YOL. XLI

COLBY & RICH, lishers and Proprietors

BOSTON, SATERDAY, JULY 7, 1877.

28,15 Per Annum,

NO. 15.

Banner Contents.

FIRST PAGE. - Views of Our Heavenly Home - Chapter XI. The Element of Tyranny in Spiritual Organish

Thought Adm.—The Rostrum;—"Thoughts for Spirit-talists." Mildren's Department;—Tales of the Sun-Rayn. Pastry:—Where are the Dead? Dissolution of Oredal By-t-ms. Spirituslium in a Nutsnell Banner Oversepondence:—Letters from Wisconsin, Utah Ter-

THIRD PAGE.—Letters from Ullinois, New Hampshire, New York, Vermont and Washington Territory. The Advancement of Women. The Reviseer:—A Valuable New Book. Postry:—The Ships of Two Seas. In Me-moriam, etc.

FOURTH PAGE.— Editorial Articles:—Rev. Dr. Thomas on Epiritualism, Robert Date Owen, Madamo Blavat-sky's Great Work, Verification of Epirit Messages, Miss Lottie Fowler, etc.

FIFTH PAGE. -Brief Editorials, New Advertisements

SIXTH PAGE. — Message Department: — Spirit Messages through the Mediumship of Mrs. Jennie B. Build and Mrs. Barah A. Danskin. A column of Verifications. SEVENTH PAGE.—"Mediums in Boston," Book and Mis-cellaneous Advertisements.

EIGHTH HAGE. - The Children's Lyceums: - Boston, Ms. Cloveland, O. The Chimp-Mo-tings. Letter from E. V. Wilson. New Publications. Brief Paragraphs. Current Events, etc.

[Copyrighted by ANDREW JACKSON DAVIS. 1877.]

${f views}$

OUR HEAVENLY HOME

A STELLAR KEY TO THE SUMMER-LAND.

BY ANDREW JACKSON DAVIS.

CHAPTER XI.

"One morning my dear father came to me, and said:
Daughter, arise! go out upon the hills with us.'
We prepared.
We went out upon the hills.'
The Seven Lakes of Cylosimar, ... disposed at regular distances. forming a crescent shaped curve amid the overfolding margins, and beneath the far-off lefty heavens.

Lapraced like the setting of brilliant diamonds.'

Estract from Ratie's communication in the Penetralia, Esco Ed., p. 278.

After many days we return to contemplate the manifold glory and harmony of our Heavenly

I have in the meantime enjoyed four very interior experiences; to detail which would require a large volume. I have observed a glory that surpasses the brightness of twenty suns like ours. It was the enchanting supercelestial effulgence that emanates from still higher and more interior Spheres.

In 1854, twenty-three years ago, I received what is recorded in the Penetralia, an extract from which is quoted at the head of this chapter; at which time "she could not exactly tell when she, with the large party of friends, would return

from the northern section."

Many times since I have wondered why she id not bring to me something further relative to her life in the Spheres. But by acquired knowledge concerning the inconceivable magnitudes and the immeasurable distances of the regions or worlds in space, to which the celestial people make prolonged pilgrimages, all surprise at her continued absence, as well as all anxiety about the utter silence of scores of others I would be very glad to meet, have perfectly gone out of my thoughts. And in all this I hope the reader's mind is also enlarged and at rest.

Brighter than the brightest crystal is the scene (indicated by the diagram) embracing the Seven Lakes of Cylosimar. Lovelier localities cannot be imagined. (See some references to and descriptions of them in "Death and the After-Life.") Beautiful aromal emanations surround and pervade three of those lakes; while the remaining four seem to inhale the fragrance and to absorb the very light of the heavens; impressing upon the mind a picture of Paradise which only the pure and the noble would be qualified thoroughly to enjoy. Naturalness, spontaneousness, beautifulness, perfection — are the only words that enter my thoughts. I would remain here and contemplate forever; for here I could forever adore and worship. Hither, amid the glories and superabounding goodness of Divinity, I would attract all whom I tenderly love. Beneath these bright skies, and beside these softflowing golden streams, listening to the voices of angel people, blending with the sacred songs of beautiful birds, I would dwell and dream away all the ages of eternity.

. . Looking far away eastward you behold a hill-belted country where live the afterdeath inhabitants of planets like Venus and Mercury and several of the satellites. Drawing closer, you seem to feel that the people are steeped in sunbeams. Dreamingly, sleepily they look out upon the sky and over the distant sparkling fields: An indescribable beauty floats among them, and a drowsy and delightful fragrance fills the atmosphere, to which these remarkable people seem to be blind, and unattracted, and insonsible. Ah! I behold what all this means. They are a materialistic; a heavy-minded, and a half-developed population. And while I look there arrive many death-emancipated from our from all countries, especially from the far South See Islands and Africa-who float along like inanimate bodies carried, idly and helpless and indifferently, by the sovereign law of that behold the Paternal Divinity never forsakes such dependent children. In every shady sequestered book you observe a man or a woma embodying a matchiese union of parent, friend and guardian—who, with warm hand and white arms, dutatretished, stands ready to receive all s and willing to begin the unfolding work Will contrast! Amd with the contrast of the co

like melting, unresponsive thow upon the warm begon of melf-sacrificing affection. The scene is lovely with unconscious goodness and unrestrained love.

Hither come half developed children, who, ow ing to some prenatal accident or maternal weakness, were born imbecile, or idiotic, or deaf and dumb and blind. Little chaotic minds that never evolved a rational thought; feeble, embryonic hearts, unfinished in form and structure, which never felt or responded to the sympathetic touch of love; sealed ears that never heard "the sweet -music of speech"; blind eyes that never opened upon the light and beauty of nature; mute lips that never uttered an intelligible sound; with the senses all closed, and with the whole being more than half unborn-behold! how they float into the hospitalia of this heavenly world. Beautiful charitableness, unrestrained benevolence, sympathy and all-healing tenderness-how these spiritual virtues glow and blossom with fadeless bloom in this happy land "beyond the clouds and beyond the tomb."

* * Self-luminous, independent of all starshine and solar-light, is the Summer Land. Its shores are inherently radiant; its streams and rivers and fountains glow and glitter with their own immortal light; its unalterable mountains and undulating landscapes are ever green, beautiful with diamond effulgence, and more "delectable" than the purest pilgrim ever dreamed; while the firmament above is forever glowing with suns and planets, with clusters within clusters, and constellations within universes, far beyoud the power of mind to conceive or the resources of language to describe.

* * Looking eastward of the land of charity and hospitalia, you observe a great multitude beneath the feathery-foliaged trees listening to an orator. He is deep-minded, witty, cultivated; without sentiment, speaking in a foreign language, sounding like ancient Hebrew; and his theme, treated philosophically, is "The Echo!" Let us listen, also; let us catch, if possible, a few his sentences:

"Reaching beyond the horizon in history," he eloquently says, "we enter the temples of slumberous sounds; responsive to voice, the haunting bradle of Aomada. Search the air, scale the mountains, sound the sea, explore the heavens, penetrate the forests; it is yet deucl-as empty as the word of Eliaka. Lo ! it is all belief! Doubt is Echo: the restlessness of faith, questioning itself." * * * (He is still speaking, but we

Here is a man of powerful talent, not long since a citizen of this earth, debating like an aged philosopher the questions of faith and knowledge. An impression comes that he has been hy a missionary Passionist. one to whom even the picture of the "cross" is a light set in the sky by the Almighty Hand.

The cross, to this Passionist, is the central figure—the symbol of trial, suffering, sacrifice, contest, death, conquest, and the resurrection. Between heaven and earth, between God and his creatures, it signifies the certain end of the world and the inauguration of eternal life. All this was said by the Passionist to the Hebrew orator. The latter replies that it is "Echo." Pictures. signs, symbols, language (he replies) are younger and less sacred than human existence, which is very, very ancient. The origin of the cross (he says) will soon be seen and known of all men; it is a part of earliest hieroglyphic language derived from the human body; and out of it, or from what it signifies, have in truth arisen most of human vices and sorrows, trials and suffering, contests and triumphs. This, in substance, is what the Oriental orator is proclaiming. But what it all means time alone will fully bring to light.

* * Surpassingly delightful is the scene to the southward-a great harmonious temple of wisdom. It is denominated a logosal country of beautiful gardens and groves, abounding in graceful luxuriance of plains and valleys and streams—the Empire of celestial love and supreme mental illumination. Into the sacred circles of this most noble brotherhood come the wisdom and love of higher and more interior spiritual universes. Here the seekers for true wisdom find perfect repose of soul. As the sun imparts warmth and illumination, life and development to the forms of earth, so does each higher Summer-Land impart its love and knowledge and aspirations into the souls composing this innumerable host of expanded and expanding minds. What a privilege only to behold

By the divine impulse of attraction you find, drawn into a single group, such minds as Humboldt, Herschel, Columbus, Galileo, Newton, Franklin, and scores of like mentalities of whom you have never heard. Behold the imperishable furniture of such minds! Only the natural, the cohesive, the harmonious, the useful. They deal not at all with subjects involving the "infinite." and ignore all thoughts of the "Eternal." They do not touch or think of either "doubts" or "beliefs." Instead of dreaming sentiment, instead of intellectual idleness from a sense of sufficiency attraction which determines destination. But and repletion, they know practically but five words: Truth, Industry, Exploration, Discovery, Accomplishment. They are as youthful and enthusiastic as are boys and girls at a picnic! Intuitive truth they do luxuriate in; it is spontaneously breathed forth from their faces and lips and beautiful lives. But it is a fact that they do not look into mirrors; consequently, never admiring the selves, they map out whole continents of truth operator in ther, for future ex-

This great heavenly empire of wise souls ren- | member, were and are recorded and published in | must be displaced and eradicated. By slow deders bright and glorious the very sky above it, the book "Present Age and Inner Life." But it and seems to enlarge the infinite world that is humiliating and a great sorrow to be compelled boundlessly expands around it. And oh, to record the fact that, during the past fifteen such sweet lessons! Wordsworth says: "Tis years (owing to causes which you can read in Nature's law that none—the meanest of created "The Fountain," chapters XIII and XIV), the things, of forms created the most vile and brute, most distinguished members of this Brotherhood the dullest or most noxious-should exist di vorced from good."



THE SEVEN LAKES OF CYLOSIMAR.

speed to earth; to aid those who design and commit crime through a bad organization, and to impress hope upon those who continually do evil from the faults of association or circumstances. They attempt the overthrow of hypocrisy; they they instill despair into the consciousness of the insistent transgressor; and they aid in awakening a consciousness of those punishments which necessarily follow "deeds done in the body." Under the administrative jurisdiction of this Brotherhood, the neddlesome Diakka (but frequently unknown to them) are necessitated to perform many important missions of downright good

among the most needy of mankind. "The temptation of the devil" means, in human life, promptings from evils inherited and suggestions from evils attracted. Of these promptings and suggestions some persons know almost nothing. A healthy, harmonious nature, for example, flows through life like a peaceful river through groves and green fields. But a nervous, irritable, discordant temperament is s daily vexation to itself, whilst it is both a demon and a hell to all about it; and it is to meet and master such that the best angels descend and labor, and it is for such that the noblest of earth are often stoned and sacrificed and nailed to the cross. But prevention, the day of deliverance, will vet dawn.

Oh! altogether glorious is the country devoted to the local uses and fixed habitations of this most mobile Brotherhood. It covers as much space as both France and Italy; and thus it seems to be a perfect world, a miniature paradise, within itself. The geographical glories of this beaming region cannot be portrayed in words; and it would consume years and fill large volumes to travel over it and relate its diversified possessions; and it would require the eloquent pen of a true poet to give a history of the musical groupings and rhythmical distributions of its population.

Nessar is the great river flowing nearly east and west. And upon its northern borders you meet the residences of the most gifted of females and men ever known in human history; while on the southern margin congregate in harmonious families all those inter-affiliated inhabitants born upon Mars and Jupiter and Saturn. A glorious stream of living water called Lustrade, with its four beautiful tributaries named (1) Gedor (meaning a mountain city), (2) Patesto (meaning a country of the east), (3) Esus (meaning the goddess), and (4) Al-namon (meaning unrestricted communion)—giving the impression that this country, which holds in its very heart this "river Jordan" and these streaming fountains of "Eden," is in very truth the holy land of the most happy immortals.

From this wise Brotherhood—whose numerous associations and consociations are distributed over such an expanse of celestial country, the Earth's inhabitants have received the greatest benefits and most bountiful blessings. These have been showered upon mankind continuous ly, from their very earliest beginnings. Delegates and members of this Brotherhood were. not illustrious friends of one universal humanihames and "Exercis," you will te

angel-ambassadors, empowered by this society, i But now we must turn our eyes and thoughts in other directions.

have been frequently constrained to suspend

their personal intercourse with those who should

* * * Continuing our observations very far east of all we have yet seen, you behold the mountain-encircled valley called Ara Elm-Haroun. Haroun is the original of the name "Aaron"; meet face to face with fraud and dissimulation; and the prefixes signify "the land of," or the Valley of the Stranger. And how appropriate is this singular name! For do you not observe the remarkable personal appearance of the inhabitants? Let us meditate:

Oh, home of the doubting heart! oh, vale of the silence of despair! Here come angels of tenderness and mercy to meet and minister to the constantly arriving suicides, and also to many who have been insone. They breathe and smile upon these unhappy human flowers. But these flowers seem heedless, for are they not enveloped in mental darkness? Angel-voices call the wretched and wrecked wanderers. But, alas they do not hear the saving music of those voices. Lifelong beggars on earth! oh, ye careless slumberers for years on life's bleak and stormy shores! you do not, because you will not, hear the voice of your Redeemer! You have arrived in this Vale during your profound sleep; and you'are in your own proper station in one of the many mansions of the Parental Home in Heaven. Tranquility broods over the Vale of Haroun. The gently rising mountains all around yield only music and floods of pure light and love and happiness. A rich summer gladness fills the bosoms of the birds, and it thrills through all the landscape about you; but you see it not, neither do you hear anything; therefore you cannot accept and enjoy the goodness and beauty that wait

Oh, what know ye, unhappy suicides, what know ye of the sweetness that is strained from acts of self-denial? Your irrevocable past is your own; and its multifarious effects are your only personal property. You suffered tortures, and you continually lived in misery. But did you not know that there are hundreds like yourelves, living daily in like circumstances, whose ill-conditions and unhappiness you might have alleviated? Giving, you would have received; befriending, you would have found friends. It is now too late! With violence, by self-destruction, you have forced yourself into the Vale of Aaron. Here you find virtue, service, happiness, beauty, angels of purity and mercy, and yet you would hide yourself ! with shoulders bent and downcast eyes you would flee to yonder mountains! Why would you, oh, suicide! why would you conceal yourself from the contemplation of the fair-eyed and sweet-faced angels who lovingly bend over you? I will answer the question: Because only the pure in heart shall see God"! The violent, the impatient, the impure are blind and dumb and ashamed; although they may stand in His very presence, they behold and enjoy nothing.

And you, oh unhappily insane! why do you too, enter the Vale of Aaron? Ah, you did not know whither you drifted with your guardians when you left the earth. You came hither to gather a foretaste of the secrets of harmony, did you not? Discords, operating upon a law of their own, have driven you into a heavily shrouded experience. All thoughts of ill, all evil deeds, which you of necessity now have in memory,

grees you may be able to lift your eyes to see the soft light of the summery mountains; and, after a period, you lift them toward the starry skies above you; and thus begin to learn the pathways of purity, and finally to obtain a conception of the gloriousness of a divine existence. Eternity is nothing to you now or hereafter; your internal state is the all in all. But oh, suicide! and oh, ye insane! answer

me: Why do you not rest in the beautiful land beyond the tomb? Why are you not "at home", in the very lovely Home of the Angels? Why are you so chilly where eternal summer boundlessly reigns? Why do you not dwell with profound contentment in the balmy fields of God's Elysian? Why do you seek to retire from the habitations of the beautiful maidens? and why shrink from the touch of the youthful men of the material heavens? Ah, you do not answer. But, instead, you break through the barriers of, good manners, and hasten away back to earth. To your old earthly haunts, to the friends you left behind, you eagerly desire to manifest yourself. With burning eyes, with quivering lips, with the trembling hand of friendship-thus you present yourself. Now, why did you wander impatiently back to earth? For you I will answer: Because your work was not finished! Because your life had not truly blossomed with the fullness of such terrestrial experiences as were in your own natural pathway. Remember! only the full-grown human life is happy after death. Here we behold the secret of your burning unrest. Let this lesson never forsake you. Be ye forever faithful. * * Our observations for to-day must here

be terminated.

In the next and concluding chapter other scenes will be recorded. But from what we have seen thus far, while in the superior condition, we can extract a great practical principle to govern our life and actions on earth. It seems that ordinary philosophy may calm the passional tempest, that truth may exalt the purposes of life, that personal excellence may glorify and dignify our daily existence; but behind all this, and as a foundation for it all to rest upon, it seems, that we must sweeten and purify life at its fountainsprings, by habitually letting the spiritual in us dominate the natural, and by permitting the highest in us to govern the lowest, for it is only thus that the divine light, which is above, can effectively penetrate and shine into our darkness.

[Concluded in our next.]

THE ELEMENT OF TYRANNY IN SPIRITUAL ORGANIZATION.

To the Editor of the Banner of Light:

Individuality and enthus the leaders of new spiritual societies; but unless those leaders possess mental breadth, silent patience, and a thorough subservience to parliamentary usages, the societies over which they preside will be of few days and full of trouble. There need be no difficulty in organizing a new spiritual society. The task is simple. And there needs to be no straining to get an ethereal platform of principles that shall express world-wide charity and sunshine, for all the tyrants in the world, or nearly all of them, would readily endorse those pleasing generalities. Generally, men who are tyrants are so by reason of ignoranceof a lack of mental development. Spiritualists are sailing too high, and ignoring those stern, square elementary principles that must lie in the base of deliberative organization, for deliberative organization is all the kind that is in harmony with Spiritualism. It is a fatal mistake to organize a new spiritual society at this day of time, after the manner of church organizations, tacitly leaving the leaders in possession of vast and indefinable power. The liberty of each member of a new spiritual society should end where the rights of another member begin. If a few fundamental principles, such as the following, were embodied in the constitution of each new spiritual society and impartially adhered to, the difficulty of "organization" would at once vanish: First, a complete adherence to parliamentary usage, as defined in Congress and in deliberative bodies and societies generally, including a strict accountability from each officer of the society for every act of such official. Second, an acknowledgment that man is a religlous being, and that no religious society can long exist which relies on intellectual culture alone. Third, that a deliberative meeting should be held about once a week, in which each person that is present, especially including the most modest and sensitive ones, shall be given encouragement to express some thoughts; in which all the official actions of officers and other leaders shall be examined, and criticism upon the same invited. J. M. HOLADAY. Council Bluffs, Iowa.

To those who urge the sacred duty of beleving the Bible implicity and the sinfulness of disbelieving it, these words of Prof. Clifford will be startling: "If a man, holding a belief which he was taught in childhood, or persuaded of afterwards, keeps down and pushes away any doubts which arise about it in his mind, purposely avoids the reading of books and the company of men that call in question or discuss it, and regards as impious those questions which cannot easily be asked without disturbing it, the life of that man is one long sin against mankind."—The Index.

The greatest statesmen were absolutely free thinkers, like Thomas Jefferson, Thomas Paine and General Jackson; or Unitarians, like Daniel Webster, Sumper, Governor Marcy and Calhoun of South Carolina; or Old Testamenta rian religionists, like Ben Franklin and Abraham Lincoln; or plain infidely, like Madison, James K. Polk, and William H. Seward. Where Christianity did come in in shaping the destiny and character of this people, no thinking man will be able to see.—American leraslite.

The Rostrum.

"THOUGHTS FOR SPIRITUALISTS." Reported for the Banner of Light.

C. B. Lynn addressed the Free Religious Society of Springfield, Mass., on Sunday, May 20th. He spoke substantially as follows

In large part my remarks will consist of narration instead of argument. A few deductions from our observation and experience may serve as an appropriate introduction. We, as Spiritualists, recognize the fact that the movement with which we are identified, is passing through a phase of most critical inspection. Spiritualists are the most severe critics of Spiritualism. It is wisdom on our part to guard against losing mental polse. The critical spirit is of inestimable value. But philosophical criticism is something more than chronic growling or universal distrust: Our American thinker, Hudson Tuttle, has said, with Emersonian brevity, that the "incredulity which rejects everything is as reprehensible as the credulity which swallows everything." Take the critical spirit in history. With some it has resulted in most beneficent ends. New types of religion have been unfolded. The world has been blessed. With others a distrust of human nature, the fundamentals of religion—in fact, of all spiritual topics has ensued. This is criticism without a balance. It is reason imprisoned in a mathematical utility.

Now, in Spiritualism the critical spirit-legitimate in its proper or rational exercise—not unfrequently loses poise and becomes cynical. The baptism of inspiration then ceases. Distrust prevails on all sides. The universe becomes a tomb. Flippant declamation passes for solid thinking, and sneering takes the place of orderly devotion. Spiritualism is benefited by intelligent criticism. But the superficial are always the by interingent criticism. But the superneal are always the loudest talkers and the greatest bigots. To-day we hear lugubrious strains relative to the condition of Spiritualism. Meetings in hundreds of places are discontinued. There is no cohesion among the 'people. Brother lecturers, let us pause and reflect. Dare we raise the cry of defeat upon the basis of our personal woes? Do we know the causes that have produced the chaos in the lecture-field? Have we looked with incisive gaze into the great spiritual movement? Are we philosophers or partisans? What relation do our personal "calls" sustain to the introduction of a new philosophy of re-

Away with lamentations! Here is a phenomenon—the present condition of affairs. Let us go to work bravely to solve it. And before we give our judgment in that direction let us refresh ourselves by referring to a few of the great facts connected with the spiritual movement, which are al-ways before us as sources of profound satisfaction. In Emma Hardinge Britten's superb work on "American

Spiritualism," the circumstances connected with the introduction of phenomenal Spiritualism are elaborated in fine style, even to the minutest details. These data will always be of interest to the student of Spiritualism. Our eloquent sister has, in this connection, blended the enthusiasm of the antiquarian with the precision of the scientist. In a peaceful family the New Dispensation first demonstrated itself. Two gentle girls were its evangels. After conversation with the strange noises and observing the intelligent responses, one of the girls said: It [the noise] can see and hear! That sentence deserves immortality! How profound was its import! It proclaimed the intelligence of the power that produced the "noises" that had so disturbed the peaceful home. Here, then, is the beginning of phenomenal Spiritualism of the modern time, according to the general method of narration on the subject.

(1.) The future historian will declare that the rapid spread

of Phenomenal Spiritualism was one of the marvels of the present century. The scholarly student will also call attenpresent century. The scholarly student will also call attention to the fact that the manifestations continually assumed new phases. First the raps, then writing, then the trance, and so on until materializations appeared. Each of these types was thoroughly inspected. World-wide universality has been gained for Phenomenal Spiritualism. And this, too, without the customary methods of propagandism. Out of its own inherent vitality the movement has circumnavigated the globe. Scientists of distinction are now engaged in an investigation of this important theme. Illustrious names in Science. Literature and Theology, can be cited ous names in Science, Literature and Theology, can be cited as recognizing the great truths of Spiritualism. Chicanery has prevailed to a certain extent, and the masses, as might be has prevailed to a certain extent, and the masses, as might be expected, have lacked thoroughness in investigation. These defects are slowly but surely being remedied. The outlook is encouraging. The physical phenomena of Spiritualism come within the domain of science. The mental phenomena are serving a grand purpose in showing that physical science is not the end of progress. By and bye we shall have a well-formulated psychological science. Spiritualism is a potential incentive to progress in science. Here, as well as in Theology, it is an Evangel and a Messiah. The special function of ogy, it is an Evangel and a Messiah. The special function of Phenomenal Spiritualism is to furnish objective evidence of immortality. It corroborates the intuitions of the race. In it the inductive and deductive methods of reasoning supplement each other. The old chasm is bridged. The antagonism of centuries in the world of thought is swallowed up in heavenly reciprocities. All hail, then, to Phenomenal Spirit-There is ample cause for rejoicing. To coordinate the facts and lead on into the fields of philosophy, is the paramount duty of the intelligent Spiritualist. He need not despond at factions, or discord, or indifference, or misrepresentation. Before him lie open plains for intellectual ex-

sentation. Before him lie open plains for intellectual exploration. Onward is the cry.

(2.) Spiritualism brought to the almost spiritually dead world a ministry filled with inspiration. We can never forget the early days of the public presentation of the truths of Spiritualism. What a power accompanied the apostles of the new faith. The heroic in history had a visible incarnation before us. And then, the circumstances attending the introduction of the majority of these workers into public service were of marked note. In the main, the speakers were brought were of marked note. In the main, the speakers were brought from all spheres of life by the power of spiritual influx. Without the preparation of the schools or drill in the arts of took upon themselves an extended itineracy, and sounded the new faith throughout the land. Let these early laborers speak! How pathetically they describe the so ances in which they were developed! How reverently they rehearse the names of the dear friends who stood by them in the days of doubt, and want of confidence in self and spirit

Could any other movement have withstood the debates over freedom of speech which have characterized Spiritualism? Wise souls can draw most valuable lessons from these things The methods of the incipient days of a movement are in time supplanted by a more thorough and elaborate style. The spiritual platform is now undergoing this change. The public mind has been awakened concerning the fundamental propositions of the new movement. Now, detailed statements, and calm, scholarly discriminations must take the place of the enthusiastic generalities, stormy vituperation and electric declamation of the John the Baptist of the new dispensation. The Christ is here. Luminous with spiritual power the new path appears. Let us enter and journey under the radiant skies.

(3.) The press is the modern Bible. Literature is a minis-

ture edition of a nation's thought and life. Spiritualism has developed a most prolific literature. Its journalism is also a power. Of books there has been no end. Study is the only royal road to knowledge. The pursuits of the scholar will be the ambition of the saint. In our literature Spiritualism is elaborated from every conceivable standpoint. The jewels of the past have been garnered by industrious hands to adorn the fair form of the new angel. The light of the living present has transfigured the goddess of spiritual liberty. Our journals in America, England, France, Germany, Spain, Hungary, Brazil and Australia, record spiritual phenomena Thousands who never heard a lecturer upon Spiritualism, and who never saw a medium, are predisposed to favorably receive the new faith by perusing books and papers edited by our learned colleagues. In this department, as elsewhere, the critical spirit of the hour is feit. Only standard works now solicited. The function of journalism in Spiritual ism is something more than chronicling marvelous phenomena. The hunger of the spirit is upon us. It is a normal

condition. We cry, yea, pray for growth. This is well.

Let us have the blessings of a sweet content. We have evidence, judging from past developments, that from Spiritmalism—through its phenomena, platform and literature—our wants shall be supplied.

An interesting study, in connection with Spiritualism, pre-sents itself before us when we examine the types of the move-ment as exhibited throughout the world. The cardinal idea of spirit-communion is everywhere affirmed. But there are various adaptations of this thought to current theologies; and there are also unique theories set forth as parts of the new system. In America, for instance, the theological aspect of the miorement is most emphatically expressed, while in Eugope the doctrine of re-incarnation is supported by large num-

There is the great perfecting element. Slow growths are permanent. Haste is pernicious. We need a faith in the seemanny of things. Spiritualism is vitally related to all references. It is the cry of humanity, not the song of a sect. It stabilishes the doctrine of the democratic basis of spiritual adjustations destroying the aristocratic claims of the historic stabilishes the destroying the aristocratic claims of the historic stabilish and bids fair to units religious factions into a coherent facility of the dream of humanity—has we live after death.

Children's Department.

TALES OF THE SUN-BAYS.

Dedicated to the dear child Sanda, by the Spirit of HANS CHRISTIAN ANDERSEN;
Written down through the mediumship of Adelma. Baronees von Vay,
of Gonobiz, (in Siysia.) Austria, and tranvialed specially for
the Banner of Light by Dr. G. Bloede, of Brooklyn, N. I.

No. XI.

There is nothing beyond a beautiful summer day on earth! When thus the Sun rises afresh in the morning, leaving his golden couch, and casting his smiling rays over hills and fields, till all things swim in a crimson halo! When then the flowers awake from the dream of the night, and the birds begin their morning songs, oh, then it is beautiful on earth! The men, too, crawl out of their beds, open their windows, and give access to the fresh morning air. Everything is fresh and frolicking. Later, in fact, when the day grows hot, men chide the Sun rays, and guard themselves from them by big parasols. But in the evening they all come out again to delight in the sunset. I am quite merry to-day! Halloho! I had joined in a harvest feast! In the morning already the maidens were dressing the harvest garland with all kinds of colored ribbons. They made fine bouquets, and had their joke with the young fellows around them. In the afternoon the musicians arrived with bass-viol, fiddle and trumpet; maids and boys fell into a line, the musicians struck up a march, and up they went to the lord's mansion.

There the thanksgiving hymn was first sung, and then the girls spoke their verses stammeringly. After this the master of the estate made an address, and then they marched down to dance in the court-yard. Holloho! there was frolicking! There Liza skipped with the fair haired Hans, and there the fat foreman Gus panted with little brown Mary, and when the slow waltz was played in solemn measure, look! there the master of the estate joined and danced with the overseer's wife! And thus it went on the whole day, how merrily, holloho! until the Sun went down! But, I had almost forgotten! The night-watchman, too, he wished to venture a waltz, and even with the young lady. Proud and strutting he led her to the platform. One, two, three-hold on! there was a stone. the poor watchman staggers, and there he lies with the fine young lady! Well, such things will happen!

