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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITU-ALISTIC EXCHANGES.

BY G. L. DITSON, M. D.

FRANCE.

Le Devoir: Seven numbers of this weekly journal are before me, and are full of instructive and good things. It is published at Guise, more particularly in the interest of the Social Institution there, which, for the successful union of has an interest in it. capital and labor, in the interest of the latter especially, its fame is world-wide, commendably so. If space permitted, the article "Extension of the Public Domain," in the number of May 12th, and a hundred more, I would translate entire; but I am warned by the especially Spiritualistic periodicals to desist. The Socialists would do well to consult largely Le Devoir.

Revue Spirite, Paris, May number, has forty

pages of such matter as would come naturally. from the pens of M. René Caillé, M. Von Psak, M. Leymarie, Mme. Sophie Rosen, and other able contributors. Much of the present issue embraces speeches made on the ninth anniversary of the death of A. Kardec; but, notwithstanding the eloquence and the touching and loftly sentiments evoked on this interesting occasion. I must awakened the attention of the scientific world to turn to other subjects: 1st, "The new phase of Spiritualism in Germany." Under this title Mons Kunrawigh Projector of the Society V. Mons. Kasprowich, President of the Society Verein für Spirite Studien, at Leipsic, gives an interesting recit of all that has happened in Germany regarding our faith; transmitting, also, good news of approaching restoration to health of Count Poninski, the worthy founder of the So Mons. Kasprowich, President of the Society Vecieté Spirite, of Leipsic, who has been dangerously ill. He refers of course to the recent publication by Prof. Zöllner (Dissertations Scientifiques, tome 1), one of the most learned astronomers of the age, and says that it has created a profound sensation; that it lights the fire of a lively discussion among all the doctors of the country, a veribetween the Russians and Turks. The disserta-tions of Dr. Zölner, on "Action at a Distance," embrace the criticisms of both English and German writers against the experiments of Messrs. Crookes, Varley, Wallace, Faraday, &c., demonstrating clearly that there exists an unknown force, etc., etc. Mr. Slade is highly spoken of as honest and gentlemanly in every aspect, giving every desired facility required to make investi gators perfectly satisfied that there was no fraud practiced "His appearance in Germany," says the writer, "opens a new phase, such as Count Poninski had predicted, in which not only Mr. Zöllner has become interested, but the Counsellor of State, Gottschall, a distinguished man of letters, Prof. Pertz, of Zurich, Prof. Hoffman, of Wurzbourg, and many others." ... "At Leipsic," he continues, "there are thousands of

Spiritualists, learned and investigating; . . . that some of the papers still ridicule them, giving fantastic engravings to make the subject rl-

2d. Passing over some valuable contributions, I come to "Brahmanism Superior to Christiani ty," from which I will quote a few paragraphs: ference, having this title, rendered at Brussels by the Count d'Abviella, before the Liberal Association. . . . He began by giving us a som-bre picture of what he had seen in India; of fanaticism, of fakirs, chapels of monster idols, pro-cessions preceded by bayaderes, pilgrimages of vast multitudes to the Ganges, etc., etc. He then established a parallel between these and the ceremonies and superstitions of Catholicism-Virgins who roll their eyes by the aid of mechanism, the waters of Lourdes, etc.; but it was not in these looked for the superlority of Brahmanism. This superiority consists in that which the Vedas teach—not of a God with a white beard and a creation going back six thousand years, but a God (Brahma) who is in all things and everywhere the invisible principle of all force, the actual scientific problem to be resolved. . moral taught in the Vedas is more logical than that of the Catholics, who claim that we should do good one to another because we are brethren. whereas the former says that this should be because we are real members one of the other. of one unity, and that to do evil to those about us is as if an individual gave blows to his own prop-er person. . . . Superior, also, because it has ten incarnations of the Delty. . . . The trinity Indienne is also superior, for the Trimourte does not signify one God in three distinct persons, but bien three faculties of Brahma. The orator proved that the principles of the Vedas could be taught successfully in Europe, and he drew a striking picture of the social dangers resulting from Catholicism, from its organized

La Revue Magnetique is a new pamphlet published in Paris. It is to appear bi-monthly, and the price is 12 francs (\$2.40). Either the first ances among themselves. The writer attended, number (April 16th) reached me at a late hour or it was mislaid. "My intention," says the editor, M. H. Durville, "in publishing this Revue, and received another, which was greatly admired. tor; M. H. Durville, "in publishing this Revue, and received another, which was greatly admired. is to rally all the elements which still diverge Being alone in his study he was seized with an

power, and concluded by saving: 'As to myself,

rather Turc than Papist, rather Brahmanist than

toot ion

ecrets of nature and utilize them for the good of humanity." But this, though succinct and com-prehensive, may not convey to the general reader all that the *brochure* contemplates. Its first article is "Magnetism and Somnambulism," in which occurs the following—after admitting that we do not yet possess a perfect knowledge of the human organism: "Man has in him a vital electricity, which nourishes, gives movement and force. This is called magnetic fluid, and has a great resemblance to électricilé physique." Un-der "Magnetism in the Realm of History" I find this: "Can man then communicate with the Divinity? We reply no! Divinity does not manifest; or at least does not manifest except in his works. But man may enter in communication direct with individuals more or less perfect of the mysterious world, which the church names angels of para-dise, and which we, in accord with Spiritualists, call the world of disincarnated spirits." The public lectures of Baron du Potet are mentioned here also with exalted commendation. They were delivered in the Palais-Royal to an audi ence of two thousand people—the élite of the city, I may add, as I know from a friend who has attended them. Afterward a cabalistic, Plutonic Druidio view of the subject is presented, embracing the value of numerals, with illustrations. The Zohar is quoted as follows: "Come. and consider the mystery of the name of Jehovah There are three degrees, (this in reference to the Trinity,) and each of these degrees is distinct; still it is an ensemble unique interlaced in a unity, degrees inseparable one from the other." But with these brief extracts I cannot but fail to give an idea of what may be termed a truly instructive and entertaining magazine.

A printed "circular" comes from Paris an-

nouncing the formation of a new society there, called the Societé Scientifique D'Etudes Psycho logiques, authorized by the minister of Interior. It is to publish a "Bulletin." Mons. Leymarie

BELGIUM.

Number five of the new Revue Belge Du Spiritisme has been received. Its first article is an able elaboration of that beautiful passage in the New Testament: "Come unto me, all that labor and are heavy laden," etc Its second is a clear exposition of what Catholicism is, being far from what it ought to be—"an assemblage of brethren who clear the above to a prography to bloody. who close the door to antagonisms, to bloody conflicts, to ambitious competitions; a ide from these there is really no safety (or salvation), for its name (the Church of Christ,) is Charity."

"Its third and succeeding are, "La Morale," "Interested Mediums," with a list of those said to have been exposed in these United States, the "Cure of an Obsers d," and notices of new books. In its list of sprintinglistic periodicals, it strangely In its list of spiritualistic periodicals, it strangely omits all that appear in this country. In its notice of paid mediums this journal seems to make an exception in favor of Mr. Slade, who has more repentant, and at the ninth scance all trace of obsession had disappeared."

Le Messager, of Liege (1st and 15th of May). comes to hand with much that is entertaining. In its article on the "Revolutions of To-Day" is a paragraph as follows, which seems to find an echo everywhere: "It is necessary to separate true Christianity (which is fraternity itself,) table scientific war, relatively as energetic as that | from nominal Christianity, which has for so long a time hung upon the world and ravaged it in every sense, united with the devastating *écra-*sants politics of the past." An article on direct writing quotes at length a description of a "sitting" in Cleveland, where Mr. Watkins was the medium, where, in a private and highly respectable family, a communication was had between well-closed and well-guarded slates, of the most satisfactory nature. The writing was heard as it was going on, and when the slates were separated there was found a message from a sister, with her name attached. The San Francisco Post is here credited with announcing the arrival there, on his way to Paris, of a Japanese medium of great power. Mr. Liebig, writing from Berlin, says that a reaction in public sentiment is commencing there in favor of Mr. Slade. The Messenger then quotes: "On the 13th of February has dled, at the age of thirty-five years, my dear ly loved son, Ange-Emmanuel, descendant of my husband, the Duke of Normandy, son of Marie-Antoinette and Louis XVI., Douairiere de Bouron, Duchess de Normandie." This, says the editor, "we reproduce in sign of our respectful sympathy for a family of whom several mem-

bers are allied to our philosophy.' ITALY. Annali Dello Spiritismo, of Turin, is an able exponent of our faith. But there, as elsewhere, ignorance rears its saturnine ears, which in their dullness hear only the loud shouts of folly. The remarkable work of Prof. Rossi Pagnoni, on the spiritualistic phenomena, which he approached with minute precautions and studious exactness, has been assailed with an animosity o glaring that it has been termed "ridiculous. Even the force of the government was invoked to put a stop to this "demoralizing doctrine." The Director of the Italian Schools of Philosophy. Count Terenzio Mamiani, replied, however, that "Spiritualism, true or false, cannot to day be suppressed by mere ridicule; but it is advisable to discuss its principle, which consists in a series of facts little or not at all explained." This has the ring of wisdom and intelligence. In its arti-cle on "Demonstrations" in reference to our cause, the Annali quotes the statements of Prof. Bush wherein he says that through spirit-influence he had had writing in grammatical Hebrew, Sanscrit, Persian, Spanish, and three or four other languages; also some phenomena in presence of Prof. Hare and Mr. Foster; and some statements of Judge Edmonds, Gov. Tallmadge, Prof. Mapes, Owen and others. The "Religion of the Future," an "Apparition in the house of Dr. Paulus, of Heidelberg," with many minor articles, all contributed by literary men, claim more

than a passing notice; but space forbids. SPAIN. The "ever faithful" Criterio, of Madrid, has not reached me this month, so I will condense an article from La Revelation, of Allcante. A

up some of his doubts. At the next scance he received the following: "You are still mistrustful. . . . You will soon be invited to a se ance. Go. Among the guests there will be a seeing-needium. I will appear to him in a religious costume of the order of Calatrava." Twenty the invitation and at ty-four hours later came the invitation, and at the "sitting" a medium said: "By the side of that brother, unknown to me, is a young lady, of an attractive, sympathetic air. She wears a white dress, with a cross suspended on the breast; she lifts her hand, raises her veil, and displays a lock of blonde hair," etc. Visiting another medium, the same description was given of an apparition that stood by him. A portrait in oil was finally furnished him of Isabella, and a manuscript—Memoires d'une Existence—which went to confirm the truthfulness of the apparition. MEXICO.

