ecclesiastical affairs. It is very noticeable, in strictly Catholic countries, that conversation, particularly with the ladies, almost invariably turns upon the doings of the church, upon feast-days, processions, and certain displays made in private houses, illustrative of subjects pertaining to the feast at hand. This has its social charm and its sacred graces, but lacks the salt of that wide culture found among English ladies.

Much stress is given in this periodical (No. 203) to the final conversion to the church, in their last moments, of a materialist and an atheist; the former claimed to be M. Bulloz, editor of La Revue de Deux Monde, the latter Mr. Sansas, a deputy from Bordeaux. Straws are also caught at to show disaffection in Germany, and notice is taken of a return to the fold in Switzerland of a Catholic priest who had wandered. The strongest language seems hardly sufficient to express the hatred the Catholics have of Free Masonry. A violent article respecting it in Chill particularly, and in Mexico (which is invariably mourned over as a poor deluded country), appears in No. 204 of the paper under review. But how little these writers must know of Masonry-except of its simple determination not to be put out of existence. The writer on "Mexican customs " has always a charm in his pen, but in the present instance (the account given by the learned Dr. Escudero,) only church ceremonies are referred to. Much important political matter, in relation to the different South American States, is also embraced in the valuable articles of the Eco, but would not perhaps interest the readers of the Banner, who seek more spiritual food.

Movementae ?Lesturers and Mediums

Mrs. Richmond will lecture hereafter at Occidental Hall, on Madison street, between Throop and Elizabeth, Chicago.

Dr.-W. L. Jack, of Haverhill, Mass., can be addressed as usual at his office, 60 Merrimac street, Room 7, until July 20th, and after Aug. 7th he will be at Lake Pleasant Camp-Meeting. After Camp-Meeting he will endeavor to be at Bridgeport, New Haven, and probably Hartford, Conn., and on his return will visit Springfield and Worcester.

J. Madison Allen writes from Aneora, N. J. "I closed my labors in Western Massachusetts at Williamsburg, June 8th and 10th. Lectured here Sundays 17th and 24th. Would be pleased to hear from parties desiring my services in New Jersey and vicinity for two or three months, at once. Address at Ancora or Vineland, N. J.

B. F. Underwood will lecture at Paine Hall, Boston, Sunday morning, July 1st, in reply to recent criticisms of Rev. Joseph Cook on modern free thought.

Geo. A. Fuller has been busily engaged of latespeaking in Newbury, Sunapee and Sutton, N. H., during the past month. He will be in Bradford July 1st, Grove Meeting at Blodgett's Landing July 4th, and Deering July 22d. He writes June 22d : "I have found a great interest wherever I have been. Last Sunday at Newbury I had a very enthusiastic meeting. The steamer ' Lady Woodsum! came down from Sunapee bringing quite a load of people to attend the meeting. July 4th the steamer will run from all important points on the Lake carrying passengers to the picnic."

Mrs. C. Faunte Allyn is lecturing in Massachusetts at present.

Dr. J. L. York paid our quiet town a visit, and lectured three evenings to good and appreciative audiences. . . He is doing a good work, and we are glad he intends paving our territory a visit at least as often as once a year. — The Northern Star, Snohomish City, Wash. Terr.

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Conts. The Automatic monthly in Aver Aver, Friedrow This Religio-Philosophiloal Journal: Devoted to Bpiritualism. Published weekly in Chicago, Ill, Price 8 cents per copy. 43,15 per year. This Loudon Spinitual Magazing. Published monthly, Price 80 cents per copy. \$3,00 per year, postage 25 cents.

22 cents. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents per copy. \$3.00 per year, postage 25 cents. THE SPIRITUALIST: A Weekly Journal of Psychologi-cal Science, London, Eng. Price 5 cents per copy. \$3,00 per year, postage \$1,10. THE SIRUIT AND DAYBUEAK : A Weekly Journal de-voled to Spiritualism. Price 5 cents per copy. \$2,00 per year, postage 50 cents.

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

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

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

SPECIAL NOTICES.

BUSINESS CARDS.

MOTTOE TO OUE ENGLISHE FATEONS. J. J. MURSE, the well-known English lecturor. will act as our agent, and receive subscriptions for the Emember of Lights at fligen shillings per year. Parties desiring to see absorbs can address Mr. Mores at his residence, Warwick Oottage, Old Ford Hoad, Bow, E., London.

BOUHENTER, N. Y., BOOK DEFOT. WILLIAMSON & HIGHEE, Booksellers, G West Main street, Bochester, N. Y., Reep for sais the Spiritual and Bedera Works published at the Bannen of Light FUBLISHING HOUSE, Boston, Mass.

WELD & JACKNON, Bucksellers, Arcade Hall, Roches-ter, N. Y., Loop for sale the Spiritual and Reference Works published by Colby & Blob.

HARTFORD, CONN., BOOM DEPOT. E. M. HUSE, 56 Trumbuli street, Hartford, Conn., keeps constantly for sale the Banner of Light and a full supply of the Brirismal and Ecform Works published by Colby & Bich.

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CHECAGO, ILL., PERIODICAL DEPOT. W. PHILLIPS, 100 Mullion street, Unicago, Ill., keeps for sale the Banner of Light, and other Spiritual and Liberal Papers.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 223 Market street, and N. E. corner Sighth and Arch streets, l'blindelphis, has the Banner of Lights for saie at retail cach baturday morning.

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PHILADELPHIA BOOM DEPOT. DB, J. H. BHODES, 239 North Ninth street. Philadel-phia, Pa., has been appointed agent for the **Banner of Lights**, and will take orders for all of Colby & Rich's Pub-lications. By iritual and Liberal Hooks on sale as above, at Lincoln Hall, corner Broad and (fostes streets, and at all the Spiritual meetings, Parties in Philadelphia, Pa., desiring to advortise in the Banner of Light, can consult DR. RHODES.

CLEVELAND, C., BOOK DEPOT. LEES'S HAZAR, 16 Woodland avenue, Cleveland, O. All the Bpiritual and Liberal **Books** and **Papers** kept for sale.

AT. LOUIS, MO., BOOK DEPOT. MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Beform Works published by Colby & Rich.

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FANNIE REMICK, Trance Medium. Spiritual and Physical Heating. No. 31 Common street, Boston. June 39. - iw*

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Mrs. Rockwood, No. 14 East Springfield street, Boston, is a good, reliable trance medium. whose charges are moderate, and we cordially recommend her to the public. Mrs. Ewell, at Hotel Norwood, corner of Oak and Washington streets, entrance on Ash street, (suite 2) is another excellent medium, whom visitors highly recommend. Many of the "clairvoyants" (?) who advertise in the daily papers are not what they assume to be, which is a great injury to true mediums and the cause of Spiritualism, hence people should be on their guard, and ascertain who really possesses the divine gift of mediumship, and who not. These remarks apply to no genuine medium. There are many other mediums in our midst, who are as reliable as those named above. The time has come when greater discrimination should be exercised by investigators in regard to legitimate mediumship. Have nothing to do with the Bishops, whether in pettiooats or male attire.

DR. SLADE.-Mr. J. M. Peebles, late American Consul at Trebizonde, writes to the Harbinger of Light (Melbourne) of April 1st: "Spiritualists everywhere may feel flattered at the impetus given to Spiritualism in London and throughout all English-speaking countries by the persecution of Dr. Henry Slade, "Peof, Lankester, pompous and violent-tempered, 'means it for evil'; but God and the good angels overruled it for good. Acquainted with Dr. Slade for fully fifteen years, I know him to be an honorable man and a superior medium. In fact, I'lived his neighbor nin e years in Michigan ; officiated at his second marriage; and have witnessed all the various phases of his mediumship. No intelligent and no conscientious person can attend his test scances without being convinced of the truth of spirit-communion." 4 1 41 1

The Spiritual Scientist, of this city, suspended publication on the 21st inst. The publigher, Mr. E. Gerry Brown, announces that he Shall resume its issue in the latter part of Septemper next. He now fills Mr. Haynes's place on the Sunday Herald, we understand.

The Rochester, N. T., Democrat unviug heard that Dr. Slads contemplates returning to London to contront Lankester, Doc. in & Co., which evident 5**9**4 19

4. L. DITSON.

Frank A. Hermance, writing from New Haven, June 25th, informs us that the Free Lecture Association of that city has closed its meetings for a two months' recess : "Our last lecturer. Prof. R. W. Hume, of New York, finished his course June 24th. He has given great satisfaction here by his able discussion of the important subjects of 'The Growth of the Human Race, 'Free Physical Education ' and 'A Review of the World's Religions,' and as a reader and reciter it is the general opinion that he stands second to none. We intend to reöpen in. September next with a lecture by Prof. Felix Adler, to be followed by one by the Rev. O. B. Frothingham.' We learn by letter from Mr. Hume that he intends shortly to visit Boston.

Mr. B. F. Clark writes us from Zionsville, Indiana, that the hall in that place belonging to him-known as Opera Hall-is open, free, to all epiritual lecturers. He informs us that it is a fine hall, in good repute, and will continue to be. He further says that the elucidation of our philosophy there by proper speakers would be listened to with a great deal of interest.

Subscriptions for the new works on the Phenomena, Philosophy and Present Position of Spiritualism, which "M. A. (Oxon.)," our English correspondent, proposes to issue when a sufficient number of names is secured, will be received at this office. The author is a talented gentleman, and we do hope his work will have a large sale in this country.

Spirit Samuel Woodward, who was a Baptist in faith, he says, and left his earthly form in Keene, N. H., returns to our Circle-Room to may that Spiritualism is true. His message is printed on the sixth page. He speaks carnestly in behalf of the Spiritual Philosophy.

J. W. Brown writes from Wheaton, Ill. Informing us that two very satisfactory scancediscourses were recently given there by Mrs. P. W. Stephens, of Galifornia.

"The Shipe of Two Seas," a fine poem written for our columns by Belle Bush, will sppear next week.

SW. A Liberal Lengues has been formed at Hud-son Mich. Hr. Plenson, a president insurer, in Resident, and Dr. Baker, Sectorary.