The children, too, are dancing in a corner of the yard. Gentlemen and ladles are looking on, and indulge in coffee, cakes and gossip. And all the Sun-rays join in the dancing. No. XII.

"I come from the sea," said the twelfth Sun ray. "I shone this morning on the stately ship, which was lying in port, ready for the great journey to America. Many passengers arrived on board; there was many a heart-rending leave taking! None, however, found parting so hard as the captain from his young wife. A week ago he had led her to the altar, and now they must take so hard a leave from each other, and for so long! I cannot forget the figure of the delicate young woman, as she stood there waving her handkerchief, wet with tears, to her beloved stately husband. She stood for a long time at the pier, as long as she could see the ship, and then she returned to her lonely home with trembling and uncertain steps. Our ship, however, plowed the waves of the sea, and the huge wheels went splash! splash! through the foaming ocean. And the captain strode up and down on the deck, his eyes turned backward to the beloved port, where he had to leave his dearest! It was a hot day. You, children of man, you know not our enemies, the evil spirits of the air, the electrical fire-sprites, whose followers are called hurricanes! Toward three o'clock in the afternoon a terrible storm arose, black clouds drew up, we had to prepare for an atmospheric battle. The waves dashed high over the ship, which creaked in all her joints and reared up. At one time she was on top of the turrets of the waves, at another way down in the trough of the sea. Suddenly she was cast upon a sandbar. 'The ship has a leak,' shrieked all in confusion. And the hurricane raged and howled; sailors and passengers worked at the pumps; many were washed overboard; some cried and lamented; others stood dumb with terror. The captain alone kept his full presence of mind; but the ship was sinking deeper and deeper. And the Sun broke through the black clouds of the evening sky, his last rays luridly illumining the sinking vessel, which looked like a huge corpse. Barrels and-all-kinds of utensils and human bodies were tossed about on the raging billows. I looked once more over the sea, searching for the gallant captain. He slumbered in the coral bridal chamber. There among the coral cliffs of the ocean, lay the body of him whom his love had embraced and kissed this very morning. And from her, too, the sinking massulman brethren are departing; Frank customs are being Sun had taken leave-had looked into her little room also. Yes, she had indeed herself noticed the whistling of the wind and the howling of the storm. And she knelt down in her chamber, and prayed long: 'Oh, God, protect my beloved

'Alas! I was glad when the Sun went down, and would not like to rise upon such a day again !"

No. XIII.

This Sun-ray said: "You see trees, plants, flowers, clouds and stars. You hear the storm, the roaring of the ocean, the whispers in the tree-tops; but you know not the cause, the movers of this life. You shall, however, know them, these movers and Spirits of Nature.

"It is a bright, sunny day. Everything is green, blooming, laughing; birds warble, beetles hum, and the old oak unfolds the wonder of its tiny, green, budding leaflets for the hundredth time, while far in the south the evergreen palm stares at the barren sky. The violet gives out the fragrance of the Alps, delightful to mankind since thousands of years. The rose puts forth leaves, thorns and blossoms, and on the Ganges the Lotos is blooming. Spring, the ever lovely, ever melancholy, has come; Nature wakes up all over the earth, and this new life, by its very birth, reminds us of autumn and death, to revive again after the long sleep of winter. Birth recalls death, death new birth, and thus it goes on forever: the germ develops into a tree, the atom into a soul, the soul into a spirit.

"These thoughts passed through the mind of a youth, who leaned dreaming against the old oak. Said he: 'Oh, Dryad. that livest in the oak-tree, tell me of thy past. When didst thou fall from thy mother-tree as a ripe acorn, and where stood thy parents?'

"And the Dryad in the oak-tree spoke:

"'Man, what is thy short earthly existence compared with the life of this tree? Thou small, short-lived being, deniest the Spirit in Nature?

"'When I as a mature acorn fell from the parent tree, it looked quite different here; it may be four hundred years ago. Look at the old oak! how strong and knotty I am! a circumference three times that of your men; and yet I sprang from the little acorn! Nobody planted me, nobody taught me how to grow; the soul within me, the law, have made me what I now am. Perhaps the hoofs of the horses that carried their riders through the primitive forest, trampled me into the soft soil. There I lay in the cold earth the whole winter long. and when in spring everything begun to germinate, my shell. burst also, and I, a tiny plant, grew out of the acorn close helow my mother oak. At the same time with me, with the soul which gave me life, my Dryad also came into the world. She lives on with me through the centuries, growing in wisdom and knowledge. She will die with me, and together we will develop our souls into spirits.

" My Mother Oak had much to tell, first of her own history, then of that of her mother and great grandmother. She told of a time when men had adored the Dryads. There were holy orests and trees then; they adored the Soul in Nature instead of the Creator. They lived in block-houses, rising from the swamps; they were surrounded by thick reeds, and wild beasts had their lairs in the cak woods. Those men could read in the stars; they understood the volces of Nature, and their priestesses conversed with the Dryads, the Flower Elves and Water Sprites of the awamps. Their tales have been preserved to this very day.

"'Slowly came what you call civilization. It came with fire and sword, not with love; and the proud oaks groaned under the axe of man, the Dryads flew from the forests, and the brother killed his brother! But I toiled on upon my way, through all these turmoils and storms, and I stand here now, the old oak, and many lay about me the acorns; they shall germinate and develop, as the spirits develop, through thousands of years. Time approaches when they will cut me down, and when my soul with my dear Dryad will proceed to a higher development. Man, thou callest it death! "And then the thunder roared; a lightning bolt shot through

the old knotty oak, and struck the head of the youth. "I saw his spirit wander with the Dryad-Rif through the clouds!"

[Continued in our next.]

WHERE ARE THE DEAD? A Morning Meditation in Nottingham Cemetery.

How pure the thought, if sad the heart—alone,
How caim the day-dreams in this beauteous place!
What life in death! what loveliness to trace
In flower flame, path fringed green, or sculptured stone.
No fairer, sweeter, more high honored scene
In England's isle than this still Paradise.
'T were grand to die—from such a spot to rise,
From books to thronge! enduring public clean!

From tombs to thrones! enduring, noble, clean! Men's coffined loathesomeness may waste unviewed. Amid the dark and voiceless vaults around, Milist laughing children glean soft daisles here;
Life's monetary game may be pursued
Beyond this hilly, angel guarded ground,
And selfish crowds despise the death-wrought tear.

But who are they—the folk o'er which we pass?
The half-forgotten friends of other days? The nait-forgotten friends of other days?
The actors we have known in earlier plays,
Whose rotting bones yield life to mocking grass?
Gay tulips bloom where many a neighbor lies;
And fondling, fragrant, creeping briars bind
The coviring clay to clay of other kind.
Despite the changing temper of the skies!
The consecrated shade of yonder trees—
The silent cypress, beautiful in gloom,
The ways willows, where loved robins sing.

The wavy willows, where loved robins sing,
The loftier oaks, which moan like Orient seas
A melancholy music o'er each tomb, Uniting autumn's wall with, glee of spring! Where are the dead? our pets of yesterday?
Brave men of mind! of fame untombable

The wise! the good! of power so ripe and full! What helpless majesty! in slow decay?
Where now the sighing, singing, playful maid,
The girl we made a goddess of, so true,
With woodbine curls and robes of sky-lent blue, And stolen summer lightnings—used for braid?

The love, the beauty, active innocence! Coy eye, that awed its helpless worshipers, That hallowed, fruitful, God-blessed life—now gone! This sorrow hath six blades; the pained suspense Is sweetened with grand hopes which faith confers, And earth is welcome loss, now Heaven is won!

Be cheered, sad heart! the laughing soul is free! 'T is not the ashes in the urn we claim, Or lost attachments of the olden name,

But endless spirit life—that is to be! Love is not lust, or life all selfishness, Where passion is not flesh-bound in its sway. where passion is not nesh-bound in its sway.

The grave is but the gate of holier day,
Where pligrims pass, and find their burdens less.
As storm-nursed Aprils fret 'mid bursting green,
And blush in rainbow hues for tears so bold,
O'erjoyed to bury March and woo new flowers;
So in this fair Macpelah may be seen
Fond weepers, waiting new life from the old—
Devotion constant through long, cloudy hours!

Orauthorne street, Peterborough, Eng.

3 Crawthorne street, Peterborough, Eng.

DISSOLUTION OF CREEDAL SYSTEMS.

To the Editor of the Banner of Light: ,

Geologists tell us that the disintegration of old systems precedes the incoming of new ones; and this letter is written to show that the order which is exhibited in the material universe may now be witnessed in the spiritual world also. Many eminent Orthodox ministers have admitted that the distinguishing characteristic of the present era is the decline of faith. This is believed to be a correct statement, and, furthermore, that the declension spoken of is not limited to one faith, but extends to all revealed religions, for the symptoms of it are visible throughout the universe. In Hindostan, among the worshipers of Brahma, the car of Juggernaut rolls no more, and the (to them most sacred) rite of Suttee is abolished. In Japan the adherents of Buddha have lately thrown open their temples to woman, and when the late Mr. In Mohammedan countries the picturesque dresses of our

W. H. Seward visited their famous idol, "The Daibutz," the priests offered to sell him that god at the price of old copper generally instituted, and the descendants of the stern iconoclasts who defaced all the monuments of ancient Egypt, and who held it to be implous to represent the form of any living creature, now place the Sultan's likeness on their coins. In Christian communities the largest religious formation is being shaken by Lutheran and Doelinger movements, while Protestantism appears to be running to seed in Dunkerism and kindred systems.

But the world has no reason to mourn the departure of its belief in so called revealed religions. What it loses in faith it gains in charity, and that is a beneficial exchange. The present condition of the religious world is exemplified in the Russo-Turkish war. In the twelfth century" the malignant and the turbaned Turk" had no better name for his foe than that of 'a Christian dog." Now things are different. Christianity and Mohammedanism have not faith sufficient to bandy hard words, they are in their dotage, broken up, as the present war is proving, by internal dissensions. The exhibitions of the is proving, by internal dissensions. The exhibitions of the loose hold that the religions they profess have upon either party, is really disgusting. The Mohammedan ruler of Persia backs the Christian Czar, and the Catholic interest of Rome is manifestly in favor of Turkey. The Shi-lite of the first, and the Sun-nite of the last-mentioned country, are the Protestants and Catholics of Mohammedanism, and they detest each other with a similar determined and enduring hatted. But, though Christians cannot love Christians par Mohammedanism. though Christians cannot love Christians, nor Mohammedann respect. Mohammedans, it seems that they can shake hands crosswise in hate, and in the desire to destroy each other. Accordingly, the world expects and will certainly not be surprised to see Christian England alding Mohammedan Turkey against Christian Russia, while Mohammedan Persia operates in Asia in favor of Christian Russia against its Mohammedan brethren of Turkey. Looked at fairly, the above-mentioned alliances will present a very interesting spectacle, and one well worthy of the careful study of all who are not yet quite free. from a belief in the power of man-made delties and the trammels of self-styled creedal or revealed religions. ROBERT W. HUME.

SPIRITUALISM IN A NUTSUELL

To the Editor of the Banner of Light:

The movement of Spiritualism is vastly important, but it is fearfully misunderstood, not only by the churches, but even by Spiritualists themselves. It is not my intention to produce a long communication on this occasion, but to present briefly the true state of the case. In doing so, we notice:

I. What Spiritualism Implies. It implies-1. That man possesses a spirit distinct from and superior to his physical organization. 2. That this spirit will exist in a future state. or after the body is dead. 3. That disembodied spirits can communicate with human spirits in the flesh. II. What Spiritualism le. That is, as to its constituents

i. It is an Intermediate Existence, which is neither Heaven. nor Hell. 2. It is a Harmonial Philosophy, uniting both Revelation and Science. 8. It is a Developing Humanity, on the Earth and in Hades.

From this it will be seen that Spiritualism is neither a Religion nor a Science, absolutely as such; but an abnormal man-

gion nor a Science, absolutely as such; but an abnormal manifestation or discovery in Philosophy. Still we assert that Spiritualism is a Great Fact, and perfectly compatible with both Science and Revelation.

III. What Spiritualism Demands. It demands—1. Investigation. 2. Education. 3. Exemplification.

The above is a very bare outline, but it will form a key to the whole subject of Spiritualism, which I believe is destined to be one of the greatest inovaments of this nineteenth century. 3101 Yours very traly.

A Barrier Thorons.

Banner Correspondence.

Wisconsin.

SHEBOYGAN FALLS .- J. O. Barrett writes, June 18th: "Circumstances, controlled by unseen agencies, have placed me in the lecturing field again, contrary to my former resolutions. The event, so unsought and unexpected, calls to mind the oft-repeated statements of spirit-friends, that eventually I would put on the armor again and wield it with new vigor and execution. And again is demonstrated the fact that we are not solely our own keepers, nor masters above all mastery, but are instruments in the hands of higher intelligences to work out for ourselves and others a better gradation of life. work out for ourselves and others a better gradation of life. Sometimes I have thought our spirit-friends do not always justly appreciate our needs, nor fully comprehend our struggles in this spiritual warfare to procure means for a living to the dear ones of the home who lean upon us for support; but somehow the way ever opens, and though the labor is severe and the wilderness is often cold, yet there do come the heavenly visitants to succor and defend and prove unmistakably that they have not forsaken, but are eyer nigh with cheery hope and loving admonition to persevere in paving a flowery highway through our hitherto 'vale of tears.' And how true it is, that when we have passed through some needed vicissitude, shutting off the light that we might rest the better, they reveal themselves more tangibly than before. Precious above all price is the endearment of their presence, and sure is the promise they ever bring, that we 'shall reap if we faint not.' Whilst engaged in a secular pursuit, I chanced to meet our fellow-worker, C. W. Stewart. who has recently graduated from the Law University of Kentucky with a view to enter that profession soon; contrary to my usual forethought in weighing consequences, I laughingly consented to 'yoke-up' with him in a grove meeting enterprise during the summer. What seemed a mers repartee of social wit reacted upon us to a calm and serious consideration. It shivered through and through as a wave-light from the guardian ones, and ere the sun set our plans were hard; no money in the country to warrant the undertaking; our forces all scattered; our people gener-Sometimes I have thought our spirit friends do not always just-

sun set our pians were adjusted.

The times were hard; no money in the country to warrant the undertaking; our forces all scattered; our people generally disheartened; nothing to invite the action save the angel who stood before us with assurances of success. There was no other alternative than to trust in our higher guides; and, no other alternative than to trust in our higher guides; and, without any financial pledges guaranteed, appeal to the generosity of Spiritualists and Liberalists to sustain the work. We both instinctively felt that our mission was purely pacificatory, that we would endeavor to unite our rank and file in solid column, give bread and not a stone to hungry souls, crush the serpent beneath our tread, and follow the angel who leads the way. The responses to our letters were encouraging; we ventured out, and have been in the field but about ten days.

Our first meeting was in Waukesha, a thiving embryo city

about ten days.

Our first meeting was in Waukesha, a thriving embryo city noted for its mineral springs, but, as our friends there averred, 'blighted by priestly dictation.' Though the rain on Saturday drove us from the grove, yet on Sunday our audiences increased to the close, filling well the house with cooperative minds and hearts. We waved the branch of peace, and the very dove of the spirit did indeed descend upon us in a divine baptism. In feeding the people they fed us in return, encouraged us with scrip, and gave us their hands in parting with words of appreciation and good-will, with eyes tearful with joyful hope, and saying, 'Come again—be sure and come again.'

The first effort a grand success, we followed our line of light northward, and without any notification suddenly made our advent in Hingham, a rural village in Sheboygan County, where I formerly lectured about a year. The district had voted against any meetings being held in the school-house land to the second second with the course of the second sec during the school season, but to our surprise the Trustees assumed the responsibility of granting our request for its use. Two evenings we lectured to a promiscuous class of Spiritualists and Churchites, all eager to hear and learn. The chief gift in the spirit trio—Charity, edged sharp by uncompromising truth—who the whole mass again, and evoked a general ask-

truth—who the whole mass again, and evoked a general asking for the angels to come to them as they had to us.

Biessed with means again beyond what could be expected under the circumstances to carry on our work, cheered in the sweet homes of the Tibbetts families, where the angels do congregate, we next moved on to Sheboygan Falls, where we held our meeting yesterday. This is an old spirit-battery for Wisconsin. Most of our prominent speakers have 'held forth' here. Under the vigilance of Charles Cole, Esq., a noble man now summering in the spirit-world, a free hall was built, so conditioned in ownership that it will not be sold to a sect, but retained by the family for spiritual uses. With such men for leaders as James Lampman and George Cole, with the assiduous coartion of true women, the best minds of the town gathered to hear us, filling the house. It does seem as the assiduous coartion of true women, the best minds or the town gathered to hear us, filling the house. It does seem as if the ancient 'pillar of cloud by day and fire by night' herald the way. As our trust is in the higher inspirations, with prudent management at every step our meetings thus far are real soul baptisms. In parting with these good friends of Sheboypan Falls there rings again the encouraging clouds of Sheboypan Falls again, both of you in the harness. plaudit, 'Come to the Falls again, both of you in the harness They have been most generous to us financially, and every way, so that our needs are supplied, and our hopes do brighten way, so that our needs are supplied, and our hopes do origined, more and more as we move from conquest to conquest over the discontent and alienation that have divided us, substituting for internal demolition the builder's work that constructs the living temple without sound of hammer."

Utah Territory. SALT LAKE CITY .- Thos. C. Armstrong, senior, Cor-

responding Secretary, writes: "It is with pleasure that, in accordance with a resolution of the Society of Spiritualists in this city, I give you an account of the reorganization of a Spiritualist Association here. For some considerable time past the Spiritualists in this place have been without any organization, holding a few séances in our private houses, and occasionally giving lecturers, mediums and exposers an opportunity of coming before the public in the Liberal Institute. Among the former honorable mention may be made of Mr. Thomas Walker and Hon. Warren Chase, who both did good service here last winter; while the operations of the so-called medium exposers, although proving nothing but their love of the untruthful, yet gave our enemies additional excuse for exultation and also tended to weaken the ardor of some of our friends, as well as to stop the inquirer for a time from further investigation. This state of things continued for a further investigation. This state of things continued for a time, until a few of the working Spiritualists, urged and backed by our loving friends now on the other and better shore, determined to do something to bring about a union amongst the believers of the Spiritual Philosophy, and make an effort to place before the general public the evidences of a life beyond the tomb that would be irrefutable, and proof which could be made tangible to their mortal senses. To this end we took a large room and held a few seances and consultations upon the question of organization; and the 31st consultations upon the question of organization; and the Sist of March approaching, and our room becoming, on account of the increase of visitors, too small for us, we at last concluded to hold a public anniversary of Modern Spiritualism, and for this purpose took Cisler's Hall, situate on Main street, in this city, where we had very good and satisfactory meetings on Sunday, 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. 15, making changes to suit our own peculiar circumstances. Not to burden your columns with a repetition of the whole, I cite a few of the article's to show the aim and spirit of the Association: Article 1: Name—with Society shall be known as the first Society of Spiritualists of Salt Lake City. Article 2: Objects of Organization—The objects which the members of this Society have in view in organizing are, in general terms, the attainment and promulgation of knowledge as a means of promoting the welfare and happiness of all mankind. Article 4. Officers—The officers or agents as may be deemed necessary, and whose duties in general terms shall be such as devolve on like officers, representatives and agents, in other similar organizations, when not specifically limited or provided for by the bylaws of this Society and be responsible for the same, and have power when incorporated to sue and be sued; and have power when incorporated to sue and be sued; and have power when incorporated to sue and be sued; and the officers are the officers or a statistic of the same, and the officers are the officers of the same, and the officers are the officers of the same, and have power when incorporated to sue and be sued; and have power when incorporated to sue and be sued; and the officers are the officers. March approaching, and our room becoming, on account laws of this Society. The Trustees to hold all property on behalf of said Society and be responsible for the same, and have power when incorporated to sue and he sued;; said Trustees may be chosen from the Executive Committee, the other officers, or the Society at large. Article 8. Any amendment of or addition to these Articles of Association, which shall provide for a creed, articles of Association, which shall provide for a creed, articles of faith, or platform of principles, shall be utterly void and of no effect, any provision in these articles for the amendment of the same to the contrary notwithstanding. Article 11. The powers of the society are unlimited, except by the provisions of these Articles of Association, the by-laws of the Society, and the laws of the society are unlimited, except by the provisions of these Articles of Association, the by-laws. A President, pro two shall be elected at any and every meeting of the Society to preside said President to be chosen from and by the Exceptive Committee. Section 13: (Members may/be admitted into this 50 clety at such times and on such terms as shall at the lines by deemed expedigut, provided the candidate for the society at such times and on such terms as shall at the lines by the honly test of chambership shall be into a candidate. In the lines by the honly test of chambership shall be into a context and the provided the company of the society at a context of the society and the laws of the society and t tee to make inquiries concerning each candidate; that the above named section with its conditions shall be construed and sected upon with all charity, and kindness in order to reclaim the way-ward and lead them from the lesser into the greater good. Section 14: Members may be expelled the Society on the ground of being proved to be immoral in their conduct, or breaking the laws of the land. The following are the officers of the Society: Trustees, John Hapworth, Thomas C. Armstrong, senior, and John P. Lloyd "Treasurer, Thomas C. Armstrong, senior, and John P. Lloyd "Treasurer, Thomas C. Armstrong, senior, bearetary, W. H. Holmes, now replaced by T. C. Armstrong, senior, With the following senior, Bearetary, W. H. Holmes, now replaced by T. C. Armstrong, senior, With the following ladies and gentlemen to fill the executive committee: William Phinnock, 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, Ahiquist, Mrs. U. Ahiquist and Henry Cottle. Meetings have been held regularly in Chier's Hall since the organization on Sunday afternoons and evenings, and latterly also scances, on Wednesday evenings, in the same place. It is gratifying to observe that love and harmony are on the increase in our midst; and that several of our brothers and sisters are developing in varied phases of mediumship; and we appeal to all lovers of the good and the true to come forward and help us to stem the torrent of superstition which flows throughout this section.

Illinois.

OHICAGO.—Dumont C. Dake writes us, under a recent date, a letter from which we cull the

"I have the sad news to impart that the enemy has vanquished our forces here in Illinois, and has vanquished our forces here in Illinois, and has passed A Doctor's Bill, whose import is to get up a corner on diplomas, and banish, fine, or imprison our mediums and reformers.

"In There is no exact science in medicine. There always has been, and the State, by this addifference of opinion. And, the State, by this sciton, interferes with individual rights, and the sacred conscience of her citizens, and by this interference illinits the scope of research and the application of discoveries to the narrow bounds, rice of a particular medical sect. It is foreign to the purposes for which State authority has been created, in the assumption of responsibilities which belong entirely to the citizens in their individual capacity, and for the abuse of which they alone must suffer, not as a State, but as individuals.

"This law will foster idleness and carelessness in those once supplied with a diploma, whom it will cause to rest upon its recognition, in themselves, of real learning and faithfulness and skill by the people whom they are called upon to serve, and give a precedent that may soon be followed in religious and political affairs, that might lead on to a complete despotism; in place of a republic, or to more dreadful scenes of civil discord, anarchy. Did the people ask for this law? No! It was a combined effort of medical men for self-aggrandizement, and the creation of a medical aristocracy "I have the sad news to impart that the enethe people ask for this law? No! It was a com-bined effort of medical men for self-aggrandize-ment, and the creation of a medical aristocracy in this free country. We, with others, got up remonstrances, and they were numerously signed and placed before the members of the Legisla-ture. Whatever be the sequence of this act we put in our denial, and it stands recorded."

New Hampshire.

NEWBURY.-Geo. A. Fuller writes: "Dr. V. C. Brockway and myself are hard at work getting up a camp-meeting, to take place in a grove at the foot of Mt. Sunapee, and near the shore of Lake Sunapee. This meeting will commence Aug. 24th, and last ten days. The exercises will consist of speaking, physical manifestations, dancing, boating, bathing, steamboat excursions, mountain rambles, &c. Any information with regard to this meeting may be obtained by addressing me at Newbury, N. H. The good work is progressing in the Granite State. We are dropping seed by the wayside; in after years we trust some one may reap the harvest. Long may the 'Banner' wave as the champion of free-thought, and the herald of the gospel of glad tidings."

New York.

WEST WINFIELD.-E. W. Wilcox writes: "Perhaps it may not be uninteresting to your many readers to know that we have an organization in this place called the 'West Winfield Reliand more appreciated. The Lyceum meetings are held, the alternate Sundays, much to the in-terest and profit of those who take part, and they are open to all who are seeking a truly religious culture."

Vermont.

BARNET .- A correspondent writes that Mrs. Lizzie Moore, wife of Harvey C. Moore, has been developed within the past year as a medium for physical manifestations and tests, and bids fair to become a useful instrument in the hands of

Washington Territory.

SEATTLE. - D. S. Smith writes, June 1st "We have lately had a visit from Bro. J. L. York, of San José, Cal., who has given us a course of lectures on liberal subjects, which was a per-fect success, as far as good audiences could make

The Advancement of Women.

To the Rembers of the Association for the Advancement of Woman, and Others !! DEAN FRIENDS—It becomes my pleasant duty, in behalf of, the Roard of Directors of this Association, to an-nounce to you that the Fifth Annual Congress will be held in Cleveland. Ohio, on the tenth, eleventh and twelfth days of October next; and to urge the attendance of mem-bers, and of sall others interested in the work to be carried

orward. The experience of the four preceding sessions gives us a right to look forward to the coming one, not only with eager hopes, but with a strong confidence that our yearly gathering will be full of pleasure and profit. It was a good thought that originated such meetings of women, widely contered in their homes, and diverse in their spheres of action.; To establish for such a common centre, whence all parts of the field may be surveyed, is to open at once

action. To establish for media common centre, whence all parts of the field may be surreyed, it to open at once new possibilities for us all. It is blessed both to give and to receive. "And first hinds, we have surely gone away laden with fruits from difficult stores, and with abundant used for new others in our own home fields.

Shall we recognize the host that he one of our meetings has resched the high ideal which we had formed? To recognize and satisfies which we had formed? To recognize and satisfies which we had formed? To recognize and satisfies the fitter of the best schipped in the past seems to day but 'poor, let us take lised that we fit ourselves to do larger and better things in times to come. The short, hours of our meetings are too precious to be wested. Let us use them only to inter the fittings in times to come. The short, hours of our meetings are too precious to be wested. Let us use them only to inter the fittings to produce to do diffuse a spirit that shall make us nobler woman, and emble us better to perform the work God his emotions; and emble us better to perform the work God his given us to do.

Saturd the bahalf of the Association, for the most generating and the bahalf of the Association, for the most generating the product of lights of the first part of the most generating the first part of the

guists Harrison harris and Month as Line on the constant that work of the many solinis there were in the constant that work of the many solinis the present pairs are in the constant to constant the constant that work of the many solinis the present pairs are in the constant to constant the constant that work of the many solinis the present pairs are in the constant to constant the constant that work of the many solinis the constant that work of the constant that work of the constant that work of the constant that work is the constant that we can always the constant th

The Rebiewer.

A Valuable New Book. To the Editor of the Banner of Light:

"Life Beyond the Grave" is the title of a small English book of 168 pages which possesses some rare merits. It claims to have been written by spirits using the magnetized hand and arm of a mortal, whom they exempt from "all responsibility for the contents" of the book. "The writing medium," as he designates himself, gives evidence by the preface he furnished, and by indications running through the book, that he was a keen critic, and persistent questioner of the spirite as the work progressed, that he is a man of culture, cautious, and an exactor of definiteness of statement. It is quite obvious that the communicators in this instance were favored with a better instrument than spirits usually can obtain. The work in question may owe much fueldity and consequent value to the questionings of the medium through whom it came; but not its fundamental merits. Its highest excellence, in our view, is involved in what we will call the locality of its scene. Only incidentally does it treat, of either life on earth or life in heaven proper, but mainly upon the low stratum of spiritlife which rests upon and interblends with this mundane sphere, and in which all departing ones must dwell for a time whose spiritual unfoldment while in the body falls to fit them for immediate ascent to the second spirit sphere, or to what, in this work, is called the Summer-Land. The earth plans of life beyond the grave, as presented in this work, is for a long time the home of a vaster number of our fellow beings than accords with the hopes and usual anticipations of most Spiritualists; also the liosts deeming themselves good Christians, who can rise no higher than the earth plane until they undergo regeneration there, are vastly more numerous than public opinion deems them. These communicators in mapping out the spheres name only the carth plans, the Summer-Land and spheres above that. Their divisions are large. They depict only the earth plane of life beyond the grave, sephere not devoid of analogies with the Catholic purgatory and with Swedenborg's "world of spirits," which he places between his heavens and his helis. The reason why they selected this lower portion of spirit realms for special presentation can be stated in no bettler language than the following, which is extracted from their 83d page :

"The mode of life led by spirits on the earth "The mode of life led by spirits on the earth plans, is a very interesting subject even to us," (spirits on a higher plane) "and we think it has been sadly neglected by Spiritualists and spirits, who seem too much to prefer discussing the mode of life in heaven, that is, the Summer Land, rather than taking an interest in what goes on in their?" (Spiritualists') "midst. They are liable to encourage communicating spirits to enlarge upon the former topic rather than the latter. To those who desire to understand the philosophy of spirit communion, the shudy of the ter. To those who desire to understand the pas-losophy of spirit communion, the study of the earth plane!" (of spirit-life) "is much more im-portant than cultivating an acquaintance with the mode of life in the higher spheres; for all spirits who communicate must, for the time being, either be present in person on the earth plane, and subject to the laws that pertain to that plane, or they must communicate through intermedi-aries who dwell there." aries who dwell there."