La Ilustracion Espirita, of Mexico, comes freighted with its usual abundance of good things. Don Juan Cordero's address to the Spiritualists of Mexico is a forcible exposition of the needs and demands of our religion. The mediumistic communications are interesting, but I seldom quote them. The article on tiptology gives more value to the subject than is usually accorded to it. It is from the French Revue, as also the "Music of the Spirits," heretofore recorded. "A Music of the Spirits," heretofore recorded. vision" of a dog at Amélia's séance, noticed in former Review, appears here, with this addi-ion: "The Catholic authors, Maville, Gougenot, Des Mousseaux, etc., cite numerous examples of visions and the materializations of animals, which they attribute naturally to the demons"—svil of course. "Magnetism" and "Miscellanea" offer much that is attractive, while on p. 154 is a fuc-simile of a drawing (about half the length of the page) of, I should say, the sole of a shoe, in which is inscribed: "The exact measure of the foot of the holy Virgin Mother of God, taken from her veritable shoe," &c. "The Pope Juan XXII. conceded three hundred years of indugencies to whomsoever kisses three times this etc. The editor's remarks upon it neasure.

we can all imagine.

La Ley de Amor, of Merida, (April 15th and May 4th) has been received, and will be noticed in my next Review. Nothing has been received from South America but the "Prospectus" of a new periodical to be devoted particularly to the history of the Latino Americana people and states. It is to be published monthly at Buenos Ayres, and cannot fail to be of great value. Price \$1. It is to be called Revists Latino-Amer-

Phenomena. Spiritual

From the Lowell (Mass.) Morning Times of June 10th.] MRS. PICKERING'S SEANCE AT WESTFORD.

FORMS SEEN AND RECOGNIZED-SKEPTICS PUZZLED.

On Saturday evening last Mrs. Hannah Pickering, of Rochester, N. H., whose exploits as a materializing medium have created such excitement in Spiritualistic circles during the past two years, gave a scance at the residence of a wellknown and respectable family in Westford, the members of which are not Spiritualists were about seventy-five applications for tickets, so eager were the people to witness the remarkable manifestations. sons, however, could be accommodated. about a quarter past seven o'clock on Saturday evening these persons assembled at the house where the scance was to be given. Every one was given an opportunity to thoroughly examine the apparatus used as a cabinet, and nearly all availed themselves of the privilege. called cabinet was located in the northeast corner of a large parlor, and was made up as follows: There was a background of some dark material, and the curtain consisted of black velvet, with an aperture of about a foot and a half. A small bow-shaped piece of wood was used, from which the curtain hung, the entire length of the same being three and one-half feet. The height from the top of the curtain to the floor was six feetsix nches, and to the ceiling of the room eighteen inches. The greatest space at any one point inside the curtain was three feet. The closest scrutiny failed to reveal anything by which fraud could be carried on, the whole arrangement being

so simple as to dismiss at once any such thoughts At 7:45 the circle was formed, which was com posed of the following persons: Rev. Mr. Moul-ton, F. L. Fletcher and wife, Charles L. Fletcher, ton, F. L. Fletcher and Whe, Charles L. Fletcher, Mrs. John Lanktree, Mr. Albert Wright, Misses Carrie and Ellen Davis, Mr. David P. Lawrence, Mrs. Parmelia Stanchfield, Mrs. Luther Prescott, Mr. Elbridge G. Spaulding, Mr. R. S. Stoddard, Miss Minnië L. Searle, Mrs. Flora Moran, M. H. Mr. Elbridge G. Spaulding, Mr. R. S. Stoddard, Miss Minnië L. Searle, Mrs. Flora Moran, M. H. Fletcher and wife, all of Westford; Marcus D. Cole, Mrs. A. A. Coburn, of Lowell, and the representative of the Times. The gentleman who conducted the affair explained that the weather was very unfavorable for a scance, as rain or dampness generally destroyed the magnetism, and that it was only on clear and bright days that successful scances were held. The circle was then informed as to the conditions ne cessary to be observed, which were simple, merey being that no one should touch the spiritforms or carry on a loud discussion.

At 7:50 Mrs. Pickering was introduced to the circle. She is a medium sized woman of rather prepossessing appearance, apparently about thir ty-three years old, and weighs in the vicinity of one hundred and twenty pounds. She was clad in a tight-fitting dress of black material, and her form was scrutinized very closely to see that she did not conceal about her person any clothing or articles that might be used in the manifestations. There was not any white article about her. She entered the cabinet, and Miss Belle Messerve, an accomplished planist and singer, played some familiar music, the circle joining in with her in

At seven minutes past eight hands were shown at the aperture, and three minutes later the form of a female dressed in white from head to foot was seen. There was not a button, or anything dark, seen on the form. The features were not distinct, and it retired, emerging a moment afterward with apparently increased strength, for it left the cabinet and stood out clear, when it was recognized as Lizzie Ferris, by her sister, Mrs. Stanchfield. The form came directly in front of Mrs. Stanchfield, and when it was recognized it seemed highly pleased. Shortly after, the form of a tall man made its appearance. It had long, black chin whiskers, and was recognized by several as John Tower, a former resident of Westford. The third form which appeared was a female figure of about medium height, which came to the front of the cabinet and then retired: The second time it made its appearance it came directly in front of the writer. The lady next to

around this doctrine; to place them on an im- inclination to take his pen. It wrote and cleared the writer asked if it was for her, when the form movable basis, and to discover the most hidden up some of his doubts. At the next scance he shook its head and pointed to the writer, who shook its head and pointed to the writer, who asked if she meant him, and she nodded her head and smiled. cognize the spirit. She went back to the cabinet. and the third time she emerged she came before him and threw a calla fily into his lap. Notwith-standing her proximity to him, he failed to detect any resemblance to any of his departed friends. She seemed greatly disappointed at not being recognized. As she retired, she lifted up the curtain, and held it back long enough to allow overy one in the circle to see the medium sitting on the chair. The next figure was that of a tall young woman, but she failed of recognition. The form of a man next appeared, and in response to inquiries if he was Mr. Moran, three raps were given, signifying yes, but his sister, who was present, could not identify him. The sixth form was that of a woman, and was recognized by Mr. Stoddard as that of Mrs. William Stoddard, a relative, who died ten years ago. The peculiar manner in which she wore her hair was one of

the features by which he distinguished her.

A little delay here ensued, and the spirits called for a slate, and wrote thereon a request that the door at the other end of the room, which was open, should be closed. This was complied with and a young lady appeared, crowned with a garland of flowers. She was followed in turn by another form, which was immediately recognized by many present as that of an old neighbor, Augusta Goodhue. Mr. Lawrence recognized the next form as that of Joel Lawrence, who died in the army. The spirit acknowledged its pleasure of the recognition by bowing and smiling. As it retired, the curtain was held up, and two forms beside that of the medium were dis tinctly seen, and in answer to a request of one of the circle, the curtain was again raised, and the same was seen, if anything, more distinctly than before. The form of a little child was then produced, but It came no further than the cabinet. Mr. Wright thought the next form had the appearance and manner of his mother, but was not satisfied A small boy then appeared and danced around the room, and seemed to be in a gleeful humor. The twelfth form was that of an Indian chief, decked out in feathers and the usual ornaments of the Indian. This form was fully six feet ments of the Indian. This form was fully six feet high, and seemed very strong and vigorous. An Indian maiden, who answered to the name of "Bright Eyes," was the next apparition, and she seemed delighted at appearing before the circle, several of whom recognized her, having seen her before. ...She danced, took up a bell, and laid it in the lap of Mrs. M. H. Fletcher; passed flowers to another person, and then, with a bunch of feathers which she held in her hand, she touched several persons. She seemed to possess considered. several persons. She seemed to possess consid erable animation, and was evidently a very strong form. The form of a young man was then produced, and recognized by Mis. Stanchfield as that of her adopted son Theodore, who died twelve years ago. He had a dark moustache, and was dressed in brown pants, white shirt, with a dark colored vest. The fifteenth form was that of a female, and shortly before she made her appearance the cough peculiar to consump-tives was heard. The figure was that of a tall, thin woman, and was easily recognized as that the curtain.

of Mary Mason, who died in Fairfield, Me., years ago of consumption. The curtain was again opened, and a spirit-form with a baby in its lap, beside the medium, were shown. Shortly The medium seemed to be suffering, and could be heard groaning. By a rap it was known that a slate was wanted, on which was written "You folks come again" was written, "You folks come again. This ended the séance, as no more figures were

The time occupied was nearly three hours, and fifteen different forms were seen, many appearing three or four times. There was a certain similarity in the female figures, but there was something about each one by which you could distinguish it. They were all dressed in some white gauze material, and such a thing as a button or string was nowhere to be seen. male forms were dissimilar, and one could easily be distinguished from another. For fully lifteen minutes after the last form appeared the curtain remained down, the medium in the meantime groaning and giving evidence of suffering con-siderable pain. When the curtain was raised the medium was discovered sitting in the chair and apparently physically exhausted. She seemed neonscious, and it was not until half an hour later that she could be removed to her room. The phenomena produced were certainly most wonderful. That the medium had not the assist ance of any confederates, every one who was present will admit. Whether the forms that appeared were disembodied spirits, the writer does not undertake to say. He has merely striven to give a statement of the forms which appeared to the whole circle. The medium and another form were distinctly seen at the same time on two occasions, and on another the medium and two other forms were seen. If this was an illusion, it was cert unly a most remarkable one. It is, no doubt, hard to believe that the forms were spirits, but whatever they were they had the appear ance and took the form of spirits. Their recognition by people in the circle is another point to be considered, although they may have been deceived by some fancied resemblance to departed The skeptics present, and there were several, the writer among the number, admit that the phenomena produced were something inexplicable, and though not by any means acknowledging that the forms produced were those of disembodied spirits, they admit the effects produced were amazing and remarkable. During the entire scance Miss Messerve played and sang, which relieved in a great measure the tedious ness of waiting.

Mrs. Pickering has recently given several highly successful scances in Salem, but the one on Saturday night was as successful as any. She is in rather delicate health, and it was thought short time ago that she would be compelled to relinquish giving séances, but lately her health has been improving. In some of her seances she remains outside the cabinet and in full view of the beholders, and would have done so on this occasion had the weather been more favorable for materializing purposes. The fullest investi-gation is courted by Mrs. Pickering, and her husband is ready and willing to afford every one an opportunity to thoroughly examine and scru-tinize. Another scance will be given at the same place on Tuesday evening next. Several of the lady's friends in this city are endeavoring to get her to consent to give a scance here, and it is thought she will do so in the course of a week or The thanks of the writer are due to M. H Fietcher and others for courtesies extended.