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CAMP-MEETING OF THE

Spiritualists of Massachusetts

Spiritualists of Massachusetts W 1.1. commence at HightLAND LAKE GROVE. W 1.0. HONDERS, July 20th, and close Aug. dh. There is no more remained, beautiful and person spot at ommodions, and furnished with overy convenience for the accommodation of the thousands who will be in attend-ame. First class board by the day or week will be fur-nished by Mr. Barnes, the popular cateror of the Grove. In the day Mr. Barnes, the popular cateror of the Grove. A consolid in the thousands who will be in attend-anted at the Grove. Bond's celebrated Band will be in attendance through the day or week will be fur-nished by Mr. Barnes, the popular cateror of the Grove. A consolid in the state of the thousands who will be in attend-in attendance through the state of the further by Mr. Barnes, the popular cateror of the Grove. A consolid in the state of spiritualists will be held on Fritasy, Saturday and sunday, July 27th, 28th and 29th, Business Will By, organize ' onvention, as point commit-ters, etc.; Saturday, and sunday, July 27th, 28th and 29th, Business Will by organize ' onvention, so point commit-ters, apply by letter or in person to litch attos are urged to send decigates to this Convention. For tents, etc., apply by letter or in person to litch altors of spirit-urged to send decigates to this convention. For tents, etc., apply by letter or in person to litch altors. Mr. E. V. Wilson, of Rockidril, Hi, the indefatigable work et here these test and husiness mediums have chosen Highland Lake Grove to ' camp. ' this senson. All regular trains over the N. Y. and N. E. Italiroad and its one ections will take visitors to and from the Grove at greatly reduced rates of fare, call for Camp.Meeting Ex-cursion theore at all stations. For time table of Regular and Special Trains and Fares, see R. R. Camp.Meeting Protors at all rations. Trains and Fares, see R. R. Camp.Meeting Protors at all rations.

LAKE PLEASANT CAMP-MEETING.

THE NEW ENGLANID SPIRITUALISTS' CAMP-MEETING ASSOCIATION will hold their fourth annual Camp-Meeting at Lake Pleasant, Montague, Mass., from

August 6th to August 28th.

Public services commence Aug. 12th and continue to

Public-services commence Aug. 12th and continue to Aug. 27th. A number of the most prominent lecturers have been engaged, and an announcement of names and the date as-signed for each will be made soon. A loxiz tent can be leaved for the Camp. Meeting sesson for \$7; with fly \$8. (Larger or smaller sizes at proportion-ate raice. Two good caterors have been secured, and requise board-ers can be a syod. Der week; or with alugle freak-star prices. Groceries, provisions, and other articles re-quir d tor house keeping, can also be oblained on the ground. Excursion Tickkeis at reduced rates will be placed on the frichburg, Vermout and Massachusetts R. R., and all connect up roads. A further announcement will be made in a few weeks. Parties destring other afformation in the meantime can afform a time the Art of the start.

diesseither Die JOARPH BEALS, GREEFFRED, President, W. W. CHIERLER, HARMAN FIRED, President,

W, W, CURRIER, HAVERHILL, Treasurer, JUHN SWITH, (Box 1200) SPRINGFIELD. Secretary. Per Order of Directors. Stoowls-June 16.

PROF. LISTER, 505 West 28d street, New L York, 27 yearsin Hoston.) Send for a Circular, Regis-ter Money Lutters. - Address P. O. Box 4829. April 14. ter Money Lutters. Adultes r. o. tota and the second secon

MRS. J. W. ELLSWORTH.

Test and Healing Medium, 829 Washington street, Boston June 31. - 2w*

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Fruit and Bread; A SCIENTIFIC DIET.

BY GUSTÂVE SCHLICKEYSEN.

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LIGHT. BANNER OF

Message Department.

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The Spirit Messages given at the Banner of Light Public Free-Circle Meetings, through the mediumship of Mrs. JENNIE 8. Rupp, are reported erroatim, and published h week in this Department.

We also publish on this page reports of Spirit Messages given each week in Baltimore, Md., through the mediumhip of MIS. SABAH A. DANSKIN,

These messages indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil-consequently those who pass from the earth-sphere in an undersloped state, eventually progress to a higher condition.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or ber reason. All expresses much of truth as they perceiveno more.

The Banuer of Light Free-Circle Meetings

The Banner of Light Free-Circle Meetings Are held at No. 9 Montgomery Place, (second story,) cor-per of Province street, every TUESDAY, THUBBOAT AND FRIDAY AFKINGON. The Hall will be open at 2 o'clock, and prvices commence at 8 o'clock precisely, at which time the doors will be closed, neither allowing entrance nor egress until the conclusion of the searce, except in case of absolute neccessity. The public are cordially instited. The public of the messages given at the Hanner Cir-cless and published on this page are from entire stranger-spirits to our medium and ourselves, it is desirable that those who from time to time may recipite the party com-municating, should forward such verifications to this office for publication. A few do so, but we verbally hear of nu merous verifications, yet those most interested fail to give us the proof. This is to be regretted. But we hope those interested will in future do us the favor to respond to our request.

request. Ducations answered at these Méances are often pro-pounded by individuals among the audience. Those read to the controlling intelligence by the Chairman, are sent in Dy correspondents. Departions of flowers solicited. LEWIS B. WILSON, Chairman

BUPORTS OF SPIRIT MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF MBS. JENNIE S. BUDD.

Invocation.

Our Father, whose divine light shineth through the darkness, whose presence everywhere maketh it a bright, illuminated day, we come to thee, asking that thou wilt give us strength, asking that thou wilt permeate our very souls with love for the children of men, asking that we may gather flowers, bright flowers, beautiful in themselves, spiritual and divine, that we may bring them to earth, and shower them upon mortals. May we bring love and pure principles, making all who listen to our voices to-day feel that they are blessed by angel presences.

Questions and Answers.

CONTROLLING SPIRIT. - Mr. Chairman, we will listen to you.

will listen to you. QUES.—[From the audicence.] What is the matter with the world? Why this general tur-moil, this universal confusion, this inharmony of sentiment, this chilling want of confidence in each other, and in the theology of the time? There is a painful, hungry vacuum in the soul, which is leaft invited and to reactly demending a which is legitimately and earnestly demanding a satisfactory, reliable, durable supply, that will permanently relieve the world from the terrible afflictions which are so shockingly scourging it. Verily the people are demanding and rightfully expecting further developments of extraordinary character, and the signs of the times and science are promising wonders. What are they, and how

are they coming? « Ans.—Gaze upon a pond while the thunder is muttering overhead. The lightning flashes, the thunder peals, the earth seems in commotion, and each drop of water in the pond is stirred, and Ψ soon it looks muddy. After the storm abates the water will become calm and clear areas the water will become caim and clear again. So it is with the social, political and religious world. Storms are gathering. But when these elements have gone back to their rightful places, you will find a clear and beautiful stream flowyou will find a clear and beautiful stream now-ing forth from the great magnetic life of the spiritual, permeating all things, and the bright flowers of truth will shine forth. The storm is all around you, and you lack confidence in each other. It is all clear to us in spirit-life; and it is all for a great and mighty purpose. Redemp-tion can only come through Spiritualism. De-vote more attention to the concerns of the higher life, and leas to hoarding up the almighty dollar. life, and less to hoarding up the aimighty dollar. Live lives of purity and goodness, and prepare yourselves for the real life beyond.

Q.-[By A. F. H.] Do people who are afflicted with poor memory in this life, and consequently cannot obtain as much knowledge as they other-wise would, have their memory fully restored when they leave the body and enter the spiritworld? A.—If the memory is affected by the body, when that body is laid aside, and the spiritual asserts itself independent of it, then those who were deficient of memory will have it restored to them. But when they return to earth, and take possession of a medium, they find that infirmity there. But in spirit life they will be able to learn all there is for them to learn.

speak, provided I was carried into the city of Washington; but that is neither here nor there. I come here to affirm that whatever I might have believed in the past-and every one who ever knew me will admit that whatever I believed I believed with a will-that I was firm in my opinions, that I never deviated from what I be But I understand, Mr. Chairman, that you

have got a right view of things which few on earth understand. I can see that there are wires here that are going forth to the great spiritheaven above. I can see a great spiritual rall-road that terminates I know not where, but on which the cars of progress come back well laden with individual souls—I among the number.

I come here and say to my friends that Spiritualism is true. Three score years and ten and more passed over my head while on earth. I tell you, friends, there is a greater truth here

than was ever known before. Work for it strive for it; let the windows of heaven be opened; let the spiritual world come into every h While there are evangelists preaching of the wrath of God, why do you not, when you under-stand the love and power of God, open every window and door, and let in the great multitude, that they may understand that we are coming hack end that we may be the stand that we are coming back and that we mean work? It has been to me a bright and shining light

Why may I not give it to my friends? Tell them we are one united family. I am coming back to earth to make them understand that I still live. Had I a vote to give I would give it to Spiritualism and freedom everywhere.

John Dolan.

Sure, sir, are you willing that everybody should come? I an very much in the same trouble, sir, that "Tray " was. Tray got into bad company, an' got a bad name, an' that's the trouble wid me. Me name is John Dolan. It was n't a very pleasant death I had. I was hanged by the neck, an' accused of murder. All I've got to say is, that the spirit-world here is much more charita-ble to John Dolan than the material world was, an' if they think they killed me intirely, they an it they think they killed me intrely, they are very much mistaken. I am jist as active as I ever was, but I trust to the great an' glorious power of the life immortal, an' to the teachings of the church to which I belong, an' the praist has done much toward aiding me to see a better light. I don't blame any of 'em, for I suppose they thought they did God's duty in shutting me out of life. But arcritical I had committed the out of life. But provided I had committed the murder, I cannot understand what business the people had to murder me. I was only twenty-two years old. I know I had bad habits, and I had been in bad company, like the old dog Tray, but, notwithstanding, I had a kind heart, as my friends will ever remember. I have no recollec-tion whatever of having killed anybody, an' I want to say this, as I come back, that time will want to say this, as I come back, that time will rectify everything, time will determine every-thing, but that some that condemn me will have a chance to say, "God help me i" before they get through life. Some who are the hard-est upon me when they come to spirit life I will help, if I can. I have no revenge an' no hard feelings. I suppose it was the fate of me that I was to go out that way. I trust the one who did the wrong will confess it. An' yet I'd cover him up if I thought he had got to come to the same death that I come to. I don't know sure as you allow such beings as me to know sure as you allow such beings as me to come, but I won't hurt ye, an' if I can I'll help ye. I'm glad to do all the good I can.

Relief Ewell.

I wish you would say, Mr. Chairman, that Re lief Ewell comes to her son, and desires to re-lieve him from the infirmities of the body, and to give him strength to go onward and upward in this world of trial. Please tell him that I have not forgotten him as the little boy that I nurtured and cared for. Say to him that we are one united family now. I will guard and guide him, and soon he will come to us, and I will make ready the chair with a wreath of immortelles for him.

Harvey Field.

I wish you would say that old Harvey Field comes to this Circle-Room and reports. Lknow everything that has happened in my family —those that have come to me, and those that have not come. A good many have inquired why I did not come and report. Now I have done so. I want them to know that I am just as happy as I know how to be. I 've never really left the earth-plane. Lknow everything that has taken place plane. I know everything that has taken place with my family, everything that has occurred; at the same time I am satisfied; I know "whatever

John D. Munroe.