Thus these teachers, whose home is in realms above the earth-plane and whose powers enable them to scan all dwellers below the Summer-Land, say to us mortals, "You are but members of an infant school, and too eagerly seek to learn now about matters in the High School; and you tempt spirits to human mental bents and curiosities which are childish and unwise. It would be far better for you, at present, to inquire and learn mainly concerning affairs in the school you are next to enter, and must pass through, on your way up to the high."

The contents, method and tone of their work bespeak its outflow from intelligent, discriminatlous Lyceum, Its Secretary is J. B. Smith. We ing, cautious minds, taking comprehensive views, have engaged the services of the Hon. O. B. displaying good powers of description and illus-Beals, who speaks to us once in two weeks. His lectures are very interesting, and are being more possible of things obscure, and yet important to mortals. They have furnished a good text book for our uso-a "multum in parco"-a "vade mecum "-a "pocket companion," or whatever else you may prefer to call a book that can be read profitably either in full at once, or in snatches, and which briefly elucidates a multitude of interesting and useful points. At its fifth and sixth readings, in our personal experience, it retains in full vigor the charms and attractions that lured us rapidly on during the first perusal. It wears well-it is worth fixing in the memory.

The style of the book possesses the two important qualities of fluency and perspiculty in a very satisfactory degree. But it is not free from some blemishes in grammar and rhetoric, the most of which might easily be remedied in a new edition. The editor may have been less willing to deviate from copy furnished by spirits than we have be-

come. All spirits whose unfoldment lifts them to the Summer-Land or above that, have passed beyond need or occasion to retain acquaintance with or make use of any earth language whatsoever in their bright abodes. Therefore any change in their ability as writers is probably a diminution growing out of their disuse of mundane language. Also when they do come down to the earth plane and write through a medium, their control of borrowed organs is seldom complete; and when it is so, the hand and brains used are seldom as pliant under his will as the spirit's own were when he was resident in a mortal form. Facts demand inference that advanced spirits have no incentive to increase, and that they are liable to part with power and skill as writers. Therefore we feel at full liberty to make their communications conform to the rules of grammar and rhet-oric as closely as we can consistently with pre-servation of their meaning and the tone and

spirit of theirstyle. We rate the value of this book for use by the

spirit of theirstyle.

We rate the value of this book for use by the great mass of readers very high—yes, highest among the brief treatises upon Spiritualism that have come under our notice. It is well worth being owned, perused, pondered, studied. For the benefit of readers, much more than of booksellers, we hope it will meet with speedy and wide droniation.

When we had written thus far, our attention was drawn to a notice of this same work in the Banner of Light of Feb. 24th. The estimate of it therein harmonizes with what we have been stating, and a more destaind presentation of the spicers should be give. A publication of its whole long table of contents will be its most of the whole long table of contents will be its most of the presented are instructionally public confidence can be considered instructionally conducted upon: They are 10, thought of course it must be briefly in a work so small.

Chicago the content of the many points there work so small.

Chicago the course it must be briefly in a work so small.

trolled by spirit, whether it be the spirit of God breathing through nature's laws, or the spirit of God in man. If you take up a chair it is matter controlled by the spirit within you; for of course, the matter of your bedy is merely the agent of the spirit within. Hence, if you hear of matter in the form of clothes, money and food, being sent to a man in answer to his prayers, as you do in the case of George Mülier's Orphanage, at Bristol, where you have one man providing, by his will-power, or prayers, for the wants of two thousand orphan children, you have a case simply of matter controlled by spirits, in the same sense that you have it when you move the chair. The modus operandi we know to be as follows, for we have watched it: The person praying simply calls to his aid spirits who sympathize with his work—in short, he may be said to advertise for them. The difference between him and others who solicit your charitable contributions, is that he advertises in the spiritual world, and other men advertise in the natural world. tions, is that he advertises in the spiritual world, and other men advertise in the natural world. We have called it advertising simply to convey an idea to your mind that you can comprehend; but in reality there is nothing of the kind. It is an earnest appeal by (embodied) spirit-power to spirits whose necessities, in seeking their own development, require that they should lend help of this kind. It is a mutual benefit, not a one-sided one. Our friend—the praying medium—seeks God's aid, and he gets it, though perhaps not in the way he imagines. The spirit-world being full of unhanny men and to some, who renot in the way he imagines. The spirit-world being full of unhappy men and women, who require to be benefited by doing work of the kind this person can supply them with they eagerly avail themselves of his services (or of his call upon them). He benefits them (the spirits) as much as he benefits the children. Thus, you see, he may be said 'to kill two birds with one stone. The mode in which his prayers are anawered is he may be said 'to kill two birds with one stone. The mode in which his prayers are answered is simple enough. They listen to his requests, and forthwith go to seek some impressible individual in the flesh whom they can induce to contribute the amount or thing required. They may have some difficulty in finding the proper person, but when once found they can come to him again; they soon form a sort of connection among the philanthropic, and go to them for help whenever their "employer needs assistance. They are, therefore, merely canvassers for a man on earth, who gives them employment, for which they are rewarded by God in the inner satisfaction and increase of happiness which they experience as a increase of happiness which they experience as a consequence of their good work. Their con-sciences reward them; and conscience is (in this case) merely another name for the voice of God within you."—pp. 159, 160, 161.

MATERIALIZATION. "When you see a spirit-form clothed in white drapery, you may assume it is an exact material-ized reproduction of the spirit matter composing the dress and body of the spirit who thus shows herself or himself. As, however, the matter they are clothed in is taken from the bodies of persons in the flesh—principally from the medium—it has, at first, a tendency to shape itself into forms resembling, more or less, the person of the medium. Hence every spirit who thus re-clothes himself or herself through a new medium, bears a considerable resemblance to the latter—a circumstance which investigators relating to resemble to the latter. cumstance which investigators naturally regard as exceedingly suspicious. It is, however, no more so than the resemblance which one person bears to another whose garment he may have borrowed. When the power becomes stronger it is found that the resemblance to the medium diminishes."—page 48.

> Written for the Banner of Light. THE SHIPS OF TWO SEAS.

BY BELLE BUSH.

I sit beside the sounding sea, The tide is coming in; Down sinks to rest within my breast The world's remembered din.

I look out o'er the restless waves. And 'long the horizon's rim see the tips of freighted ships Move spectre-like and dim.

watch them skim along the main -With sails unfurled in air, Till in the blue they fade from view, And other ships are there.

Fairest of all these ships at sea Is one that parts the wave With a flame of fire from nature's pyre, As sunset finds a grave.

With sails of purple and gold full set She speeds away from sight, And o'er the deep, with a solemn sweep, Ride up the ships of night.

With the crescent moon for her signal lamp, And a banner set with stars, She saileth west till her shadows rest Under the flame of Mars.

With lights hung high o'er earth and sky She sails for the silent shore, And hopes she brought and the deeds she wrought Shall come to us no more.

Oh ! fair indeed, and freighted well, Are the ships of Day and Night, And they bear us on till the port is won That never fades from sight.

Their burden for some is life and light, And the joys that they invest; For others cares, and sinful snares. Are the ships that meet abreast.

In others rideth the spectre death, A grim and terrible guest! With tears for some, and for some a home "Where the weary are at rest."

And oft I dream by the sounding sea, And think, as the tide comes in, Of another sea, a wonderful sea, And ships that its roadstead win.

Oh! fair, brave ships! Oh! royal ships! Freighted with souls of men, What do ye bear from the land of care That the heart shall find again?

Oh! when we stand on the further shore: And watch by the sounding sea For our ships to come from our earthly home. Will they well freighted be?

Will they bear rich treasures of hope and love? A soul from the world set free? A heart of youth and the light of truth To guide us over the sea?

Or will they vanish away in air, Those ships from over the sea? As a phantom sail, or a spectre pale! And, oh! will they empty be?

Will they be burdened with doubt and fear? Or freighted deep with sin? Or shall we rejoice with an echoing voice When the ships of our life come in 3

Only the good we do on earth, Only the truths we gain, Shall bring us peace, and the large increase Of joys that give no pain.

Ohly the love of the "pure in heart" Galpath the shores of rest.
For death and life are ever at strife In the ships that meet abreast.

The second secon

In Memoriam:

To Mr. and Mrs. Edwin N. Moultrope, of Byron, N. Y. this humble tribute to the birth into Summer-Land of their beautiful infant son, Albert Earl, is most affectionately inscribed by their friend,

A tiny germ from Love's fair tree, Horns by a zephyr o'er the sea That lies between the earthly strand, And the bright resim called spirit-land, Nestled within the soil o'earth And daimed of her a mortal birth.

Parental love with fondest care Nurtured the germ so bright and rare, Till it unfolded to our eyes Fair as a bloom of paradise.

The dearest hopes and dreams were given To the sweet visitant from heaven, and visions bright of days to be, When in his riob maturity, He should his home and loved ones bless With pure and noble maniliness.

But the unfolding life so fair Uould fily meet earth's chilling air, And tender angel-hands one day Upraised its tendrils from the clay, And bore it to the buwers above To blossom in celestial love,

To blossom in celestial love,

We miss the sweetness of his breath,
hit yield him not to blight or death;
We sorrow for his mortal pain,
But would not call him back again,
To tremble in the tempest chill
Of mortal care and human lilt
We yearn to reach his sphere of bliss,
But would not fetter him to this;
We long to clasp him in our arms,
But would not may nis angel charms
for all the joy his presence dear
Could give us in this mortal sphere;
But wait with soulful trust in heaven
Till to our hearts the boon is given
To meet him on that shining shore
Where hearts are sundered nevermore

Mew Books.

Golden Melodies.

A NEW COLLECTION OF

Words and Music

FOR THE USE OF LYCEUMS, CIRCLES AND CAMP-MEETINGS.

BY S. W. TUCKER.

This book is not a collection of old music re-published, but the contents are mostly original, and have been prepared to meet a want that has long been felt all over the country for a fresh supply of words and music.

ORIGINAL PIECES:

Beautiful Augels are Waiting for Me. There's a Land of Fadeless Beauty.
Oh, show me the Spirit's Immortal Abode. Sweet Meeting There. Longing for Home. My Arbor of Love. Moving Homeward. I shall know his Angel Name.

Waiting 'mid the Shadows. 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.-Tenting Nearer Home. Welcome Thom Here Volces from the Better Land, Chant-Come to Me. Invocation Chant.

SELECTED:

We shall Meet on the Bright Celestial Shore. Angel Care.
They'll Welcome us Home.

Welcome Angels. Come, Gentle Spirits.

Bweet Hour of Brayer. ·Chant. Moving Homeward. Come un Hither.

Bethany. Only Waiting. Evergreen Shore.

Freedom's Progress. Chant-By-and-By. Bhall we Know Each Other There? 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 upwards to one address at the rate of 80 cents

For sale wholesale and retail by the publishers, COLBY & RIOH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

NEW EDITION. A Southerner among the Spirits: A Record of Investigations into the Spiritual Phenomena.

BY MRS. MARY DANA SHINDLER, Author of "The Southern, Northern and Western Harps," The Parted Family," etc. Mrs. Shindler, the widow of an Episcopal clergyman, has investigated Spiritualism and its phenomena from Hoston to Texas, with the most remarkable mediums, and has given her experiences in this work, which will be found to be very interesting to the reader. This book is printed on white paper, clear type, and contains 169 pages. Cloth, \$1,00, postage free.

For sale wholesale and retail by the publishers, COLBY RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

THE TRUTH SEEKER COLLECTION

Of Forms, Hymns and Recitations.

Forms for organising Societies, Forms for Constitutions and By-Lawa, for Funeral Services, Marriage Services, Naming of Infants. Obituary Notices, Epitaphs, Willis, etc. Also nearly 500 Liberal and Spiritualistic Hymns, original and selected; for Public Meetings, Funerals, Social Gatherings, etc., etc. The whole supplemented by a fine selection of Recitations, comprising many of the finest poetical gems in the language. Over 500 pages, at the extremely low price of 75 cents in cloth, postage 8 cents. The price is made very low, so that every family can have a copy. Let none fail to obtain it.

For sale wholesale and retail by COLBY & RICH; at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

DISCOURSES THROUGH THE MEDIUMBHIP OF Mrs. Cora L. V. Tappan. This beautiful volume contains as much matter as four indinary books of the same bulk. It includes

Fifty-Four Discourses, Reported perbatim, and corrected by Mrs. Tappan's Sixty-Three Extemporaneous Poems,

and Sixteen Extracts. Plain clotti \$1,00, postage 12 cents.
For sale wholesale and retail by COLBY & BIOH, at
No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

AN DARNEST APPEAL For Medical Freedom.

This comprehensive, convincing and eloquent protest against tyrannical legislation is addressed by its authoragent tyrannical legislation is addressed by its authoragent for the sent legislatures before whom the "blockors' Plot" is w" to regulate the practice of medicine and surgery" may be brought for consideration. That he is thoroughly familiar with the subject handled, and has viewed it in every apper, the reader will result perceive.

If a laboring to benefit manifind in a different way, but as a wise and sincere quilanthropist, he shit alarmed at the possibility of unjust legislation, and receive the bedfor has invalid to write this vigorous appearance, which he manify completed before he gave treat to his past and as you has placed it in the hands of his triends to be used to be of the control of t

New Books.

D. D. HOME'S NEW BOOK.

Just Published, from the Author's Hammeripi The Lights and Shadows

SPIRITUALISM

BY D. D. HOME. A LARGE, BRAUTIFULLY PRINTED AND BOUND YOLUME.

TABLE OF CONTENTS. Part L -Ancient Spiritualism.

OHAP. 1.—The Faiths of Ancient Peoples.
2.—Assyria, Chaddes, Egypt, and Persia.
4. = India and Chiva.
4.—Greece and Rome.

Part II.—Spiritualism of Jowish and Christian Eras.

OHAP. 8.—Spiritualism of the Bible.

4. 6.—The Early Christian Church.

4. 7.—Spiritualism in Catholic Ages.

5.—Shadow of Chatholic Spiritualism.

9.—The Waldense and Camisards.

10.—Protestant Spiritualism.

11.—Spiritualism of certain Great Seers.

Part III.—Modern Spiritualism.

OHAP. 12.—Introductory. 13.—Delusions.

14.—Mania 15.—"Peop of from the Other World," 16.—Skepfics and Tests. 17.—Abaudities. 18.—Trickery and its Exposure. 19.—Hisher Aspects of Spiritualism. 20.—"Our Father."

Price #3,00, postage free. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

GREAT REDUCTION!

From \$3,25

\$1,50 and Postage, 25c.

PLAIN HOME TALK

About the Human System; The Habits of Men and Women; The Causes and Prevention of Disease; Our Sexual Relations and Social Natures. EMBRACING

Medical Common Sense APPLIED TO

Causes, Provention, and Cure of Chronic Diseases;
The Natural Relations of Men and Women to
each other; Society; Love; Marriage;
Parentage, etc., etc.

BY EDWARD B. FOOTE, M. D. The work contains a fine steel engraved likeness of the author, is neatly bound in mu din, 900 pages, 12mo.
Price \$1.50, postage 25 cents.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street/lower floor), Boston, Mass.

Man and his Relations. ILLUSTRATING THE INFLUENCE OF THE

Mind on the Body THE RELATIONS OF THE PACULTIES AND APPECTIONS TO THE ORGANS AND THEM FUNCTIONS, AND TO THE ELEMENTS, OBJECTS, AND THEMOMENA OF THE EXTERNAL WORLD,

BY PROF. S. B. BRITTAN. DR. BRITTAN grapples carnestly with the facts that have puzzled the brains of the philosophers of every age and country; and has grasped in his masterly classification the greatest Wonguis of the philosophers of every age and in this respect his remarkable book is a COLLECTION OF RAME CURIOSITIES, and must attract universal attention. At the same time, the student of Vital Chemistry, Physiology and Medicine, the Divine and the Moralist, the Metaphysical Philosopher, and the Political Reformer, will find it replete with profound and profitable instruction.

AT One large 8ve, white paper, cloth, bevoice boards, with steel engraved portrait of author; \$3.50, postage 20 cents.

cents.

For sale wholesale and retail by COLBY & RICH, at

No. 9 Montgomery Place, corner of Province street (lower
floor), Boston, Mass.

Eating for Strength. A New Health Cookery Book.

BY M. L. HOLBROOK, M. D., BY M. L. HOLBROOK, M. D.,

Which should be in the hands of every person who would
eat to regain and retain health, strength and beauty. It
contains, besides the science of eating and one hundred answers to questions which most people are anxious to know,
nearly one hundred pages devoted to the beat healthful
recipes for foods and drinks, how to feed one's self, feeble
babes and delicate children so as to got the best bodily development. Mothers who cannot nurso their children will
find full directions for feeding them, and so will mothers
who have delicate children, and invalids who wish to know
the best foods,
Price \$1,00, postage free.
For sale wholesale and retail by COLBY & RICH, at
No. 9 Montgomery Place, corner of Province street (lower,
floor), Boston, Mass.

Essays on the Spirit-World. BY ADELMA, BABONESS VON VAY,

Née Countess Von Wurmbrand. With the likeness of the Authoress, and six Inspirationally Given Drawings by the Meddum. Baron Oeden Von. Second Edition. Published in the German language by Cavald Mutze, in Leipsic.

Full of startling facts and most interesting communications from the spirit-world. Its evilence is Indisputable, and cannot fall to convince the most skeptical, and it will prove a strong ally to true religion and moratify. Its authoress is connected, both by birth and marriage, with the most illustrious families of the nobility, has rare intellectual qualifies, is highly cultivated, vory religious and devoted, and as a medium enjoys the fullest confidence of all who have the honor of her acquaintance.

Price 75 cents.

For sale wholessic and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Spirit, Power and Matter. BY CATHARINA ADELMA VON GEDGEN VAY. Published in the German language by Holzhausen, in Vienus.

Vienus.

A startling volume, full of communications from the spirit-world. Spirit thinkers and scholars herein unfold the spiritual destrines. It is a more exhaustive and scientific book than many of the standard works.

Price 50 cents.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor). Hoston, Mass.

Fruit and Bread A SCIENTIFIC DIET.

BY GUSTAVE SCHLICKEYSEN. Translated from the German by M. L. Holbrook, M. D., editor of the Herald of Health; to which has been added a letter by James C. Jackson, M. D., giving his experience in abstaining from antinal food. A san original contribution to the all-absorbing subject of food, it will prove more interesting than any novel, and we believe more profitable reading.

reading.
In addition, also, the work contains a complete and radical cure for INCEMPERANCE by the use of a vegetable and fruit diet, written by CHARLES U. GROOM NAFIEE,

F. G. C.
Cloth, pp. 250. Price \$1,00, postage free.
For sale-wholesale and retail by COLBY & RICH, at Ro. 5 Biontgomery Place, corner of Province street (lower floor). Hoston, Mass. THE

BEGINNING END OF MAN.

BY LYSANDER S. RICHARDS. This work traces the origin of man not only through all animal and regetable life, but through the rocks and earlier notosises at or our planet, and whi to foots! we interesting to investigators of geology and antiquity of man.

Price is cents, postage I cent.
Price is cents, postage I cent.
No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Second Edition.

Isit the Despair of Science? BY W. D. QUENING.

This pamphiet is very pleasantly written, suggested that the consultative of solving the mysteries of spiritual money than the season to season the season to season the season to the s in the implication analogies offered by the same of the control of TO BOOK-BUTERS.

TO ROOK-BUYERS.

The attention of the resiling public is respectfully called so the large supply of Spiritual, Heformatory and Miscellaneous Works which we keep on salest the Hannel FLIGHT BOOKSTONE, ground floor of building No. 9 vontenmery, Place, corner of Province atreet, loston, Mass. We are also prepared to fill orders for such books, painting the public, etc., as have appeared by name in the catalogue of works formerly offered by Andrew Jackson Davis, and bope to hear from the friends in all parts of the world. We will also forward any of the publications of the Book Trade at usual rates.

We respectfully decline all business operations looking to the sale of Hooks on commission. Send for a free Catalogue of our Publications. COLBY & RICH.

SPECIAL NOTICES.

Notices of meetings, lecture appointments, etc., should e forwarded to this office as early as Monday of each reek, in order to insure publication in the same week's dition of the Banner.

1 In ou ting from the RANNES OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our communication from the expression of impersonal free thought, but we cannot undertake 'to endorse the varied shades of opinion to which correspondents give utterance.

Banner of Bight.

BOSTON, SATURDAY, JULY 7, 1877.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Mentgomery Place, corner of Province street (Lower Floor).

WHOLESALE AND RETAIL AGENTS.

BOSTON: THE NEW ENGLAND NEWS CO., 41 COURT ST. THE AMERICAN NEWS COMPANY, 39 AND 41 CHAMBERS ST.

COLBY & RICH, .

ISAAC B. RICH......RUSINESS MANAGER.

Letters and communications for the Editorial Department of this paper should be addressed to LUTHER OLLEY.
Business Letters should be addressed to IBAAC B. RICH, Banner of Light Publishing House, Boston, Mass.

MODERN SPIRITUALISM-The key which unlocks the mysteries of the l'ast, explains the l'resent, and demon strates the Future existence of man.

We have had reported verbatim expressly for the Banner a lecture given by Spirit THEO. DORE PARKER 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?" This interesting lecture will appear in our next issue. Those who desire extra copies should send in their orders

Rev. Dr. Thomas on Spiritualism.

The Rev. Dr. Thomas of the Methodist Episcopal Church, and a preacher of some eminence. recently delivered a discourse in Chicago i.i which he admitted substantially all the facts, phenomenal and mental, of Modern Spiritualism, and fully justified the spiritual explanation. He read extracts from Herodotus, Plato and other ancient writers, showing that in their time, and long before it, spirit intercourse was not merely held as a theory but accepted as a fact, proved by manifestations of supersensual power and by actual reappearances of the departed. He showed that the records of witchcraft are full of the most irrefragable evidences of spirit power. He showed incontestably that all who accept the Bible must accept the fact of communion between mortals and departed spirits; also the fact that spirits or angels came to the world in bodily form, spoke, and gave evidence of their power over material things. "The New Testament," says Dr. Thomas, "is radiant with the light of angel life. An angel appeared and spoke to Zacharias and Elizabeth; we know that the angel of the Lord came to Joseph by dream; that the angels sang in chorus in the skies over the birth of Christ; and the whole life of Christ seems to have been largely a life cast into the upper realm, where in some way he was attended by spirit forces, and was ever combating with evil forces of a spiritual nature."

To the objection that there is much evil in Spiritualism, Dr. Thomas replies:

"So far from that disproving the theory, it is an argument in its favor. Do we not know that evil lives are ever passing over into the other state? And believing that no change is wrought in character by the mere fact of death, we might reasonably suppose that such lives do not at once rise to a higher order of being. We might well therefore, expect to see falsehood taught, to see evil taught, and destructive agencies set in force. You ask, what then are we to do? Take the words of the text: Belbved, believe not every spirit, but try the spirits, whether they are of God.' I would not trust the guidance of my life to a spirit that came to me with evil promptings, any more than I would to a man who came to me with curses on his lips and lust in his heart. We must discriminate between the good and the

"To me this doctrince of the spirit-life, the imminence and presence of helping and guiding spirits, is a comforting thought. It brings me into the presence of the innumerable host that people the spirit land. It gives me somehow a onsciousness of the great fact of immortality. It gives me a sweet consciousness that my friends live on the other shore, and that to me they will come as ministering angels in the dying hour to receive the spirit, tired by work, weakened by alckness, wearled with years, pale from death and bear it to the love and life above."

Dr. Thomas is the paster of the first Methodist Episcopal Church in Aurora, Ill.; and his able discourse in favor of Spiritualism has awakened no little commotion among those "evangelicals" who, like the Rev. Dr. Bellows (Unitarian); look upon our scientific inferences from-facts as a 'pestilent superstition."

The Rev. David Swing, of Chicago, who edits a weekly paper called the "Alliance," comments on the course of Dr. Thomas, but not in a very edifying manner. Indeed the tone is a trifle flippant. We give his remarks entire :-

"Dr. Thomas, of our city, (if this city includes Aurora, which it will do willingly that it may include Dr. Thomas) has just preached on Spiritmalism, and to the amazement of some, no doubt. he finds much reason for supposing that the spirits of the departed make calls upon friends who linger on this side. The doctor approaches his theme from two ways, the Bible and reason, and finds that both these paths bring him up to

the one conclusion.

To say the least, Dr. Thomas is a brave man, and will follow what light he can find, no matter to what region of country it may bring him.

of the coarse Spiritualism of the day, there may be a finer article that is truer. If the -pirit of Jones does not come back to edit the Philosophical John mil; that is no reason why there may

not he good angels ever near. *11 may and may not be so. While the most sobile Dr. Thomas quite believes in such presence of angelin souls, we follow our darker path and sources; that we do not know anything about the It must be real comforting to have visore from the upper deep, but so far as we know,

no one has ever made a call at our room. Would there were a door-bell which none but an angelic caller could ring, and which that kind of being would use before entering! As things now are, no one knows what calls he may or may not have from the upper country."

"Inside of the coarse Spiritualism of the day," says Bro. Swing, "there may be a finer article that is truer." But surely truth does not admit of comparison. If the finer is "triter," then must the coarse at least be true; and let that admission be enough for us and for Dr. Thomas.

The manly, independent course of Dr. Thomas is worthy of all praise. His discourse shows that he has thoroughly studied the subject of the modern phenomena in connection with the anclent facts bearing on the important topic. Like all patient investigators, he has come to the only rational conclusion deducible from the facts. He sees what madness it is to reject as idie superstitions a body of facts, without belief in which there can be no sincere belief in the historical or narrative portions of the Old and New Testaments; indeed no vital belief in the great fact of immortality.

We have been surprised at the superficial and inconsistent character of the Rev. Mr. Swing's objections to Spiritualism. He objects (elsewhere) to the facts of clairvoyance and trance, because the mind, in that state, is "eloquent without labor, wise without study, clairvoyant without eyes," &c. But if he is really serious in these objections, he, an evangelical preacher, saws off at the wrong side the bough of the tree on which he is sitting-knocks from under him the whole foundation of faith in the inspirational character of those Scriptures which he professes to accept as divine or at least angelical. We would be obliged if he would tell us, when he finds the leisure, how he explains away the obvious inconsistency of his course. Will he say that human nature is different now from what it was in apostolic times? and that, of old, clairvoyance was especially permitted by the grace of God? But in this assumption he would violate all scientific analogies, and ignore-what is obvious to all students, including Dr. Thomasthe wonderful family likeness between the phenomena of our own day and those recorded in the Bible. Before Mr. Swing undertakes to treat with superciliousness the arguments and facts given in the discourse on which he comments, he should qualify himself to answer it squarely and fairly-and this he will find it very difficult to do. Indeed the objections he has raised to Spiritualism show that he has a very superficial acquaintance with the subject. We believe, however, in his sincerity, his courage, and his ability, and we hope that he may yet find the truth, and the truth may make him free.

Robert Dale Owen.

The noble old man, Robert Dale Owen, as our readers have already learnt, passed from this mundane sphere into the spiritual on the 24th of last June, at the ripe age of seventy-six. In a letter we got from Dr. Crowell, bearing date the 20th of the same month, the writer says: "I have serious fears that Mr. Owen will not recover. The disease is a slow inflammation of the mucous membrane of the stomach and bowels, and is dangerous in any case, but in a man of his age is almost hopelessly so. You and I, in common with thousands of others, will miss him greatly; but when I cautiously hinted to him the possibility of a fatal termination of his complaint, his reply showed that he was fully prepared to meet the change, and quite indifferent as to the result." A son of the once celebrated Robert Owen,

who was a socialist, a philanthropist, and in his latter years a confirmed Spiritualist, Robert Dale was born in Glasgow, Scotland, Nov. 1, 1801. He came to this country in 1826, and was for a time associated with the well-known Fanny Wright, afterwards Madame Darusmont, in the editorial management of the Free Enquirer, a weekly radical newspaper, published in New York. He assisted in the socialistic experiment at New Harmony, Ind: He served three successive years in the Indiana Legislature, and was active in passing measures for popular education and the giving of property rights to women. He was elected to Congress in 1843 and again in 1845. He introduced the bill organizing the Smithsonian Institute, and was one of its first regents. In 1849 he was President of the Indiana Constitutional Convention, and in 1853 he was sent by President Pierce as Minister to Naples. He was a warm advocate of emancipation in the early years of the rebellion. He published a number of books. including a novel, an autobiography, a drama, and several volumes of discussion and controversy. His writings on Spiritualism-of which he was an ardent advocate-are the best known of his writings. They include "Footfalls on the Boundary of Another World," and "The Debatable Land;" both marked by rare candor, great temperance of style, and a sweetly sincere, truthseeking spirit.