Professor Swing says that Joseph Cook's style reminds him of Lewis Gaylord Clark's inflation of the old saw, "Since for goose is sauce for gander," to wit: "Those culinary adornments which suffice for the anserine female are adequate to meet the wants of the masculine adult of the same species."

Original Essays.

MEDIUMSHIP AND MORALITY.--II.

It is not affirmed that mediums who fall, in any of the ways noted in a previous article, under the psychological power of others, are wholly free from responsibility in all cases. It is only asserted, as a common-sense truth, that by far the greater share of culpability rests upon the aggressors-the dominating power-whose participation is apt to be overlooked. How far any individual may be able to resist that power, in any given case, we have no certain means of knowing, and therefore will not presume to judge. A modern poet has truly said:

OThe world needs a new theory of crime
And retribution, based on all the facts
And fixed in all the reason of the race—
As fall of hope as Christ's great heart of love, O

The peculiar facts of medial experience, and of psychological impulsion, have not been taken into account in framing the popular theories of moral responsibility. It is time this were done, and that more just judgments should prevail. And multiplied modern experiences are forcing the matter upon the public thought.

The writer believes it to be an undeniable fact, though seldom recognized, that mediums, in consequence of their peculiar susceptibility to surrounding influences, are largely what their visitors make them. They are affected, for good or ill, by the physical, mental, moral and spiritual states of those who approach them, to an extent that is little realized. Like the sensitive needle of the mariner's compass, they are liable to be swayed, in this direction or that, by every human magnet that is brought near them-and every human organism is a magnet of its kind. The responsibility, therefore, for their careers must rest largely upon those who consult and employ them, and this in ways and to an extent that few are aware-of.

Liable to be swayed, please note-not that they necessarily are so in all cases. On the contrary, it is believed there is a way in which, if understood and earnestly availed of, all honest and true-hearted sensitives may either protect themselves or secure protection from invisible helpers, against serious moral defection. But of this further on.

Let us look at some of the practical lessons which are deducible from the foregoing observations. Even though they may have been often pointed out before, they should be reiterated until more generally heeded.

One is, that mediumship, while in its wise and intelligent use fraught with the highest blessings to both its possessor and the world, is yet attended by dangers. The state of keen susceptibilty rich it implies, especially in its more elevat and valuable forms, which renders the subject sensitive to the thought-vibrations and the willimpulses of denizens of the Wisdom Sphere, at the same time exposes him or her to intense sufferings from sources unfelt by ordinary mortals; also to subtle invasions from other wills, perhaps entirely unsuspected at the moment, which may lead to words and acts at variance with one's better convictions. Hence mediumship should never be tampered with by persons of frivolous and immature character, nor sought or practiced as a source of mere amusement, or for pecuniary gain. It should never be urged upon persons whose own interior feelings are averse to it -as it sometimes thoughtlessly is by over-curious or impatient inquirers—for there is probably a good reason why such persons should not incur its liabilities. When they can safely do so, the inner prompting will doubtless come to them. The only motive which should lead to its exercise is a supreme and sincere love of truth and good, and a conviction that these may be promoted thereby. Spiritualists would save their cause from an immense amount of reproach and obloquy, were they careful to encourage only this. class of mediums.

A second lesson relates to the disposition or attitude of mind in which a medium should be approached. This should never be done in a state of mental positiveness or predetermination as to results of any kind, since this mental attitude is liable either to suspend the exercise of the mediatorial gift entirely, or to so dominate the sensitive organism as to produce a mere echo of what is in the visitor's mind. Numerous illustrations of such results might be given, had we room, explaining many of the puzzles and failures of superficial investigators. The proper spirit in which to approach one of these sensitive instruments for transmitting the thoughts of angels is that of receptivity and teachableness. This does not mean open-mouthed credulity and unreasoningassent. It implies that readiness to observe and to listen, that hospitality to what may be new and strange, which can lay aside, for the time, all preconceived opinions, and which permits, nay, invites, a free flow of the inspiring influence, or free action of the occult force, whatever it may be. In this way only can this influence or force express itself without obstruction, and thus fully reveal its true nature and significance. Afterward apply your critical powers and judge as you may of its character and value.

Many persons seem unable, from constitutional bias or force of habit, to assume this receptive or negative attitude, even temporarily. This seems to be the case especially with those who pride themselves on their "scientific" attainments. "Knowledge puffeth up" sometimes in these days as it did in Paul's time. And those who are puffed up by it naturally conceive themselves to be most capable of investigating all things. They may imagine themselves to be the only "experts" who are competent to investigate,

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But a third, and still, more important desson, feelates to the objects or purposes for which the ser. Spiritualists in general, or mediums, themselves. vices of a medium are sought. These should always be of an exalted, weithy and noble charneter. As the medium should be actuated only by a supreme and smeere love of tridli and good, so the inquirer should ever be impelled by the same lofty motive. If the object is more anusement, love of novelty, desire for the marvelous and astounding, or greed of gain, or if the hand is full of suspicions of fraud or evil surmisings of any nature, a corresponding atmosphere is thrown around the medium, and the results are liable to be affected accordingly. If a mixed company is present, the individuals being actuated by various motives, the results may be expected to be mixed and incongruous. But it all assembled are united in an earnest aspiration to receive that manifestation of truth or of power which shall be of the highest good to themselves and to humanity, they may hope to attract the presence of exacted beings who will delight to answer such aspirations. Then the medium will be surrounded by celestial auras, and the wisdom of angels may be depeathed through his or ther briganism. Heyord all question, the disorder, and follies, the delisters and immeralities, which have been and are the represent or Spiritualism, have had their chief source in the base, and one worthy motives of these who sock the services of mediums. Nor can a higher type of medicing ship be expected to prevail, and the posteriole and uniteliable glass, to disappear, until Perfor plodesire it. The definited for weighters in Seal.

of wisdom, for selfables as a stead of wisdom truth, industry the applicable to toppose a right M and counterfeets, deseptions in Labousions are the natural converge periods. ne many arcover greater.
It is not showed, but that some keests to the

whose, may comede not votants at the bounds by through the exercise of find and spend a low grade, and and pursue of executive one from: currently notives? I me worthy motives? It's only a do yet that not try lightest or best to suits out to expected by that way, and that disc orders as dispension various kinds, are inevitably. attendant the english.

This wage sta most or lesson, a mely that mesding a who would preserve a logh tope of integer rify and of speritogity most not set for nor ininglo their spin res with all sorts of persons. They must reserve the rights to select their visitors. They should require would at horiesty, showing and elevation of purpose parity of motion and retearliness of person of a treaton from offens sive odors, as of debegged or span I from obn ve files auras is well. By keeping their jown spirit ual perceptions keem and later they have deeriningate it every case and this save them selves from Meterior string includence of Motives of gam, or fear of it only offen of etc. Sould to ver Be allowed to exerts at a fined it is inputtive feel-Ing of regugnaries to evensive spheres, or an mward evition to be ware of morging with them. If heliprere and impure perions are taught that the rantetion states are disperied and that the gifts of the spirit are not for theel, this will be a powerful indicement foreform, and to become worthy of angetic communicing

Sa shoore his prices, carnestosockers for truth, should afterly refuse to sit in promisedous of Apunselectly cordes, or to encourage any medium. who indulges in them. The practice is harmful to all, and specially perilors to sense ivessepardicularity if such wireles are held in the dark, which indexes an increased degree of hegatives

ers and the unwise importantiles of friends. It Is when in declared and exhausted states that they are most liable to the invasion of subtle dederiorating forces: It is then that their own wise: guardians, which all may be supposed to have, are least, able to act inpen them, through kick of the nervous aura by means, of which they act By all means, beware of attempting to recover from such exhaustion by the use of spirituous liquors or other narrottes:

This practice is believed to be alarmingly provalent in sappe sections, resulting in the wretched debisement if not atter destruction of useful mediumship. The proper means of restorntion when exhausted, is rest or repose. The seeming temporary relief afforded by alcoholic beverages and marcotors is a shum and as delusion. They do not restore the vital for resembling. uous liquors and other narcotics, nondoubt, under some circumstances, render certain organisms more susceptible to control of spirits, but of "what class? Rarely, judging from what the writer has seen do the truly exalted and wise mingle their spheres with the fumes of alcoholitobaccor or opinm, but the field is more likely to No usur (a) instead by those who were a ldieted to the user (or rather misuse) of these articles while in the body, and have not yet risen beyond it. The influence of such is at least questionable. Facts within the writer's knowledge indicate that the practice referred to on the part of mediums, is ruinous to body, mind and morals. Beware, then, I repeat, of exhaustion by excess of any kind, or depletion by absorbers, who are ready to fasten like yampyres upon every accessible medium; but if exhausted; red, and do not

exhausted, a word as to means of protection available to mediums against deteriorating influences. These means have already been hinted at. It would seem, in accordance with spiritual laws, that if mediums keep their own interior aspirations for truth, purity and good ever alive and strong, these will hold them in constant rapport with the pure beings of exalted spheres, frivolous, selfish and sensual persons, thus keepalso abstain from all excesses and depletions, by) which their vital and nervous forces are wasted, they may hope to be either impervious to the inreceive seasonable warning of danger from kind,

angelic guardians. course the responsibility of moral lapses under the primitive bread-makers first produced-a loaf

Yet this mental attitude of itself disqualifies them | fluence has in any way contribute I to these lapses | present writing to discuss the merits of exclusive

In truth, the liabilities, capabilities, responsibilities, and high possibilities of mediumship, form a subject well worthy of more careful studythan it has usually received at the hands of either Λ , E. N.

HEALTH.

As Spiritualism includes right living as well as right thinking, it cannot be altogether out of place to speak of health in a journal devoted to Frank old Ben Jonson himself says: "Oh, nothing under heaven more prejudicial to those iscending subtle powers, or dots somer abate that which we call desired increase than your gross fare." Voltaire said every man at forty years of age is a physician or a fool; and truly, if a man upon arriving at that period of his life does not then know what is good for him, it may readily be conceded that he never will know, Many are the occasions up to that age from which a man may learn what he should do to maintain his physical well-being, and what he ought not to do to upset it. The pursuit and maintenance of health, pleasurable in itself, conneets itself directly and inevitably with those who come after us! A reasonable being should consider seriously an agt, or series of nets, whose consequences affect remote generations.