You can record in your newspaper, if you like, Nou can record in your newspaper, if you like, that John D. Munroe, who passed away from Detroit, Mich., about nine years ago last May, about the 26th, returns here and says to some parties who have made inquiries if he could come, "I am here." I know just what they have been about, every outgoing and incoming, and unless they desist, I shall play the detective and show them up. I was about fifty-five years old. I passed out with pneumonia. passed out with pneumonia.

Arthur S. Copeland.

I come here feeling that I would like to under-stand this philosophy, and would like to realize what I can do in the world. It matters not how I passed out. I will simply say that I know I went before my time; or rather, had not circum-stances and individual influences been thrown upon me, I should not have gone as soon as I did. I have not been gone long. I passed on in I come here feeling that I would like to underdid. I have not been gone long. I passed on in the summer-time of '76, the old Centennial year, but I find myself full of life, full of strength, and I care not what the world may say. I know that had I lived, I should have been perhaps just the same as I am to-day. I believe I have much to learn, and I believe I have much to gain. I am satisfied that Spiritualism is true. My name is Arthur S. Copeland. I am a na-tive of England. I might he colled an Ameri-

My name is Arthur S. Copeland. I am a na-tive of England. I might be called an Ameri-can, as I lived here over twenty years. I was called Docter, but I was not a physician of man-kind. I ever had an interest in horses and cat-tle, and I studied their diseases, and was anxious to do all I could for them. Now I address my old friends, many of whom will remember me, for I was always with those you call "turf-men," who, by the way, are not half as bad as you think they are, for we, at least, have always good hearts, and will do whatever we can to al-leviate those who suffer. I have had a hand in leviate those who suffer. I have had a hand in writing for the public, and know something of the trials which editors must have to withstand. I come from no bad motives, but to learn and understand what I can do to gain strength and power, and I felt as if I 'd like to continue the employment which was pleasant to me. I may yet find some individual on whom I can throw my mantle. If so, I shall work still, with a will. If not, I find plenty of animals to pet in spirit-

Helen M. Brackett.

My name is Helen M. Brackett. I left the form in San Francisco. I would like to say to Henry that I am with him, watching over him and guiding him. I will strengthen him and do all that is possible. Be not discouraged. This spirit communion is true, and I have been with you night after night from the time I left the form. Be true, and I will guide and help you.

Edward Watson.

Well, sir, [to the Chairman,] I am happy to meet you; glad that I can come here, and glad that I find this spirit return to be a truth; yet I have had glimmerings of it, and have sometimes feltsecretly within my soul that I would like to know if it were true. I can answer it for myself to day, because I am demonstrating to myself and to others that if a man die he shall live again. I know that brighter days are in store for me, and that by coming to this place and communi-cating, the bands that held me will be loosened, and I shall soar onward and upward. I am Ed-ward Watson, of Plymouth. I have not been gone many months. I had a residence on Clarke's along the taxaout Island. I wish to record my name, that my friends to do so. You can say I was well pleased with the services by Mr. Briggs. I was present, and heard all that was said.

Albert E. Smith.

Say that Albert E. Smith comes here to-day. I passed out by drowning. I hall from Sharon, Mass. I would like to see some of my insurance friends. If they will meet me at a suitable place I will impart to them information that I think will benefit them. I find myself-too weak now to talk much.

John Lewis.

Many times these questions came home to me when on earth : "Shail I find pictures in spiritlife? Shall I find opportunities?, Shall I find an atmosphere in which I can build my schemes, where I can bring out my powers, where I can use my easel and paint the plotures which I so long to paint, and which I have never been able yet to bring out to my own satisfaction?" That yet to bring out to my own satisfaction? Inat question is solved with me, and I come here to gather strength that I may be able to portray more forcibly, more pointedly, more objectively the pictures which I feel my inner nature calls upon me to put on the canvas. I have ideas, and I would build upon those ideas. I would place my whole soul in the building of a temple, great and mighty. I shall still work on, and I come here to day from selfish motives—to gather a pow-er to carry with me back to my spirit-home. John Lewis.

beautiful homes. I do n't believe you have a true idea of the spirit-world.

ides of the spirit-world. True, there is a country there where it is dark, yet it is not entirely dark, but always sad; the very leaves of the trees are sad; the bushes and the light are sad, and yet people are very happy there, in their way. They return to earth and do the bidding very many times of wisdom circles; hence you have peculiar physi-cal manifestations, and sometimes materializa-tions from that class of spirits. And there is another place where it is very dark; I have peeped in there, too. I guess I must be a curi-osity box, anyway, for I always wanted to know what was going on everywhere before I left the form; and now I want to know what is going on in spirit-life. So I 've looked round there, and I 've also erept away up among the old ages who look so grand and patriarchal, as they give forth the innowledge they gather from the upper cirthe knowledge they gather from the upper cir-cles. I find that way on and on there is some-thing beyond. They tall you, oftentimes, there are only seven spheres, but I know there must be more than that. They only give you here on But they be the seven and the seven the seven the seven spheres. earth just as much as you can comprehend. But I know there is something further on.

I know there is something further on. I want my friends to know I can come back, and that they are still dear to me. I am learning all I know how-not playing eaves dropper, ex-actly, but only blowing the horn wherever it is necessary. I'll give the name my spirit guidas gave me before I left the earth—" Harmony." I went out from San Francisco. I shall be known there:

Joseph Morris.

- Will you please say that Joseph Morris, who left this life at Taliahassee, Florida, returns, to call upon his friends, and to ask them if they will go to the medium Foster and allow him to communicate to them? If not, all right. He has something to say to them, and can identify him-self through Mr. Foster; but if they do not care to hear from him he will retire, and not call upon them again.

Emma S. Pond.

I don't know-maybe it will help me. I've scarce got through breathing. As soon as I waked up in spirit-life I thought of this place. I had heard of it, and I thought before they put me away really, I'd come here. I come from Nashua, New Hampshire. I went out with consumption: My name is Emma S. Pond. I want to reach my father in East Boston-his name is Benjamin. I love em all. I am too weak to talk any more, but I'll come again after it's all over. I have been gone but a few days. I think they haven't quite got my body buried yet. I was seventeen years old, and a little more. They all felt so bad, but I did n't really suffer much toward the last of it. I am all right and cheerful now. I know it's all for the best. I can't speak their names. I want to. Give my love to all. [This message was given Tuesday, June 19th, the spirit appearing very weak.]

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMBHIP OF

Mrs. Danskin's Mediumistic Experiences.

After eighteen hundred years of what is called Ohristian civilization, how orude and imperfect are the conceptions of life in the spirit-world among those who think they have reached the highest order of development in Christian cul-

pered. "I have no brother, Mr. Danskin, in the spirit world; this must be the spirit of a young preacher with whom I was very intimate in my

brother by the ties of blood.

new life, it is mine, and now privileges are ac-corded me which were inherent in my birthright. I was made a free agent, but circumstances and conditions overruled it, and made me subservient to the will of others. Freedom now ! free-dom now ! no pent-up spirit, no tottering steps, no. forgetful mind, no sorrowful heart, for all works well. God's universe is a place of happi-

Now, with this broad view before you, you Now, with this broad view before you, you need not fear to die; for death is only a name, it has no place in the kingdom. Here everything-is alive, the birds warble, the waters flow, the sky is clear and blue and beautiful, and all things -one with the other-make up the beauty of spirit-life. I cannot do justice to it. I do as far as I am canable, hoping that those who know

as I am capable, hoping that those who, knew, me once may know me again. I was from Netwich, Uonn., and was about eighty-nine years old, or somewhere in that neighborhood. Happy relief I Tears would oft-time once may have no one mide them; but that is times come when no one made them; but that is passed and gone, let it be hushed into silence. Let the present be, and let me tell my story, oh present, from thee!

present, from thee! I was old, but now I am young. I was feeble, but now I am strong. I was homely, but now I am beautiful-beautiful because all things within me, above me, around me and beneath me are beautiful, and I partake of their qualities.

Anonymous.

Because I was a villain, because I was a cow-ard, because I forgot myself, because I forgot my God, is that a reason why men should forget me? Was not I a human being? did I not walk with men and talk with them? They recognized me. A woman once swore to love me to the end, but she, too, turned her back upon me. When trouble came and I looked to her for comfort she shunned me ab accorned me. me, she scorned me. I, like other men, was born of a woman; was

conceived in iniquity, brought into life, taught to love money, and, after having gained it—what was it to me? I now fill a worse than pauper's grave-one over which a tear was never shed, and, great God! it is true that those whom I pro-vided for feel grateful in their hearts that I am gone never more to be seen or heard of among

men. Where is that mother who gave me birth? I know she is somewhere in the spirit-world, but she seeks me not. Why do all things unpleas-ant flash before me? My garments are black, and those who look upon me say, "I pity you! I pity you!" I scorn their pity and hate myself. I dealt only in the black art. Evil ones work-ed with me, and bid me do what Idid. For many long, long years I never slept only as I slept with that which deadens the mind and sears the heart. Why do I come back to earth again? I hate Why do I come back to earth again? I hate everything upon it:

Now I have told my story no one has sympa-Now I have told my story no one has sympa-thy for me-neither the dead nor the living. I wander, and when I wander it is in the grave-yards, among the rotten bones of men. There I find companionship. Oh, death I where art thou? or sleen, or oblivion-anything but life? I am here to tell my story and be an example. Once I was young and full of life. I loved everything, and every one seemed to love me. Now, great God I the very winds how their hate at met God! the very winds how their hate at me! Turn which way I may, the ghost of some one L murdered rises before me. Shall I never find rest? Is there no pool of oblivion into which I can plunge? What shall I do? where shall I go?

MESSAGES TO BE PUBLISHED:

MESSAGES RECEIVED LAST WEEKI

MESSAGES RECEIVED LAST WEEK! Hiram Rolly: Betegy Billings; Honry Bacon; Catharine Hiacock; Bridget Murphy. Edward Lucay: Edzabeth Sparhawk; Sully Wiggin; Edward Lucay: Edzabeth Sparhawk; Sully Wiggin; Bilza J. Edgeloy; Ellen Leary; Jool S. Smith. Julis Bullyan; Dr. Jaa. W. Greenwood; Mary D. Ford; Charles William Smith; Ella M. Hiland; Charles W. Keene; John D. W. White.

(Owing to our limited space, the remainder of our list of nouncements of "messages to be published " is necessar rily omitted, but will be reprinted at a future day.]

TO BE PRINTED IN OUR NEXT : Millie M. Crosse: William; Binclair —. Alvin Wales; Lizie T. Brown; Lorenzo Dow; Alvin Stratton; Frank Builer; Daniel Lake; Sadie D. M. Davis; Mary Lossee; Charles P. Hart.