Indeed Mr. Owen's marked trait was an almost feminine sweetness of temper; but in him it was united with the courage of a Bayard wherever human rights were in question, or oppression was to be trodden down, or what he looked on as a truth was to be spoken. At the time when he stimulu to its investigation. made his onslaught on the ruling religions of the day in his "Free Enquirer," it was a very different thing from what it is now to question whether everything in the prevailig Christianity was altogether lovely and moral. By more than ninetenths of the influential part of the community he was hated as an infidel and shunned as a disturber of social order. But the man was thoroughly sincere. He recognized evils and wrongs which he saw entrenched behind religious pretensions, and he made war accordingly. In our present less illiberal times he would be thought mild and forbearing; but in those days it required no little courage to brave the opinions of the day as he did. Throughout his life Mr. Owen has manifested this same chivalrous loyalty to his own convictions, this reverence for the truth in defiance of public opinion or conventional prejudice. When his mental growth caused him to cast off some of the extreme opinions of his early manhood, he showed the same intrepidity in repudiating that he had shown in adopting views which at the time commended themselves. o his reason.

The Philadelphia Ledger, while eulogizing the moral worth and high intellectual splittles of Mr. Owen, gives expression to its dislike of Spiritualism in the following somewhat inconsistent remarks:

"He was not strongly impressed at first (in regard to Spiritualism), but his pursuit of the subject ultimately madehim a believer; and it is difficult to abstain from an expression of wonder at the slightness of the proof, the paucity of any-thing in the nature of demonstration, that sufflord to convince such a man. The reasoning power, the logical investigation and thought he brought to bear on other and more difficult sub-

jects, utterly failed him here. It is marvelous that the author of the great letter—the well-reasoned, dispassionate, perfectly poised, logical, conclusive communication, which induced Abraham Lincoln to hasten the Emancipation Proclamation—could ever have subjected his reason and intellect to belief in the poor impostures called spiritualistic phenomena to which he gave oredence. He could reason logically upon the profoundest questions in social economy, in Governmental policy, in intellectual philosophy, but yet his intellect, his reason, and his logical powers.

er, when the subject of Spiritualism was in volved, did not prevent his becoming the dupe of the coarse, vulgar, illiterate impostors who invented the 'Katle King' materialization fraud. What a picture of the multiform nature—of the splendid power and the abject weakness of the same human intellect we have here!"

The Ledger here merely gives expression to the hastily formed judgment of popular prejudice and ignorance. Mr. Owen, according to these interpreters, was wise and clear-headed on all subjects but Spiritualism. But how does it happen that every wise, clear headed, and sincere man, who patiently and thoroughly investigates the phenomena of Spiritualism, is compelled to admit them? And how does it happen that, having admitted them, he no more thinks of repudiating them than he would of repudiating the fact of gravitation or of the electric telegraph? It was precisely because Mr. Owen was thoroughly sincere and brave, wise and clearheaded, undeterred by fears of what the vulgar and shallow might look upon as apostacy or insincerity, that he gave in his adhesion to the fundamental fact of Spiritualism, and maintained it without shadow of turning to his dying hour.

As to the "Katie King imposture," of which so much in the way of misrepresentation has been published, the simple facts are that Mr. Owen. believing that he had been tricked by the Holmeses in some particulars, at once, and without count ing the cost, withdrew his confidence and issued a Card retracting his testimony in their behalf. Such was this man's veneration for the truth, that no thought of injury to himself or to any cause which he might have at heart could, for a moment, induce him to lend himself to what might be a fraud or a delusion. It is utterly untrue that his subsequent brief insanity was accelerated or caused by this affair.

Further consideration and study convinced him that while what he had repudiated as spurious might have been genuine, so long as the shadow of a doubt rested on it, it ought to be eliminated from his testimony. Of the great fact of formmanifestations or "spirit materializations," he did not entertain a doubt; and his sense of justice led him to write to that effect to Col. Olcott in regard to the investigations of that gentleman and Gen. Lippitt in the Holmes case. Mr. Owen | Master Key to the Mysteries of Ancient and wrote: "One thing is settled, and that is, the Modern Science and Theology." It will be issued Holmes case, instead of disproving or casting doubt upon the phenomenon of materialization, does prove it conclusively."

In a sensational notice of his death in the New York Herald, some irresponsible scribbler is quoted as saying:

"'Katie King' brought him to ruin. As a recent writer explained it, when the heartless imposture of the Holmes mediums, the Philadelphia conspirators with 'Katle King,' was exposed, the shock to Mr. Owen was tremendous. He had accepted the pretended 'manifestations' of these rascals with implicit faith. He lived some time in Philadelphia in order to miss none of the s6ances. The repeated apparitions of 'Katie' were to him conclusive proof of immortality. He pinned his faith in the life hereafter, in reunion with his father and his wife, on what Spiritualism, and especially upon what this pretended spirit, showed him.

All this is a gross misrepresentation of the facts-as all the intimate friends of Mr. Owen are well aware. His faith in immortality was not shaken in the least by any doubt he may have taken up as to the genuineness of some of | tic phenomena. The result will be made known the Holmes phenomena. His convictions were in these volumes. lly independent of them. form-manifestations-that the phenomenon of the spirit hand, as well as of the full materialized person-were placed beyond a doubt by proofs that could not be shaken. This knowledge may have made him less cautious in exacting conditions, and suspecting imposture; but it was never impaired or shaken by any disappoint nent he may have experienced as to the good faith of the Holmeses.

The Evansville (Ind.) Daily Courier says:

"From his father Mr. Owen derived many of his early religious opinions, which had an influence upon his after life. Like the members of his father's socialistic community, he was a liever in no system of theology, but with the leading free-thinkers of the first half of the present century, opposed modern Christianity. So thoroughly did the elder Owen and his more illustrious son imbue this opposition in the community of which they were the lights, that until only a few years ago there was not a church building nor a church member in New Harmony, although it is a town of more than three thou sand inhabitants. About the year 1850 Robert Dale Owen and his father began jointly to investigate Spiritualism, and soon were led to accept that philosophy and phenomenon, and through it became convinced of the immortality of the soul. The elder Owen died full in that belief in 1858, and since then Robert Dale Owen has been one ... he most active Spiritualists in the United Sta are joining that throng of illustrious writers and thinkers who twenty years ago gave such

"Mr Owen was never idle. Brain and pen were always at work, and like many of the world's greatest authors he died leaving the unfinished chronicles of bright thoughts. At the time of his death he was engaged in a work which he intended as the oulminating resultant of a busy life, and of which he had already prepared considerable manuscript. This last work he entitled 'Within the Crystal Gates.

"Although Mr. Owen ever claimed New Harmony as his home, he made frequent long absences from it, in pursuit of his literary labors and in search of health. Old age found Mr. Owen remarkably hearty, but still he was not free from the allments which characterize the evening of life.

"In 1875 he was in New York, at Batavia, under treatment at the water cure. He was then very weak, and, contrary to the advice of his physicians, persisted in writing a work on the ogy, fromwhich he became deranged. was brought home in a sad state of mind, but a few months spent in the Indiana Asylum for the Insane at Indianapolis restored him to his faculties. It is generally believed he never fully recovered, but his most intimate friends are posi tive that after his release from the asylum he was in a very sound condition of mind. Since then he has spent considerable time with his son, Ernest Dale Owen, at Maiguette, Mich. Last winter he found it too cold in that northern State, and returned to New Harmony, where he

commenced to fall in health.

Five weeks ago he passed through this city on his way to Lake George, N. Y., where he had spent a considerable portion of the past seven ears. He grew gradually worse, and last week his daughter went on, to be with him, however only a few days, for on Sunday his spirit passes away into that realm which has been for years

the burden of his thoughts.
"Mr. Owen was married about his thirtieth year to Miss Jane Robinson, who died some years ago, and whose funeral service he preached himself. He is the father of five children,

two of whom are dead. His children are Julian Dale Owen, a merchant of New Harmony; Ernest Daie Owen, a merchant of New Harmbry, Emet Daie Owen, lawyer of Marquette, Mich., and his daughter, Miss Rosalind Daie Owen. His elde t daughter married Dr. Cooper of Posey County, and died in 1860 or thereabouts. Another child dird when an infant. He left but one brother living, Prof. Richard Owen, of the Chair of Natural Science in the State University of Indiana.

"Like his father, Mr. Owen named all his children Dale, in memory of an ancestor. His daughter acted as the amanuensis of his greatest works, and was by his side all the time until recently. In June, 1876, he was married to Miss Lottie Walton Kellogg, a lady some forty years his junior. She had a place at Lake George, where he died. The union seems to have been a happy

and congenial one.

"Mr. Owen was the kindest and gentlest of men, and his writings partook of his character in that respect. As a conversationalist, he was unequalled, possessing a charm of manner and a magnetism of speech that were absolutely fascinating. As an orator he never made preten-sions, but his public addresses were grand pieces of eloquence and erudition. As an author, his books are his judges. Although bordering on the controversial, they are characterized by a sweetness of temper in expression which was a part of him.

It is stated that Mr. Owen left very little property, having lost the bulk of it a few years ago through the advice of a friend (?) who induced him to invest in a life insurance company which failed a few months later. He was prepared for his change from the natural to the spiritual, and expected it; but a desire to finish a work on which he has lately been engaged has not been gratified.

In the literature of Spiritualism the works of Mr. Owen will deservedly hold a high rank, not merely on account of their intrinsic merits, but because of the pure, sincere, courageous character of the writer. He maintained to the last, with mental faculties clear and bright, his profound interest in psychological questions. From this world of phenomena he has passed to the world of causes—of spiritual expansion, enlightenment and power. For him the great curtain is lifted, and what he saw as through a glass darkly is now made clear and intelligible. That it will be the supreme desire of his soul to help those he has left behind in the pursuit of truth, and to advance God's kingdom on earth, we cannot for a single moment entertain a doubt.

Madame Blavatsky's Great Work.

The work on which Madame Blavatsky has been engaged for some three years will be published in the autumn by J. W. Bouton, 706 Broadway, New York. Its title is: "Isis Unveiled; a in two large octavo volumes of about 650 pages each, printed upon laid paper manufactured expressly for the purpose, and bound in a unique style appropriate to the character of the work. Price for the two volumes, \$7,50. The publisher is now ready to receive orders for the work, is the printing of it is completed, and it will soon be in the binder's hands.

Madame Blavatsky, a native of Asia, and the daughter of a man who held a high position under the Russian government, passed her childhood among the Calmucks, Tartars, Persians, and other Eastern peoples; her maturity among Hindoos, Cingalese, Thibetans, and Egyptians. Oriental traditions, languages, literature and mythology have long been her chief study and occupation. In the esoteric philosophy of these Asiatic nations she became thoroughly versed. With the phenomena of mediums and the devices of Oriental jugglers she also made herself acquainted. She came to this country well equipped with knowledge for the study of our spiritualis-

In the publisher's advertigement we find the following remarks, giving us a mere outline of the character of the work, and its varied and fascinating contents:

"The work is divided into two volumes: one devoted to Science, one to Religion. The author is most careful in stating facts and opinions, always presenting quotations of undeniable authenticity. Numerous translated extracts from the Kabala, the Hermes, the Vedas, etc., are interspersed through the work, bearing at times upon themes treated by high authorities, whom she is often obliged to criticise. Among the subjects dilated upon, the review of Platonism, the discussion of the Genesis of Humanity, the Submerged Continents, the conflicting theories upon the Emigrations of Peoples, the relation of Myths of India, Persia, Scandinavia, Mexico, Peru, and other nations, to modern science and dogma, may be mentioned to give a faint idea of the scope of the work. Startling revelations respecting many physical and psychological phenomena heretofore wrapped in mystery and doubt, frequently occur, at once instructing and amusing the reader. It will be remembered with what avidity the public received and devoured a narrative of the acts of the Thugs unearthed by the English authorities in India some years ago. Our author describes, in a charming manner, the marvelous performances of Fakirs, Magicians, and Sheiks, whose 'juggling tricks' delude the senses, and force upon the unwilling mind the conviction that the sources of this bewildering magic must not be sought in mere mechanical

legerdemain.
"To the scholar and the specialist, to the philologist and the archeologist, this work will be a most valuable acquisition, aiding them in their labors and giving to them the only clue to the labors and giving to them the only clue to the labyrinth of confusion in which they are in-volved. To the general reader it will be espe-cially attractive because of its fascinating style and pleasing arrangement, presenting a constant variety of racy anecdote, pithy thought, sound scholarship, and vivid description. Mme. Bia-vatsky possesses the happy gift of versatility in n eminent degree, and her style is varied to sult her theme with a graceful ease refreshing to the reader, who is led without weariness from page to page. The author has accomplished her task with ability, and has conferred upon all a preclous boon, whose benefit the scientist as well as the religionist, the specialist as well as the gen-eral reader, will not be slow to recognize."

In nothing does Mme. Blavatsky show her wonderful ability in a more marked degree than in her use of the English language. Her style is singularly vigorous, perspicuous, and piquant. There is rarely an indication in it of her foreign extraction. Her scholarship is varied and comprehensive. In metaphysical keenness and knowledge she shows a power that few writers of our day have attained to. We doubt if Mrs. Lewes (George Eillot) can be called her equal in this respect. Her critical insight is also most remarkable. It seems more like an intuition than the result of study; and yet that she has been a profound student the authorities referred to in her book abundantly show.

To Spiritualists the work will be of unquestionable interest; and we hope that, notwithstanding its cost, it will find among them many purchasers. From the specimens we have seen of its pages we can vouch for its absorbing interest and for the strength and fascination of the style. a accustos de financia

Verification of Spirit-Messages.

On the sixth page of the present issue the reader will observe that a column of space is devoted to the publication of several communications bearing witness to the truth of messages given at the Banner of Light Public Free Circle-Room, through the instrumentality of Mrs. Jennie S. Rudd. The idea has been frequently expressed to us, often by valued personal friends, that if a larger percentage of the communications published in the Banner were acknowledged to be correct, the usefulness of that department among the people would be much increased. We have for some time past printed one or two verificatory epistles in this regard, but have not given especial prominence to them, and as each mail brought a number of such to our address, our stock of proof has gradually accumulated till the public generally would be really surprised to see the amount which has come to hand. We have now decided to print the letters we have received in divisions of at least one column each week (unless want of space demands deferring them on special occasions), and therefore give the first installment under the present

We would have our friends remember, however, that, in addition to the proportion of messages acknowledged as correct, experience has shown us in the past that there is even a larger per centage which, while it finds recognition as true by those to whom it is addressed, is never endorsed or verified by them from prudential reasons, such as the dread of the loss of social caste, the fear of church discipline, etc., and thus a marked injustice is wrought upon the medium who gives of her life forces to the work, and upon us who contribute the pecuniary means wherewith to defray the expenses of keeping open this public channel of communion with the denizens of the world unseen.

We are confident that the Banner of Light Message Department, in the hands and under the direction of the spirit-workers who have forso long presided over its destiny, is doing a noble service toward the enlightenment of community on many important topics, the harvest of which seed-sowing the coming and enfranchised generations shall reap with joy.

Miss Lottie Fowler

Still remains at 10 Oxford street, Boston, though she will soon take her departure on her proposed tour to Sand Hill, Glens Falls and Saratora. N. Y. We hear good reports of the work she is accomplishing in her mediumistic capacity. Among other testimony, we have received a note from William Watson of Brookline, Mass., in which he certifies that he visited Miss F. as a perfect stranger, and was astonished at the accuracy of her utterances upon personal topics relating to his history with which he was certain she could possess no means in a mundane sense of becoming acquainted. He writes in the course of his letter as follows:

"I desire to bear testimony to the truthful delineations and description of character and cir-cumstances revealed through the mediumship of this lady, who never saw me before the day on which the sitting occurred, and could not by any method other than what she claims have acquired the information she related while in her trance condition. Items of family history, of public and private life, immediate and remote, incidents relating to most intricate relationship, were told with marvelous precision and fidelity. There could of course be no collusion between us, and imposition on her part was, in the light of the facts, entirely out of the question. It is certainly a singular power or force, call it what you will. I was well repaid in visiting her, and the fee which she asked I gave willingly, believing I had not half paid for what I received. Whatever the multitude may say, I must record my conviction that an hour spent with Miss Fowler will satisfy any one that the cry of 'humbug' and 'imposition' raised against Spiritualism is without foundation, and is an insuit to the spirit of free inquiry and progressive knowledge.

T. Warren Lincoln-or at least there is every reason to expect that it is that ubiquitous individual—finding New England too hard a field for the exhibition of his "genius," has taken a tour, and we hear of a person answering to his description being in Wheeling, W. Va., where he recently gave seances which have called forth the severest denunciations of the local press, not against the trickster himself so much as against Spiritualism in general., The brilliant (?) operator this time called himself "Mansfield." We have no difficulty in seeing how-with no other light to go by save the ignis fatuus of the scances to which we refer-even the most fair and candid in mind of the editorial fraternity might readily pen the following sentences:

"The notorious brazenness, the faisity, the stupendous thinness, the vulgarity and utter stupidity of the show were complete to the minutest details. The entire lack of invention; the failure to produce anything tinged with the gauziest shadow of novelty, mystery, or even mechanical skill was never so glaringly exposed as in this misnamed show. It stood forth as virgin humbug; the skeleton of uncompromising fraud and decayed smartness."

This conclusion would be easily arrived at by one who had no further experience, but the attack made on Spiritualism, in consequence of the presence and shortcomings of Mansfield, or Warren, or whoever it may be, is unjust in the extreme—in that the person making it condemns the genuine coin which he has never seen, because he has met with a base counterfeit clumsily executed in its image. We have good reason to believe that Warren is the man, as the name of the supposed control given ("Samoset,") is familiar throughout New England and New York as that claimed by the great T. W. L. himself; and we respectfully inform the citizens of Wheeling, and the editor of the Sunday Leader of that city, that the aforesaid individual is not a representative medium by any means, if he is a medium at all. and that he enjoys among Spiritualists and skeptics alike in this part of the country a reputation which is far from savory, he having a circumstances favored occupied the position of "medium" in one town, and of "exposer" in another. We have repeatedly warned the public against this man, but he bears so many differing names and moves so rapidly from point to point, that our efforts have proved abortive in many cases. In view of the injury which he has inflicted on the cause of Spiritualism in the past, we are almost ready to shake hands with the editor of the Leader when in his closing paragraph he says.

concerning this "seance "(?) giving tramp; "When 'Samoset' again appears from the Happy hunting grounds to hug and kiss fool-ish women, to 'bamboozel' a respectable citizen to up turn tables and pocket the honest half-dolto up turn tables and pocket the honest half-dol-lars of a hard working people, lovers as we are of peace and order, we should like to see the willy chieffain bathed in the war paint of the and feathers, or shook in a blanket until fill demons-strative and restless spirit was as limpland and dued as the draggled foliage of a half modeless. chanticleur."

A Wail from the Farrow-" Bootless thurch Lumber."

If the clergyman of the present day, even when locked up in his study or his pulpit from the keen blasts of analytical truth which are now blowing over all the world, has hard work in many instances to fight the battles of the church and at the same time remain on even passable terms with his own reason, what must be the hard fate of the editor of the so-called "religious newspaper," who from his advanced position in the lines of the Orthodox creedal army finds himself thrown into competition with keen adversaries, who are free to act in hundreds of ways which he cannot employ? How such a man must feel weighted down, as with one eye on his subscription list and the other on "Mrs. Grundy" of the theological lik, he strives to bring out week after week a readable and lively sheetsuch as his own conscience tells him a newspaper ought to be. And that it cannot be done under this conflicting state of affairs no one knows better than he; but he goes on hoping against hope, laden with a mountain of superannuated tradition, or useless custom, occasionally relieving himself by a half suppressed sigh as to the reprehensible, "indifference of the people to the welfare of their denominational journals." Now and then, however, a lusty groan arises from some hard-worked ox in the furrows of Orthodox journalism. Here is one, for instance, from a recent number of The Presbyterian. Can anything be more despairing in tone?

"Editors of religious papers are often twitted on account of the greater imagined sprightliness and readableness of independent papers over the church papers. Is it surprising, when the one gets paid for all, and can select or reject what they 6000, AND THE OTHERS HAVE THEIR BACKS BROKEN BY THE BOOTLESS CHURCH LUMBER THEY MUST CARRY?"

Works of the Late Robert Dale Owen.

At the present moment an interest tempered with a certain sadness centres around the published volumes which the busy mind of this active student and now ascended disciple caused to be launched upon the sea of human research. As the principal among these may be reckoned "Threading My Way," a narrative of the first twenty-seven years of the author's life; "Beyond the Breakers," a story of village life in the West; "Footfalls on the Boundary of Another World," in which Mr. Owen showed keen analytical qualities, and laid under conscription the widest fields of information bearing on the fact of spontaneous manifestations from the spiritual world: and the "Debatable Land Between this World and the Next," wherein many interesting narratives are arranged in a chain of evidence whose logical sequence gives conclusive proof of human immortality.

Colby & Rich offer these works on sale at the BANNER OF LIGHT BOOKSTORE, No. 9 Montgomery Place, Boston, and it is to be hoped that a wide circulation may be afforded them among the people.

The Investigator last week, in an editorial on "The Christians' Future World, and also the Spiritualists'," says: "Nature fails to prove that there is any other world, or rather any other universe, than the present one." According to this reasoning astronomy is a myth. Further on it says:

"Thus far the ideal heaven of the Spiritualists "Thus far the ideal heaven of the Spiritualists is pleasing and satisfactory: and when we find out that it is a reality, and that newspapers are printed there as here, (for we know no other business,) we shall be ready to migrate, as we shall be provided for, locally, socially and industriously. Another very important matter in favor of the Spiritualists is, they are a liberal people; and this peculiarity will add to the enjoyment of their heaven, which, without it, would be like June without roses." would be like June without roses.

When you find out that the "ideal heaven of the Spiritualists is a reality," as you assuredly to carry such a "material" load on your shoulders as you are obliged to now. However, we shall do all we can to lighten it by printing your Appeal, and appeal to all Liberals to lend you a helping hand. Paine Hall should never pass into the hands of Old Theology, through lack of funds to keep it intact.

B. Wolf writes from Mt. Union, Pa., that "Mr. and Mrs. J. A. Bliss, of Philadelphia, are now giving three seances in the week at Circle Hall, the balance of the time being devoted to sittings held at their home, 1017 Ogden street." He also says, "Dr. J. R. Newton has effected some wonderful cures in this place by the use of his magnetized letters. Cases which other doctors have given up as hopeless (some as long as eleven years' standing) have been relieved. All those wishing to be cured-and who does not that is afflicted?—will do well to consult Dr. N. He not only accurately describes the disease attacking the patient, but removes it, leaving the person treated in as sound a condition as before the sickness supervened."

Dr. Ditson's Review of our foreign Spiritualistic exchanges, prepared for this issue, will appear in our next number. These Reviews, which keep the peruser advised of the progress of Spir-Itualism in foreign countries, are justly appreclated by our readers, many of whom write us to this effect. Dr. Ditson is a gentlemen of high literary attainments, a devoted Spiritualist, a good man, and it is indeed gratifying that his labors in behalf of the cause are so fully appreciated.

We received a pleasant call at our office during the week, from Prof. R. G. Eccles. who has recently been lecturing at Poquonnock, Ct., where the three discourses delivered by him were received by the people with manifest interest. At the time of his call Prof. Booles was on his way to East Dennis, Cape Cod, where he was to lecture three times, and deliver a 4th of July oration. He requested us to state that he did not expect to be present at the Lake Pleasant Camp-

PHARTOMATIC WHISPERS" is the title of a series of articles forthcoming in the Banner from the facile pen of John Wetherbee. Eso: The readers of this journal somehow seem to readily take to Bro. Wetherbee's productions, which is a sure sign that his literary efforts bear the stamp of genius. He touches the hearts of responsive souls.

Dr. F. L. H. Willis has removed to his summer residence for the heated term, and can be addressed at Glenors, Yates Co., N. Y., until muther notice.

der in presting ister roundle pen of J. millian & Co., London: This periodical to be the chief and best weekly organ of the base of the chief and best weekly organ of the men.

"Tales of the Sun-Rays,"

No reader of the Banner of Light can afford to neglect the stories which from week to week we publish under the above title. The heading of the series fully explains the source from whence they are obtained, as well as designates. the gentleman whose ready pen has rendered them into vernacular English while preserving in a strong degree the delightful impress of the original style of expression. These tales, though placed under the heading of the Children's Department, present many pleasant points to the consideration of the adult reader as well.

John Larrabee.

The message of Deacon John Larrabee, which appeared in the Banner of March 17th, has been corroborated by a relative of the family. The lady called at this office and assured us that the communication was true to the letter, and that other members of the family joined with her in its con-

Bro. Wm. Foster, jr., in speaking of Chas. H. Foster's brief visit to Providence, writes: "One of the ministers of the city, who had an interview with him, said to me, " He (the medium) is a marvel! There is no disputing his powers, nor the truths of spiritual communion given through his instrumentality."

The following letter from a valued correspondent, concerning the tests given by Mr. Foster to the Turkish General (an account of which appeared last week in our columns), will prove of interest. Mr. Foster is at present located at No. 20 Hardy street, Salem, Mass.:

General Tevfik is evidently, as other letters of his on different subjects have evinced, a frank and gallant gentleman, a right minded man, well stamped with the characteristic honesty and truthfulness of the Turk, whom so many Chris-tians so scandalize, and fear that by hook or by tians so scandalize, and fear that by hook or by crook some of them may possibly escape heli fire. If every one who has had similar experience with that of General Tevfik (who is the Turkish agent for inspecting arms that are being manufactured for the Sultan, at Providence, R. I.), would send an account of it to the press, instead of pretending they had never witnessed anything of the sort—as a manufactured for the sort—as a manu anything of the sort—as so many pious people of the only saving (?) creed appear to do—the entire community would have more to do than it could conveniently accomplish in ten years.

Respectfully yours,

Peacodale, R. I., June 25th, 1877.

On our third page last week we printed an account of certain experiments at the Sutro Tunnel with the electricity in the human body. The Spiritualists of London have also had some interesting discussions bearing on these topics, and at a meeting of the National Association, M. Desmond Fitzgerald, M. S. Tel. E, said that as an electrician he would make the statement that frictional electricity was merely a surface phenomenon, and he had never been able to trace any connection between electricity and the manifestations of Modern Spiritualism. That gas could be lit by an electric spark from the finger in a dry atmosphere, he did not doubt; in fact, it was a common thing. Cromwell Varley, F. R. S., of Atlantic Cable fame, has been able to obtain this result. Other Spiritualists differ with M. Fitzgerald, thinking that the one force is but a modification of the other. Instruments that will detect the slightest wave of the electrical force, however, are motionless in the presence of the most powerful spirit manifestatious.

that they intend leaving Chicago on a trip East | try. in a few weeks, going direct to Cascade, Cayuga County, N. Y., where they will give scances in conjunction with Mrs. Andrews. They also purpose visiting other places in New York and Pennsylvania, returning to Chicago about the first of September. They are reliable mediums, and should be encouraged.

In this connection Charles A. Warden writes, June 80th:

"On July 8th, Messrs. Bastian and Taylor will arrive at Cascade, and remain there as long as it will be agreeable for Mrs. Andrews and her guests. During their stay they will hold one circle each day for materializations. Mr. Andrews is now engaged in putting in a fan ventilator for the circle room, to be run by water power from the Cascade Falls, which will insure a cool circulation of air throughout each circle, and do away entirely with the only unpleasant fea-ture of circles in hot weather."

Bro. Davis and his estimable lady are still with us at the "Hub." It does us good to look upon his genial countenance. Mary, we regret to learn, is not in the best of health, but is daily improving. These good people are indeed an honor to our cause. Mr. D. takes great interest in the Spiritual Lyceums, and the time is not far distant, we hope, when he will feel it to be his duty to take an active part with others in the management of them. The Children's Lyceum is a very important feature of the spiritual work, and should be established everywhere. Just such Lyceums are in existence in the spirit-world, where children are taught the lessons of unfoldment in which they would have been instructed here had they not prematurely passed on.

Geo. D. Epps, Francestown, N. H., a pronounced Spiritualist in sentiment, writes that he is desirous of securing a few summer boarders. His house is situated on the main road from Francestown to Manchester, two miles from the village, five miles from Greenfield, the rearest railroad station; stage and mail twice each way daily. Passengers may come directly through by leaving Boston at seven A. M., or five P. M., from Lowell depôt. House built in 1866; rooms large and cool; plano; plenty of reading matter; all the leading magazines; town library free. Those desiring to gain further particulars can address him as above.

Benecia, Cal., has a house—so the San Francisco papers say-where what are known as the "stone throwing" phenomena have of late so frequently occurred outside, coupled with violent and unexpected movements of the furniture within, that the family (that of John Hoffman) are filled with alarm, the public attention has been aroused, and the most searching investigation is being made with the hope of arriving at some definite conclusion as to the source of the twin disturbances. Digby suggests that they call on Gen. Sheridan !

M. Milleson, spirit artist, is at present at the residence of Hon. True French, Candia, N. H. and writes us that he is engaged on the first plece of spirit drawing (his forts is painting) which has ever been attempted through his mediumship.

Dr. Slade's offer to Prof. Laukaster has been printed in "Nature," published by Macmillian & Co., London: This periodical is said

Movements of Lecturers and Mediums.