Health is a condition of the body in which all its organs, and their functions are at their best, a first necessity of the individual, and the ellief physical attainment of his race.

It beauth is the foundation of all right action, then it is important that we should have a proper Expersionality of the nature in which it may be attached; its maintenance will be secured by simply following the rule of attainment. The easiest, and most eartain advice to give to reach this result is a tellow Nathife, and yet it is advice. not easily taken, because our lives are so attificial. We need to go back to first principles: though it is inksome and often a thoult to east off halots which from duration and repetition have become a second nature. But remungiation is sperifice if we would conquer what is not immediately within our grasp. Man is independent of mileti the more by what he can do without We hav advance toward hist principles and seours all Cheir benefits by slow approaches, as Inthe case of a charge of diet and perhaps in most cases this in thed is not only the easiest, but the hest for the physical being and its mental conenections. Nor need we be estopped by the animadversion that we are guilty of cowardice because we do not display more contage by a bolder attack. It is enough if we display as unish of it as is required to accomplish our obfoot, and thus mingle courage with belgi ent.

Our highest conception of health is as a result of nature. Notsdrugs, but rood, not the physical clan, but the elements. Dr. David Emerson, a hale old man, tolls us that a chief means of reaching a good old agods a choerful spirit. But, we cannot be electful if we are not in health, so dependent are states of mind, on the conditions of the body. Like the eniment Mischletmaker himself when mortals are sick then mortals are sad, and always under such circumstances wish as of induct follows only from strict conformity with law-the law of right living. To attain this result is easy, but the directory is to as ertain the law.

Food air and smalight compose the physiologic cal trinity on which our physical salvation depefiels.

Motion is the constant law of nature, and Again, mediums who would preserve theme change its constant attendant. Assevery bodily selves from detrimental and degrading undaenees, change is accompanied with an expenditure of mastboware of physical and nervous exhaustions, energy, an equivalent ingrement of force must through excessive exercise of their gifts, or from take its place to preserve the balance between any other cause. Many are tempted to late hours, the work done and that which is to do. That is, and other dissipations by the eagerness of inquiry, the living body is a consumer of force and must hay hold on outside force to keep itself in action,

Food is whatever supplies the healthy waste of the body; but not all food is of equal adaptability to the needs of the system. Choice of food, therefore, is of parallel importance with food itself

The natural food-scheme distinguishes itself as dispensing with ornamental artias embraced in cookery. Art is not to be despised, nor should it be misunderstood or misapplied. We have come up out of Nature's very self by immediate efforts of our own, supplying needs of a higher kind than were at Erst-permitted us; but art, should supplement natural principles, not stand in their stead. Some feeds are best served, and more readily assimilated, by absence of culinary art, as with fruits and berries; but wherever cooking may be requisite or desirable the simplest form of it is the best, as otherwise cooking is no improvement of the flavor of feed, nor

any addition to its digestibility: The most suitable heat for cooking, as well as the most convenient in application, is that of boiling water, 212 Fahrenheit, or the dry heat of steam. This has been found to give the best results, even in the cases generally supposed to require the process of broiling and reasting, as has been proven in the Patent Cooker of Captain Warren, of the British army, which utilizes the heat of boiling water. This degree of heat applies to both extremes of the food scale, grains as well as flesh, and to any system of diet, vegetable, animal, or mixed. The main dependence of all nations from immemorial time has been upon the "grasses": wheat, corn, rve, oats. barley, etc. Man was most probably first graminivorous, though his necessities and his art have Finally, though our subject is far from being made him omnivorous. The oldest nations show acquaintance with the art of bread-making, as if the mere grain itself had never satisfied. Prehistoric relies prove this in the instruments used for the flouring of grain by the people of the stone age. Whether it was for the purpose of rendering the grain more palatable, or putting it in a less concentrated form, or whatever may have been its origin, it seems certain that from whose presence and aura will be as a wall of fire an early period the process of refinement went on round about them, through which the impure until modern ingenuity has succeeded in sifting and evil may not penetrate. And if they are out of the floured grain one of its essential elecareful to avoid association with gross-minded; ments, the phosphatic or nerve-nutritive portion, in an attempt to reach the perfection of breading their own atmospheres free from taint, and making by the standard of color-a white loaf. But science comes to our rescue by explaining that the black loaf of the peasant is the most nutritious because it contains all the elements of vasions of levil, or at all times in a condition to the grain; and common sense returns to the boiled mush of crushed grain as its remedy against the enforced poverty of art-refinement. Failing to do their utmost in these regards, of At last art-contrivance endeavors to furnish what at Ether a Abstractly, according to their story, was a de-

systems of diet, such as the vegetarian. The prevalence of such a system will perhaps be found to be amenable to climatic conditions (for we can conceive that the vegetarian system would have but few followers in the arctic regions,) as well as to individual idiosyncrasics. But we would insist on as near an approach to From this earthly home away; Nature in the choice and preparation of food as good judgment, led by science, may enable us to go. The chief caution is undoubtedly against the frying-pan as a chronic cause of dyspepsia. The pan for baking and boiling has its appropriate use, but for any other purpose it is highly the first great subject, which includes all others, antagonistic to a healthy stomach. Boiling off or fat requires a heat of 316%, an extreme which is altogether unnecessary, as has been shown, for the preparation of food, while the oil so treated, becoming a part of the food, acquires a condition of rancidity not at all helpful to the digestive functions. The lover of cheerfulness, which has its beginning in a good digestion, will avoid the frying pan as the insidious disturber of stomachie peace, and bow in worship at the feet of the pure and gracious Ceres and Pomona. The importance and value of fruit culture may

be seen in the fact that in this country there are A 500,000 acres under cultivation in orchards. vineyards, and small truits. The estimated value of our fruit product is: apples, \$50,100,000; pears, \$14,130,000; peaches, \$56,135,000; grapes, \$2,118,-900, strawberries, \$5,000 mm; other, fruits, \$10,-142 See, making a grand total of \$138,216,700, or nearly equal to one half of the value of our average wheat eron.

There can be no possible objection to a fruitdiet. Ben Jouson's philosophical diet was beans and butternak. Whatever may have been the practice of the ancients, the classics allege no goddess of animal slaughter; for Diana was the goddess of the chase as a healthful recreation

and not as an occupation. sOf all dietary violations, besides the abuse of st notionts by which tutures of acute suffering are superinduced, not the least frequent are those at each end of the scale of taste-acidity and sweetness. As to this, prefer the natural to the manufactured. In place of sugar, use the productions which maturally contain it - dates, the height of a main. We must begin with self-consisins, prunes, figs; and the Jujee of the lemon in place of vinegar. Mak is the type of animal food, but appears less suited to adult-life than to sits two extremes, in fancy and old age. Generally, the use of good ments is carried far beyond all systemic newly. Like all stimulants they are 'ea-ily abused. Salt is especially obnoxious to this charge. Certain it is that abstinence from the habitual use of condiments is soon followed by an increased or joyle at of natural flavors unperceived before by reason of the blunting of the herves of taste

> As for the selected and last of the trium supporters of life and beaith, air and sunlight, they are so evidently self-commendable that it is not incressary to say anything at all in their favor. If we do wrot 2 is the way of commission in respect of tood, we do so in respect to these in the way of omission. There is no possibility of ex-

Stimulants, revivers purifiers of the physical system, they are algolately essential to well-being. Su. Benj. Brodie demonstrated a connection between London gin-drinking and deficienbey of cubic inches of fresh air in tenement they had been saints. But saintliness of body, theuses, thereby showing that deficiency of nat wial stimulus leads to includence in an artificial

Food is a natural stimulant, as is air and also sunlight, but stimulants are not food. In the dietary here indicated, artificial stimulants are not necessary, and are entirely out of place. Their effect is to waste a modicum of physical energy after exciting organs and increasing functions to uncalled for exertion. Under their influence, the scale of vital dynamics shows an ascending figure only to sink again to a lower! grade when the original excitant shall have been withdrawn, thus indicating vital exhaustion.

Infusions or decoctions of tea and coffee must be classed as artificial stimulants, as they are concentrated extracts of properties, the constant use of which does much to produce and maintain these wide spread nervous troubles whose name is botton

Heat, however applied, is the most grateful natural stimulus; and hence the acceptability of clear soups, void of grease, and of well-cooked mushes of various grains, which, beside supplying nutriment to wasted tissues, afford assistance to vital organs by the mere presence of the heat they contain, and which, being more diffusable than exciting, are not attended with the secondary result of depression.

But the consideration of these two great sources of energy, feed and sunlight, really embraces the whole conduct of physical existence-our rising motherhood the only aim of woman's life, has and going forth, our working and our lying down, our selfish wants and the hopes of the race. Predominance of the intellectual over the physical with its consequent inequalities of the human, and the profound conviction of something wanting in drug medication, has compelled attention of late forthe curative nature of these indispensable agents of health, whose promises never fail of satisfactory-fulfillment.

As has been well said, man has but one face, but with it he both laughs and cries. It is better to laugh: the way thereto has been faintly indicated here, and may be fittly expressed in the words hyperiching. But as Timon says;

> trick to at ments ears should be in-liteaf, but not to flattery." GEORGE WENTZ.

"HELL-OR NO HELL."

that is the problem: nd them? To reast? To burn: the fare to say we 'scape' the thousand natural pains 'the a consummation'. To reast, to burn, the fare to say, there 's the plach; the what we smust come is the place the say th are what wes must come do this mortal shell, as some do preach, one up quarters there, is cause chough determity, the thorns and stings of time, the third this control is caused to the control of the c I have the thorns and stings of time as vive—the politician is speech, but he trayed, the devious turns vive trayed, the devious turns vive trayed the unwary takes, at the his sorrows cease are Who would linger here a vitrouch life's uncertain game, or the fire after death rather play the cards we hold the stress that we know not off the make cowards of most all, salve but we fin may a foultment today with the base the of fear; the last however wise they be, allowed the these the cost. the time of action ??

sect of endings which the Boston newspaper men saw vice to which a 1 of man can hear a cow "chew a quarter the psychical power of others-rests in some de- made of the whole grain, and all hygienists must account it seems to be a simple adaptation of account to account the psychical power of others-rests in some de- made of the whole grain, and all hygienists must account to the account to the psychical power of others-rests in some de- made of the whole grain, and all hygienists must account to the psychical power of others-rests in some de- made of the whole grain, and all hygienists must account to the psychical power of others-rests in some de- made of the whole grain, and all hygienists must account to the psychical power of others-rests in some de- made of the whole grain, and all hygienists must account to the psychical power of others-rests in some de- made of the whole grain, and all hygienists must account to the psychical power of others-rests in some de- made of the whole grain, and all hygienists must account to the psychical power of others-rests in some de- made of the whole grain, and all hygienists must account to the psychical power of the psychical po gree on them. But it is not for those whose in- wish it entire success. It is not the object of the have been that could chew of a quarter of a mile?