BARAH A. DANSKIN. Thomas Hewitt; Charles Bergot; Samuel Palmer; Mary Forstor; Argustu; Ooley; Wm. Duntam; Janet Lock-woud; Marcaka Wolch; Eliza Fostor; Coleman; Virginia Bonevata.

[From the Yarmouth Register.]

MUSINGS OF FREE THOUGHT,*

Viewing the Glory and

[Part Seventy-One.]

BY WASH. A. DANSKIN.

ture.

Some years ago, a gentleman highly esteemed in all the relations of life introduced a friend who had become interested in Spiritualism.

After a pleasant conversation of half an hour or so, Mrs. Danskin was suddenly entranced by a spirit who addressed one of the gentlemen as brother.'

He leaned from his chair toward me, and whis-

younger days, who always called me brother." I felt somewhat disconcerted at the positive and abrupt manner with which I replied, "You are mistaken, sir; this is your own brother-your

I could not at the moment understand what made me, in this imperative manner, assert that notning, and when he again (nied having a brother in the spirit-world, made me still more peremptorily insist that I was right and he was in error. I felt exceedingly annoyed at the position in which I had placed myself. The gentleman should certainly know whether he had lost a brother by the change mis-called death. Imagine my relief when presently he said, "I had a little baby brother, who died about twenty years ago." Here was a man of considerable culture, looked ipon as a model of Christian virtue and grace in the church to which he was attached, who imag-ined that his little baby brother, who died twenty years before, was still a little baby, and was of course to remain a little baby throughout the endless ages. He had no idea of spirit-life beyond that rest which come, of inertia. He sang and he prayed and gave glory and praise to him who sat on high, and yet had not received in all the years of his devotion to the church the first or primary lesson of progression in the spirit-world. How many to day are still in the condition of this gentleman, after all the centuries that have d and all the intellectual and financial exnass penditure that has been devoted to the establishment of the popular orthodox forms of religious faith Is it not time that a new class of spiritual teachers was given to the world? and if those who call themselves Spiritualists do not sustain their press and their rostrum, by what means will the world be drawn from this dense ignorance of spiritual things?

MBS. SARAH A. DANSKIN.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE 8. RUDD.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. BARAH A. DANSKIN.

Q.-[From the audience.] Is it probable that magnetism will eventually supersede ether and

magnetism will eventually supersede ether and chloroform in surgical practice? A.—We do not see why it should not. We can cite many instances where the most painful op-erations have been performed under spiritual magnetism. For instance, we know of subjects that have been entranced by spirits—which is simply throwing the magnetic element around the medium and controlling them magnetically. In that condition they have had teeth withdrawn and operations on the jaw performed. They would have had really a sad experience under ordinary conditions; but while under the mag-netic power of spirits they have not felt pain at all. We know of a dentist, some two hundred miles from here, who, by the power of magnet-ism, will so affect his patients that they will have teeth extracted without the slightest feeling of pain. We know some persons who can exercise the greatest magnetic power over others, so that you can puncture them with pins, and pinch them, yet they are unconscious of the fact. The sense of feeling is destroyed by throwing spiritu-al magnetism over them. We know that the time is complue, and not many years distant time is coming, and not many years distant, when your hospital managers will be glad to call in magnetic operators to assist in surgical opera-In magnetic operations to assist in surgical opera-tions, rather than use chloroform or other annes-thetics, notwithstanding in one of our colleges but a few days ago, when a professor asked one of his students: "What thesis have you brought for us?" and the answer was, "Magnetism," he looked away sternly and said, "Imponderable; I know nothing about it." And passing on to the next student, said: "Hand me yours." We tall you the time is coming when every college and every hospitri shall acknowledge the power of Spirit salism. We tell you the time is coming, and is not far distant, when the spirit of medi-cine, with Habnemann at its head, and the spirit of spirituality-magnetism-with its great and mighty power, shall be the ruling medicine of the land, and he or she who does not understand it will be considered an ignoramus.

Samuel Woodward.

I come here this afternoon, forced by circum-stances. I certainly feel that you have a pleasant room here, surrounded by everything that is beautiful. I enjoy it. I ever hellowed in progression. I never got so far as Spiritualism. is beautiful. I enjoy it. I ever helisved in progression. I never got so far as Spiritualism. I have not been gone a very long time-about a year. My name is Samuel Woodward. I died in Keene, N. H. Iam a Baptist, or was, in faith, but on entering the spirit-life I found that I un-denstood but little of the great Spiritual Philoso-phy. I felt that it was true, and that I would like to be fund, will understand that whenever I knews thing was right I never feared to stand up for it. I know something of the trials of ed-time a newspaper. I know something of the strength it requires to carry out any doctrine while is dot acceptable to the people; which is unspirit. I was wist they term a Free-Suller in the early days. I can see, to day, that warellow earth I should have a few words to affeit and the strength of the strength of the strength of the strength of subscience in the set of the people; which is unspirit. I was what they term a Free-Suller in the early days. I can see, to day, that and the set of the set of the set of the set

nole family shall get here in spittlife we shall enjoy ourselves. I will not say any more. This will be handed to my family.

Edna B. Thayer.

Mr. Chairman, will you please record that Ed na B. Thayer calls at your Circle Room at the re-quest of an old friend, and gives her name. I passed away with consumption some five years ago. 1'll not direct my letter, excepting to W. D. M., of Annapolis. I was about twenty-five years old. I have fulfilled my mission. It is well with me. I have met George.

Thomas Gleason.

I want to send word to my folks that I am all right. I got killed by the cars. If I had n't climbed on to them I should have been around climbed on to them I should have been around now. There is a fate, or destiny, that seems to rule us, whatever we may do. I suppose it was for me to come to spirit-life. I was about four-teen years old. I went out from Watertown. My name, Thomas Gleason. I'd like to let my friends know I am not dead. I can come and talk to them just the same as if I was here in the form. I know they can't get at this medium. form. I know they can't get at this medium, but they can come to other mediums. I do want to talk with them, and I did n't know any other way to reach them, fully, except to come here. I was told this was the general post-office-for everybody.

Jonathan Freeze.

I wish to say to my friends in Orono, Maine that Jonathan Freeze, who passed out in Cali-fornia, by accident, has returned here. It was no part of my reckoning to get pushed out so easily. Had I known I was going I should have made different arrangements from what I did. It was not a part of my performance, but it was the result of an accident, so far as I can see, and I would like to say to my friends, to do the very best they can, and I will aid them all I know how. If I had minded the impressions which came to me on taking hold of the logs, I should probably have been in my body to day; but not minding the spiritual part of my nature, I got east out rether suffdenius. I don't know not sent out rather suddenly. I don't know as it is any great loss to humanity, and I really be-lieve it is a very great gain to me. I think I know more of the world than I ever did before.

Louisa B. Linthal.

Please say, sir, that Louisa B. Linthal, of New Orleans, called here to day. I came because cer-tain parties who have been here took me by the hand and led me here, and they tell me that they will reach my mother, Mary, and my sister Sarah. That is all I want-to let them know I 've come here, and then they will have un-doubted proof that Spiritualism is true.

William Crary.

William Crary. I wish you would say, sir, that William Crary of New York City has called here, and says to his wife Louisa B. C.—, "Be of good cheer. Don't fear, for I am with you and watching over you, and on each side of me are our children, our little boy and our little girl. I know all the trouble that has come to you. Had I lived, I would have protected and guided you, and I know how many days of sorrow, how many nights of weeping, how much you have been mis-understood and misrepresented. I also recognize and realize the kind care which you have given to your father and mother. Remember that my friends will yet understand and will do you jus-tice. Fear not, for I am with you."

John Mills.

You can say that John Mills, who was crushed out of life at Bel Air, on the Baltimore and Ohio

Railroad, called here to day, and would like to have his friends take some interest in those he has left behind. I think it is due to them. As I cannot work with the material body I will try and work with the spiritual hand, and I want to place it on the heads of some of the men who should take hold of this thing. I will call no names, lest I get you into trouble. There are parties who should do their duty, and if they won't do it I shall have to put my hand on them and compet them to do it. It was not careless-ness, it was the result of an accident.

John S. Thomas.

My name is John S. Thomas. I went out with typhoid fever, from Detroit, some four years ago last January—I think it was the fourteenth day, somewhere about twilight. I have a step-broth-er who looks over these communications, and has en asking for some time that I come.' I know I am taking the time assigned a friend, one that wanted to come here now, in coming myself, but ve been waiting more than a week, and I felt I had just as good a right to come as anybody. Yes, it is true. All darkness has disappeared, and the brightness is shining. For all the crosses there is a crown, for all the thorns there are flowers, and I am happy with Maria and Susan, with grandfather and grandmother. It is one gala day to us. As soon as I can comprehend the spiritual world I will come again, and tell more about it.

Joseph Heman.

Please say that Joseph...Heman called here, in accordance with an agreement with a friend, who wished me, if spirit return was true, to come here or at Baltimore and say if it was me who rapped upon the table in New York Oity. It was, I don't know why, but there seems to be an attraction here. I went out at Pensacola, about two years ago last winter. I went from New York City, hoping to be relieved of a lung diffi-culty. It was too far advanced, and I got out of my earthly body.

Harmony.

I am a stranger here, yet I feel very much at home, for I see bright flowers blooming, I see pleasant faces, and I know there are many ask-ing if the loved ones can return. I used to ask these questions when I was in the form, and I always received an answer in the affirmative, because the spiritual volume, was ever open to my view. I had an idea that I should find a very yiew. I had an idea that I about hind a very pleasant home, therefore that which you call death had no terrors for me. I joined the angel band, and I am working with a will, the best I know how, to bring flowers of truth to those I have left behind. I come here to gather new power and strength, that I may work for the friends who are away. I have visited (for they never shut you out) in apiribility wary many 125 199

Maria Child.

I give this as a mere test: I mean from one that is dead to those who are living. At Dunellen, New Jersey. Maria was my name. I was the widow of Simon Child, and we were formerly of Boston. My age was about seventy-nine years. Having no personal knowledge of this vast text-book, I thought it was no more than my duty to return and make known in simple language that, though the friends stood around while the breath left the body, still I am not dead; I hold my own individuality, my own fac-ulty of sight-seeing, of hearing, and of the affec-tions of the heart.

I have met Simon, the one to whom I was wedded in my younger days, and it was just as natu-ral as when he and I met at the matrimonial aitar.

Now, friends of earth, if this is not giad tid Now, friends of earth, if this is not giad tid-ings, I do not know where you will get them. I am plain, practical and unsophisticated. I am doing that which the heart prompts me to do. Condemn me, mortais, or praise me, whichever your own better senses may suggest. I am told by others in this world of life, that this will reach some of these whom I laft when I

this will reach some of those whom I left when I came to this world. Am I correct? [It will be sent to the Banner of Light for publication, and may reach your friends.] Then I am content; they will know it is L

Mary Romray.