Mrs. Clara A. Field, lecturer and ballot test medium, of 28 West street, Boston, has just completed a highly successful engagement in Stafford, Ct. The Spiritualist society at that place is fortunate in the ownership of the building in which its meetings are held, and also of a vested fund, the interest of which nearly supports the expenses of the services. This prosperous state of affairs is due to the life labors of Calvin Hall and others. Mrs. Dwight, a clairvoyant medium, and corresponding secretary of the society, is reported as doing a good work, locally, in Stafford. Mrs. Field would like to make other engagements to speak and give tests. She will be at the Lake Pleasant Camp-Meeting.

Dumont C. Dake, M. D., magnetic healer, will visit Council Bluffs, July 2d, and will remain two weeks at the principal hotel. The Doctor will operate in Iowa for a few months. His success is truly wonderful.

Mrs. S. A. Jesmer, healing medium, psychometric reader and lecturer, intends to spend the coming fall and winter in Florida, that climate being more congenial to her physical condition than this. She would like to open correspondence with Spiritualists in Gainsville, or in other parts of the State; in relation to her services as a medlum. Heraddress is Upper Falls, Windsor Co.,

Dr. Dean Clark contemplates starting eastward ere long, and would like to speak at places along the great thoroughfare. All who wish his services can secure them by writing at once to 124 Eddy street, San Francisco. The Dutch Flat Forum says of him:

"Dr. Dean Glarke has delivered several lectures in Dutch Flat during the mast few weeks. Unfortunately we have been unable to attend all of the doctor's lectures, but from the information we can derive he is making a sterling reputation for himself as a lecturer. He is a pleasing speaker, is well versed in authorities, and reasons logically and with a force that is difficult to combat."

Bishop A. Beals has just closed a successful engagement in Cleveland, O., for the Spiritualist Society, and will speak in Birmingham, O, Sunday, July 8th, the third Sunday at Chagrin Falls, the fourth at Thomson, the fifth at Madison, O.

Dr. Mack, magnetic healer, arrived in Boston from England on Monday, July 2:l.

The Wheeling, W. Va., Daily Intelligencer, of June 27th, devotes nearly a column of its space to the detailing of some "mysterious transactions" which are reported to have occurred at the residence of Mr. Wm. McComas, a wealthy and highly respected citizen, who lives about five miles west of that city. The things witnessed there were very energetic and violent in character, and in description at least resemble somewhat the Oakland manifestations which created so much interest in the Golden State some years ago. The family, after being beselged by three hundred curiosity-hunters in one day, concluded that "discretion was the better part of valor," shut up the house, and took another habitation.

The Religio-Philosophical Journal of Chicago, Ill., under the judicious administration of Col. J. C. Bundy, is becoming more and more interesting every week. Long may it live to inculcate and defend the Spiritual Philosophy. We keep the Journal for sale, and ask our Eastern friends to purchase it more extensively than in the past. It is edited with ability, and should Messrs. Bastian and Taylor inform us have a large circulation in this part of the coun-

> Zenas T. Haines, formerly in charge of the spiritual column in the Boston Sunday Herald, sailed for Europe, on Saturday, June 30th, hoping to recuperate his health by foreign travel.

With its issue for Saturday, June 80th, Hull's Crucible completed its sixth volume.

A. J. Davis vs. R. W. Emerson. To the Editor of the Banner of Light:

I have read in the beloved Banner about R. W. Emerson's absurd article on Demonology, in which he so unreasonably reflects on Spiritualists and their cause. Bro. A. J. Davis, in his psy-chometrical delineation of the character of Emerson, (see Reformer, page 445.) says: "There is one thing I would have otherwise—that Mr. Emerson's moral organism had as excellent seeing powers as his intellectual faculties. He would then see more of the spiritual, more of the beauties of the immortal state, and be all the more illuminated as a reformer." This prophetic message of Mr. Davis is now verified.

Yours, KRAMER.
Munio, Germany, Müller street, 42.

Spiritualist Meetings in Boston. EAGLE HALL, 618 Washington street,—Test Circle every Sunday morning at 10½ A.M. Impirational speaking at 1½ and 7½ P.M. Good mediums and speakers at ways present. Free Conference Medium every staurday evoning at 5 o'clock, sharp. Doors closed at 8½. All are invited.

NASSAU HALL.—The Free Platform Society of Spiritual-ists hold a Free Circle, with good, reliable mediums, ev-ery Sunday, at 10% A. M. CHARLESTOWN DISTRICT, Beening Star Hall.—Spirit-nal meetings are held in this hall every Sunday afternoon, at 3 o'clock.

Nassau Hall. — A correspondent writes that "On Sunday last, the meetings in this place were well attended both morning and afternoon, especially the latter, when the hall was completely filled. The exercises as usual were varied, consisting of speedles, tests, music, &c. Remarks were made by J. Frank Baxter, Mrs. Magdie Folsom, Mrs. Aggie Davis Hall, Mrs. Dillingham and others. Mr. Baxter improved the occasion to contradicta false report which has gained quite a circulation, to the effect that he has repouted Spiritualism and given it up entirely, which report he characterizes as raise and unbounded. The simple facts are, that he has for a brief period engaged humself as a school teacher, and of course cannot for the time being be in the lecture-field, but is a stronger and firmer Spiritualist to-day than ever before. Our beautiful religion with him is not a beli-f. It is knowledge.

Many excellent and convincing tests were given through the mediumship of Frank T.-Ripley, Mrs. Nelson, Mrs. Dillingham, Mrs. Bismwood, Mrsi. Cates, and others. Frank Ripley also answered a large number of sealed letters to the entire satisfaction of the writers. The exercises were made doubly interesting by excellent music from the regular quartette choir, with the addition of several beautiful songs by J. Frank Baxter.

These meetings will be continued every Sunday in the future.

Un Sunday morning next Mr. Ripley will again be pres-

future.

On blunday morning next Mr. Ripley will again be present and answer sessed letters, in connection with other speakers and mediums.

The meetings in this hall are all free—free admission, free seas and free piatform."

RATES OF ADVERTISING.

Buch line in Agate type, twenty cents for the irst, and lifteen cents for every subsequent in ortion. MPROIAL RESIDENT. — Forty cents per line Einlan, each incertion, MUNIMUN (IARDS. — Thirty cours per line

We For all Advertisements printed on the 8th

. All Advertisements to be removed at continued rates much be left at our Office helico 12 W. on Saturday, a week in advance of the date where on they are to appear.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLASEVOYANTI—For Diagnosis send look of hair and \$1,00. Give age and sex. Address Mrs. C. M. Monntson, M. D., P. Of Box 2519, Boston, Man. Regidence No. 4 Euclid street.

DE J. T. GILMAN PIKE, Melectic Physiclass No. 57 Trement street, Buston, Mass.

CLAIRVOYANT EXAMINATIONS FROM LOUK OF HAIR.—DR. BUTTER-FIELD will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as body. Enclose One Dollar, with name and age. Address E. F. BUTTER-FIELD, M. D., corner Warren and Fayette sts., Syracuse, N. Y.

GUARANTEES EVERY CASE OF PILES.

Change of Locality.

DR. WILLIS may be addressed at his summer residence, Glenora, Yates Co., N.: Y., until further notice.

THE WONDERFUL INCREASE in the sale of Walter Baker & Co.'s Breakfast Cocoa is the fullest indorsement of its superior excellence as the best light drink known for feeble stomachs.

Caution.—Purchasers of the Peruvian Syrup (a protected solution of the protoxide of Iron) are cautioned against being deceived by any of the preparations of Peruvian Bark, or Bark and Iron, which may be offered them. Every bottle of genuine has Penuvian Synup (not Peruvian Bark) blown in the glass. Examing the Bor, TLE BEFORE PURCHASING. 2w.Jy7.

SEALED LETTERS ANSWERED by R. W. FLINT, 58 Clinton Piace, N. Y. Terms, \$2 and 8 3-cent postage stamps. Money refunded if letters sent are not answered. 4w*.Je.16.

DR. S. B. BRITTAN treats chronic diseases, especially such as are peculiar to the female constitution, by painless methods, using the best remedies known to modern pharmacy, together with Electricity, Magnetism, Medicated Vapors, and other subtile and psychological agents. Rooms at 232 West 11th street, New York.

Patients visited at their homes when ne-

MRS. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. Je.16.4w*

J. V. MANSFIELD, TROT MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 8-cent stamps. REGISTER YOUR LETTERS.

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

Public Reception Room for Spiritumiists.—The Publishers of the Banner of Light have assigned a suitable Room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., etc. Strangers visit-ing the city are invited to make this their Head-quarters. Room open from 7 A. M. till 6 P. M.

BUSINESS CARDS.

MOTICE TO OUR ENGLISH PATRONS.

J. J. MORTE, the well-known English lecturer. will act as our agent, and receive subscriptions for the Banmer of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, Warwick Cottage, Old Ford Road, Bow, E., London.

BOCHESTER, N. Y., BOOK DEPOT.
WILLIAMHUN & HIGBEE, Booksellers, 22 West Main street, Rochester, N. Y., keep for sale the Spiritual and Beform Works published at the Bannen of Light Publishing House, Boston, Mass.

HOCHESTER, M. Y.. BOOK DEPOT.
WELD & JACKSON, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the **Epiritual and Heform**Works published by Colby & Rich.

E. M. ROSE, 56 Trumbul street, Hartford, Conn., keeps constantly forsale the Hanner of Light and a full supply of the Spiritual and Heform Works published by Colby & Rich.

WASHINGTON BOOK DEPOT.

BIOHARD ROBERTS, Bookseller, No. 1919 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Jolby & Rich.

BALTIMORE, MD., BOOK DEPOT. WASH, A. DANSKIN, 704 Saratoga street, Baitimore, Md., keeps for sale the Banner of Light, and the Soir-itual and Reform Works published by Colby & Itle h.

SAN FRANCISCO, CAL., BOOK DEPOT.
At No. 519 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of Spiritualist and Referm Books, at Eastern prices, lave Adams & Co.'s Giolden Pens, Planchettes, Spence's Positive and Negative Powders. Orion's Anti-Tobacco Preparations. Dr. Storer's Nutritive Compound, etc. 'Catalogues and Circulars malled free colved at par. Address, HERMAN SNOW, P.O. box 117, San Francisco, Cal.

OHICAGO, ELL., PERIODICAL DEPOT.
W. Pittliff's, to Malison street, Unicago, ill., kee ps
for sale the Baumer of Light, and other Spiritual and
Libral Papers.

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

MEW YORK BOOK AND PAPER AGENCY.
CHANNING D. MILES keeps for sale the Baumer of
Lights and other Spiritual Paper, and Reform Books published by Colby & Rich, at the Harvard Room, 421 street
and 6th avenue, and Republican Hall, 55 West 23d street.

PHILADELPHIA BOOK DEPOT.

DR. J. H. RHODES, 299 North Ninth street. Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Goaras streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., all the Spiritual meetings, the Banner of Light, can consult DE. Bilodes.

CLEVELAND, O., BOOK DEPOT.

LEES'S BAZAAR, 15 Woodland avenue, Cleveland, U.

All the Spiritual and Liberal Becks and Papers kept for

MRS. M.J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the Hanner of Light, and a full supply of the Spiritual and Helbrim Works, published by Colby & Rich.

AUSTRALIAN BOOK DEPOT,
And Agency for the HANNIR OF LIGHT. W. H. TERRY,
No. 64 Russell street, Melbourde, Australia, has for sale all
the works on Repristmaliam. GIBERAL AND REPORM
WORKS, published by Colby & Rich, Besten, U. B., may
at all times be found there.

W. H. HARRISON, NO. 48 tight trend arrest, London, Eng., keeps for asis the Banner of Light, and a full line of Spiritual and Reformatory Works promised by Colby & Rich. He also receives subscriptions for the Banner

J. BURNS, Progressive Library, No. 15 Southampton Bow, Bloomsbury Square, Holborn, W. C., London, Eng.

ADVERTISEMENTS.

COLBY & RICH,

Publishers and Booksellers No. 9 MONTGOMERY PLACE, BOSTON,

KEEP A COMPLETE ASSORTMENT OF

Spiritual, Progressive. Reform. AND

MISCELLANEOUS BOOKS

AT WHOLESALE AND RETAIL.

TERMS CASH,—Orders for Books, to be sent by Express must be accompanied by all or part cash. When the more sent is not sufficient to fill the order, the balance must be

paid C.O.D.

#EP-Unders for Books, to be sent by Mail, must invariably be accompanied by oash to the amount of each order.

Any Rook published in England or America, not out of print, will be sent by mail or express. AP Catalogues of Backs: Published and For Sale by Culby & Rich sent free.

DROF. 118 ER, 505 West 23d street, New York (27 years in Richts) Bend for a Circular, Recistors, Many Letters, Address P. U. Bez 428, Ap. 114.

Soor), Boston, Mass.

The Eighth Annual

CAMP-MEETING Spiritualists of Massachusetts

Spiritualists—of Massachusetts

Will commence at HEGHLAND LAKE GROVE.
WHORFOLK. July 80th, and close Ang. 6th.
There is no nore remaine, beautiful and person spot at
which to spend a summer vocation. The buildings are all
commoditions, and furnished with every convenience for the
accommodation of the thousands who will be in attendance. First class board by the day or week will be furnished by Mr. Barraca, the popular caterr of the Grove,
at reasonable rates—Supplies for housekeepers may be oblained at the Grove. Board's celebrated Baand will be
in attendance throut he the entire a-saon. Some of the Grove,
at reasonable rates—Supplies for housekeepers may be oblained at the Grove. Board's celebrated Baand will be
in attendance throut he the entire a-saon. Some of the Collecturers in our ranks will address the people each day.
A General Convention of Spiritualists will be held on
Friusy, Saturday and seunday, July 22ct, 22th and 28th.
Business: Friday, organists Convention, appoint committees, etc.; Saturday, Education, especially the interests of
the Children's Progressive Lycount Sunday, Organization and Ways and Means to/advance the Cause of spiriturism. Spiritualists in all parts of the United states are
tured to sound delegates to this Convention. For tants,
etc., apply by letter or in person to RECHARISON &
HAT'! N. 38 Monument Av., Charlestwan District. Mr.
E. V. Wilsom, of Rockford, Ill., the indefatigable workricturer and test medium, will be in attendance at all
the meetings, and speak and give tests from the rostrum.
Many of our best test and business mediums have chosen
Highland Lake Grove to "Camp" this season.
All regular trans over the N. Y. and N. E. Ralirod and
tis connections will take visitors to and from the Grove at
greatly reduced rates of fare. Cali for Camp-Meeting Excursion tickets at all stations. For time table of Regular
and Special Trains and Fares, see R. R. Camp-Meeting Posters at all Fatations.

THE FIRST GENERAL Spiritualists' Camp-Meeting
For the season of 1877 will be held at their

June 23. **EECHARDSON & HATCH, Nanagers.**

SUMMER HOME BY THE SEASHORE,

AT ONSET BAY GROVE, EAST WAREHAM, MASS., From July 12th to July 31st, 1877.

From July 12th to July 31st, 1877.

The natural attractions of this delightful place include 1 Sea-listhing, Boating, Flahing, and abund one of sea food, while Lectures by ablespeakers, Music. Dancing at the Pavilion, and the social appeas of the Camp, fill the season with profitable ricreation.

This Grove having been purchased by and for the use of the Spiritualist fraternity. Offers peculiar inducements to all persons who wish to build permone testinger for the number season, where all improvements made from year to year will accrue to the general advantage and comfort of all. Groceries and all family supplies can be obtained at the stores upon the ground. Fir-t-class board can be obtained at the large tests of either of the caterers for \$5 per work, and by the day or meal at fair prices. Yale's superior tents. 1921, 'urnissed for the Camp Meeting at \$7; with fly, \$3. Larger or smaller sizes at proportional rates. Tickets at ieduced rates from all stations on the Old Colony Italirond. Persons intending to camp in this beautiful Grove by the seashore during the meeting or through the entire summer, or desiring further information, will address ONNET BAY GROVE ARROCKATION. How

PAIN KILLER.

Family Medicine of the Age. TAKEN INTERNALLY, IT CURES

Dysentery, Cholera, Diarrhæa, Cramp, and Pain in the Stomach, Bowel Complaints,

> Painters' Colic, Liver Complaint, Dyspepsia and Indigestion.

> > Sore Throat, Sudden Colds, Coughs, &c., &c.

TAKEN EXTERNALLY, IT CURES

Boils, Felons, Cuts, Bruises, Burns and Scalds, Old Sores, Sprains, Swelling of Joints, Toothache, Pain in the Face, Neuralgia, Rhoumatism, Prosted Feet, &c., &c., &c.

PERRY DAVIS & SON, Proprietors, PROVIDENCE, B.1. June 23.—21cowis The Scientific Wonder!

THE PLANCHETTE.

THE WRITING PLANCHETTE!
THE WRITING PLANCHETTE!
THE WRITING PLANCHETTE!

SCIENCE is unable to explain the mysterious perform-ances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one, All investigators who desire practice in writing mediumship should avail themselves of these "Planchettea," which may be consulted on all questions, as also for communications of the second of the sec

tions from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand

MEDIOMETER.

on. Planchette Attachment.

A SIMPLE and ingenious apparatus for the development of writing mediumship. It can be readily attached to any Planchette, and is designed to eliminate all theories of fraud and unconscious muscular action on the part of of fraud and unconscious muscular action on the part of the medium. All persons who can successfully work Planchette, can ascertain by the use of the attachment whether they possess the true mediumistic writing power. With this attachment, Planchette becomes a scient use unment for investigators.

Price of Mediometer.

and Planchette combi. sd... 2;

Portage free.

For sale by CULBY & RICH, at No. 9 k intgr. cry Place, corner of Province street (lower floor), socion, Mass.

THE AFFLICTED

WILL find it to their advantage to confer with D. W. Hull, M. D., of Portand. Me. He is prepared to treat all kinds of disease, and never falls to cure wasers a cure is possible. Good Clairvo ant, thoroughly scientific, using all the Remedies (and none of the poisons) of all schools of medicine. Never failed on Committee, and only one on Rheumatian. Treat by Vapor Baths, Packs, Botanto Medicines, Hygiene and Magnetism. Beard and treatment furnished by the week, who received, for §3 Diagnosis made at a distance and medicines furnished when desired on the receipt of \$2, with the autocraph, sax, complexion, and age of patient. Address, 50% (Congress street, Portland, Me. T WOULD inform the many readers of the Ban-

The result of the second of th TNFORMATION WANTED.—Any one know-

I tog the P. O. address of Dr. Lucie L. Ball., healing medium, formerly of New York City. will confor a favor by sending it to B. B. W.RIGHT, Buston, Mass., in care Banner of Light.

MRS. DR. FAIRBANKS, 86 Court street, Bos-VI ton, Medical Clairvo ant, treats all discases in women and children. Chronic, Urinary and Generative Organs, a speciality. HIT-A-OS-Office. July 7. THE

inner mystery AN INSPIRATIONAL POEM BY LIZZIE DOTEN.

This Poem was delivered by Miss Doten at a Festival commemorative of the twentieth anniversary of the advent of Modern Epiritualism, held in Music Hall, Boston,

March 31, 1868.

Price 36 cents, postage free.

For sale wholesale and retail by CULBY & RICH, at Me.

Montgomery Place, corner of Province street (lower floor), Boston, Mass.

PSALMS OF LIFE: By John S. Adams

This selection of music will be recognized by all who ha Thisselection of music will be recognized by all who have had experience in singing, to comprise tunes with which large have before met, and around which associations gather that have established them as favorites. In addition to these are several original compositions and new arrangements. The collection of chanks will be found musually large, a feature that their rapidly increasing me will all ones commend, and one which furnishes a number of posms not suited to common tunes, but which will be highly valued for the sentiments they represent:

Price, boards \$1.55, putage 10 cents; paper \$1.60, phases.

For mile, wholesale and recall by Oilthy & RIGH, as

Message Department.

The Spirit Messages given at the Banner of Light Public Proc-Circle Meetings, through the mediumship of Mrs. JENNIE S. RUDD, are reported verbatim, and published each week in this Department.

We also publish on this page reports of Spirit Messages given each week in Baltimore, Md., through the mediumship of Mrs. Sanau R. Danskin.
These inessages 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 under sloped 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 her reason. All express as much of truth as they perceive—

less and outlined on this page are from entire strangerspirits to our medium and ourselves, it is desirable that
those who from time to time may recognize the party communicating, should forward such verifications to this office
for publication. A few do so, but we verbally hear of numerous 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

To questions answered at these Héances are often propounted by individuals among the audience. Those read to the controlling intelligence by the Chairman, are sent in by correspondent.

LEWIS B. WILSON, Chairman.

Vacation Season.

resumed as usual the first week in September.

RUPORTS OF SPIRIT MESSAGES

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

Invocation.

Our Father, wilt thou give us power, to-day, to bring truth and spirituality to the children of earth? May we gather strength as we come here, from the sunshine and from the great loveprinciple, and, in return, may we bring blessings to those who are gathered with us.

Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, we are ready for your questions.

QUES.—Charity is commendable, but in what sense should we be charitable to sin and wrong-

Ans.—The question is, What is sin, and what is wrong-doing? What may seem wrong to one may seem right to some other; what may seem charitable to some may seem all wrong to others. The individual himself must be answerable for this; he must realize what charity is to his own soul, and extend it as far as it seems right to him. "Charity begins at home." God grant that it may not end there, but that it may permente the human race, until all realize that charity really is to do unto others as they would have others do unto them.

Q.—Does not the desire prompting a question also open the channels of intuition for the reception of impressions, or inspiration?

A .- It is frequently the case that the question comes to the individual, and while he is cogitating over it there is an avenue opened by which he or she realizes the answer through inspiration. When the question comes from his own soul, the spirit world opens an avenue through which intelligence can come and answer it. Often the question is prompted by the angel-world, and the desire or question brings an answer to the individual soul.

Q.—Cannot this process be so vitalized as to vastly improve the present method of teaching? A .-- In our schools, were children allowed to ask questions, it would be far better than it is toask questions, it would be far better than it is to-day; but the dignity of the past has descended upon the present generation, and the teacher who allows his scholars to ask questions is con-sidered undignified. In spirit-life, in our schools the teachers are expected to answer questions, and the children are expected to ask them. A fountain may pour forth its waters day by day, but if there are no cups ready to receive it, and no individuals who desire it, how much good will the water do? But if a questioner stands up and "I would slake my thirst at this fountain, give me a cup," and then partakes of its waters, something is accomplished; for when an individmore. We say to individuals connected with schools in earth-life, Do not feel that it is an indignity placed upon you when childhood asks you questions, but answer them, and feel honored that they look up to you for knowledge. Teachors, trustees, remember you have a duty to do, and if that duty is not well performed, when you come to spirit life you will not see in the mirror an acceptable picture.

Millie M. Crosse.

Please say, sir, that Millie M. Crosse has come with her brother Georgie from the spiritual to the earth-world to say to mother and father—if this can reach them, and I think it will—that I remember when I left earth, and I remember all the sad days that have come from time to time. I was helped here by one who has been here before. They need n't feel troubled—that which troubles them most will soon be arranged. We are guiding and guarding them all we can, Aunt Lizzle says, "Be of good cheer; don't worry; for all things will be for the best. If riches have taken to themselves wings and flown away, there may be pure principles which you will more readily understand, and you will all be benefited by them." I went out of the form at Milledgeville, Ga.

William -

I have some friends who are in trouble and are feeling weak in purpose, and who feel that they are visited by dire misfortunes, and they wonder sometimes if the money which has been handed to them brought with it an influence for bad. I would say to them that I oftentimes have felt that if every dollar had been buried in the earth it would have been better for us all. I would like also to say that Henry and I are near them are watching over them and guiding them. If they will only look up when the evening lamps are lighted, not look at their shadows on the wall; but realize that way up through the ether, bine there are darling dear ones watching over them. and trying to make them feel a power for good; guiding, encouraging, assisting and keeping them; they may feel there is a communion between this world and the angel-world. Darkness was over me, but the bright joys have come. The sunhight of love is thoroughly flooding my soul, and I thank God for the beautiful flowers that are blooming in my life garden. I have watched and waited for the loving influences, and I find they are all around me now. To feel a mother's kiss and a father's blessing, and to clasp a dear one's hand who will ever give me love and sympathy, has been more to me than worldly dollars ever could have been. I would that life might have been a little different, and I had gone out not as I went, but by the hand of disease. But I have learned the way of duty, and if the mirror of life has shown me some darkness it has brought me a brightness, and I feel that I have suffered no more in spirit-life than I should have suffered had I lived upon the

Sinclair.

I probably know something about spirit-communicul. I was one of the first investigators. I gratif lind manifestations at my house as early as highlody. I was interested a little in rail-reading. I've been on the railroad and connected with the workmen, and I've got to say to em, "Look out, for there's a good

deal of thunder up here. It is breaking over the heads of officers and men, and they don't exactly know what they are about."

know what they are about."

Mr. Chairman, I am glad to find you engaged in such a good work. You open the door and let any of us in, without stopping to ask who we are and where we come from, or what credentials we have brought, but let us come just as we have a mind to. Now I like that sort

of thing.
I got dreadful tired when I was here of this Spiritualism that tried to be aristocratic and stuck-up. If Spiritualism belongs to one person it belongs to every body

I've got some friends here, and I've been trying to report for a long time. They always read your paper, consequently they will know it's me. All the name I'll give is Sinciair. I guess they will know it's me. Tell 'em 1've enjoyed myself since 1've been up here, a good deal. I am a Spiritualist now from the crown of my head to the soles of my feet. I believe in it all the way through. I want 'em not to flinch. I know all that has occurred, all the changes. I'm having a good time up here with the folks. We're keeping house and enjoying ourselves. That's all I 've got to say.

Alvin Wales.

I have been about twenty years in spirit-life, yet as I return to your Circle-Room I feel a sort of a dazed condition. I cannot understand it, The Public Free-Circle Room will be closed for in spirit-life I am perfectly free, and I can during July and August. The Scances will be go where'er I would—there is nothing to curtail my movements. I can wander whither I will and yet, as I come here, I find something which holds me back, something which gives me a material feeling; still I feel anxious to control as I have in the past, and to make myself manifest. I am Alvin Wales, of Stafford, Conn. I was a postmaster formerly. I find you are postmasters here, and I propose to put my letter in your post-office. I was a believer in the universal salvation of all men. I am glad of that, for it has given me a power, it has enabled me to give strength to the loved ones I have left on earth, to give them my love, to enfold them with my affection, to give them strength nothing else could have brought to them. I am glad to re-turn here because I know there are parties in our place who will understand who I am, and why I come, and I also desire to give this grand science of Spiritualism a push onwards. God knows if I can I shall be very glad to. I was about thirtyeight years old.

Lizzie T. Brown.

Please say that Lizzie T. Brown, who left her old body by paralysis in North Turner, Me., calls at your Circle-Room in Boston, and says: It is well with me for I understand now that the angels were all around my bedside, and I felt the influence ere I went out. I heard the angels whisper, and they touched their little bells of wisdom, and I knew they called me forth. I tried to do what I could for the good of Spirit-ualism. I touched the lyre of thought. I would have brought consolation to each one of my family. I bade them not look for me down in the dark, dark ground, but look for me in that spiritual world above. I bade them do their work with truth and sincerity. I directed how they should put me away, and what should be said. Yet on entering the spirit-world I found myself but a child. I return after many years have passed away, to tell my loved ones that I have experienced great happiness on the other side of life. God bless them all; angels guide, guard and keep them. I shall evermore be with them. It is somewhere between fifteen and sixteen years since I passed away. I was about thirtyone years old.

Lorenzo Dow.

Truly the Lord is good, and great, and mighty, and the power of the Lord God of Israel and of Jesus Christ is with you to day; for when I feel the power of truth I know it means Jesus of Nazareth, for he was the great and mighty power of truth. When I feel as I return to farth that the very trees speak to me of God's great goodness, and when I stand here in your Circle Room, as I and when I stand here in your Circle Room, as I stood once before, some fifteen years ago, I feel that there is a great and mighty influence strengthening me, and that I must bring a new truth to the children of earth. I must say to them, "Be up and doing." I must say to them that "life is not a dream," but that "it is real," and "it is earnest," and "the grave is not its goal;" that the poet's story,

"Dust thou art, to dust returnest."

"Dust thou art, to dust returnest; Was not spoken of the soul."

I felt as if I'd like to say to each individual in your city, Be up and doing, with a heart for strife. Be up and doing for the truth's sake; angel presences are ever near you; there is no such thing as death; Christ and immortality are the sure foundation stones. In the great beyond, where the foregree belong more about the same foundation. where the flowers bloom more brightly than any you have here, where the trees are more stately than any you have on your Common, where the forests rear their heads in perfectness, where the grand old mountains tower high above us, on whose summit there is a life-giving principle, we know God is there; in the lower valleys where the sunshine with difficulty enters, where the flowers bloom faintly, we know God is there; and in the grand old dark forests where the vines creep and tangle, where the meadows are low

and the waters are deep, we know that God is there, for we know he never sleeps.

We would have you, Spiritualists, be up and doing; we would have you ready for the coming days; we would have you marching onward with your banner of progress raised above your heads, with your hearts filled with love for humanity. with your hearts filled with love for humanity.
We would have you say, "God is with us; the
angels are around us and above us; the banner
of liberty is unfurled." We would have you sing in praise of the great salvation of all men. Sing the songs of love, and feel in your liearts that every one has a work to do. Lorenzo Dow.