Written for the Banner of Light. INVOCATION.

BY MILTON H. MARBLE. Angel maiden, come to me, From thy home of harmony! Come when twilight stealeth day Whisper to me, soft and low, Gentle words my soul would know. I am weary, oh, so weary, Waiting for thee, angel-fairy! Whisper! then I will be blest; Peace will nestle in my breast. Angel maiden, come to night, When the skies with stars are bright, When the world has fall'n to sleep In a slumber long and deep; Come with friends from Heaven's bright shore-They "not lost, but gone before"; Whisper holy words of cheer To the earth-worn, groaning here. Come, then, gentle angel maiden!

Table Rock, Neb. Free Thought.

For my breast with grief is laden;

Wait I for those words unspoken,

Watch I for thy sweet love-token!

DRESS REFORM.

BY FANNIE E. WHITMORE.

Fo the Editor of the Banner of Light: In the Banner of April 13th there is an appeal in behalf of "dress reform," by Mary E. Tillotson. We are fully in sympathy with the lady in her rebellion against the present senseless and inhuman manner in which women clothe themselves, for we see in their tortuous customs one great-cause of the weak, debilitated and degenerated condition in which the women, the mothers of the race, are struggling, and through which, if relief is not received, they will surely become extinct. In order to cope successfully with this evil we must first study its nature, seek to know its cause and remove it.

Fashion and its supreme control over its votaries are but effects, and to strike blindly at the effect, regardless of the cause, as has been the custom of the pulpit and the press, is time and force experided to little purpose.

Before any disease can be cured the cause of that disease must be removed. Fashion being an effect, a disease which we wish to eradicate, we should first seek its source, which in our opinion may be found in the organization and direction of the elements of society. It is the direct and legitimate result of the repression of woman's nature. If our government should decide. that the Mississippi River was out of its sphere, that it was wrong for it to flow as freely through the country, that it would be more proper for it to flow in delicate babbling brooks, to wend their course in shady and secluded spots, and their real object be to furnish cool and delicious beverage to quench, the thirst of man, and in order to correct Nature's singular mistake it should dam up this great stream that it might turn and control its currents according to its ideas in the effort to convert this mighty force into very small and inefficient channels, the pent-up waters would burst every barrier, and instead of being a blessing to humanity, as they would be in their natural condition, they would run riot over the land, causing death, destruction and misery.

It has been considered that the object of woman's life is to be wife and mother, regardless of and faculties as man's! No one would think for has great abilities in other directions which must window-panes. be cultivated; yet it would be just as sensible and would produce no worse results than has the course pursued by woman. The demands of the greater number of her faculties were ignored, zation, had made a mistake, that her duties were those of reproduction and to make home beautiful for the exaltation and purification of man.

We earnestly believe that to be componion and mother is the highest, the deepest, the most ennobling experience that can come to the life of nature must be adhered to; all other and lesser functions of her being must/be exercised and ter ere she can properly and fully perform these higher duties justly to herself, her companion and their offspring. To make wifehood and been the prime cause of the perversions of those

functions. Woman seeks marriage, and as it is through marriage that her place in life is decided, and all her ambitions gratified, she must make the best son, seeking to make herself attractive, instinctively feeling that it is not the earnest, capable woman that man seeks as companion and equal, sess, to own in marriage!

Man rails at fashion, ridicules the folly of woman, deplores her inefficiency, and finishes by erywhere is she courted-and here we have the secret of fashion and its power. It is the natural result of the perversion of the object of woman's life. As a proof of this we cite the women who have some purpose in life other than wifehood and motherhood. We have women editors, docobservation goes these are plain, sensible, honest, earnest women, many of them both wife and mother, who cultivate the abilities they possess. They have other purposes in life than to sacrifice brains and sense at the shrine of fashion. Until there is a purpose born in the heart or head of woman, it is of no use to point out to her the but with the full assurance and positive knowledge that he folly of her ways.

Our opinion is that the only way to reform dress is to call into active use the powers and abilities of woman, and in proportion as this is accomplished folly in dress will disappear.

We attended the "Local Option" election at Oakland, Cal., three years ago, and rejoiced exerted. at what we saw. Many a woman worked in that election, and it mattered not whether she President, do hereby extend the hand of sympathy to the was a judge's wife or a carpenter's, whether she was dressed in silk or calico, whether she wore longed or how she was dressed, but what could she do? where was she best qualified to work?

This proved to us the truth of our idea of fashion and woman's love of dress. Here her desires to a trail or not; it was not asked to whom she be-

benefit humanity and to rid the people of the great evil of intemperance moved her to act, and dress took its true level in the matter.

Let Mary Tillotson and others be encouraged, for reform in dress is only a matter of time and development. The "temperance movement," "woman suffrage," and many other questions stirring the hearts of the people, are gradually doing the work of bringing the woman element to its true sphere of action. And in proportion as this is accomplished, and her life is filled with worthy purposes, will fashion lose her power. and marriage and parentage assume more true and natural conditions, and humanity be blessed. Sacramento, Cal., 1878.

PRAYER.

BY MRS, MARY E. JAQUA.

To the Editor of the Banner of Light: Repeatedly do we hear asked among Spiritualists, "Do you believe in prayer?" I am sorry to say it is answered mostly in the negative. My attention has been so frequently called to it, and more particularly of late, in holding conversation with friends, that I feel moved to write upon it. As on all other subjects, so on this one do we find diversities of opinion, no two believing exactly alike; but to me it is a momentous one, and has interested me not only since I became a Spiritualist but all my life long.

This thought has suggested itself to my mind many times, and I think that numbers will bear me out in it when I say that it is a most rational one. Every one of us is conscious of wants. many and urgent, springing from within and seeking something out of ourselves. It is prayer. Those who thirst for truth and virtue are spiritually regarded as praying. As we crave food or pleasure, so infinitely more do we want truth and right. This has been my experience. I am a firm believer in this our glorious philosophy, and have been for years, but I must acknowledge I cannot refuse the aid which prayer affords me. My soul is like the body-it must be fed. Where there is daily need there should be a daily supply. This I do not always receive, it is true, but nevertheless the soul yearn's daily, hungers and thirsts for food that is palatable and congenial to the growth and development of its higher and more spiritual nature. If our expression of prayer is just for temporal things, much more manifest is the advantage of giving utterance to our desires for spiritual good. By expressing these desires in the sacred language of devotion we deepen them, and the more earnestly do we hunger after righteousness, the more direct and steady will be our moral progress, and the more abundant our strength to reach an exalted condition.

[From the Harlinger of Light, Melbourne, Australia.] Visions of the Beyond, by a Seer of To-day: or Symbolic Teachings from the Higher Life.

(Edited by Herman Snow.) Among the stately iron-clads of Spiritualism there is plenty of room for lighter craft, and in the present work of Mr. Snow's we welcome a frigate that may reach places inaccessible to the great vessels that form our line of battle. It is made up of a series of visions, for the most part quietly and pleasantly written, and joined together by the remarks of a Spiritualist of long standing and recognized po-sition, whose first contributions to spiritual literature date of propriety, what would be the result? Why, back as far as 1833. Of the mellium employed we had never heard, but she seems from the account here given to be a widow, middle-aged, poor and respectable, and to have had the sad history of mediums and prophets in all ages-an histrument prepared for its use by the upper world; in grief, and when formed rejected by the lower world with contumely. Under such circumstances we cannot expect the clearness of expression and the wealth of words that these visions deserve, which would indeed require the powers of a De Onincey or of a Coleridge, and in 1st take them for what they are, simple transcripts of great sights, the fact that her nature possessed as many organs given through an open and candid, though rather limited brain. In using such a medium, as St. Paul says-14 We see through a g'a-s darkly," and too many people, instead a moment of making fatherhood and companion- of trying to see through the window provided for them, ship the whole object of man's life. Oh no; he allow their gaze to go no further than the dirt upon the

Among the pictures presented are several of Spiritual Healing. The connection between the body and spirit's very close in many instances, and scrofula and idlocy frequently leave traces on the liberated spirit-form, traces that doubtless would disappear before long in any case, but whose removal is greatly hastened by the means employed, and she was peremptorily thrust back with the The account of the fountain-baths, charged with the beassurance that Nature, active within her organi- nevolent forces of electricity in their pearly showers, is very charming, and might be not without a suggestion for earthly physicians. Closely related to this are the descrip-The of the they embryo-spirits, whose appearance in that world is to often the result of a crime, and who grow under the tender maternal care of women, often of those whose motherly instincts have been foiled through the

foolish over-prudence of this world. The bitter disappointment of the followers of "Orthowoman; but in order that it be so, the laws of day" when they see that there is no real physical "great white throne," and that the gladiatorial sports are not to b- revived for their benefit under the form of a heil, is dwelt upon in several cases, some mournful, others ludicultured so as to tone and strengthen her charac- crous. In one instance the guardian spirit of a Roman Catholic abbess had to fix a pair of wings on his shoulders before she would listen to him.,

There are several very curious things in the book, but perhaps the strangest is a sketch of a spirit-tribe, evidently a survival from the Stone Age, and whose ignorance has hitherto proved impenetrable even to the missionaries above, still groping on, from age to age, they seem as contented as limpers on their rock, and as little likely to originate a conscious wish for advancement assour Darwinian grandfather, the ascidian itself. There is also an interesting account of societies in the spheres, and an analysis of the effect upon a newly-departed spirit of excessmatch possible, and to do this she decks her per- ive grief in the survivors, but these, and the forecast of a The book deserves attention, and we recommend it to our

but woman as a toy, an idol or servant, to pos- In Memoriam of James Furbish, Esq. To the Editor of the Banner of Light:

The meeting of the Spiritual Fraternity of Portland, Sunday afternoon, June 9, was devoted to services in memory of our late President, Bro. James Furbish, Esq., whose giving the most fashionably-dressed woman his name has been identified with the cause of spiritualism for blandest smiles, his most polite attentions! Ey- the last twenty years, and whose passage to the higher life has left a vacancy in our ranks not easily filled. The meeting was fully attended, and interesting remarks were offered by Mesers, Hanson, Blanchard, Woodman, Todd, Smith and Beals, interspersed with singing, after which the following resolutions were unarimously adopted:

Whereas. In the course of Nature and in accordance with the grand law of change, our friend and brother, Jas. Furbish, Esq., for many years the honored President of the tors, lecturers and reformers; and so far as our | Spiritual organizations of Portland, has been called to the higher life, full of years and honors, "like a shock of corn fully rice "; and,

Whereas. We have reason to believe that he passed on in the full faith and hope of our Spiritual Philosophy, and that it sustained and supported him through a lingering illness, even to the end of his earthly life; therefore,

Resolved. That while we mourn the loss of our brother in the physical, we sorrow not as those who have no hope, still lives, and has only gone on from one room in the Father's mansion to another, and can, under favorable conditions, communicate with those who are left behind.