Who would not pass through the valley and shadow of death? Who would not be resurrected from the grave, and have power invested within them to live forever and forever?

them to live forever and forever ? Mary Romray was my name. I was the widow of Isaac, and I feel it a great privilege to find my tongue loose, and able to speak without control diction. You know and I know there are some people in the world who have very hard heads. and I was situated with that kind of people. My life was pleasant enough hit I outlined

My life was pleasant enough, but I outlived. my time. I should have gone many, thany years before I did; but, thanks to the author of Tals .: O Hun das hesist . 2011 T

Stellar Heavens.

BY NATHAN CROSBY.

Such wondrous glory I behold Above, among the starry throng, I can no longer silence hold -I rise and burst into a song.

Thou great original First Cause— Thy motive, oh how grand, sublime— The sweeping worlds obey thy laws, Through the unceasing rush of time.

The nebulæ, faint and filmy light, Their distance heaven can only tell : While hung in their abysmal height-The billowy worlds among them dwell.

The towering constellations bright-How woodrous to the view of man-In silent watches of the night, The telescope can brightly scan.

The music of the spheres on high, Their orbs so nice in wisdom bent, The sun that burns in yonder sky, All speak a God omnipotent.

Would we that great Oreator know, His wondrous wisdom, power, and love, Then view the planets as they go, Whirling in their bright course above.

Yes, here upon this earthly ball We can behold His matchless power-In meadows, fields; and gardens, all, And trace it in the shady bower.

In humble worship bend the knee, Pour out our praise to Him on high, Who gave us life, and power to see His sparkling diamonds in the sky.

Yea, in thy great momentous book," Spread out o'er heaven, earth and Oh. Father, give us strength to look, To read and ponder—learn of thee.

Good will to man, pure love to thee, A boon from thee-may it be given-Then may it ever fervent be, A bud on earth that blooms in heaven.

Esst Browstor, Mass.

• The author of the showe is a retired seam to, a confirmed Bolritualist, and more than an octorenarian in roars. These stanzas-the fruit of his old are (and which we opp atthe request of his friends) - were the outcome of his tale scopic surveys of the heavens. - ED. B. OF L.

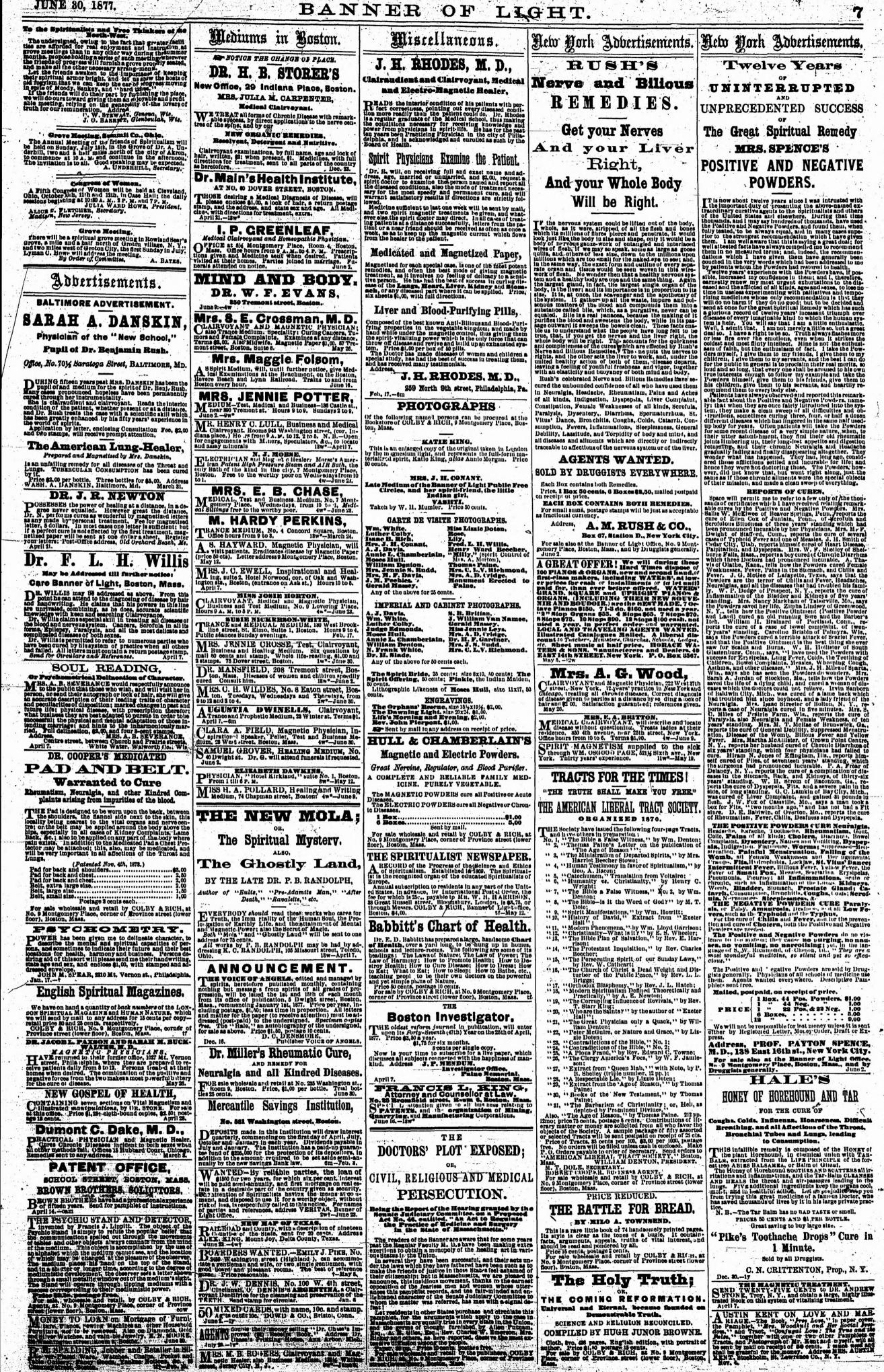
Grove Masting of Northern Wisconsin Spiritual To the Editor of the Bainer of Light:

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Comferences To the Editor of the Bainer of Light The Northern Wisconsin Gouference, which met at Princeton, June St.h. 9th aud 10th; has just closed the most harmonicus and interesting meeting sver hald in the Blais. Capt. H. H. Brown of Michigan, was the only speaker present, (and I would say to those who have not had the pleasure of listening to his matter; hore, in prove the first opportunity of daing so.) The following mulects were dis-tions: " starting the longentian in the start of the thosis of listening to his matter; hore and his the first opportunity of daing so.) The following mulects were dis-tions: " starting the Convention in first prove the first opportunity of any starting in the start of the start opportunity of daing so.) The following mulects were dis-tions: " afternoon. "Evelowing in first list first morning. "Compensation " contrasting the lists of jus-tice and equivalents with silvation and abonement - wery able effort, and wai received by an indefigent addisting." In consequence of rain, the sections of first agents." Hoored, used multiple soon muchilows for first a sections." The consequence of rain, the sections of first agents." The consequence of rain, the sections of first agents." The consequence of the instart age a distance of Bro-erolity b; furfishing accommonations for first as were firs people, and that as in up to were y. L. Youts and food ity missi amount this number were y. L. Youts and food ity p. for fishing accommonations of first and find as addention. The meeting addition in our on the lith. Bith and is of the food section in the secting addition of the food section of first and find in the secting addition in the base of food section. The meeting adjourned with the food, meeting in the secting adjourned with the food in the section food in the interface of the dest of food in the section of the section in the secting adjourned with the food in the section food in the interface of the section of the food in the section food in the interface of the section of the fo

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JUNE 80, 1877.



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BANNER OF LIGHT.

The Children's Anceums.

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Boston, Mass.

Flower Sunday at Rochester Hall; Reception of A. J. Davis and Mrs. Mary F. Davis; Speeches, Music and Services appropriate to the close of the School for the Summer Season.

On Sunday morning, June 17th, the Children's Lyceum of Boston held a highly entertaining and attractive meeting in honor of the closing of its sessions until the coming fall. The most important feature in its exercises was the floral reorption given to A. J. Davis, Esq., and his estimable wife, Mary F., as the original workers through whose instrumentality the Lyceum movement was first spiritually conceived or apprehended, and secondly outwrought in practical

shape on the stage of material being. Prof. Alonzo Bond's excellent orchestra introduced the services with a popular selection; the School joined in singing "The Firm Old Rock "; School joined in singing "Ine Firm Our Ruck" silver-chain recitations were participated in; and the Banner March executed in a well-ordered and attractive manner; after which J. B. Hatch, Conductor, expressed his pleasure at the presence of the large audience which thronged the place of meeting—an audience which had assembled out of respect to a man whom Spiritualists all united to honor, and to his faithful companion who had * ith him so early embarked in efforts to advance the Lyceum interests throughout the country. He spoke briefly of the good results which had flowed from the teachings of the Seer in regard to the wants of childhood, and pleasantly alluded to the large delegation of lec-turers and mediums then on the platform.as an "adult group" from which those present would soon hear. He closed by introducing to the peo-ple Andrew Jackson Davis, Esq. "Should Auld Acquaintance be Forgot" was

then performed by the orchestra, after which Mr. Davis arose and said that until a few moments ago he thought nothing would be expected of him as a participant in these exercises, except the application, as a spectator, of his perceptive faculties to the workings of the school, and a personal greeting of the friends who mig; tattend. He recommended the attention of the audience to the fact that Mrs. Mary F. Davis was present, and he hoped that she would supply the deficiency which he felt was existent in his own speech making powers—his work he considered to be rather that of the pen than the tongue and he preferred to hear her voice than his own on any occasion.

In regard to the Lyceum, he would say that when it broke out of the clear blue, plainly to his understanding, and became a conviction that could not be repressed, he had at that moment a feeling that no person and no system in the world could give the programs of this whilms and calor could stay the progress of this sublime and celes-tial organization ; he had the same conviction today which came to him at the hour of its inception. He knew that in this movement was born among men something which would attract the attention and in time excite the apprehension of all the different denominations, embraced in the ecclesiastical polity; but he also felt that it gave the most feasible opening possible for the bring-ing of the revelations of Spiritualism to bear toward the elimination of ignorance, bigotry and superstition among men, beginning as it did with the child at the root of the tree of moral and physical life.