Alvin Stratton.

I was brought here by a friend, Mr. Chairman. I don't know as I shall be acceptable, but I will do the very best I can. The gentleman who first opened your meeting took me by the hand and begged me to come, saying that I had been in the Summer-Land some years, and that the flowers of truth had never been unfolded to my view, and that if I would come here I should feel very much better. I was under a religious excitement when I passed away. I did not feel that it was right for God to condemn any of his children of earth to eternal torment, and yet, such was the effect of my religious teaching, I felt I was in danger of perdition, and even with that before my view, and ionging to be received by the great Spirit of all spirits, and to have a home in the great Home of all homes, I cast myself before the cars, and was thrown out from this life into the spirit-life. I found that I had mistaken my course and that really field was a great into the spiritife. I found that I had mistaken my course, and that really God was a great Spirit of Love, and that he had no desire to punish me, but that punishment came of itself, and that whatever I did was the consequence of my own act. To tell you that I have been sorry would be a foolish thing, for all of you who understand Spiritualism must know that I am sorry. My name is Alvin Stratton. I belonged to Tolland. Conn.

Frank Butler.

Please say that Frank Butler, who passed away about two years ago, in Portland, Maine, who has friends here in Charlestown District, returns and says that if there are any of the dear ones—and there are many—who would be glad to hear from Frank, all they have got to do is to put themselves in the way to do so. I shall be most happy to communicate, and to tell them many things which seem strangs to them.

happy to communicate, and to tell them many things which seem strange to them.

I thank you, Mr. Chairman, for the privilege of entering your Uirele Room. I know that there are many here who feel that they would like to have their friends come, and wonder why they do not; but, if I understand it aright; the platform is taken possession of before the individual medium presents herself, and whosver; can get control does so fearlessly and without a care. We know if there are parties that wish to communi-

cate with friends in the room, they will most assuredly come here; but do not blame, friends, the Banner, or the officers of the Banner of Light, or the instrument who is controlled, if they do not put in an appearance, but rather say your friends are not able to get control.

Daniel Lake.

I am an old man. I passed away from earth in April, 1874... I was ninety years old and betin April, 1874. I was ninety years old and better, but I have grown young since I came here. I have met my dearly foved companion, and the friends of my childhood, and yet there has been a great desire on my part to communicate with earth. True, I have communicated through my grand-daughter and through other mediums, but I have felt that I would like to come here to this spiritual poet. office and tell them that I am a spiritual post-office and tell them that I am a Spiritualist still; that I know this thing to be true; that I have proved it from the A B C down to the X Y Z. I know the whole alphabet, and I am glad that I can come back and manifest

myself. I know that this Spiritual Philosophy is true, and I long to be up and doing. When I get a little younger than I am to-day I shall come round and help you. I shall assist you amazingly. My name is Daniel Lake, of Bridgewater, Vt. My grand-daughter is a speaker in the spiritual field, and has been for many years, and for her sake I

Sadie D. M. Davis.

Will you please say that Sadie D. M. Davis, who passed out of the form in Poughkeepsle, N. Y., about 1860—I think it was in May, the 17th—comes to the Banner of Light, and desires to communicate with her friends, and to say to Ben-jamin, "It is all true. Life and light and purity are here. There need be no fear, for Spiritualism will proclaim itself wherever it is known."

Mary Losee.

My name is Mary Losee. I will call myself from Washington, N. Y. I would say to my brother, "Bright flowers of truth I bring to you—the roses of love. God grant you power, strength, improvement and progression. Spiritualism is a truth and a power. Fear not, work for it, and we will give you strength."

Charles P. Hart.

I come here, Mr. Chairman, with a great deal of pleasure, to express my intense satisfaction in learning that there is no such thing as death, and learning that there is no such thing as death, and that I can work on in a field where labor is ever acceptable to the Lord God of Hosts; that there is no such thing as curtailing a man's libertles; if he wishes to work he can work. I trust I was never a coward. I have stood where death stared me in the face, when men said, "Leave, or you will go down to the grave," and yet I knew there was a work for me to do, and I would not go at their bidding; and to day individuals have said to me, "Charlie, do not go there; your friends will not be willing to receive you from that point." I said to them, "Though death and helf should stare me in the face, yet will I speak what I know and understand." I know that this spiritual philosophy of yours, Mr. will I speak what I know and understand. I know that this spiritual philosophy of yours, Mr. Chairman, is true. I know the purpose for which this room is open. Were you to see the gathered hosts of spirits here, and realize how many there are standing upon this platform, in your aisles, and on an improvised platform above you, you would really think you were crowded beyond capacity; and yet the spirit-world realizes and understands this great avenue of return. It is to us like a sun that shines forth with grandeur. us like a sun that shines forth with grandeur. No matter if every other place refuses us admittance; we feel that we can come here. I feel thankful that I am permitted to speak, that I am permitted to do my work. My name, Charles P. Hart. I passed out in Savannah, but I belonged in New York City. I saw much of that disease which men call "Yellow Jack." I feared it not, but at last it took hold of me, and the fever car-ried me to the spirit-life.

Hattie. A. Turner.

I would like to send a letter to some friends of mine, and say to them that Hattle A. Turner, who passed away in Brighton, Mass., some years ago, in her seventeenth year, called here, and that she feels that she has some friends remaining on earth, and if they desire to meet her she will be most happy to meet them, wherever condi-tions are such that she can communicate with

Francis Todd.

I feel that I am renewed. I feel that the darkness has passed away, that the light is coming, and that I am growing young again. I shall not take hold of life as formerly, but I will aid every young man that I can find who feels that he has got a work to do, and feels that he must be honger and true and is milling to be industried. est and true, and is willing to be industrious and work for the truth and the right. I shall be found wherever mankind need me; I shall be found wherever mankind need me; I shall be found wherever an individual may call for me; for I long to do whatever good I can. I have met the loved and dear ones on the sunny shore of life, I have clasped them in my arms, and we are one united family. I can walk on the shores and gather the bright shells which seem to talk to me of a happy home. I can gaze on the blue waters and see the vessels come and go knowing that they are salvitually leden. on the blue waters and see the vessels come and go, knowing that they are spiritually laden. I return to this place to-day, Mr. Chairman, to tell my story, give my name and my belongings, that my friends may know that I still exist on the other shore. I passed out in 1861. I was eighty-three years old, or thereabouts. My name is Francis Todd. I think there are some individuals in Newburyport who may remem. individuals in Newburyport who may remem-ber me, for I was an old trader, and did some pretty good Pioneering in that way. I believe I tried to be honest. I think there are those there who will remember me, and not only remember me, but will be glad to hear that I still exist.

Charles T. Field.

I come here this afternoon to say to my friends in Kalamazoo that I am not dead, that I know all about myself, and that, if I know myself, as I think I do, I would give no credit for what they propose to do for me. If they will simply let me alone I shall be very thankful. If they do n't, I shall take advantage of the Lawant Order Company in the spirit-world, and raise—heaven with em; so they had better be careful. My name, Charles T. Field.

Mary Ann Joyce.

Please say to the friends of Mary Ann Joyce of Frankfort, Ky., that it is well with me; that I of Frankfort, Ky., that it is well with me; that I now have a work which I know I can do, and that the great yearning of my soul, with which I suffered for years and years, is now being filled; that I no longer have to be misunderstood and misappreciated; but that I find dear, loving clands that will watch over and care for me misappreciated; but that I find dear, loving friends that will watch over and care for me, and I shall be happy in the end. Tell them that the flowers have bloomed for me brightly, and that the roses I have gathered, since I closed my eyes on earth and have come to spirit-life, have had no thorns in them, and that the forget menots are brighter than they were in the old garden. That is all. den. That is all.

Minnie Andrews.

I am Minnie Andrews, of New York City. I passed from this life some ten years ago. I return here to thank the friends who watched over me while the death-dew was on my brow, and who held my hand while the spirit world was who held my hand while the spirit world was beckening me onward and upward. I fear not, I care not now; it is all past and gone. I can sail on the bright rivers of life with the boat of hope and faith. Ada, only look up! Care not for what the world may say, but do your work faithfully and you need not fear. I know that this will reach my friends, because I liave willed it, and I have prepared the way, consequently it is not necessary for me to say more. I was about eighteen years old, and I peaced out with pneumonia.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMBHIF OF MRS. SARAH A. DANSKIN.

Mrs. Danskin's Mediumistic Experiences. (Part Beventy-Two.)

BY WASH. A. DANSKIN.

In answer to many inquirers I will say that Mrs. Danskin neither sought nor repelled the mediumistic conditions which have filled so large a portion of her life during the past twenty years. Mediumship came to her unsolicited. When we entered upon the investigation of the phe nomena of Spiritualism, I was actuated by a strong and earnest desire to know if life continued beyond the grave, and if the law of communication could be extended beyond the confines of our material world. Mrs. Danskin assisted at these investigations, not because she was spe-cially interested in them, but because it was the habit of our lives to spend all our leisure hours

together.
The demonstrations which came to us were of a character and under circumstances that made fraud impossible, and the idea of hallucination preposterous. The manifestations came as clear and simple as the other every day occurrences of our lives; indeed, it was not a great while before Mrs. Danskin's mediumistic powers were unfolded, and then these communications and manifes-tations became our daily experiences. We did not ask for tests under strictly scientific

conditions (whatever they may be). We used our own faculties, applied our own common-sense, to determine the value of whatever came under our observation, and the whole school of scientists could not have given an iota of strength to our conclusions; the anathema of the combined ecclesiastical authorities of Christendom could not have lessened our enjoyment of the enlarged religious views which came to us through this

Spiritualism gave us the first theory of the relation of man to the Supreme Power of the universe, that had reason for its basis; and all our experiences from that date to this, have demonstrated the truth and beauty of that theory. Neither Mrs. Danskin nor myself had thought

of ever standing in any "professional" relation to this subject; but when you become co-workers with the higher intelligences of the spirit world, you will find that the greater will guide and strengthen the lesser, and that powers which may be used for the great good of humanity will not be allowed to be exercised merely in the limited sphere of personal gratification.

Thomas Hewitt.

Thomas Hewitt was my name, son of the late Thomas Hewitt of Philadelphia. It was in the forty-ninth year of my age that I exchanged worlds. I was buried from the St. Agnes Church. Heart-sorrow over the loss of money! What is that compared to the loss of a dear friend? You see him slok, you see him die. They place him in the coffin, they call him dead. Gone, say they, to a country whence no traveler returns. False! false indeed! For when we go from earth we learn the law of control, and learning it we take pleasure in manifesting to our friends of earth.
/ When first entering this new realm of life we

have to look around and see who is adapted to us, and whether we can adapt ourselves to them. I now open the channel for the first time, and I feel joyous in the knowledge that I have tri-umphed over death and the grave. It is more beautiful than I can convey to you,

this return of the spirit, and its manifestation. It draws us in close sympathy with those we left; it makes us feel that God is not only good to us, but kind to all; and when they die they, too, will have a place of comfort, of pleasure and de

light.
The spirit-world differs very much from that which I was taught I was led to expect that, as I had not lived up to the letter of the law, I should be banished from the sight of all that was good and beautiful; but it was not so. I was met by strangers, and caressed and fondled upon just as if I had been a babe in the arms of its mother. Look, said they, weary child of earth; look around, and gather in all the beautiful scenery which the Infinite hath placed at thy disposal. At once, as in the twinkling of an eye, all fear and doubt left my mind. I became happy and content, for remember I was not a man who walked in the ways of the Lord, and therefore I thought that when my eyes were closed on earth I should meet with sad conditions in the world beyond, but I was agreeably surprised.

Dead, did you say? No, I am not dead. I live to perfect that life which I left unfinished on earth. Now, friends, this is no story told by an imag-

inative mind. It is a fact added to the many that have been given heretofore; and now I leave, for I have accomplished that for which I

Charles Bergot. My name was Charles Bergot. I was eightyseven years old. Infirm I was, to be sure, and I lived for a good many years in and out of the alms-house. I was a newspaper-carrier at one ime. I was called eccentric and hard headed. I traded in newspapers at the Ferry Landing for a long, a very long time, and I made about twelve thousand dollars. I had very many good, kind friends that asked me to have a home in their habitations, but I knew human nature better than one would suppose. So, in taking up my habitation in the aims-house, I got rid of much that would have been an annoyance to me. I was a Frenchman in my nativity, and when I was in destitute circumstances a woman took me and befriended me; so in the closing scenes of my life I left to her my abundance, for she never in her life importuned me for a dollar.

I feel as if I was doing humanity some benefit in giving this history of myself to be written, so the world may know the dead can see those who live on earth. I was not lacking in some branches of education, and though I mingled not with men and women, still the evolution of my mind made its circuit and gathered up its data from all things surrounding me. I felt the steps tottering, I felt the brain reeling, I felt the body, growing weak, but with it all I felt no fear. Confidence was written in my birth. I knew from whence I came, I therefore knew where I must go; there was no disappointment to me.

This is a place of realities; not fancies fashioned to the eye, or projected from the mind, but real and substantial in all its departments. The sun has its risings and its settings, the waters flow, the trees grow, the grasses are green, the birds fly and warble, and the climate is congenial when the soul is attuned to harmony.

There are no difficulties to overcome in this world like in the one I left. There are no hypocrisies here, and I. like a man, worked out my

poorisies here, and I, like a man, worked out my duties in the other life before the Author of my being called me here. I was not religious, nor righteous, nor Christian-like, but I always did that which seemed best for me to do on that side of the river, and I opened my eyes with rejoicing on this.

Samuel Palmer.

Samuel Palmer.

My name was Samuel Palmer. At Mount Vernon, West Chester County, New York. It was in the thirty-fifth year of my age.

It looks to me as if the very stars mocked me, for they twinkle and they twinkle, and they seem to speak to each other of the days that have passed and gone. Memory is a storehouse of the past, but not so much so of the present.

It is a wondrous gift to be glib with the tongue and fashion language in artistic style, by which, when the human eye reads, pleasure is given to the heart. The heart is the seat of affection. Memory is the storehouse of all that was and is and will be. No wonder a man's physique breaks down with disease when the mind is constantly pressing upon it. I am an individual gifted like other men; having pleasant and unpleasant transactions. To me death was complete.

death? Who ever analyzed the author of his being? From whence did we come and whither are we going? Oh, death! destroyer of kindred ties; making broken hearts; making hearthstones desolate! Why, oh, why didst thou not point thy finger at some one else than myself? Look at my shadow, gaunt and spirit like, wandering o'er the plane of earth, seeking to control but finding no avenue open!

Great, mighty ruler of universes, into thy keeping give I my spirit, asking to be comforted, asking to be made satisfied with thy will.

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMBHIP OF MRS. MESSAGES RECEIVED LAST WEEK

MESSAGES RECEIVED LAST WEEK:

Albert R. Albee; Annie S. Spring; Maria F. Crane;
Fanny; Barah J. Lovejoy; Thomas Leadrum.
Mary A. Doland; M. L. R.: Patience Goddard; Dr.
Gridley; Abble Boardman; Miriam Reade; Thomas J.
Moore; Mary M. Nyo.
George A. Walker; George Martz; Fanny Spencer;
Sam Randall; Helen M. Davis; Walter Smith; Eliza A.
Vinton.

[Owing to our limited space, the remainder of our list of nouncements of "messages to be published" is necessarily omitted, but will be reprinted at a future day/]

TO BE PRINTED IN OUR NEXT: W—, to C. W.; Harry M. Bagley; Mary E. Long; George E. Smith; George D. Hone. William A. Bradford; Thomas Blake; George M. Smith; Hettie Hishop; Maria M. Bawyer; Calista A. Vining; Michael McDermott; Julia H. Btyles.

BARAH A. DANSKIN.

Mary Forster; Augustus Coloy; Wm. Dunham; Janet Lockwood; Marecka Wolsh; Eliza Foster; Coleman; Virginia Bonevata.

Verifications of Spirit-Messages. BUBAN JACKSON.

To the Editor of the Banner of Light:

In the Banner of March 3d there is published a message from "Susan Jackson," from "Edge-field, Tenn." That was my mother's name, and she went out from that place. But there is one mistake: the spirit says she has been gone some first years. It will be three years the first of next August, or rather the 6th 'day of August, since my mother passed over. Notwithstanding the my mother passed over. Notwithstanding the date I feel sure it came from my mother, and I am thankful for it. She had often promised to go to your office and communicate as soon as she could.

I am very respectfully,
FANNY JACKSON.

No. 82 North Summer St., Nashville, Tenn.

HENRY HENDRICKS.

To the Editor of the Banner of Light: There is a communication in the Banner of February 8d, 1877, purporting to come from Henry Hendricks. He does not say in what part of the country he lived or died; he speaks of living in the woods most of his life; and being fond of shooting pigeons, and once came near shooting a man, etc., etc. From the incidents named in his communication I have no doubt he died in this town, and formerly resided in Plain-ville, where he was a schoolmate of mine. He was fond of hunting and trapping, and spent much of his time in those pursuits. While living in Plainville he shot at and wounded a man be-cause he shot pigeons from a bed where he had cause he shot pigeons from a bed where he had scattered grain to bait them, in order to take them with a net made for that purpose. For this act he was prosecuted. He had built himself a comfortable house, and had accumulated a small sum beside, and it took all he had to settle small suin beside, and it work at the had weeker the matter, and he died a poor man. He says:
"Tell her [his sister] Eben is here." He had a brother named Ebenezer, and a sister Mary, who married a man by the name of Churchill. The communication sounds so much like him, I have no doubt in my own mind that it is the identical Henry Henrickies of whom I speak Henry Hendricks of whom I speak. JOHN S. PHINNEY.

Southington, Hartford Co., Conn.

JOHN PAINE.

To the Editor of the Banner of Light: My heart was made glad upon receiving the Banner of February 10th, containing a message from the spirit of my late husband, John Paine, of Leicester, Vt., where he had always resided. He departed this life Aug. 2d, 1876, aged seventy-eight years. He was one of the first Spiritualists to the town. in this town. Our children are all in the spirit-world, save one, vis., Edward, whom he men-tioned in his communication. The document he spoke of was a will, made when [as he said] he was too weak to resist the influences poured upon him. His communication caused great interest here, which is still increasing. Nearly all who have seen it and know him severally recognize him, as his individuality stands out in bold relief. I have received two or three letters ask-

ing me about the message, and I replied, was certainly my husband."

Leicester, Vt. Mrs. John Paint MRS. JOHN PAINE.

JOSEPH T. BENNETT. To the Editor of the Banner of Light:

Permit me to state that I have just had the pleasure of reading a message in your columns from my dearly loved brother in-law, Joseph T. Bennett, from Dummerston, Vt. He was a man of truth and respectability while here on earth, therefore we cannot doubt the truthfulness of his welcome message from the bright spirit-land. I have been acquainted with the teachings of Spir-itualism from childhood. Although my faith has always been firm in those teachings. I could not feel it quite so much a reality as I did upon be-holding the messages which I have recognized in the Banner of Light. One was over a year ago, and one in the Banner of Light, March 10th, No.

Seeing your request to have all messages verified when recognized, I could not refrain from responding.

Yours in the cause of truth,

Newfane.

Lizzie M. Worden.

DR. JOHN CLOUGH.

To the Editor of the Banner of Light: You have many times requested that persons recognizing the communications from people with whom they had any acquaintance would notify you of the fact, and in pursuance of the request I would say that in your issue of Feb. 24th is a communication from Dr. John Olough, of Lebanon, N. H., which is peculiarly characteristic of the man. He was a good man and true friend, although as he says in his message he never was what would be termed a very religious man. A short time previous to his departure a member of our family, in conversing with him in regard to one of his students, in whom he seemed to have great interest, made the remark that "He understood his business and was a good physician. If he will only be 'true to himself' he will come out all right." It appears by what he now says that his interest is not diminished, and it has been remarked many times in our family that we thought Dr. Clough had always retained his fatherly care over his former student. Yours for the truth. recognizing the communications from people former student. Enfleid, N. H. Yours for the truth. CARRIE E. BRIGGS.

ROLAND GARDNER. To the Editor of the Banner of Light:

In your issue for June 2d, I find a communica-tion bearing the name, Roland Gardner, Pilot. I knew him very well. He was born at Nantucket about 1816, and as he says, he was a pilot. He was in United States service a number of years, "setting" buoys, furnishing lights, &c. He was pilot of the Massachusetts school-ship, and as he says, he was on the United-States Frigate Con-stellation when in these waters. stellation when in these waters. I. C. RAY.

Now Bedford, 6th mo. 5th, 1877.

passed and gone. Memory is a storehouse of the past, but not so much so of the present.

It is a wondrous gift to be glib with the tongue and fashion language in artistic style, by which, when the human eye reads, pleasure is given to the heart. The heart is the seat of affection. Memory is the storehouse of all that was and is and will be. No wonder a man's physique breaks down with disease when the mind is constantly pressing upon it. I am an individual gifted like other men; having pleasure and unpleasant transactions. To me death was something new, and upon its pages I was anxious to read the deathly of the human race, but thus far I have only been looking at page I was anxious to read the deathly dated. June 2d, 77, I read the letter of Roland upon its pages I was anxious to read the deathly distributed by gather type and figure of, myself.

Who ever analyzed man? Who ever analyzed book, Oct. Tist, II r. M.: "Roland has just passed." To the Editor of the Banner of Light:

on. The spirit, tired of the old form, it accordance with law left it and passed into higher life." Belleving as I do in spirit return, I believe that that message of Mr. G. was dictated by him, as he was a great traveler while in earth-life. Now he has passed to the other shore, he is or will be the same Holand Gardner, pilot. I do n't believe he is going to sit down and sing psalins. His passing over has not and will not change him. He says that he is going to be around; and I believe it. He has found No. 9 Montgomery Place, and says he is coming again. I hope that he will. Yours respectfully, LATHAM GARDNER. Rochester, N. Y., June 7th, 1877.

MARY P. STEARNS.

To the Editor of the Banner of Light: Among the messages in your last issue is one from Mary F. Stearns, Ciluton Junction, Wis. Mr. Stearns is the Baptist minister at that place. His wife's name was Mary F., and she passed to spill life last fall. The remains were taken to or rear Boston for burisl.

As you may not get any other response from the communication I thought I would send you this, as I am acquainted with the citizens of Clinton, including Mr. Stearns.

Yours for the truth,

Will C. Honge.

Darien, Wis., June 8th, 1877.

LOUISA BANDOLPH.

To the Editor of the Banner of Light: I have just stepped into Prof. Rothery's office to verify a message which I find in the columns of the Banner from Louisa Randolph, in the Summer Land. I called a few moments since at the store of Norman Randolph, (firm of Randolph & English,) on Main street; this city. Mr. Randolph being out, I showed the message to his father, and read it to him, when he became very much agitated, and acknowledged it as being perfectly correct and characteristic in every particular of the lady whose message it purport to be. But notwithstanding the old gentleman's acknowledgment of the message, hadd not fail to display his doubts concerning Spiritualism in to display his doubts concerning Spiritualism in general, his mirgiving evidently being based upon a total want of information concerning its philosophy and phenomens. G. W. SWAN.

Richmond, Va.

Adbertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN.

Physician of the "New School," Pupil of Dr. Benjamin Rush.

Office, No. 701 Saratoga Street, BALTIMORE, MD.

DURING fifteen years past MRS. DANSKIN has been the pupil of and medium for the spirit of Dr. Henj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality.

Sha is clairaudient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a soleutific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2,00 and two stamps, will receive prompt attention.

The American Lung-Healer. Prepared and Magnetized by Mrs. Danskin,

Is an unfailing remedy for all diseases of the Throat and Lungs. Tubercular Consumption has been cured

by it.

Price \$2.00 per bottle. Three bottles for \$5,00. Address
WASH. A. Il ANSKIN, Baltimore, Md. March 31. DR. J. R. NEWTON

DOSSESSES the power of healing at a distance, in a degree never equalled. However getat the distance, Dr. N. performs cures as wonderful by magnetized letters as any made by personal treatment. Fee for magnetized letter, 5 doilars. In most cases one letter is sufficient; but if a perfect cure is not effected by the first treatment, magnetized paper will be sent at one online a sheet. Register your letters. Post-Office address, Old Orchard Beach, Mr. July 7.

Dr. F. L. H. Willis May be Addressed till further motion: .

Care Banner of Light, Boston, Mass.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivated, combining, as he does, accurate scientific knewledge with keen and searching Glairvoyance.

Dr. Willis claims especial skill in treating all diseases of the blood and nerveus system. Cancers, Scrotnis in all its forms, Epilepsy, Paralysis, and all the most delicate and compilerate diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp.

Send for Utreature and References.

July 7.

SOUL READING,

Or Frychemetrical Delinection of Character.

M. B. A. B. SEVERANCE would respectfully announce
M. to the public that those who wish, and will visit her in
person, or send their autograph or lock of hair, she will give
an accordate description of their leading traits of character
and peculiarities of disposition; marked changes in past and
tuture life; physical disease, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of/those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four boent stamps.

Address.

BESA B. BEVERANCE,

Oentre street, between Church and Prairie streets.

July 7.

White Water, Waiwerth Co., Wis

New Life for the Old Blood!

INCREASE YOUR VITALITY. "The Blood is the Life."

DR. STORER'S Great Vitalizer,

Nutritive Compound,

CHOULD now be used by weak-nerved and poor-slooded Deople averywhere, as the best-restorative of nerve-cells and blood-globules over discovered.

Alid and acctaing in its nature, the feeblest child can take it. Constant and steady in its naturitive power, the worst forms of disease yield to its power.

Send-for its to DB, H. B. STORER, B Indiana Place, Botton, Mass.

For sale wholesale and retail by COLBY & RICH, at No. 8 Montgomery Piscs, corner of Province agent (lower floor), Botton, Mass.

Bold in New York City by J. R. NICKLES, 697 Broadway, cor. 4th st.

MADAME FOY'S Corset Skirt Supporter

Increases in Popularity Every Year, A ND for HEALTH, COMPORT, and STYLE, is no-Enowledged the BEST ARTICLS of the kind ever made. For any try-all tending Jobbers and retailers! Be-ware of imitations and intringements.

FOY & HARMON.

The Home Battery.

DR. WILDIAM BRITTEN'S celebrated, Electro-Mag-nest affective and directle electric machine over construct-ed. Cures every form of disease rapidly and painlessly, rectores wanted vitality and develops mediumning. WILLIAM. BRITTEN, sole manufacturer, its West Cheeger Fack Roston, Magn.

Tomas de l'alle augus

"Love Manuage and Divorce." A Direction to the last section of the last se

Mediums in Bosion.

AN NOTION THE CHARGE OF PLACE DR. H. B. STORER'S

New Office, 29 Indiana Place, Boston, MRS. JULIA M. CARPENTER, Medical Clairreyant.

WE TREAT all forms of Chronic Disease with remark-able success, by direct applications to the nerve cen-tres of the spine, and by our

NEW ORGANIC REMEDIES Reselvent, Determent and Mutritive.

Clairvoyant examinations, by full name, age and look of hair, written, \$2: when present, \$1. Medicines, with full directions for treatment, sent to all parts of the country as herejofore.

Dr. Main's Health Institute. AT NO. 00 DOYER STREET, BUSTON.

THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state ser and age. All Medicates, the directions for treatment, extra.

April 21.—18w

I. P. GREENLEAF

Medical Clairvoyant and Homeopathic Physician.

OFFICE at 84: Mantgomery Place, Room 4, Boston,
Mass. Office flours from 8 A. M. to 4 F. M. Prescriptions given such Medicine sent when desired. Patients
visited at their homes, Parties joined in marriage. Funerals attended on notice.

July 7.

Mrs. S. E. Crossman, M. D. CLAIRVOYANT AND MAGNETIC, PHYSIGIAN also Trance Medium, Speciality: Curlig Cancers, Tumper and Female Complaints, Examines at any distance Terms & J. O. Also Midwife, Magnetic Paper \$1.00. 57 Tre mont street; Boston, Suite 8.

Mrs. Maggie Folsom, A SSpirit Medium, will, until further notice, give Medical Examinations at the Beachmont, on the Boston Revere Beach and Lynn Railroad. Trains to and from Boston every hour.

MRS. JENNIE POTTER, MEDIUM—Test, Medical and Business—126 Castle at, near 260 Tremont at. Hours 9 to 9. Sundays 2 to 9.

Susie Nickerson-White,
Thance and Medical Medium, 180 West Brook
Thine atreet, St. Elmo, Suite 1, Boston. Hours 9 to 4.

MRS. E. B. CHASE,
MEDICAL, Test and Business Medium, No.7 Montgomery Place. Wednesdays, from 10 to 1, Medical billings free to the worthy poor. 4w*-June 23.

Cal Stitings tree to the worth, post.

I. J. HORNE.

LILECTRICIAN and Magnet c Healer. Morse's American Patent High Pressure Steam and AIR Bath, the only liath of the kind in the city, 7 Montgomery Place, Boston. Free to the worthy poor on Wednesdays from 1 is.

M. HARDY PERKINS. TRANCE MEDIUM, No. 4 Concord Square, Boston June 25.

MRS. J. W. ELLSWORTH, rest and Healing Medium, 889 Washington street, Boston

M.R.S. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium, Six questions by mail so cents and stamp. Whole life-reading, \$1.00 and 2 stamps. 75 Dover street. Boston.