Resolved. That in the translation of our brother from the scenes of earth-life to the realm of spirit-life, the cause of Spiritualism has lost one of its ablest and most earnest defenders, whose voice was ever raised in its behalf, and whose influence was always felt whenever and wherever Resolved, That we, as members of the Spiritual Frater-

nity of Portland, of whom our brother was the honored immediate relatives and friends of the departed, in this the hour of their bereave nent, assuring them that, in accordince with our faith, their less is to him infinite gain.

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Banner Correspondence.

-Vermont.

PROCTORSVILLE .- Mrs. L. O. Weeks writes: "As my husband gave some time since in the Banner of Light a short description of the powers possessed by that excellent medium, Mrs. Nellie J. Kenyon, I would like to detail more minutely some of the tests which we have received, and which, more than anything else, 'converted' us from skepticism. I had heard much of her wonderfully convincing séances, and while I never once doubted the veracity of the narrators, yet for old theology's sake could not believe it anything but a delusion.

In June, 1877, we stopped to see some friends who were attending a convention at the Wilder House, Plymouth, N. II., and there we first met Mrs. Kenyon, of Woodstock, Vt. Our friend introduced us without giving the medium our names, saying, 'I want you to give these folks a sitting.' She assented, and our company of four repaired to a small room; and soon came the proof positive that we were holding communion with positive that we were noting communon with the loved ones we had never hoped to greet this side the 'Sunnaer-Land.' It is strange how much sooner we believe when our own friends speak to as than when wa hear about it through another. We were thronged with friendly messages, all giving a glad, loving welcome. My husband had a band of soldier friends, who gave names and talked over old times in the most convincing way-one calling him brother, and giving the name of Alfred, which he did not at the moment recognize, but soon remembered that it was his brother's middle and favorite name. His father also gave unmistakable proof of his identity. Old friends of his boyhood almost unthought of for years, gave their names, occupations, and even old peculiarities, they were so anxious to be known. Such 'strings of pearls' as I received from dear ones who 'passed over,' not knowing if they might return, all expressing 'fullness of joy' that our Father's house exceeded anything that the heart of man hath ever conceived of One beautiful spirit after another was recognized by name and description, and the medium showed signs of returning consciousness. I softly whispered to my friend, 'Oh, if I could only have a message from Aunt S.' Instantly my left hand message from Aunt S. Instantiy my left nano was tightly clasped by the medium, and she tried several times to straighten my fingers. Not divining her intentions at first, I resisted slightly. I had on at the time three rings, one on my forefinger and two on my third. She took both hands and straightened my fingers, and drew off the two rings, triumphantly, and selecting the lower one held it up before my face, saying, 'I want you to know by this who I am. I gave you this ring!' which was true. My aunt, dying about four years previously, had left me the ring, with various other articles.

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That day's experience; satisfactory as it was, was only a beginning. I have dozens of times since received as convincing proofs from the same source, particularly in October last. As yet very little acquainted with Mr. and Mrs. Kenyon, Mr. Weeks asked them to accompany us on a short trip to Rutland and Clarendon, without mentioning the names of the people we were going to visit. We went to the old home of Aunt S., and there, over and over again, she and other spirit friends gave us a cordial welcome. They were so thankful we had given them the opportunity of conversing with the dear ones there! We were soon to leave my uncle's, and Mrs. K. had gone up stairs to pack her vallse, when she was influenced to return to the parlor. She went with closed eyes to the table, and taking an album out from under a pile of books, she said, (and I know she had never opened it be-fore,) 'Let me find the lady's picture who is here so much,' and turned, without the slightest hesitation, to aunt's picture; then turning over three or four-pages, she asked, 'Where have I seen those two little boys? Oh!' she exclaimed, they are larger now, and were here last night!'
(They were the baby pictures of H. C. Tower's (They were the baby pictures of H. C. Tower's boys, who perished last May, aged ten and twelve years.) 'Ah!' she exclaimed, 'there they come, and they are almost covered with clouds of smoke!' She described them, and said they came and stood by uncle's side, calling him 'Grandpa.' Herbert, the youngest, said, 'We don't burn now, grandpa. Clatic didn't know much about the fire, until he awoke in grandma's arms, and she called him her poor little boy.' He said he awoke, and tried to get Clatic out, but could not wake him. Knowing the hoys as I do. could not wake him. Knowing the boys as I do, I can say that it was most natural, as Clayton was very hard to waken, and Herbert when aroused was awake in an instant. Clatic said to A few months before the fire I had occasion to drive here from Rutland, and took him with me for company, and to all of these facts Mrs. K. was a stranger, not having read of the fire. Shortthere the boys were happy in being recognized.
They came in the velvet suits they were so proud of (at least were so described). She said Herbert had a dish with seeds in it, and seemed to be planting them. The night of the fire he had put some sords to seek in a basin (come that had some seeds to soak in a basin, (some that had been given him, saying he should plant them to-morrow. But alas! the morrow brought forth of their lithe little forms only a few handfuls of ashes! Their mother came, bringing a little child's form in a basket of flowers. (The dear little mother was buried with her babe in her arms.) The former husband of Mrs. Tower came, and was recognized. Her brother and sister were also recognized at the time, but pub-lic opinion is as mighty now as in Peter's day, when he who would never deny his Master, or the truth, said: 'I know not this man of whom Many, very many other excellent tests were

given there, and in other places, accounts of which I would like to furnish at length, but time and space forbid, and you who are so familiar with such phenomena would think it unnecessary. Mrs. Kenyon is a fine speaker. Her utterances are of the purest. I wish every 'Christian' in the land could listen to her discourses. If such were the case, I doubt if there would be so much 'holy horror' expressed against our religion of reason. I doubt if her discourses can be sur-passed in the pulpit, so full of truth and all good as they are. One feels, after listening to those beautiful sermons, that the heavenly gates are

Bible with clearest pearls of thought.

Mrs. K. says that she never enjoyed life better than when she resided at Boston, a few years ago, holding scances, where none could say that she was acquainted with their friends. Skeptics are apt to think that mediums are always conscious

deed ajar. She weaves the divine truths of the

Illinois. MACON.-James Hopson writes, May 26th:

"This communication is sent that it may record one more example in proof that a rational belief in Spiritualism will not only do to live by, (as our bigoted creedists so often tell us,) but will stand by us in the hour of our great change as well. The subject of these remarks, A. G. Harris, born in Oneyville, R. I., died May 14th, 1878, in Macon, Illinois. His life and conduct—in a community where church creeds in their various sectarian forms hold almost unlimited sway, and one daring to believe or think differently is tabooed with a ban of social ostracism-were such as to compel respect for his innate honesty, moral worth and unselfish sympathy that always responded to the calls of distress and want. When the word went forth that the 'Old Squire' (as he was familiarly called) 'was going to leave us' many comments were elicited from his neighbors in reference to his religious beliefs and the effect death's approach would have on them. Could he face the (to them) King of Terrors undis-mayed? No despair? No remorse? Would he approach the vestibule of an hereafter—to them so full of doubts and dark forebodings and de-sponding fears—imbued with joyful anticipations, only awaiting the change that would place him on the immortal shore where with new and improved facilities he could pursue the grand journey of eternal progress? Yes, his whole bearing

during his sickness was in unison with his former

expressions of belief and expectations.

To his neighbors he confidently spoke of his prospects as bright, and though he had some-times done what he was sorry for, yet he had intentionally wronged no one, and had no fear of death; had no regrets at leaving, except for the

penefit his stay might be to his family. It was very gratifying to his family and friends o hear him so calmly talk of his departure to his neighbors, who were thronging around him, many of them doubtless prompted by curiosity to witness the last hours of one who had seemed so wicked to them on account of expressions he would use when contemptuously replying to their bigoted talk on religious subjects of the usual

churchiar stamp.

The fever attacked his brain, and was rapidly producing its total wreck. Yet lucid intervals permitted him to express his hopes and desires to his family, to tell them of visions of the beyond that presaged happiness in store for him. He did not want them to weep, and gave directions about family affairs, and especially requested them not to carry his remains to any of the churches for funeral services. Wrongs done him by professing Christians in a financial way and speeches about his religious views, had somewhat embittered his feelings toward them. His talks to his granddaughter, who was much attached to him, were extremely affecting. Once when she was sick he had expected she would have to go to the other shore, when none of her friends would be there to receive her, but now grandpa was going 'first, and when she should come he would be there waiting for her, and

would take care of her.'

He frequently would call for singing, which he seemed to enjoy and would endeavor to join in it, though his organs of speech were so paralyzed that he could only with difficulty articulate, and just before the closing scene he again called for them to sing, and manifested great pleasure and tried to hum the tune and keep time.

Thus our brother has passed on, and few citizens in our midst have received greater respect than he commanded by the mere force of moral worth and without the adventitious circumstance of wealth so frequently relied on to give social position."

Kansas.

MANHATTAN, RILEY CO .- A. M. Burns writes: " In former letters some years ago I did not give a very flattering account of the progress of Spiritualism in Middle Kansas. But what a change has 'come over my dream' since the time I used to travel from Manhattan (a distance of eight miles,) to my residence after the circle had adjourned, arriving there about daylight; not a Spiritualist living within eight miles of my home. Now on the creek of which I was the first settler in 1856, there are four excellent, well developed mediums within a reasonable distance. George A. Brown, wife, mother and brother inlaw, II. D. Graves, sit very willingly in a circle; Mrs. Brown, (the elder,) formerly of Canada, is a very active worker, and is doing an immense good in getting up lectures. Gen. Hall, of Manhattan, was the last speaker. Sickness prevented me from attending; but I learn that the General only spoke five hours! He will be back in

two weeks to speak longer.