Since the inauguration of the Lyceum system, Its chief opponents had been found, as he foresaw, in our own ranks-among those who sat al our own table of divine food-rather than in the world outside. Foes within rather than without our citadel had created the most of the difficulties which the movement had had to encounter. There were to day, as there always had been, carpers concerning the methods of procedure at the Lyceum meetings: some objected to this fea-ture, others to that. Some people, honest but very timid in spirit, desired that the marching and wing movements on Sunday be abandoned,

as too fantastical, and too much at variance with the views of community in general: others objected to the national flag of stars and stripes, as jected to the national flag of stars and stripes, as teaching of war and its victories, rather than peace and its blessings; and each body of com-plainants was ready to say, "Accede to our views and we will join you in your labors"; and all were equally certain that the plan they proposed was the one thing needful to the success of the Lyceum cause. But this trouble had existed in the battalions of every army that was ever form-ed and in the lodges or divisions of any order ed, and in the lodges or divisions of any order ever inaugurated-in each and all persons had peen and could be found who were ceptain when the bodily covering is laid aside. they could manage matters much better than But we who had received this light, found-that those who had them in charge; it was, however, it brought its lessons with it; the dutles toward a sad fact that this trouble existed to a greater our fellows which it displayed were important degree than elsewhere in the ranks of the army and imperative; we must not seek to hasten the of progress. Notwithstanding the present state of the Lycoum cause, and the partial paralysis which rested upon its energies, he felt assured of its final triumph, and was confident that all over the country were even now being manifested the symptoms of resurrected life. He spoke highly holiness. the work being done by the Cleveland (O.) it. Lyceum, under conductorship of T. Lees, compli-mented the appearance of the Boston organization, referred to the schools in Rockland, Troy, Brooklyn, New York City and elsewhere, and gave it as his honest conviction that the Lyceum it not. movement was bound not only to become a unit in itself throughout this nation, but that it would blossom out eventually in every country on the civilized globe, and that wherever found it would display the flag of the particular land which gave it welcome-bearing in its banner march with equal impartiality, if allowed to exist there, the creacent of Turkey, the stars of America, or the crimson ensign of England. The stars and stripes were displayed in American Lyceums not as the emblems of war or of peace, but of the sentiments of patriotism—as an emblem of pro-gress, setting forth the freedom of thought and action to which our nation has attained, and which is evidenced by the existence of the Ly-ceum itself. The men and the women who like the officers and leaders now on duty before him were devoting their lives to the advancement of the interests of the Lyceum cause, and consequently to the benefit of the rising generation, were, though they might not always realize it, call-ing down upon themselves the blessings and benections of the world to them unseen but still existent, and potent in its influences upon the ranks of human society. And he would have the children realize the importance of the exercises, obey their most exaited intuitions, recognize the sure went sloug, no was much pleased with what are, Davis had said of the neutranness of the spiritual religion. He should always remains firm. friend of the Lycoum move ment. "George Pratt revited Drake's "A merican Flag," and the band played "The Siza Hyangiel Banner," in honor of the 17th of June, of Hunker Hill memory. Dr. John H. Currier was next called upon. He felt that no works of his could add to the warmith of the verdict of public enforcement which appeared in the faces of those present as they looked upon the horther and sister in whose had been called to go in the ourse of his labors as a public lecturer, be had not failed to hear praises enoken or the mering had notably convened. Wher-ever he had been called to go in the ourse of his labors as a public lecturer, be had not failed to hear praises enoken ornerning the inspirations which had failen from which had gone forth from the lips of his labors as a number of the Beer, and the words of cheer and windom which had gone forth from the lips of his loved compan-tion. It had been his good fortune to meet, as an instance, with a person who had once been a confirmed materialist, her who acknowinger that he had head conteriod to a he-lief in th- writy of an immortal life through reading Na-eration of gaining the highest meed of appreciation, but were abundantly honored by the people of our time, so A. J. and Mary F. Davis whold receive world-wide enco-ming the mode influence. The controlling intalligence ing them, under influence. The controlling intalligence ing them, under influence. The controlling intalligence ing the method of adversity, and mid thar those now present in metal would never stain to anything life a firs the school of diversity, and mid thar those now insertion in the value of what he had accompliated ing the method in star row, how much he owed, in the success of his labors, to the harmonious influence sz-erried bis identicies the still waters of the sumer-Land. Neither would the Beer himself undenstand faily, till the hour of his minity existing between mental expansion and exalted amusement, and thus receive lessons that would go with them through life, making them pure and healthful in body, in their present period of growth, and in the future fitting them to be useful citizens, happy wives, happy hus-bands, noble mothers and worthy sires! [Applause. Conductor Hatch next introduced Mrs. Mary F. Davis as "the first guardian of a Children's Lyceum known in the United States." Mrs Mrs. Duvis in beginning spoke of the grand march just executed, and of the smiling faces ranged before here all of which tended to earry, her mind back to the old days, when her labors were joined with those of her husband in the endeavor to work into tangible and practical order his first inspiration concerning the Children's Lyceum. Her heart went out in loving sympathy to the workers before her. She felt grateful to the conductor, who was doing so much to build up this Boston 'Lyceum ; she desired to express her appreciation of the guardian of the groups, the re-sponsibilities of whose office she knew from pernal experience; she honored the leaders who sonal experience; she honored the leaders who filled the places of visible guides toward truth to the young minds temporarily entrusted to their onro. She was convinced that the officers and leaders of this and all other Lyceums was doing a good work that they would feel glad to have done when the bodies of the present life were hid away, and they entered into that better state of being toward which all were tending. Her it went out to every little boy and girl just similar the Journey of time, and she was manual in her soul that they were privileged to

start out freely without the deadening weight of the dogmas concerning life and human destiny which old theology had in the past fastened upon so many of the adults before her, and from which they had escaped only after hours of struggle with the power of a false education bestowed upon them in their youthful days. Herself and Mr. A. E. Giles [who occupied a seat near her on Mr. A. E. Giles [who occupied a seat near her on the platform] had, as instances, been forced to just such extremes ere they gained their freedom from the clasping tenets of the Baptist church, within whose folds they were reared, and where they were taught (and *tried* to believe) that a merciless Ruler (instead of a Divine Father) was at the helm of the universe, and would without compunction condemn his own human children to the flames of an eternal hell if they failed to have faith in the efficacy of the provisions of cer-tain points of doctrine. The children of this and kindred Lyceums were taught none of these terrible dogmas, but were instructed that the love-principle ruled on earth and in the heavens, rather than that of hate; that an infinite and ten-der Motherhood as well as an all-powerful Fa-therhood was involved in the attributes of Delty, and that that loving Mother was watching over the wanderers along earth's dusty highways, and leading them ever on ward to the land of morning and perpetual spring!

She here craved indulgence for referring to some personal matters, saying that in so doing she could illustrate in a still more pointed man-neg the practical value of the revelations of Spiritualism in the hour of bereavement, and in the weary days which inevitably succeeded the com-ing of the sorrow. Since last she met with an audience of the Boston friends a dark cloud had shadowed her earthly horizon, a terrible whirl-wind had caught her up, and swept her away from her surroundings till she hardly knew where it would end. The Death Angel had come very near to her, and had taken away from the scenes of mortal trial her only daugh-ter. Only, through the glad to variants of

ter. Only through the glad revealments of the Harmonial Philosophy, coupled with the presence and devotion of her loved companion, had she been able to rise above that cloud of sorrow and to win the strength necessary to tak-ing charge of the four little ones left behind by that beloved daughter; she had endeavored to instill into their minds (as fast as their years would permit) the same beautiful revelations would permit) the same beautiful revelations which had cheered her own heart. As an illus-tration of the process she cited the following: The eldest of these children, a boy of some four years of age, (who during the funeral had been kept from the scene, with the others, by a kind neighbor,) came to her and said, "Grandma, where further off and she that that the where is my mother?" and she thought that then was the time to continue the lesson which that

daughter had commenced with the little one ere she departed. She replied to his query that his mother had gone to the Summer-Land; and when he asked why, she replied that his mamma was very sick here, and had gone there that she might be well for all time to come. She cited the names of others of his deceased relatives, whom she told him were with his mother in that beautiful land where there was no more pain. He wished to know where the Summer-Land was, and how his mother gained access thereto; and she replied that it was in the heavens above, and that his mother arose to it naturally, just as the birds mounted the crystal blue of the morning sky. "Did she go alone?" he asked. And she replied, "No, my child; your mother had friends that came and met her, and led her to a bright and beautiful home where she could rest and enjoy herself." The little boy settled down confi-dently upon these consoling reflections, and she

was never more convinced of the naturalness of her religion and its priceless worth to the dwellers in mortal. She endeavored to give a like assurance to the others of her charge, and in time they comprehended that their mother was safe and well, and that they would meet her byand-bye; filled with this idea they were ever ready to respond if any one asked concerning their mother, that she had gone to the Summer-Land.

The boy Ernest was at length taken to the emetery where his mother's remains were interred, to receive his next lesson in the grand terred, to receive his next lesson in the grand philosophy of life, viz.: the difference between the body and the spirit. This being explained to him, he changed his reply: "My mother's body is in the cemetery, but my mother is in the Summer Land." He seemed to reach the solu-tion naturally, and she was so rejoleed at the good result that she wished in her heart that the cloud of doubt and fear might be lifted from the eyes and the hearts too of the children in all the Orthodox Sunday schools in the land, and they might be able to receive the glorious certainty of the ascension of departed friends to sublimer homes prepared for the spiritual nature of all,

The mosning strife And pain, is life, neath Gud's beuediction

be not discouraged bour by hour ' the building of Truth's mighty tower; With widdom, strong b, and beauty's power; Moves grandly to completion. Each living thought Is here in wrought, And every mind Doth frmer bind Each block in strong adhesion.

Re not discoursgrd i every day Beind block in atrong admented. Bhail flaah a keen yw liovely ray To light some dim, untravied way, And show unheard of treasures; Till: rocks of doubt Are tanneiled out, Where gems - hall shine, And light divine Beveal in good uew pleasures.

Be not discouraged i week by week Earth learns new languages to speak (For lei the Gud for whom all seek Lays down a golden cable. Along the wire Electric fire With secred sound Bids all be found At Love's communion-table.

Be not discouraged 1 months and years Bhail caim the agony of tears, And conquer ignorance and fears By teaching of their mission. Each lower good is understood By learning well That pains and hell Are growthe that biling fruition,

Be not discouraged i conturies roll, And prove that on ward to its goal, Through forms "aterial; moves the soul, And ripens into glory. Man learns "hat desth is Life's heat breath, And earth's regret The siphabet Of Love's sternal story.

Then weary not i rojoice that creeds No longer meet man's highest needs. This couffict tramples out the weeds Of Bigory's dawnation; And in their place, With radiant grace, Bloom flowret: bright Of Truth and Bight The world's God-sent salvation.