CLAIRVOYANT, Audical and Magnetic Physician, Business and Test Medium, No. 9 Lovering Place, Hours 9 A. M. 40 5 P. M. MRS. J. C. EWELL, Inspirational and Healing, suite 2, Hotel Norwood, cor. of Oak and Washington size, Boston, (entrance on Ash st.) Hours 10 to 8.

A S. HAYWARD, Magnetic Physician, will be visit patients, Eradicates disease by Magnetic Paper (price 50 ots). Letteraddress 9 Month omery Place, Boston. July 7.

MRS. M. A. CARNES, 229 Northampton st., Boston, Hours II A. M. to 5 P. M. Clicies Thursday afternoons and Bunday evenings. 2w-July 7.

PHYSICIAN, 'Hotel Kirkland, 's suite No. 1, Boston.
From I till 6 r. M.

SAMUEL GROVER, HEALING MEDIUM, No.
40 Dwight st. Dr. G. will attend funerals if requested,
June 2.

CLARA A. FIELD. Magnetic Physician, Inspirational Speaker, Pollet, Test and Business Medium, 23 West street, Boston, Mass. 4w-June 20.

AUGUSTIA DWINELLS, Clairvoyant, April 7.-6m

Prophetic Medium, 23 Winter st. Terms 1.

MRS. C. H. WILDES, No. 8 Eaton street, Boston. Tuesdays, Wednesdays and Thursdays, from 2 to 12 and 2 to 4.

DR. MANSFIELD, 208 Tremont street, Boston, Mass. Diseases of women and children speedily cured. Consult him. FANNIE REMICK, Trance Medium. Spiritual and Physical Healing. No. 31 Common street, Boston.

THE NEW MOLA:

July 7.—1w*

The Spiritual Mystery.

ALBO.

The Ghostly Land,

BY THE LATE DR. P. B. RANDOLPH, duthor of "Bulle," "Pre-Adamite Man," "After

Death," "Ravalette," etc.

TVERYHODY should read these works who cares for L. Truth, the Immurtality of the Human Soul, the Prolongation of Earthly Life, and the attainment of Mental and Magnetic Power; also the Secretor Magic.

Both Mola v. and "Ghostly Land" will be sent to one address for 75 cents.

All works by P. B. RANDOLPH may be had by addressing K. C. RANDOLPH, 105 Missouri street, Toledo, Uhlo.

18w-April 7.

ANNOUNCEMENT. THE VOICE OF ANGELS, edited and managed by apirits, heretofore published monthly, containing nothing but messages from spirits of all grades of progression, will be issed the lat and 18th of each month from its office of publication, 8 Dwight street, Boston, Mass., commencing January 1st, 1877. Free per year, including postage, 41, 45; less time in proportion. All letters and matter for the paper (to receive attention) must be addressed (post-paid) to the undersigned. Specimes copies free. The "fals," an autobiography of the undersigned, for sale as above. Price \$1.50, postage 10 cents.

Dec. 18. Dec. 18.

Dr. Miller's Rheumatic Cure, AND EMMEDY FOR

Neuralgia and all Kindred Diseases. TOR sale wholesale and retail at No. 225 Washington st., I Room 9, Boston. Price, \$1,00 per bottle. Trial bottles 25 cents. June 20.

Mercantile Savings Institution,

No. 561 Washington street, Boston.

NEW GOSPEL OF HEALTH.

ONTAINING seven sections on Vith Magnetism and illustrated managentations, by Dz. Brown. Tor sales this under Price \$1.25; cloth-bound copies, \$2 in past of the copies. \$2 in past of the copies.

All MAD and County, with a description of himsen in the light, with a description of himsen in the light, with the local point of the light, with the light with the light

Miscellaneous.

J. H. RHODES, M. D., Clairandient and Clairvoyant, Medical and Electro-Magnetic Healer.

DEADS the interior condition of his patients with per-al-fect correctness, pointing out every diseased condi-tion more readily than the patient could do. Dr. Rhodes is a regular graduate of the Medical School, thus making the conditions necessary for receiving knowledge and power from physicians in spirit-life. He has for the past ten years been Practicing Physician in the city of Phila-delphia, and is acknowledged and enrolled as such by the Board of Health.

Spirit Physicians Examine the Patient.

Dr. R. will, on receiving full and exact name and address, age, married or unmarried, and \$2.00, request a spirit doctor to examine the person named and report all the diseased conditions, also the mode of treatment necessary for the most speedy and permanent cure, and will warrant satisfactory results if directions are strictly followed.

warrant assumently research to the week will be sent by mail, and two spirit magnetic freatments be given, and whatever else the spirit doctor may direct. In all cases of treating patients at a distance successfully, letters from the patients at a distance successfully, letters from the patient or near friend should be received as often as once a week, so as to keep up the magnetic current which flows from the healer to the patient.

Medicated and Magnetized Paper,

Magnetized for each special case, is one of the most potent remedies, and often the best mode of giving magnetic treatment, as it involves no feeling of delicacy to a sensi-tive person. He has had the heat of success in curring dis-case of the Lungs, Heart, Liver, Kidney and Stems-sch, or any discussed part where it can be applied. Price, six absets \$1,00, with full directions.

Liver and Blood-Purifying Pills,

Composed of the best known Anti-Billous and Blood-Purifying properties in the vegetable singdom, and made by hand when under the magnetic control, thus giving them the spirit-vitalizing power which is the only force that can throw off disease and revive and build up an exhausted system. Frice \$1.00 per box of \$0 pills.

The Ductor has made diseases of women and children a special study, has had the best of success in treating them, and has received many testimonials.

J. H. RHODES, M. D., 259 North 9th street, Philadelphia, Pa.

PHOTOGRAPHS

Of the following named persons can be procured at the Bookstoro of CULBY & RICH, 9 Montgomery Place, Boston, Mass.

KATIE KING. This is an enlarged copy of the original taken in London by the magnesium light, and represents the full-form ma-terialized spirit, Katle King, alias Annie Morgan. Price

MRS. J. H. CONANT. Late Medium of the Banner of Light Public Free Circles, and her spirit-friend, the little Indian girl,

Taken by W. H. Mumler. Price 50 cents.

CARTE DE VISITE PHOTOGRAPHS. OARTE DE VISIT
Wan, White,
Luther Colby,
Isane B. Eich,
Mrs. J. H. Conant,
A. J. Davis,
Aunio L. Chamberlain,
Meses Hull,
William Denton,
Mrs. Jennio M. Endd,
Mrs. Jennio M. Endd,
Mrs. Jennio M. Endd,
Mrs. Jennio M. Colore
Gerald Massey,
Gerald Massey,
Any of the playe for 25 cm Miss Lizzie Doten. Miss Limie Doten,
Rose,
Lily,
Fred. L. H. Willis,
Henry Ward Beecher,
"Milly," (Spirit Control of
birs. A. Morton),
Thomas Paine,
Mrs. C. L.V. Hichmond,
Mrs. A. D. Cridge,
Honument Erected to
Paine.

Any of the above for 25 cents IMPERIAL AND CABINET PHOTOGRAPHS. A. J. Davis.
Wm. White,
Luther Colby,
Judge Edmonds,
Moses Hull,
William Denton,
W. Frank White,
Dr. H. Slade,
Dr. H. Slade,
Mrs. C. L.V. Richmond.

Any of the above for 50 cents each.

The Spirit Bride, 25 cents; size 8x10, 50 cents; The Spirit Offering, 50 cents; Finkle, the Indian Maiden, 50 cents.
Lithographic Likeness of Mosea Hull, size 11x17, 50 cents. ENGRAVINGS.

The Orphans' Hearne, size 18/(x19/4, \$2.00).
The Dawning Light, size 20x24, \$1.00.
Life's Morning and Evening, \$2.00.
Lev. John Pierpont, \$1.00.
AP Sent by mail to any address on receipt of price.

HULL & CHAMBERLAIN'S Magnetic and Electric Powders.

Great Nervine, Regulator, and Blood Purifier. A COMPLETE AND RELIABLE FAMILY MED-ICINE. PURELY VEGETABLE.

The MAGNETIC POWDERS cure all Positive or Acute Diseases.
The ELECTRIC POWDERS cure all Negative or Chronic Diseases.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. THE SPIRITUALIST NEWSPAPER. A RECURD of the Progress of the Science and Ethics of Spiritualism. Established in 1869. The Spiritualist is the recognized organ of the educated Spiritualists of

Europe.

Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the Go for which is 25c., payable to MR. W. H. HARRISON, B Great Russell street, Bloomsbury, London, is \$3,75, or through Mesers. CULBY & RICH, Banner of Lightoffice, Boston, \$4,00.

Babbitt's Chart of Health

Dr. E. D. Babbitt has prepared a large, handsome Chart of Heeslih, over a yard long, to be hung up in homes, schools and lecture-rooms. The following are some of its headings: The Lawsof Nature; The Law of Power; The Law of Harmony; How to Promote Health; How to Destroy Health; How to Cure Disease; How to Dress; How to Est; What to Est; How to Bleep; How to Bathe, etc., teaching peopl to be their own doctors on the powerful and yet simple plans of Nature.

Price 50 cents, postage 10 cents.

For sale by CULBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Boston investigator,

First of the street of the str

Attorney and Counsellor at Law.
No. 25 Eventhic street, Reem 6. Bestew Ham.
Office to intention given to all business relating to
PATHEE, and the organization of Mining,
Quarrying, and Emanfacturing Corporations.
June 18.—18w*

50 MIXED CARDS, with name, 10c. and stamp.
June 2, 17

Adriano double their money selling "Dr. Chase's Im-dian in proved (2) Receipt Book." Address Dr. Diase's Printing House, Ann Arbor, Mica.

MRS. M. B. ROGERS, Clairvoyant and Mag-Minetic Healer, also Business Medium, 1886 Whiton street, Jersey City, N. J.

THE STREET DOCTORS' PLOT EXPOSED: CIVIL, RELIGIOUS AND MEDICAL

PERSECUTION....

New York Advertisements. New York Advertisements.

RUSH'S Nerve and Bilious REMEDIES.

Get your Nerves And your Liver Right, And your Whole Body Will be Right.

To the nervous system could be lifted out of the body. I whole, as it were, stripped of all the flesh and bones which its millions of fibres pierce and penetrate, it would look just like the body in size and shape, only it would be a body of nervous gause-work of entangled and interlaced wires of flesh, if we may so speak, some as large as goose quilts, and others of less size, down to the millions upon millions which are too small for the naked eye to seet and, in the same way, the exact form and outline of every separate organ and tissue would be seen woven in this wirework of flesh. No wonder then that a healthy hervous system and a healthy body are one and the same thing. Again the isrgest gland, in fact, the largest single organ of the body, is the liver; and its importance is in proportion to its size. It is, at once, the scavenger and the spothecary of the aystem. It gathers up all the waste, impure and polsonous matters of the blood and compounds them into a substance called bile, which, as a purgative, never can be equaled. Bile is a real panecas, because the making of it purifies the blood and awestems the body, while in its pasage outward it sweeps the bowole clean. These facts enable us to understand what the people have long feit to be true, that, if you get the nerves and the liver right, the whole body will be right. This accounts for the quickness and completeness of the cures which are effected by Rush's Nervo and Billious Remedies. The ne puts the nerves to rights, and the other sets the liver to work, and, under the united healthy action of both of them, disease departs, leaving a feeling of youthful freshness and vigor, together with an elasticity and buoyancy of both mind and body.

Rush's celebrated Nervo and Billious Remedies have secured the unbondel confidence of all who havaneed them Rush's celebrated Norvo and Billous Remedies have secured the unbounded confidence of all who have used them in Nouralgia, Headache, Rheumatism, Pains and Aches of all kinds, Indigestion, Dyspepsia, Liver Complaint, Constipation, Female Weaknesses of all kinds, Scrofula, Paralysis, Dysentery, Diarrhoza, Spermatorrhoza, St. Vitus' Dance, Bronchitis, Coughs, Colds, Catarrh, Consumption, Fevers, Inflammations, Sleeplessness, General Debility, Lassitude, and Torpidity of body and mind, and all diseases and aliments which are directly or indirectly traceable to affections of the nervous system or of the liver.

AGENTS WANTED.

SOLD BY DRUGGISTS EVERYWHERE. Each Box contains both Remedies.

Price, 1 Box 50 cents, 6 Boxes \$2,50, mailed postpaid on receipt of price. EACH BOX CONTAINS BOTH REMEDIES. For small sums, postage stamps will be just as acceptable as fractional currency.

Address, A. M. RUSH & CO.,

Box 67, Station D., New York City.

For sale also at the Banner of Light Office, No. 9 Mont-conery Place, Boston, Mass., and by Druggists generally. June 2. June2.

A GREAT OFFER! We will during these 100 Planon & ORGANS, new and second hand, of first-class makers, including WATERS, at low-er prices for each or installments or to let until paid for, than ever before offered. WATERS ORGANS, (NCLUDING THEIR NEW NOUVENIE AND BOUDDIE,) are the BERT MADE, 70e-inve Planos 510. 71-30. \$160, not used a year. "2" stop Organa \$55. 4 Stops \$65. 7 Stops \$70. \$10 Mops \$90. 12 Alops \$100 cash, not used a year. in perfect order and warranted, 10 Mops \$70. \$10 Mops \$70.

Mrs. A. G. Wood,

CLAIRVOYANT and Magnetto Physician, 222 West 37th atreet, New York. 12 years' practice in New York and Chicago, treating all chrowic diseases. Correct diagnosis of diseases given to parties at a distance by see ding a took of lair and \$2.00. Satisfaction guaranteed; references given. May 20. SPIRIT MAGNETISM supplied to the sick through WM, OSGOOD PAGE, 521% Sixth ave., New York. Thirty years' experience. Ilw - May 19.

NOTE: NOTE:

Life Beyond the Grave, DESCRIBED BY A SPIRIT THROUGH A

WRITING MEDIUM. WRITING MEDIUM.

The future life, as described in detail by a spirit, through a writing medium, has been given in this volume. There is so much in it that a person feels ought to be true, that its recital by a disembodied spirit, with all the necessary circumstance, is sufficient to bring conviction. The medium began the development of his gift by means of the planchetie, and in tinua became well convinced that spiritualism is based upon facts. His process of development is interesting to all readers. The communicating spirits, in a preface to the little book, disclaim for the writer the entire responsibility for the messages, stating that they used him simply to convey to the world some information on topics that are of vast importance to mankind, and of which people on earth cannot acquire any knowledge through the ordinary channels.

Published from English sheets, and bound in cloth. Price \$1.00, postage free.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Works by Mrs. H. N. G. Butts.

LITTLE HARRY'S WISH; or, "Playing Soldier." Paper, 24 pages. 23 cents.

LITTLE SUSIE; or, The New Year's Gift. A new Child's Story. 25 cents.

EDA DARLING; or, The Little Flower Girl. Illustrated, with a Christmas Song, &c. 20 cents.

HOURS THAT SHINE ON THE DIAL OF FREEDOM. 20 cents.

RALPH AND TOMMY; or, I wish I wasn't Black. 15 cents.

THE LITTLE ANGEL. A Temperance Story for Children. 15 cents.

DEMOCRACY OF CULTURE. Public Library Question; or, Books and Culture for the People. 20 cents. HYMNS OF PEACE. For the use of Univerour of Work; A Story for the Times. 15 cts.

cents, postage free. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Song of America, And Minor Lyrics.

BY V. VOLDO. BY V. VOLDO.

A fresh, bold, and one of the mort highly imaginative collections of lyrics that has made its appearance during the Centennial year. The title poem is in five cantos i (I.) The Unwritten. (II.) thience. (II.) The Ked-Race. (IV.) Columbia, and (V.) To-morrow! It takes a broad and comprehensive view of our Republic, and triumphantly points to Nature as the one light and poer suble to afford it perpetuity and greatness. The lyrics entitled "Immortalia," "The Changes of the Shell, "Break! Break! (1801!" "God Speed to Men," &c., are passionately poetical and most emphatic proclamations of the immortality of the soul.

Cloth, over 200 pages, tinted paper. Price \$1,02, postage free.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor). Boston, Mass.

THE MECHANISM OF THE UNIVERSE And its Primary Effort-Huerting Powers.

The nature of Forces and the constitution of Fatter; with remarks on the seames and attributes of the All-Intelligent, and the seames and attributes of the All-Intelligent, and the seames and attributes of the All-Intelligent, and the seames are attributed by the Little grants of the Archemists of Matural Sciences of Phillidelphia and St. Louis, Cloth, like ppt. avo. Fries S. 10. posters is contact. For mile wholesale and result by CULBY & RIUM, at Mo. 2 Controllery Place, corner of Province street (lower floor), Rossian, Mass.

The Spirit - World in the food of the spirit of the spirit of JUDGE JUHN WINDS SERVING A Design and the spirit of the spirit of

Twelve Years UNINTERRUPTED

UNPRECEDENTED SUCCESS

The Great Spiritual Remedy MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

This now about twelve years since I was intrusted with I the important duty of presenting the above-hand extraordinary curative agents to the Spiritualists and others of the United States and elsewhere. During that time thousands, and i may say hundreds of thousands, have used the Positive and Negative Powders, and found them; when fully tested, to be always equal, and in many cases superior to the strongest reronmendation which thay given them. I am well aware that this is saying a great deal; for well at tested facts have always compelled in to recommendations which I have given them have generally been couched in the very words which had been addressed to me by patients whom he l'owders had restored to health.

Twelve years' experience with the Powders have, if possible, increased my confidence in them; and i, therefore, carneally renew my most urgent exhortations to the diseased of and the afficked of all kinds, ages and seves, to lose no time in useless experimenting with palliatives and temporizing medicines whose only recommendation is that they will do no harm if they do no good; but to be decided and send at once for the great Spiritual Remedy which has such a glorious record of twelve years' increasant triumph over diseases of every invariantels kind to which the human system is helf. You will say that I am a little onthusiastic. Well, I admit that. I am not merely a little so, but a great dealso. I have a right te be so. Truth always flashes more or less fire ever the emotions, even when it strikes the collects and most flight intellect. Mine is not the enthusiasm of fact. I take the Powders himself, give them to my friends, I give them to my friends, I give them to buy children, I give them to my friends, I give them to my friends, I give them to my friends, I give them to his children, give them to my friends, I give them to his children, give them to my friends, I give them to his children, give them to my friends, I give them to fine sort and the same half seed on the public in general is to proc

REPORTS OF CURES.

same as if those chronic aliments were the special objects of their mission, and made a clean sweep of verything.

REPORTS OF CURES.

Space will permit me to refer to a few only of the thousands of certificates which I have received relating romarkable cures by the Positive and Negative Powders. Mrs. Sallie W. McElwee of Beaver Springs, Penn., reports the cure of Ellen Cox of Juniata, Penn., of Herofuls and Scrofulous Blindness of three years' standing which had been pronounced incurable by her Physicians. Mrs. Mrs. Mrs. Dwight of Brafford, Comb., reports the cure of Several cases of Typhold Faver and one of Measles. J. H. Smith of Cedar City, Utsh, reports himself cured of Heart D'spase, Paipitation, and Dyspepsis. Mrs. W. F. Sbeiley: f Shelburno Falla, Mass., reports a bey cured of Chronic Diarrhosa which three Doctors had pronounced incurable. A. Thavis of Olathe, Kans., tells how the Powders cured Female Weaknesses, Fever, Pains in the Stomach, and Chillis and Fever. J. G. McGee of Lainyette, Texas, says that the Powders are the terror of Chills and Fever, Headaches, Neursigins, and all the disease that had troubled his family. W. P. Dudge of Prospect, N. Y., reports the cure of Inflammation of the Braders and Kidneys of five years' standing. Mrs. Nancy Markham of Taborville. Mo., says the Powders awed her life. Zilpha Lindsey of Greenwood, N. Y., tells how the Positive Ointment (Positive Powder and Land) cured an old running Bore and the Barber's lich. William H. Brainand of Porthand, Comn., reports the cure of a case of howel complaint, of twenty years' standing. Caroline Britshin of Palmyra, Wis., says the Powders cured a terrible attack of Scarlet Fever, and that the Positive Ointment is the best thing she ever saw for Scalds and Burns. W. H. Hollstor of Houth Glastehurr. Comn., says, "I have thed the Powders with success for Ery spielas, Lung Fever, Colds, the Techning of Children, Bowel Complaints, Measles, Whoping Cough, Asthma, and other diseases." Mrs. J. H. Millesof Sparts, Wis., says she has cases in the Stomach, Back, and Kidneys, of thirty-six years' standing. W. H. Strom of Baconton, Ga., reports the cure of Dyspensia, Firs, and a severe pain in the side, of long standing. G. C. Lamkin of BayCity, Mich., was cured of Liver Complaint, and gained \$1 pounds in fiesh. J. W. Fox of Casaville, Mo., says a man tooks box for Firs, "two months ago," and has not had a Fir since. D. E. Baitwin, of Overton, Mo., reports the cure of Rheumatism, Fever, Chills, Deafness and Dyspepsia.

of Rheumatism, Fover, Chills, Deafness and Dyspepsia.

THE PORTITVE POWDERS CURE Neuraline, Headache, Earache, Tothache. Rheumatism, Glott, Colic, Pains of all kinds; Cholera, Diarrhoa, Borel Complaint, Dysentery, Nauses and Ventiling, Dysensia, Indigetten, Fattuence, Worma; Suppressed Mensius, Painfell Mensiruation, Falling of the Womb, all Female Wesknesses and Peragoments; Cramps, Fits, Hydrophobla, Lockjaw, St. Vitus Damee; Emiermitizent Fever, Billious Sever, Yellow Fever, the Fever of Smatt Pox, Mensies, Scarlatina, Eryspebas, Preumonia, Pieurisy; all Imfiammations, scule or chronic, such as infiammation of the Lungs, Kidmeys, Womb, Eladder, Stouach, Prostate Gland; Ostavra, Consumption, Bronchitis, Cougha, Colds; Seresium, Norvonnas, Riceplessness, &c. uia, Nervousness, Sicoplessness, to.
THE NEGATIVE POWIERS CURE Paraysia, or Palsy, Amaurosis, ipafors, and all Low Yors, such as the Typhoid and the Typhous.
For the cure of Chilis and Fever, and for the prevention and cure of Choiers, both the Positive and Negative Powders are needed.

Powders are needed.

The Positive and Negative Powders do no violence to the system; they cause no purging, no mineral needs no vomiting, no misseed nin; yet, in the language of S. W. Rhomend, of Chenes, in., "They are a most abbitlerful medicine, so silent and yet so effica-The Positive and Negative Powders are sold by Drug-glats generally. Physicians of all schools of medicine use them. Agents wanted everywhere. Descriptive Pam-phiets sput free.

Mailed, postpaid, on receipt of price.

We will not be responsible for lost money unless it is sent either by Registered Letter, Money Order, Draft or Ex-Address, PROF. PAYTON SPENCE, M. D., 138 Eas: 16th st., New York City. For sale also no the Banner of Light Office, No. 8 Wonigomery Vince, Roston, Mass., and by Druggists generally.

HALE'S

HONEY OF HOREHOUND AND TAR

FOR THE CURE OF Coughs, Colds, Influenza, Hoarse Breathing, and all Affections of the Threat. Bronchial Tubes and Lungs, leading

to Consumption. THIB infallible remedy is composed of the Hower of the plant Horehound, in clemical union with Tar-Balm, extracted from the LIFE PRINCIPLE of the forest-tree Abins Balbanea, or Bilm of Glied, The Honey of Horehound SOUTHES AND SCATTERS all irritations and inflammations, and the Tarablem Cleaness and Halls the threat and sir-passages leading to the lungs. Five additional ingredients keep the organecool, most, and in healthful action. Let no projudice keep you from trying this great medicine of a famous Doctor, whe has saved thousands of lives by it in his large private practice.

tice. N. B.—The Tar Baim has no RAD TASTE or smell. PRICES 50 CENTS AND \$1 PER BOTTLE.

Great saving to buy large size. "Pike's Toothache Drops" Cure in 1 Minute.

Bold by all Drugdists. C. N. CRITTENTON, Prop., N. Y.

SEED WENT - NO DEATH OF THE AND LEVEL OF

The Children's Anceums.

Boston, Mass.

As announced last week, the Children's Lyceum of this city closed its sessions for the season at Rochester Hall Sunday, June 17th, its services to be reinaugurated on the first Sunday in Sep-

On Saturday, June 30th, Conductor Hatch left Boston on a tour to New York City and Brooklyn, for the purpose of visiting the Children's Lyceums of those contiguous cities, and comparing their operations with those of his own institution, under the principle that in the exchange of ideas and the contrasting of methods the best results are to be attained. results are to be attained.

We hope at no distant day to present to the public an extended sketch of the history of this organization, compiled from its official records.

Cleveland, O.

The following account from the Conductor of this school will be read with interest:

To the Editor of the Banner of Light: Agreeably to promise, I forward a short sketch of the Children's Progressive Lyceum in this

city, its inception and progress.

It was organized in 1865—Andrew Jackson Davis, his wife Mary, and Nellie L. Palmer assisting in the preliminaries, John A. Jeweit and Mrs. D. A. Eddy being the first Conductor and Guardian—and has been in existence ever since, with varying success. There are but few with it now who helped to organize it.

The following is a complete list of its Conductors: John A. Jewett, Geo. Rose, L. King, Ches. Thompson, C. I. Thacher, Thos. Lees, W. H. Price, F. C. Rich, and now your humble servant on his second term. Now, as in the past, I find it difficult to keep up the interest sufficiently to call it flourishing, the attendance is so unsteady; just as one sees success crowning his labors, and the seats well filled, they are suddenly and without apparent cause depleted, and failure seems inevitable, until hope appears, and suggests the oft-repeated adage, "If at first you don't succeed, try, try again:" then I always begin to seek to arrange, if possible, something new, for I find that the more novel and varied the exercises are the more interest is manifested. I and that frequent changes are preferable to the best set programmes ever introduced.

Our order of exercises, after assembly and appending badges, were as follows:

Part I.—1. Invocation. 2. Singing. 3. Calis-

thenics. Part II .- 1. Mottoes (original, Liberty and Excelsior Group, the rest of the groups selected ones with names of authors). 2. Reading of letters from other Lyceums and friends, with comments on the same. 3. Reading of short pithy paragraphs culled from the best authors, from Confucius to Mark Twain. 4. Recess (five min-

Part III.—1. Musical readings. 2. Recitations, singing, duetts, etc. 3. Reading of notices (if

Part IV.-1. Marching. 2. Singing. 3. Dis-

So you see the foundation of our system is that furnished by the Manual, which we never lose sight of, but merely adding to or taking from in order that the exercises may never become monoto-nous. Object lessons or black-board illustrations are particularly beneficial and interesting to the Lyceum, but I cannot this time extend my re-marks in this direction, for I do not wish to mopopolize more than my share of the valuable space you have so generously contributed to the

Lyceum.
In order to avoid our usual vacation in the summer months we intend semi monthly (com-mencing the first Sunday in July) to hold our services in different groves; we hope by this means to hold the Lyceum together, and thus save ourselves the task usually incident to as-

sembling it again in the fall.

In conclusion I would say that I shall be happy, as the representative of the Cleveland Lycoum, to open correspondence with any other Lyceum through its Conductor, Guardian or Secretary. Should any Guardian wish to open cor-respondence with ours in reference to the Lyceum matters it can be done through my care, and I promise the letters will not be neglected.

Fraternally yours,
THOMAS LEES, Conductor.

16 Woodland Av., Cleveland, O.
P. S.—Recently we had with us C. I. Thacher

(and wife), our late popular Conductor, but more recently Conductor of the New York Lyceum. Pleasant memories were revived, and Mr. T. addressed the children in his usual instructive and happy manner, demonstrating that he still keeps pace with the most advanced progressionists East or West.

Press of matter obliges the deferment for another week of the account of the Flower Sunday in Willimantic, Ct., which was put in type for this issue.

Letter from E. V. Wilson. To the Editor of the Banner of Light:

How I love the weekly visits of your journal, full of fresh soul thoughts from the world of matter and spirit. Truly the Banner of Light is an evangelist that has maintained its equilibrium throughout the storm of bitterness and contention we have had to pass through.

Brooklyn Spiritualism presents a healthful ap-

pearance. The meetings are fairly attended and the audjences on the increase. The Lyccum is orderly and well officered; it is doing a good work, and cannot fall to benefit all concerned.

I came here on the first Sunday in June, succeeding sister F. O. Hyzer, of Baltimore, of whom I hear good reports. May she continue in doing good, for she is worthy. I shall remain here until the 16th of July, and then will attend the Highland Lake Grove Camp Meeting, where I will be until the 6th of August. I can speak in New England if required after the 6th of August for the balance of the month. The Spiritualists of Brooklyn have been much

disturbed of late in regard to a place in which to hold their meetings, moving several times since the first of May, but are now settled in Everett Hall, 398 Fulton avenue. This hall is in a central location, easy of access, well furnished and carpeted, with a seating capacity of three hundred. Early in June our Society, through its officers rented the Universalist Chapel on Cumberland street at \$250 a year, but when we asked for the key and lease we were told that we could not have them. Why? Because you are Spiritualists, and for no other reason. The proprietor emphatically informed our President that he would not tolerate Spiritualism in this Chapel or on

Cumberland street. The Chapel, however, is let for political purposes, etc., without complaint. The Spiritualists of New York are doing well under the ministration of Mrs. Nelly J. T. Brig-ham, of Massachusetts. She is logical, eloquent and refined, drawing around her a corresponding class of minds. She takes her vacation for July and August, and will visit Lake Pleasant Camp-Meeting. I have listened to her soul thoughts three times, and on each occasion have been benested by her teachings.