There is a deep under current running in the minds of many in this region, favoring investigation; and our mediums are in a condition to

measurably enlighten those who desire to test the truth of immortality. Several reasons retarded the progress of Spiritualism in this region: The want of harmony among mediums, and a difference of opinion among Spiritualists; some carry the essence of old theology yet, (not in our circle, however,) and cannot throw it off. But the causes that prevented investigation by scores, were the 'exposures' (?)' so often appearing in the secular press, edited by cowardly men or ignorant bigots, causing a scare among inquirers. The preachers, too, thundered out, 'the works of the devil,' without an opportunity of a reply. This will not be the case much longer. Although often solicited, I have heretofore declined to lecture at home, except in the way of a debate; but after being repeatedly importuned, I have agreed to

take the platform even at home.

Some years ago two spirits who had been telegraph operators on earth called at our circle and talked with us about the principle of the tele-phone, not then, I believe, known on this planet. On the 28th of April, the same spirits called and told us that advanced musicians of the spiritworld were about to impress eartly musicians possessing mechanical genius how to construct a very simple and very cheap musical instrument, that even a boy or girl who could trace a tune through his or her head could play on and give such music as people of earth had never heard before or even dreamed of; such celestial strains as would attract the spirits of high spheres to earth. It would far surpass in the line of enchanting music anything that mortal minds on this planet could conceive of by which they could make a comparison. As they told the truth before, I thought there could be no harm in recording this their second prediction. Time will tell whether they were correct or not in the premises."

Connecticut.

NEW LONDON. - A correspondent writes that since the labors of Mr. J. Frank Baxter in this place, the interest in Spiritualism is on the increase to a marked degree. On the evening of June 6th, a well-attended circle was held at Post Formula Miss Fogg, and a lecture by Mrs. Took-through Miss Fogg, and a lecture by Mrs. Took-proved by Mrs. Henry Tooker, of East New London; Mr. James Bennett, near Fort Trumble, and Mr. Rouse, of Waterford. Mrs. Lucy D. White, Chairman. Tests given through Miss Fogg, and a lecture by Mrs. Tooker, made up the exercises of the occasion.

On Sunday evening, June 9th, another circle was held; this time at the residence of Mrs. Lucy D. White on Truman street, New London, on which occasion Miss Fogg delivered a fine trance

Louisiana.

NEW ORLEANS .- A correspondent writes, May 29th: "Capt. H. H. Brown and Mr. Vandercook have recently met with a glorious reception here. The audiences attending Mr. B.'s Sunday morning discourses were, despite the season, the largest any lecturer on Spiritualism has ever drawn. Such, old members of the Association agree, is the case. The friends in New Orleans paid Mr. B. and Mr. V. high compliments and raised funds to keep them longer than at first determined. Colonel and Mrs. Eldridge left this city May 30th for Cincinnati. Col. E. is a fine gentleman and a very spiritually minded man and wins many friends. Mrs. E. is without doubt an excellent medium."

Messrs. Colby & Rich, of Boston, Mass send us a new publication of theirs entitled: "VIEWS OF OUR HEAVENLY HOME," a sequel to "A Stellar Key to the Summer-Land," by Andrew Jackson Davis. Illustrated with diagrams. This work is a very earnest dissertation upon the spiritual idea of a heaven, as evidenced by the science of psychophonetics. It is a very ably written work by the author of the "Great Harmonia." It treats of clairvoyance in detail, etc., of the sixth circle of suns; the magnetic nodes in the upper spaces; how spirits ascend and descend; the Summer Land; eating and breathing in the spirit-life, and such topics, which are of the most absorbing interest to the Spiritualist. There is power and ingenuity in the book. It contains two hundred and ninety pages and is bound in neat cloth. Price 75 cents.—Saturday Evening Post, Philadelphia, Pa.

A correspondent asks: "If everlasting punishment spoken of so often in the Bible does not mean everlasting life?" We are forced to remark that we do not know and incline to the belief that everybody else is in the same fix, and that thus far we have never found any one who knew anything whatever about this subject.— Gold Hill, Nevada, News.

Children's Department.

A CRADLE SONG.

Sleep, baby, sleep, in thy warm, living cradic— A cradic of arms which thy mother has made. Year after year has thy pillow heen read; Now thou at last on that pillow art laid.

Year after year I have known thee and loved thea: The sweet, cooling tones of thy voice I have heard; Felt the soft touch of thy small dimpled fingers; Rocked in its nest my wee, duttering bird.

Yet in those years thou wert only a "dream-child"; Only in fancy I rocked thee to test. Few are the months since my dream become real, And a warm, living form to my bosem I pressed.

As in the honeycomb gathers the honey, Stored by the care of the laboring hee, So all my life has my love been preparing, Stored in my heart-cells, and waiting for thee,

Mother-love grew as I played in my bursery— Played as a child with my doll on my knee; Then in my heart it was budding and bloeming; Now it has bloomed, and is ready for thee. Sleep baby, sleep; for the sides of thy cradic And soft heaving pillows shall keep thee from harm; Neber shall a refuge and love be denied thee So long as that pillow is flying and warm.

THE SPIRIT-HARP. (Translated from the German for the Banner of Light by T. A. MITCHELL.]

Sellner, a poet and philosopher, after years of waiting, was enjoying with his bride the purest and sweetest of heart experiences, an ardent and sincere love, a Jove tried and true, and this was their only bond of union...

years, but the prudence and foresight of Sellner had restrained him from marriage until he should have received the appointment so long expected, and then upon the following Sabbath, without delaying, he led to the altar the maiden he had loved so long and so well. Then came those days so full of constraint, those days of congratulations and of family gatherings, when the newlywedded longed for the peaceful quietude of their own home, for the evening seclusion, when never a third person could come to interrupt them, when they could map out and enter upon their glowing plans for the future, and when the mingled strains of music, to which their souls were attuned, might blend in perfect unison-for the flute of Sellner and the harp of Josephine in their sweet and tender accord seemed a presage of their happy destiny.

One evening, having devoted a longer time to music than was their custom, Josephine experienced great distress in her head; but striving to conceal it from the observation of her husband, and intensified by the musical excitement, it soon resulted in a raging and delirious fever. Sellner, with the quick eye of love, perceived her condition, and hastily summoned a physician, who thought the attack of little importance, and prophesied perfect restoration on the morrow.

After a night spent in restless tossing, poor Josenhine's state was much more critical, and she exhibited every symptom of a high nervous fever. Then the physician employed all possible remedies, but notwithstanding every effort, her sickness rapidly increased until the ninth day, when the sufferer herself well knew from her failing strength that she could not long endure the rapid workings of the disease which was consuming her. She knew that her last hour of earthly life was fast approaching, but she awaited it with tranquil resignation.

"My dear Edward," she said, embracing her husband tenderly, "I must leave you alone in this world where we have been so happy, and although in the lonely future which is coming you can no longer clasp me in your arms, still my love will surround you as a guardian angel: I shall come to you with the morning light and with the evening shadows, and earthly and heavenly music will still bind our spirits in ecstatic union." After this promise, she sank back upon her couch and slept away sweetly into eternity.

What Sellner suffered in this separation it is and when by slow degrees he returned to the du- Innocents from Abroad and Lily of San Miniato, ties of life, it was without the glow of health or any of the swift forces of youth. He seemed to recreation to the reader in a summer's day, for which they sink into a deep, dark apathy, but it preserved were evidently intended. They will prove to be full of him from despair, and a silent grief sanctified bright thoughts and pleasing descriptions, the first one every remembrance of his well beloved. He would permit no changes to be made in Josephine's boudoir. Upon her table lay her unfinished embroidery, and her harp, mute and solitary, was standing where she had last placed it.

Every evening Sellner would come to dream in this sanctuary of his love; he would seat himself at the open window, take up again his flute and endeavor to play as in the days of his happiness. Only at intervals the tears would fall, and the sad sounds, so full of languishing sweetness, recounted his suffering to those who heard him. [Concluded in our next.]

FLOWERS BY THE WAYSIDE.

BY MRS. H. N. GREENE BUTTS.

To the Editor of the Banner of Light:

Little children, have you ever seen beautiful flowers growing by the wayside, sweet tiny buds and blossoms, half hidden by dried leaves and grasses? Have you ever with your little fingers gathered any of these fair flowers, and fancied how glad they were to think that you had stopped to notice them?

As we were riding not long ago along a road which led into the deep woods, over green hills and through mossy valleys, we found sweet violets and honeysuckles growing in beautiful simplicity by the wayside. We thought how kind our heavenly Father was to plant, nurture and water these tender blossoms, and how much he must love his earth-children to give them such a pleasant world to live in. As the sweet wildwood blossoms met our view, we thought that like them we would modestly and silently do the work which our heavenly Father had given us to do-that if the flowers, unasked and unpraised, could shed "their sweetness on the desert air," we too would try and bless others, and do good

to those around us. · Little children, will you not try to be good and useful, and see if you cannot do as much to make others happy as the sweet, modest flowers that grow by the wayside?

HOLD ON, BOYS.

Hold on to your tongue when you are just ready to swear, lie, or speak harshly, or use an mproper word.

Hold on to your foot when you are on the point of kicking, running off from study, or pursuing the path of error, shame or crime. Hold on to your temper when you are angry,

excited or imposed upon, or others are angry Hold on to your heart when evil associates

seek your company, and invite you to join in their mirth, games and revelry. Hold on to your good name at all times, for it

is of more value than gold, high places, or fashionable attire.

Hobl'bn to truth, for it will serve you well, and do you through eternity.

Hold on to virtue, for it is above all price to you, in all times and in all places.

Hold on to your good character, for it is, and ever will be, your best wealth.

New Publications.

FRANCATELLI'S MODERN COOK-BOOK Is a practical guide to the culinary art in all its branches. It comprises, in addition to English cookery, the most approved and re-cherele systems of all kinds of French, Italian, and German cookery, adapted to the use of hotels, restaurants cake-bakers, and the largest establishments, as well as for the use of private families. Charle Elme Francatelli, the compiler of these rare and valuable receipts in cookery, was a pupil to the celebrated Caréme, and late chief cook to Queen Victoria. The present volume, which is a stort and handsome one, and, in fact, forms a sort of dispensary in its line, contains sixty-two Elustrations of various all-hes. It is a reprint from the winth London edition, revised and entarged. It contains 152 recipes, and Is really a complete work on the subject of which it treats. A good cook has been called cheaper than a doctor, and a superior cook-book comes next to the cook himself. What adds and guaran-lees digestion is to be esteemed a public henefaction. Good and thrifty house-keepets will find a large saving in their expenditures by the parchase and use of a work like this, which is, but five dollars a copy, and richly worth it, too. This valuable book is published by T. B. Peterson & Brothers, Philadelphia, who send it by mail, post-pald, on recelpt of the price.