The world's Guide-sent salvation. After a recitation by Miss Jennie Bicknell, George A. Bacon brill By addressed the mediug. He said he was very glad to be counted in on an occasion is interesting, auspi-cious and significant with honorable recognition of most honorable service in behalf of an army of fittle ones, in ad-dition to a vast multitude of children of a larger growth. It is said a leaf held too near the eye shuts out the uni-verse. He thought it was true as to our proper and just appreciation of the service rendered to humanity by such an exceptional man as was MY. Davis. It was difficult to correctly measure these persons in their own day and gen-cation: they are too near to us. He was also glad to hear Mr. Davis repeat and refute the popular objections to the Lyceum idea, which was so uni-versal in its application. Elsewhere, and in times gone by, he had heard these critici-me made, and did what he then could to correct them. This Lyceum honored livel in neek-ing to honor him through whose lihuminated vision these Schools had their existence-found themselves transplanted on the earth. The Beer and his mate were then presented with a fine floral crues, and a basket of blossoms crowned with a gend-ant white dove. The best feature of the occasion was an unique floral

The Beer and his mate were then presented with a fine floral cross, and a basket of blossoms crowned with a pend-ant white dove. The next feature of the occasion was an unique floral march. The scholars were each provided with a small bouquet, and forming as if for the "Hanner March" passed before Mr. and Mira. Davia as they sat on the plat-form, and laid the offerings at their feet. The Conductor explained that this display of blossoms to be fore Mira eschool to be the bask and most clearly typical gift which they could bestow upon the guests of the occasion, who had emphatically proved themselves to be the Children's Friends. Mirs. Davis-and later in the service Mir. Davis are the audience for the children for their attendance, and to the audience for the kind atten-tion paid to the services, and thanked the Bpiritualists of the past year. He had during that the bedoud turing the past year. He had during that the eccel would com-mence on the first Built of Service and manary dio with which to open the fail form, which would com-mence on the first Built of Service and the school during the past year. He had during that the clearly would be would be given of the hour and place of meeting when the proper time arrived. During the place of meeting when the proper time arrived. During the place of meeting when the service on the first Buinday of Septomber toxt. Due notice would be given of the hour and place of meeting when the proper time arrived. During the past reason the general average of altendance each Bunday on the part of the school-ar had been 98. are had been 98. Miss Lizzie Thompson delivered a recitation, Mr. W. F.

Miss Lissie Thompson delivered a recitation, Mr. W. F. Dearborn, ir., gaves harmonics solo, Fiorence Danferth and Mrs. Frinceu ited in a dust, and Henry C. Luli was introduced to make the closing speech of the occasion. He referred to the lateness of the hour, users diating as it did the exercise of breviy ou his part, and confined his re-marks in the main to an acknowledgment of the good which he had personally received from spiritualism, and to the importance of the work for its advancement which Br. Davis and his life-partner had been privileged to ac-complish. The meeting closed with a song from Miss Jonnie Shu-man-the exercise having passed off in an exceptionably pleasant and successful manner.

Cleveland, O.

We have received from Thomas Lees, the enterprising Conductor of the Lyceum in this city, an account of the workings of the school, which we shall lay before our readers next week.

Willimantic, Ct.

The services on "Flower Sunday," conducted by the Lyceum at this place (a report of which was received by us just as we were going to press), will be adverted to in our next issue.

BANNER OF LIGHT.

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to the Spiritual Philosophy. The Oldest Journal in the World devoted

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Emma Lazarus, discusses the Militia Service of the United States, treats of the ins and outs of Life Insurance, and gives other excellent offerings from popular writers, among whom may be rectoned Justin McCarthy, Henry James, gives other excellent offerings from popular writers, among whom may be reevened Justin McCarthy, Henry James, jr., Richard Grant White, etc. The number contains two short stories of uncommon excellence, "The Yosemite Hermit," by Miss Clara Doliver, and "Fallen among Thieves," by a new writer; also two or three very goo poems, and the usual entertaining and valuable depart nents of science, literature, and current gossip.

BRIEF PARAGRAPHS.

Love your neighbor as yourself, Whether he has or has n't pelf. Read Bro, Davis's "Magio Staff." Of its nectar freely qualf; Then, our word for it, you 'll be Buoyant, jovial, happy, free! Read Mary's " Danger Signals," too, And with their truths your souls imbuo. Then your lives will be serene, Garnished with a golden sheen.

One of the Mrs. Grundys in this city, it is said, has telephone leading from her chamber to the kitchen, in order to hear what the servants say about her. It works admirably. She has changed her "help" about a dozen times since it went into operation. She considers it the greatest invention of modern times. Almost entire silence as pervaded her establishment of late. Nuf eed.

The Bonapartists are to run France for the next filty years. Mark well the fact that the Napoleonic dynasty is not yet extinct. McMahon is but an instrument in the hands of a higher power to actualize this result.

If a "Ohristian man" sends \$5.00 in aid of the St. John sufferers, and an unpretentious infidel sends \$100,00 for the same purpose, which do you suppose will receive the best seat in the moral synagogue of mankind? Can the Investigator answer?

People who have a predisposition to discuss the weak side of human nature, and who never speak of the good qualities of a person, are the peats of society. No wonder i the devil' is continually at their elbow. It is all the devil there is in existence; and that is devil enough. These sort of folks never win in the long run, however. Unhappy themselves, they seek to make everybody else so. We think Bro. Moody should offer up prayers for their reform-ation. Should he succeed, the millennium would come di-We also appeal to Bro. Spurgeon, of England, in behalf of these specimens of oru-is mortality, as there are many such in that "right little tight little lale of the occan. **

Look out for more fires. They always come in lumps.

THE BASTERN OUTLOOK. It looks rather murky

For poor old Turkey:

(It is true, I declare,)

The Philadelphia Bulletin is the most maliciously merconary sheet in the United States. Spiritualists should

Offenders would also be liable to punishment under the crucity law.

There is nothing in this world or any other world that a brave soul need fear. Every man is the equal of every other man, if he will be; and one in the right is stronger than countless millions in the wrong.

Why is the money you're in the habit of giving to the poor like a newly-born habe? It's precious little.

Our follow-ditizen, Mr. Andrew Jaovaan Davis, is rest-ing from his explorations of the "Hummer Land," and enjuying the delights of mundame intercourse among his friends in Massaclussits. At last accounts he was at Hyde Park, near Boston.-Orange (N. J.) Chronicle.

Tofisten labels to tin cans put a teaspoonful of brown sugar in a quart of paste, and it will fasten labels as secure-ly to the cans as to word. Housekeepers may save themselves much annoyance in the loss of labels from their fruit cans when putting up their own fruit, by remembering this.

That pest, the currant worm, has not been as destructive as usual this year. Fowdered white heliebore is an almost certain antidote for them.

Georgetown people were terribly exercised by fears that the town would be ruined by the late advent of the circus in this staid and sober blace. We are informed, however, that there toose no damage dones. They toant another owe. -Hayerhill (Mass.) Publisher.

We are pained to learn that J. M. L. Babcock, the proprietor and editor of the New Age, has received a paralytic shook.

A USTRALIAN CUREFONSORE THROAT. - A correspond-ont of the Q sensitative gives the following cure for fore throat: It cannot be too g-norally known that all forms of sore throat, whether simply uncreased, quiny, diphthe-ris, scarlet fever, or otherwise, can be obtained to a simple or greatly allowing the next, high up and next the skin, expecially if worn at night when the pain is first feit. Not only does the allk cure the sore throat, but it provents a re-currence of it.

C. Pray. Mr. Professor, what is a periphrasis? " "Madsmrft is simply a circumlocutory cycle of oratorical sonorosity circumscribing an atom of ideality lost in verbal profundity." "Thank you, sir."

It is interesting to sit, in a flour store now as the propri-etor receives a despatch, and vells; "They 're a throwin' abelis across (frassacortilciterfituwarins, an' some one is goin' to get hurt. Turn out all basuis an' mark every danged bar'l up half a dollar."-R me Sentinel.

Current Events.

As we go to press the telegraphic news sould be exciting if there was any certainty that it would not be contradicted within forty-eight hours. The first battle on Bulgarian soil has been fought, resulting in a victory for the Russians. Ten illouwand of the invaders succeeded in crossing the Danube on Friday, June 224, between Galatz and Matchin, and on debarking made an attack on the heights commanding the latter place. A desperate hand-to-hand

[DIGBY.

hour of our departure, but fill our allotted days with good deeds done for others needing them. We should labor to lead the pilgrims wandering in the paths of darkness, and strife, and impurity, into avenues of light, and harmony, and holiness. We should do what was in our power to make the world better for our having lived in By so doing we would draw to our aid the assistance of angel bands, who waited on all human endeavors for good, though the doer knew How sweet the assurances of angel pres ence, of communion with the good, the just, the true who had gone before us; how consoling to feel that in our hours of sadness, in moments when we withdrew from the contemplation of the busy affairs of time, they were ever near to strengthen us for the demands of duty, and to uphold us with the tireless arms of an eternal The price of this communion in its highest order of perfection was that we must strive to be faithful to the highest that was within us. The soul was all-the body was but the temporary habitation necessary to the continuity of physical life; the body would perish, but the soul would survive though earth itself dissolved in air. Let us, therefore, while here we remained, strive to live for the greatest good of that soul-the highest we could realize-knowing that in due season we should quaff in the land of Beulah the rejuvenating waters of the Divine Fountain-the

juvenating waters of the Divine Fountain-the well-spring of life forevermore! [Applause.] After music by the orchestra Miss Jenuie Shuman sang a sing of welcome to the Lyceum's guests, Master Dresser gaves reclation, and Beulah Fairiauka and Lizzie Hond sung a duet. Mr Hatch then introduced Dr. A. H. Rich-ardson, of Charlestown District, as one of the oldest Ly-ceum workers in Massachusetts. Dr. Richardsor in a few well-chosen words orpressed his satisfaction at being present. He had tont some of the best years of the life as an officer of these behouls, and felt that he had received an simple reward of "happiness as he should always remain a firm friend of the Lyceum move-ment.

The audience joined with the school in singing "Ameri-ca," after which Master Louvernest Allyn read the follow-ing poem, written by his mother:

BE NOT DISCOURAGED. BY. C. FANNIE ALLYN. Be not discouraged I minutes fly To lift the startows from the sky. And bring Love's resurrection nigh. Despite the crucifizing. The gasping breath.

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New Publications.

THE ATLANTIC MONTHLY for June-H. O. Houghton & Uo., corner Beacon and Sumerset streets, Boston, publishers - continues the papers by Edward H. Knight on " Crude and Curious Inventions at the Centennial Exposition;" and among other good things gives a glimpse of "South Carolina Society," part 2 of Charles Francis Ad-ams, jr.'s sketch "The May Pole of Merry-Mount," and a gossipy review of the style of Fitz-Greene Halleck; in addition to its regular departments, it also affords choice poetry by O. W. Holmes, Bayard Taylor. R. H. Stoddard and others.