The Chicago Spiritualists are thriving right well under the inspiration of sister Cora L. V. Richmond. The Spiritualists of Chicago have moved into Occidental Hall, a new and elegant and on West Madison street, where I trust they may remain a long time; Nettle Pease Fox is doing a good work in St.

Mrs. Amelia Colby, late of Tyrrell, Texas, was in Kabasa City recently, working for Spiritual-

I spent the winter in New Orleans, La., and the Indian Territory, Kansas, Missouri and Illiania, Everywhere I found a healthy Spiritualism. From Chicago to Brooklyn I had fair opportunity to learn the status of the cause, and it is well. The policy of the Raligio Philosophical Journal/under the management of Col. Bundy, is well approved by all thinking Spiritualists, MADE THE WORLD'S LONG THE

and will meet with help from all. Neither will the Banner of Light be forgotten.

Trusting to take you by the hand, Bro. Colby, and renew old-time memories ere long, I remain your friend and co-worker.

E. V. Wilson.

Brooklyn, N. Y., June 28th, 1877.

The Camp-Mectings.

[We have received from the managers of the various Spiritualist Camp-Meetings now in process of preparation the following announcements, which are respectfully recommended to the attention of the public. 1

Highland Lake Camp-Meeting.

The advertisement on the fifth page of the present number sets forth the principal points of interest in connection with this deservedly popular resort. The management announce that arrangements have been made whereby William Denton, Miss Lizzle Doten, Mrs. C. Fannie Allyn, Dr. John H. Currier, Henry C. Luli and Mrs. N. J. Willis, of Cambridgeport, will be present as speakers; and all who know him need no added assurance that E. V. Wilson, who will be in attendance at every service, is a host in himself.

It is hoped that Andrew Jackson Davis and his wife will be present at the Lyceum Conven-tion to be holden at these grounds July 28th.

It is expected that a large delegation of the friends from New York, Brooklyn and Philadel-phia will be present, arrangements having been made with the N. Y. & N. E. R. R., and the Norwich boats, by which they can purchase ex-cursion tickets to Boston and return for \$6. These tickets can be obtained at the Office of the Norwich line of boats in New York City, and will give the purchasers the right to stop over at the Camp-Meeting as long as it may please them to do so. Call for Camp-Meeting excursion

The Home Camp-Meeting by the Seashore.

This new and important enterprise at Onset This new and important enterprise at Onsel Bay bids fair to be a great success. Letters from all parts of the country, as we are informed, are coming in, engaging lots for building cottages, or from those who wish to engage tents this year during the Camp-Meeting, that they may become acquainted with the place. Spiritualists have never before owned the groves thich they have made popular by their meetings. There is an additional interest given to this There is an additional interest given to this place by the fact that it becomes a permanent summer home of all who choose to identify them-

selves with its growth and prosperity.

The arrangements for speaking during the Camp Meeting, which commences on the 12th of July and continues through the month, include many of our ablest lecturers, such as Wm. Den-ton, Mrs. Sarah Byrnes, Dr. H B. Storer, Mrs. Fannie Davis Smith, J. Frank Baxter, Dr. R. T. Hallock, Giles B. Stebbins, Cephas B. Lynn, C. Fannie Allyn, I. P. Greenleaf, Emma J. Bullene, Dr. Alfred Merton. Nellie J. T. Brigham, and others. The new Pavillon, erected by the Association, will accommodate the dancers, good music having been provided.

Two experienced caterors will furnish firstclass board, by the day or week, at fair prices, and a restaurant has also been built where those who only wish a "bite and sup" can be accommodated. Provisions and family supplies can be obtained on the ground. Mr. R. M. Yale is to furnish tents, either large or small. Lumber and builders' hardware is furnished on the ground to

Several excellent test and phenomenal mediums have signified their intention to be present, and a Circle Room has been especially provided for by Mr. A. M. Wilcox of Worcester, in his hansome cottage on the bluff.

Several cottages are already finished and occupled, and others are building.

With the natural advantages of its location upon the sea-shore, offering healthful and pleas-urable amusement in fishing, boating, bathing, &c., together with the intellectual and social provisions of the Camp, this meeting can hardly fail of affording delight and satisfaction to the thousands who attend.

Lake Pleasant Camp-Meeting.

The Association have invited Andrew Jackson Davis and wife to become their guests at Lake Pleasant. Mr. Davis replies that he shell come if possible; so the people may expect to see him

Mrs. Clara A. Field, of Boston, the ballot-test medium, has decided to attend the camp-meeting, and will afford those who visit the grounds a chance to see this very interesting phase of spirit-

communion.

An error in our last communication should be corrected: Those hiring tents do not pay ground

rent; those who own their tents do pay.

It is expected that there is to be a large delegation in attendance from beyond the Hoosac Tunnel; also quite a party from Fitz William, N. H., and adjoining towns, the members of which have not been present at the previous meetings.

The Directors have engaged B. P. Brown, the artist at 863 Washington street, Boston, to take spirit pictures at Lake Pleasant.

It is now quite probable that J. Frank Baxter will attend the Camp-Meeting.

U. R. A. Camp-Meeting.

The Universal Reform Association (an association of Spiritualists who believe Spiritualism should embrace every reform.) are to hold a camp meeting at Shawsheen River Grove, nineteen miles out of Boston on the Boston and Maine railroad, commencing August 1st, and continuing until the 23d. This meeting gives promise of being largely attended and very interesting. The platform is to be absolutely free for a fair and candid discussion of every side of every question. Every phase of the social question is to discussed in a calm and dignified manner. The cause and cure of panics is to be debated. The Labor Reform Movement is to have its advocates on the ground. Prison Reform is to be represented by its advocates. Shakers will preach their views. Conservative and Radical Spiritualists will each have their say. Among the speakers to be present are Juliet Severance, M. D., C. Fannie Allyn, Mattie Sawyer, Aggie Davis Hall, W. S. Bell, R. W. Hume, John H. Currier, E. H. Heywood, I. P. Greenleaf, Moses Hull, L. K. Joslyn; Dr. G. Demerritt and others. Fare from Boston out and back will be seventyfive cents. All the entertainments usual in Spiritualist camp-meetings will be at this one.

"THE DOCTORS' PLOT"-- Uolby & Rich, Boston—being the report of the hearing granted by the Senate Committee of Massachusetts on an act entitled, "An Act to Regulate the Practice of Medicine and Surgery in the State of Massa-chusetts." The act in question looked to the exclusion from the practice of medicine of all persons not having a regular diploma. This lit-tie pamphlet gives the arguments, pro and con., made before the committee.—Independent, Vineland. N. J.

To the Editor of the Banner of Light .

I wish to say to the friends of Spiritualism I wish to say to the friends or Spiritualism that I am at present lecturing in this city on Sundays, but am open to engagements either to lecture at convenient distance on week-days or otherwise. My lectures pertain only to the Spiritual Philosophy, and, friends, let it have a hearing in this section of the country. It is much needed. My terms are moderate. Grove metings can be held where a hall is not attainable.

Address

H. N. ROTHERY,

914 Broad street, Richmond, Va.

To the Editor of the Banner of Light: I would like to consuit C. W. M. on the subject of a meeting at Upham's Corner.
Respectfully, P. U. MILLS,
Inspirational Speaker.
Dorokester Station, (Glover's Corner). Buston.
Fifty 1st, 1817.

New Publications.

THE ATLANTIC for July-H. O. Houghton & Co., pub ishers, corner Beacon and Bomerset streets, Boston-has for Its first paper the beginning of a humorous story by T. B. Aldrich, called "The Queen of Sheba." W. D. Howells has a travel sketch, "At the Bign of the Savage"; a characteristic story, "Freedom Wheeler's Controversy with Providence, "by Mrs. Rose Terry Cooke, is given, also a paper on wood-life entitled "Recreation and Solitude," by W. J. Stillman. Edgar Fawcett contributes a poem. General Garfield gives a historical paper entitled "A Century of Congress," Edward H. Knight continues his illustrated papers on "Crude and Curious Inventions at the Centennial Exhibition"; there is an article suggested by Paige's "History of Cambridge," and Professor James Russell Lowell has a sonnet, "Nightwatches." The Contributors in their Club discuss many interesting topics The range of interest created by this popular magazine grows wider every month.

R. Hoz & Co., Printing Press, Machine, and Saw Manufacturers, Grand, Sheriff, Broome and Columbia streets, and 29 and 31 Gold street, New York, forward us a copy of The Engineer, a large and well-prepared periodical (issued in London, Eng.) whose pages are devoted to subjects foreshadowed by its title. Among the contents of the number received is an extended description (illustrated) of Hoe's Continuous Web Printing and Folding Machine, Mesars. Hoe & Co. are now making a ! Web l'erfecting Machine" suitable for printing from type forms (as well as from stereotype plates) at a high rate of speed. Parties interested in these matters will do well to address the firm as above, for a circular.

"THE EVOLUTION," No. 10, for June, is a superior number. As a review of politics, religion, science, literature, and art, The Evolution is very promising, and deserves to be successful, Asa K. Butts is its editor and publisher, 34 Dey street, New York.

MR, JULY AND AUGUST .- Dr. B. Irenous Prime, of the New York Observer, says of this curious and original little volume, that "it is one of the brightest, funniest and truthfulest books of the season." G. W. Carleton & Co., publishers, New York. Lockwood, Brooks & Co., Boston have it for sale.

THE GOSPEL INVITATION is the title of a collection of dermons related more immediately to what is called, on the title-page of the book, the "Boston Revival of 1877." Among these discourses are some from the most distinguished dergymen in the city. The volume is well pub-lished by Lockwood, Brooks & Co.

THE GRINDER PAPERS contain the adventures of Miss Charity Grinder, including her hair-breadth escapes and her wonderful experiences in New York. The author is lary Kyle Dallas, and the book is strikingly illustrated. It is a sort of Major Jack Downing in petticoats, and will provoke much mirth. These sketches originally appeared in the New York Weekly. They are now published by G. W. Carleton & Co.

ANSWERS TO PRAYER is a collection of the actual reults of praying, which has been made by Henry T. Williams, and for which he personally vouches. They are some of them of deep interest. The mistake made by most people about prayer is that it is asking for some special, physical, worldly good; whereas it is simply the highest coudition of receptivity, and the closest possible conscious rela-tion of the spirit to its Maker. So far as the thousand or less incidents related in this book go, they are an open answer to Professor Tyndall's "prayer gauge" challenge. The editor holds that now, as formerly, the Lord is living in our midst, and that His promises are strictly honore and faithfully kept. Btill, we cannot help believing that the best form of prayer for all worldly good is honestly to work for it. The Lord is more apt to answer that kind of prayer favorably than any other.

THEMP KANDS is the last issue from Josh Billings. It is a little affair, but full of his peculiar wit and wisdom. His publishers are G. W. Carleton & Co.

BLUE AND RED LIGHT is a new and venturesome essay, in the wake of Gen. Pleasanton, whose object as a volume is to establish the fact that Light and its Rays are an actual medicine. The author is S. Pancosst, M. D. Of course we all know that life could not be maintained without light. The author of this unique looking book aims more particularly to show that light is the original and sole source of life, as it is the source of all the physical and vital forces of Nature. Also, that light is Nature's own and only remedy for disease. He explains how to apply the red and blu ray in curing the sick and feeble, and appends a chapter on light in the vegetable kingdom. It is all of great inter est, which recent occurrences have tended to excite in an unusual degree. Published by J. M. Stoddart & Co., Philadelphia.

A SOUTHERNER AMONG THE SPIRITS .- Mrs. Mar-Dana Shindler issues from the press of the Southern Haptist Publication Bociety, Memphis, Tenn., a work bearing this title, which affords in a compact form the experiences of a lady, the widow of an Episcopal clergyman. Receiving evidences of spirit-communion in her own locality, she sot out on a tour of investigation, and visited most of the mediums of celebrity. The book will amply reward perusal, and gives an excellent fues of the mediumship of those who were visited, smong whom may be mentioned Mrs. Thayer, the Eddys, Mr. Mansfield and Mrs. Miller, of Memphis. The writer is an intelligent lady, and records in taking diction what she witnessed.

LADY LEONORA, or, The Father's Curse, by Carrie New York Weekly, to whose readers it is dedicated. It is full enough of excitement to suit the most intrepld reader of tales, and for that reason will no doubt be widely called for. Published by G. W. Carleton & Co.

NORSTON'S It KST is an entirely new story by that popular favorite, Mrs. Ann S. Stephens, the author of "Fashion and Famine," and numerous other books. This is enough to my of it, for any story from the pen of this fascinating authoress will be sure to be in demand. Her publishers confidently promise that this will prove her mo book, though it is her twenty-third. It is is ued in a stont duodecimo volume, and in hand-ome, style, uniform with her other books which are published by the same enterprising house, that of T. B. Peterson & Brothers, Philadel

RECEIVED: A psymplict entitled "DO THEY MATERIAL-IZEY" being a dissertation on the biblical evidences of pirit-materialization, by Moses Hull. As a book of reference it is invaluable. Published by Moses Hull & Com-

pany, 18 Ellot street, Boston. GENERAL LAWS AND RESOLVES passed by the Legisature of Massachusetts during the session of 1877. Albert J. Wright, State Printer, corner Milk and Federal streets.

HEREDITY; or, Responsibility in Parentage. By Rev. H. Platt. A. M. S. R. Wells & Company, Publishers, 737 Broadway, New York.

"WHAT SHALL I DO TO BE A SHAKER?" or, Plain Talks upon Practical Religion: being candid answers to carnest inquirers, by George Albert Lomas, Shakers,

"Yours on Ming:" an Essay to show the true Basis of Property and the causes of its Inequitable Distribution. By E. II. Heywood, author of "Hard Cash," "Uncivil Liberty," "An Eclipse of Faith," etc. Cooperative Publishing Company, Princeton, Mass. This pamphiet OVERTURNING THE WORLD; or, Cause and Effects of

Atmospheric Motion. Delivered before the Polytechnic Department of the American Institute, June 15th, 1870, By George M. Ramsey, M. D., New York City. P. F. McBreen, printer, 14 and 16 Ann street, New York,

"THE SECOND STENOGRAFIK PERCHER," a guide to a practical acquaintance with the Reporting Style of the art of Stenography. John Brown Smith, author and publisher Amherst, Mass.

The June number of THE COMPLETE PREACHER, published by the Religious Newspaper Agency, 21 Barcley street. New York City. THE AMERICAN BUILDER for June-a journal of Industrial Art-American Builder Publishing Co., 176 Broad-

NEW Music. - We have received from F. W. Helmick. 80 West 4th street, Cincinnati, O., a copy of a song and chorus (lilustrated title page) by Charlie Baker, bearing the designation, "Touch me Gently, Father Time."

We would call the attention of our readers to the ann uncement of the Banner of Light, which appears in our advertising columns. It is the oldest journal in the world devoted to the spiritual philosophy of the nineteenth century. While we do not endorse all that is taught in the columns of the so-called Spiritualist journals, yet to the thinking mind they supply food for thought not to be found elsewhere; but to read them profitably, one must read them without sectarian prejudice or bias. If you can do this, then we say read the Banner of Light.—Loudon, Tenn., Journal.

To Correspondents.

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

B. W., MOUNT UNION, HUNTINGDON CO., PA,-Your article describit g sauces held with the Bliss media, being maints cover d (as to its general drift) by that of Thomas-R. Hazard, Esq., published in our i-see of June 20th, we Cannot see our way clear to making nea of it.

BANNER OF LIGHT.

The Oldest Journal in the World devoted to the Spiritual Philosophy. 188UED WEEKLY AT..... NO. 9 MONTGOMERY PLACE, BOSTON, MASS.

COLBY & BICH, Publishers and Proprietors.

The Banner is a first-class eight-page family newspaper, containing forty columns of interesting and instructive

A LITERARY DEPARTMENT. BEFORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS upon Spiritual, Philosophical, and Scientific Subjects, EDITORIAL DEPARTMENT,

SPIRIT MESSAGE DEPARTMENT, CONTRIBUTIONS, original and select, by the most talented writers in the world, Etc., otc.

TERMS OF SUBSCRIPTION, IN ADVANCE.

TERMS OF SUBSCRIPTION, IN ADVANCE.

Postage fifteen cents per year, which must accompany the subscription.

Postage fifteen cents per year, which must accompany the subscription.

In remitting by mail, a Post-office Money-Order on Boston, or a Draft on a Bank or liauking House in Boston or New York City, payable to the order of Coldy & Rich, is preferable to Bank Notes, since, should the Order or Draft be lust or studen, it can be renewed without loss to the sender. Checks on interior banks are liable to cost of collection, and itrauch cases the term of subscription will be proportionally shortened in the credit.

collection, and he such cases the term of subscription will be proportionally substrated in the contained and subscription will be proportionally substrated in the first, and fifteen contained per line for each subsequent insortion.

COLBY & RICH, PUBLISHERS AND BOOKSELLERS,

Keep a complete assortment of

Spiritual, Progressive, Beformatory, and Miscellaneous Books,

At Wholessie and Retail.

Any book published in England or America, not out of print, will be sent by mail or express.

Catalogues of Books published and for sale by Colby & Rich sent free.

BRIEF PARAGRAPHS.

SHORT SERMON .- Mental slavery is mental death, and every man who has given up his intellectual freedom is the living comin of his dead soul. In this sense, every church s a cemetery, and every creed an epitaph. - Robert Inger-

A basin of water put into an oven with cakes or pastry is said to prevent them from burning.

An Eastern pastor has been greatly annoyed by an itinerant who has been borrowing money in the paster's name. Finally the annoyed brother wrote as follows: "Should he apply to any who have read this note, will they please so ect for his benefit the text of Peter: 'Bliver and gold have I none; but such as I have give I thee." Then give it to

A woman who went to a concert to hear Blind Tom "play by car," writes that she was awindled, and wants us to expose the fraud. She says that, instead of playing by car, he payed with his fingers, just like other performers.—Norristown Herald.

In London old gravevards are turned into vegetable gar dens, and the dust of past generations lives again in asparagus and cauliflower.

To A FIONEER.

Tell the world that light is gleaming, Herald it to all mankind;
Even now its rays are stealing Herald it to all mankind;
Even now its rays are stealing Herald it to all mankind;
Priestly love must fade and vanish in a light which shines so clear;
Reason on past creeds would famish,
Weak are they who forms revere.
Tell the truth in words of burning
Unto earth's remotest lands;
And behold in love returning
Heavenly aid from Lun'l bands;
Birlight are they, and go d and noble;
Birlying deeds of love fred—Ald the faithful, sooths the troubled
Ones of earth, dear friend, through you.
—Henry Blade, in The Spiritualist, London, Eng. TO A PIONEER.

A physician recommends as essential to health the open ing of the windows of every room in a house for a short time daily, that the atmosphere may be purified and changed. The want of proper ventilation is one of the prominent causes of typhoid fever, in connection with unclosed conduits to the sewer drains in bedrooms.

How to Apply a Plasten.—A mustard plaster should never make a blister at all. If a blister is wanted there are other plasters far better than mustard plaster. Then, us no water, but mix the mustard with the white of an egg and the result will be a plaster which will "draw" per feetly, but will not produce a blister even upon the skin of an infant, no matter how long it is allowed to remain on the part.

"The short horse is soonest curried," is paraphrased by a Teutonic friend of ours up at the Brunswick to read:
"Dur schmall leetle bonies don't take such a goot while to brush himself all over mit der gurry gomes."

The Christian Register reminds one of the saying that it is not safe to foot with the business end of a wasp. It remarks: "Row. Joseph Cook says: "I am not aware that the howeaper press of Boston runs this platform." We have not heard that the expenses of the Monday Jectureship have been entirely paid by anybody."—The Index.

In the history class at Williams College, recently, a student, being considerably confused in the mazes of a very long sentence, was suddenly interrupted by the professor with the remark: "You remind me of a Methodist minister who, in a similar predicament, exclaimed to his hearors, 'Brethren, I have lost my nominative case, but I am

A man who took a bath in Saratoga Lake the other day, came out and found that a hors had eaten up his necktie. His choler was frightful to contemplate. - Pack.

A Bunday school pupil wishes to know if the dollar of "Our Fathers" and the "Almighty dollar" are the same

It is said that a family hotel is going up on the land which was bonded by the New England church society for their "great new church." Well, the best laid plaus of mice and Murrays "gang aft agley."—Boston Herald.

There are three hundred and twenty newspaper correspondents in Roumania, and they spend their time contradicting one another.

> THE ALLOPATHS. I wish that all the allopaths
> Had all their sins forgiven,
> And were transla ed from the earth
> To highest seats in Heaven.
> And all their books of medicine,
> And all the drugs they mix,
> Were ferried far and finally
> Beyond the river six x The pleasant herbs that healthful grow

On every happy hill.
God has ordained to aid the sick; But calonel will kit!.
May light be given with coming years,
And byglenics rule,
And only history record There was another rehool!

—[A. Ella Greens, in The Phrenological Journal,

Land-sharks are "desert gravuing" in Colorado. they had their deserts they would be grabbed,

"G. W."—We are not sure whether the booksellers to whem you allude have "Life in the Beyond," or Life in the Before! But you had better apply to our spiritual neighbors of the Banner of Light, for it any parties have dealings in the Beyond, they are probably the men, as their books on that subject are multifulinous in quantity and multifarious in diversity.—Boston Investigator. The Buddhist religion had all the ten commandments of

Moses long before Moses existed, and the golden rule of Jesus was spoken and taught by Confucius 350 years before

Works of love are more acceptable than lofty contempla-tion. Art thou engaged in devoutest prayer, and God wills that thou go out said carry broth to a sick brother, thou shouldst do it with joy.—Touter. A child in one of the Holyoke schools recently almost extinguished a local poet. Just beginning the study of English literature, her teacher had defined poetry for her as beautiful thoughts in beautiful words." Bhe objected decidedly to the definition, but refused to give her reasons until, after much pressing, the said "Mr. G.'s postry

agree with her. My own are still my own, and perhaps the more so as I approach the time of reliation. For even here, to those who live in it, and understand what it means, there is both for us and our dead, both in this life and in the life to come, the same kingdom of heaven.

wasn't at all like that," and the teacher was obliged to

A man in Cobb County, Ga., says his bees support him.

A good healthy hive of bees can give almost any man as much business as he cares to attend to.

The ground is bare, and cats may be planted to advan-tage. You cannot plant cats any too early, nor is it possi-ble to get too many in a hill. You may not raise anything where the cat is planted, but the cat will not raise anything either, and that is where the enormous profit comes in. The Boston Post, referring to an exchange which spe of the "Genesis of Mark Twain," says it thought he was "booked as a Levity-cust." The Exodus of such a punster

would be halled with joy by Numbers of people." Some of our horse-railroad managers might give a valuable date to the Bultan about running Kars by sending on some of their pheards for adaptation. Then our war or report on any might see balleting something like this at Turkin Line of Karse-Ararai Humanus-Avoid dapager. Do not at empt to get into Kars when the troops are

in motion. After this date no Christian Dogs will be allowed in Kars. Hear the other side. Bashi Basouls are human; they have many trials; therefore he isnient. Move up freely. Th' Erzeroum in front. No Russian or Cossack allowed on the steppes. The Caucasian is expected to enforce this rule. No unnecessary conversation with the Russians, as no provision is made for dislocated jaws, vetc., etc.

The allopaths and the homeopaths have each been using alteratives, and both have gone to the point of recognizing the propriety and practicability of admitting female practi-tioners to their ranks, which is all very good.

INWARD WORTH.

INWARD WORTH.

The blooming letus from the dark mud springs; from clay comes gold, from dirt most preclous things; from louely caverns where strange edules swirt, Out of rough sea-shells comes the shining posit; The fatrex cloth, all sheen and loveliness.

The silk which rustles in the Queen's fine dress, Is woven first upon a dead-dul ball, By worms which from the meanest sources crawl; From broken sticks, from sods of little worth, From jet-black crystals in the tomb of earth. Flames first the soul of warmth and high dealre, The bilthe, destructive, gay and sparkling first And far from the jungle, far from human feet, Is brought the honey's most delicious sweet.

Current Events.

The latest accounts of operations on the Danube are of the most conflicting character as usual, up to the hour of publication. One report states that a terrible battle was fought twenty miles south of Siatova on Friday and Saturday, June 20th and 30th, which resulted in the total defeat of the Russians. Another avers that one is now in progress, and still another that there has been no fighting, and that the bridge at that place is being constructed by the Russians without molestation. Nearly 200,000 Russians are said to be already across the Danube, and the English papers are soverely criticising the Turkish commander for his want of energy.

It is reported that the Turks are devastating a large portion of Bulgaria for the purpose of preventing the Russians from provisioning their army. The harvest has been carried off, fruit trees felled, and the torch applied to the large grass plains. Everything that could be of any use to an invading army is removed or destroyed, and the people are in utter destitution. Consternation prevails among the inhabitants, who see nothing before them but famine and

pestilence. The Porte officially announces the destruction of Rustchuk by the shells of the Russians.

Reports from Montenegro are to the effect that the Turkish successes have, thus far, been complete. The mounthineers are reported to be hemmed in between the valley of the Zeta and the Austian frontier. It is, however, announced that Sait Pasha's army has fallen back to North Albants.

A review of the situation in Armenia accords the advantage, both in position and fighting, thus far, to the Turks. This attitude is attributed to the dilatory movements of the Russians, which has enabled Muktar Pasha so to dispose his forces as to resist the Muscovite attacks from all quarters. Despatches from Constantinople amounce the repulse of 15,000 Russians at Tchamdjari on the 27th inst., and confirm the capture of the Samehal and Khatsubani heights, before Batoum, after a sanguinary engagement.

Paine Memorial Building.

To the Liberbile of the United States. Canada, and

To the Liberale of the United States, Canada, and Elsewhere:

We, the subscribers, having been elected Trustees of the Paine Memorial Building, the fee simple of which having been transferred to us by the former Joint Tenants, to have, hold, and manage for the Liberal cause, finding a heavy debt upon said property, appeal to you and all interested in the Liberal cause, for aid and assistance to help meet the present expenses, and to assist in finally removing the said indebtedness:

We find the taxes for the year 1876 (\$1102) unpaid, and the property liable to be sold in a few months to satisfy said tax. The interest on the first mortgage will be again due in Beptember, amounting to \$1750. The insurance on the Building will expire in Beptember; the preinium for renewal of the same will be some \$400. besides some bills for necessary repairs, &c. With these facts before us, and trusting in your generosity, we appeal to you for aid and assistance. This is an emergency which cannot be put off, iterestofore our Tressurer has hired money to make up the deficiency, when contributions have failed to furnish the means to meet payments. We can no longer depend upon him, as the Building is now ludebted to him several thousand dollars. This appeal is made now for any assistance which friends may bestow on the Building to help us save it until such time as it can sustain itself.

The income from the Building at present is not sufficient to pay its expenses, and therefore we, the Trustees, in our anxiety to save the property for the Liberal cause, consider it our due, to issue this appeal. We are confident that, with help from our friends generally, we shall be able not only to defray the current expenses of the Building, but to gradually reduce the dobt from year to year, until, in the not very distant future, all incumbrances will be removed, and the edifice, by its own earnings, will be removed, and the edifice, by its own earnings, will be rendered self-supporting. This, bilefly, is our object, and it can be accommon ent

To the Spiritualists and Free Thinkers of the North-West,

The undersigned, owing to the fact that grater facilities are afforded for real enloyment and instruction at grove meetings than in any other way during the summer the friends of progress will furnish a grove properly seated, and make all ine other necessary arrangements.

Let the friends awaken to the importance of keeping their spiritual armor bright, and let us show the hosts of oid fogylsm that we can keep the car of progress moving in-spite of Moedy, Sankey, and "hard times."

If the friends will do their part by furnishing the place, we will do ours toward giving them an enjoyable and profitable meeting, relying on the generalty of the lovers of truth for our remuneration. Address .

(i. W. STEWART, General, Wie,

Free-Thinkers' Greve Meeting. The Free-Thinkers Greve Meeting.

The Free-Thinkers and Liberals generally of Central and Western New York will hold a three days' Grove Meeting near Wolcott, N. Y., on the 17th, 18th and 18th of August next. The following speakers are engaged, and others are expected: Giles H. Bebblints, of iterroit, C. D. it. Mills, of Syracuse, J. H. Harter, of Auburn, d. F. Mendum, of the Investigator, Boston, T. L. Brown M. D., of Hinghamion, and H. L. Green, of Balamanca, It is proposed at this meeting to organise a Central and Western New York Free-Thinkers' Association. Those who desire to curring the defray the expenses of the meeting may send their contribution to

Greve Meeting, Summati Co. Chies.

The Annual Meeting of the friends of Spiritualism will be held on Sunday. July 15th, in the Grove of 19r. A. Unederbill, two and a half miles north of the city of Arcond. To commence at 10 A.M. and continue in the afternoon. The invitation is to all. Good speaking may be expressed.

A. Underbilli, Berriang.

Tool Tool World