A. WILLIAMS & Co., 283 Washington street (corner of School street.) Huston, furnished us in due sesson with the June numbers of SCRIBNER 'S ILLUSTRATED MAGAZINE. and ST. NICHOLAS. These publications, in addition to a full line of current literature, they regularly keep on sale, The June number of the first-named magazine treats of life in France, Spain, Turkey, Syria, Russia, Great Britsin and America; describes the proposed statue in New York harbor, and offers among other attractions papers on "Benjamin Disraeli," by E. S. Nadal; "The Tradi-tional Music of the Spanish Pyrenees," by Nefis Sturgis; "Pond Life," by Mrs. Herrick (a study from the micro scope); "The Immortality of the Boul," an attempt at a Bocratic dialogue, by Edward Payson; and an ilfustrated naper on Horses. ST. NICHOLAS has "A June Morning " for its frontispiece, and the June of a pleasant literary horizon shines all along its pages. Prof. Proctor treats of the "Stars in June "; Joel Stacy has a poem, " The Naughty Little Egyptian " (illustrated), which is calcu "Wild Mice and their Ways, " by Ernest Ingersoll, "BL. Nicholas Day and the Child Bisbops of Salisbury," (illustrated) by Melville Egleston, and other excellent articles, poems, etc., fill out its well-executed pages.

Les & Shepard, Boston, issue a second and revised edition of Farrar's guide to "RICHABDSON AND HANGELY LAXES." Besides the descriptive portions, there is a good map of the Lake district, information about reaching the same, and numerous wood cuts of various pieces of natural and artificial scenery connected with it. There is no better trout-fishing anywhere than in these lakes and the con necting streams, and this guide will direct the unin itiated just how to find it.

LOBING, publisher, corner of Bromfield and Washington streets. Boston, forwards to our address two numbers of ils interesting series entitled "Tales of the Day, " vis. UNCLAIMED, A Story of English Life, and DOT AND DIME, Two Characters in Boony.

THE WIDE AWAKE for June-Ella Farman, editor, D. Lothrep & Co., publishera, Boston-commences with a full page engraving illustrating a story by Mary L. Bolles Branch, entitled "Tyrant Tom." Good poetry vice with fine letter-press. The most poticeable article is No. X. of the " Poets' Homes Series, " concerning. William Dean Howells, editor of the Atlantic, Four artists illustrate the paper with views of the home, exterior and the study intefor, a fine portrait, and a view, from a painting by Q. P. Granch, of the palace homes of Mr. Howells when consu to Venice.

THE SPIRITUAL OFFERING for June-Nettie Pese ox, editor, 2000 North Ninth street, St. Louis, Mo,-has he following among its contents: "Spiritualism and Relision." " Lecture - 'The Outcome of Spiritualism," " 'The Woman's Movement, " " Questions and Answers, "Editorial Notes," "Inspirational Poem-"Bejoice," nd ** Materialization and Its Varied Phases. **

THE HEBALD OF HEALTH for June-Wood & Holbrook ablishers, 13 and 15 Laight street, New York-is full of interesting and readable matter, to which the attention of the ubito is respectfully invited.

THE PHEENOLOGICAL JOURNAL for June-S. R. Wells A Co., publishers, 727 Broadway, New York City-has an article on "Yellow Haired People, "gives an illustrated aketch of Charles Collins, the late chief engineer of the Lake Shore Bailroad; con ributes much information in a short easy on "National" Charlester in the Face, " and is thousehour a work to be a status in the matching" throughout a worthy number of a valuable periodical. THE GALAXY for June-Bleidon & Co., New York Ulty,

publishers-opens its table of contents with a fine poem by

科会,世际中

Commodore John R. Goldsborough, U. S. N., died in Philadelphia, on Friday, June 22d, aged 69. Ho was born in the District of Columbia, and appointed midshipman from the District Nov. 6th, 1824.

The weather became hazy the moment President Hayes got here-all which was very gratifying to the immense throng who had a peep at him.

> A PICTURE. A pale, cold moon was floating by: In garments of fleece, through a summer sky, A smooth black str-am was floating still, Past black old stones of a ruined mill; Mut it caught no given from the sullen moon Who volled her smiles in the deep night-noon. An owlon a black tree, bid from sight; Moaned, through the muffled gloom of the night; Moaned, through to the muffled slone. Of crooning grief and despairing groan. An d sought to tell, the sull was thadow's shade-Of the blind unrest that there was below. The moon above, in her garments of show, Blackness was all that there was below. The moon above, in her garments of show. Blackness the stream with bared foet, Hearing the owl the black night greet; And I loit the careas of its warm sweet flow As it followed the course of the Hearberg and A PICTURE.

The other day one of the editors of the Hawekye cut ou of an eastern paper a map of the Russian war, and hung it on a book for reference. One of the compositors, prowling about for copy, g t hold of it, thought it was an editorial article and set up a column and a half on "A new plan for funding the national debt" before the foreman discovered what he was at and killed him.

Grasshoppers are not an unmixed evil. They have driver all the rate out of Kansas into Missouri, and the latter State is so overrun with the rodents that the Legislature is paying \$5 a hundred for their tails. But can't the rate get along just as well without their tails?

The Springfield Republican tells this as the last Moody story current in Northfield: The Hinsdale butcher drove last Monday. Moody ran out. "Beefsteak?" "Yes." "When killed?" said the evangelist, approach-ing the cart. "Yesterday." "I don't want any meat killed on Sunday." Butcher drives on, sollioquizing actice oces. Returns Thursday, passing the Moody resi-dence, full drive. Moody hais him sgain. "Beofsteak?" "Yes." "Bring in ten pounds." "We don't take money carned on Sundays !" and butcher drives on. Appears Monday morning again.⁶ Moody on the watch, "Beefsteak?", "Yes." Lays in a large stock; no queations asked.

There is strength in having a mission on earth-in being called to fulfill the decrees of destiny !

- JUNE ROSES. The Summer bright, the Summer fair, The Summer sweet, serenc, discloses, In all its realm of riches rare, No other blooms that can compare With June's delicious roses,
- What solve y days and Summer's heats Boring's cloudy days and Summer's heats Conie when life only gropes and promos; But life is redokent of avects When poetry the spirit greets, Abd scatters avect June roses.
- And scatters sweet June roses. Life's June-what shall we call those hours In which the soul, serne, reposes 7 Their bloom dispelling from last lowers, Their perfume stealing from love's bowers— Ahl these are life's June roses. —[Oottage Hearth.

A Russian engineer has invented a bomb-proof tower, which is moved about by steam, and in which artillerists sit and pelt the enemy with destruction. By the time the lext was breaks out, the warrior will sit in a rocking-chain in the front parlor of a hotel, and talk his enemies to death with a revolving telephone.

Poisoning Dogs, OR OTHER ANIMALS. -Theatten tion of those who delight in the destruction of the damh pers of their neighbors is called to the following extract from chapter 161 of the General statutes of Massachusetter "Section 60, Whoever willfully and malicionaly kills mains or disagares any horses, cattle or other measure mains or disagures any horses, cattle or ather insets, or another person, or willfully and maliciously administer (poleon to any such beasts, or appeared any polesnons such

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struggie onsued, the Turks being forced to the town, which they subsequently abandoned. The Russians made a second crossing of the river at Hirsova, on the morning of June 26th, a force 18,000 strong having formed a junction there with the Matchin column. The Turks retreated toward Medidile, virtually abandoning the entire northern portion of the Dobrudscha, and it is not believed they will make a stand short of Silistria. The Russian headquarters have been established at Alexandria. In Montenegro it is claimed by the Turks that Suleiman Pasha and All Salb have united their forcess d are driv-ing the mountaineers before them. The latter evacuated Cettinje, into which the Turks entered. The Moslem troops have thus far lost ten-thousand men in the Montenegro campaign.

In Asia the Turks report that Dervisha Pasha attacked the Russians investing Batoum on Saturday, June 23d, and drove them from the heights. It is also reported that Muktar Pasha has defeated the Russians at Delibaba Pass after thirty-three hours of hand-to-hand fighting; that Byazid has capitulated, and that the enemy are falling back everywhere. Preparations for war are being pushed in England with

all p ssible vigor, and the nature of the steps taken leaves no room to doubt that the Government has decided that British interests require the protection of British soldiers, and sallors. The portion of the army which can be spared for foreign service is now ready to move. An order has be-n issued forbidding all foreign officers visiting the naval and military departments. It is circulated that dis-sensions continue in the cabinet. Rari Beacon-field head s the war party, and the Marguls of Ballsbury leads in opp osition thereto. Should the Premier make a demand, it is believed that Salisbury, Mr. Cross and Lord Carnaryon will retire.

The Turkish forces in Europe give a total strength of 290,000 men and 12.000 horses. The effective strength of forces in Asia wre 73,000 men and 3000 horses.

A severe storm of wind and rain prevailed throughout portions of Missouri, Iowa, Illinois, Ohio and Michigan, Monday, June 23th, doing much damage to property.

A Cares. I am told by Mrs. C. Fannie Allyn that a man in Brookiyn tas been soliciting sid, calling himself Juhn Weitherbee, who writes in the Banner. A similar thing cocurred two years or more ago in the West. and a well-known medium wrate to me shoat it. It is wery flattering to see such good judgment used in the selection of names. supposing me to be popular; but I guass I h d better try and shorten such careers by giving this notice. I hardly with to prevent suy one from being charitable, for the stock is not large in this world, but I do not like door plum, even that virtue " in my name; no let met toll the friends i am not a tramp yet. There is no dugs of my year seek-incharity of being a hummer. If in w int, and the spirits met me no halm from Gileas, I would crawl into my hole and there for the name's sake; but never forget, howere, to dis-tribute to people who are needy, remembering the unique epitaph of an old regist on ple, which reads. "What we open we had;

ipn of an old English couple, which a ward, "What we spent we had, What we save we have, " What we gave we have, " JOHN WETHERBER.

To Correspondents.

AP No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake topreserve or return communications not used.

M.-Warren Sumner Barlow is the author of that wellknown volume, "The Volces," and other postical effi-sions of a liberal stamp. His address is Paterson, M. J.

Spiritualist Meetings in Hoste

Spiritialist Machings in Hoston. EAGLE HALL, 618 Washington street. -T at Circle every Sunday moruing at 10% A. H. Inspirational speaking at 1% and 7% F. M. Hood usedimms and appakters at wave pro-ont. Fr-s Conference Maching avery security synaling at 5 o'clock, sharp. Duors closed at 3%. All are intrined. MASBAT HALL. -The Frie Platform Mosking of Mpiritani-ius hold a Free Circle, with good, railable insellams, er-sty Sunday, at 10% A. M. OHARLSTOWN DISTRICT, Severag Corr Mall. -Spirits as meetings are hold in this hall every introday distances. At 3 o'glock. h<u>in</u>a., 14-1-4 .4