THE COOCETTE, or, The Life and Letters of Eliza Whar on, by Mrs. Hannah Foster, wife of Rev. John Foster, of They had known each other infimately for Brighton, with a historical preface and memoir of the author by Jane E. Locke, is the eighteenth volume of Peterson's "Dollar Series of Good Books," which has achieved such a wide popularity. The mystery that surrounds Eliza Wharton engages universal interest in her fate. She was formerly a relgning belie in New England, for many years the idol of society, and had a Boston clergyman for her first accepted lover. He died, and her second lover was likewise a chergyman, who treated her shamefully. Her third lover was her cousin, Pierrepon! Edwards. She died in Danvers, where she was baried. The mystery still hangs around her end. It is all woven uning faselnatng manner in these letters and the a companying narralive. Published by T. B. Peterson & Brothers. CLARKE'S REED ORGAN MELODIES IS a new and fresh

book by a man, who is esteemed the most showy organplayer in the country, and who is fully cucable of flading the best airs and skillfully arranging them. In this large and handsome book are over one hundred and twent; bleres, which succeed one another in the most agreeable manner. The collection possesses a "singing character," approaching to that of "Songs without Words," The order is something like this; a Pastoral; an Elevation; Amaryllis, which is a quaint old melody: The First Love. an Italianair, like a Solfegglo; and so on. Varlety is the leading characteristic of the book, which is noticeable in any group of pieces that may be selected. All is newness and treshness, many of the melodies being recently linported and little known. Publiched by Oliver Ditson & Co. THE LAW OF POPPLATION Is the prescribed little English essay which has been the cause of so buch trouble both in England and the United States, and is issued in panish let form by Asa K. Butts, New York," Mrs. Annie Besant is the well-known author of it, and the American published announces his purpose, under legal actice, to carry to the highest tribunals, the question of his right to sall it if it shall be contested. Miss. Crespigny is the tipe of a lively love story, b

Mrs. Frances Hodgson Burnott, the popular author of O'That Lasso' Lowrie's, ''Theo, '' Protty Polly Pemberton, "and other tales equally fescinating. It has about It the full fragrance of a shople, carnest, healthy and prettlly told love remance. The characters are natural, and the parrative is charming. It will make delicious summe reading. T. B. Peterson & Brothers, publishers,

THE MAN IN BLACK a novel by G. P. R. James, is: story by an author known to everybody of the times of Queen Anne, and appeals throughout to noble and elevated sentiments. It is, in fact, the very soul of chivalry. The scenes are as varied as it is possible to imagine, and the talented author has employed his facile pen upon them with anusual skill. The sentiments are pure enough to be rerelyed into all minds, the writer's morality having been thoroughly proved in a long and successful career of novelwriting. The Man in Black has received very high encomiums from foreign reviewers. Published handsomely by T. B. Peterson & Brothers. PETTENGILL'S NEWSPAPER DIRECTORY for 1877 5 Is a

thoroughly compiled work of its character, and embodies some entirely new features and striking attractions. The house of Pettengill & Co. is authority on all matters per-taining to newspapers and advertising. The new Directory contains a list of all the newspapers of the United States and Canada, properly and conveniently classified, together with all the necessary information connected with their standing and influence. We cordially comment it to business men of whatever kind, assuring them that it will not in mortal pen to express, but for many weeks he seemed almost in the arms of Death himself, calculated to promote their interests.

are two fresh paper-covered tales from sharn-pointed and facile pens, which will furnish a supply of amusement and ery. Published very neatly by G. W. Carleton & Co., of

DANCING AT HOME AND ABROAD, by G. H. Cleveland, Jr., is a very pretty brochure on a subject of almost universal interest to young persons, and to parents and goard-lansalso. Not only is the matter rationally and freely discussed, but there are accompanying musical al-is and di-rections without which the polito art of dancing would be of little account. It is a timely and useful little book. Published by Oliver Ditson & Co.

*Christ, the Corner-Stone of Spiritualism."

It has been intimated from different quarters that, because of the above title, Bro. Peebles was veering around toward Orthodox theology. Those, however, who have expressed these fears could have paid but very little attention to the teachings of the pamphlet. The following paragraphs are to the point:

"Jesus, born of Mary, grew, hungered, ate, drank, slept; but Christ never. Jesus was cir-cumcised; but Christ never. Jesus died upon Calvary; but Christ never. A principle cannot

There is an old, and once popular, hymn, read

ing thus:

Well might the sun in darkness hide, And shut his glories in, When Christ, the Mighty Maker, diel For man—the creature's sin.'

To think, write, talk, or sing of the death of 'Christ, the Mighty Maker,' is to my conception something absolutely shocking! If the 'Mighty Maker' died, what or who caused his death? and who sustained the universe during the period of his death? It is this kind of theology that makes

skeptics and sneering scoffers.

The 'Mighty Maker' did not die; Christ did not die; the Christ of God did not die; and by this term I mean the effluence—that divine efflux —that aural sphere of perfect love and purity in which dwell the Christ angels and the arch-an-

gelic intelligences of paradisaic beatitude. Will clergymen never learn to draw the line of say, between the anointing effluence, the princidistinction between Christ and Jesus? that is to ple, and the man? Jesus, called the 'Son of God,' ascribed his power to God, and humbly prayed to God. He also sorrowed, and, like other men, 'learned obedience,' writes the apostle, 'by the things that he suffered.'"

SIN OF WAR.—We pity the heathen mother, who, ignorant of the gospel of Christ, and having no knowledge of the plan of salvation, throws her child into the Ganges, or willingly sees its young life crushed out beneath the wheels of the car of Juggernaut. And yet these same Christians (?) who weep over her benight ed condition, and send missionaries out to labor for her conversion, are themselves bowing down to an idol equally heathenish, and worshiping at a shrine equally bloody. May we not reasonably fear that it may be said of those who teach this bloody religion: "It shall be more tolerable for bloody religion: "It shall be more tolerable for Sodom and Gomorrah, in the day of judgment, than for you?" The soldier who fights and dies is less criminal than his religious instructors, who teach that war is in harmony with the gospel, and that death on the hattle-field is a passopel, and that death on the hattle-field is a passoper to heaven.—Abbie M. Diaz.

D1 W 2811 A. DANSKIX.

This volume gives a careful account of the author's investigations into Spiritualism, and his reasons for becoming a Spiritualism. There is also added an appendix, giving an authorite statement of that wordering phenomenon in the statement of that wordering phenomenon in the statement of the wordering pheno

New Nooks.

THIRD EDITION-JUST PUBLISHED.

SEQUEL TO THE STELLAR KEY.

BY ANDREW JACKSON DAVIS.

This important and attractive new book, which is deservedly meeting with a hearty welcome and rapid sale. Is

" $\bigvee_{\text{of our}} \coprod_{\text{of our}} W S$

HEAVENLY HOME."

Some idea of the scope of this volume can be obtained by

Some blea of the scope of this volume can be obtained by glancing at the titles of a few of the chapters:

The System of Nature Described.
The System of Nature Described.
The System of Nature Described.
The Sixth Circle of Sures.
Author's Views confirmed by Science.
Origin of Electricity and Magnetism.
Location and Functions of the Colestial Currents.
How Spirits Assemd and Descend.
The Prigrimage by the Human Race.
Psychophenic Message from Pythagoras.
The Universe, a Musical Instrument.
Concerning the Solar and Astrail Centres.
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An Arcanain Concerning the Summer-Lands.
Formation of the Miks Way.
Origin and Motion of the Solar Systems.
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The Summer-Land as seen from Mars.
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Earth's Distance from the Summer-Land.
Individual Occupa for and Progress after Death,
Despair of Persons who Knew it Alf.
Wonderful scenes in the Summer-Land.
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Banner of Light.

BOSTON, SATURDAY, JUNE 22, 1878.

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partment of the parent be addressed to the tree of the British of

The Third subsection of Montage is serviced with the William Telephone in West, and the West of the We

A new volume, containing the choice's ries of

lectures which has of late appeared in the colbraced among its spirit-authors such names as THEOLORE PARKER,

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will Abortly be issued from the press of Colby w Rich, No. 9 Montgomery Page, Beston,

Spirit Owen.

a very large fun lof instruction and inspiration sins to day, any more than in the past. There is daughter, to all who normselits pure and botty sentiments. So excellent a discourse by so noble a spirit, and as Mrs Richmond, coannot be justly dismissed and the ability of spirits to communicate with from observation on this side of life to observa- things as they require to be instructed. tion on the spiritual side, is as great a change as the coming of day after night. Without employ-Ing any exaggeration, he says that there are nowords capable of expressing the change which death brings to the spiret.

spheres represented.

highest spiritual state he has entered, he says he seems to be removed from earthly things and tance that separates him from them; yet in an Instant, if he so desires, he can be back to earth powers. Some reside near the earth, move slow-

more rapidly from place to place.

it terested to hear.

it was through conscientiousness; he did not tated to ask people to believe what they had not many to an inquiry who were otherwise pre-physical strength was utterly futile. vented from pursuing it. Spirits, he says, are obliged to overcome every one of certain outward in the presence of Dr. B. Sheftall, a practicing conditions before they can intelligently reach the physician of Savannah. Dr. S. discovered almortal mird. He, therefore, sought a channel of communication with his friends on earth in several places and found himself able to express in certain other places to which he applied he and feet being tied to the same. A slate with a found he could make only a very slight imprespersonal presence as he could wish.

The mission and work of true Spiritual Philos highly is to remove those barriers one by one; to make intelligent research a pursuit above that of mere curlesity, to make candid inquiry into the phenomena; and especially to seek instruction in the philosophy of spiritual communion; and to make such preparation that the upper world shall not be hampered with the conditions of earthly life, as well as those of Ignorance in the mands of men. Spirit Owen had a prolonged interview with his father on the subject of the latter's well-known scheme for the amelioration of society by association. He said that, although his conception had externally failed, it was only at the new Onset station, and although teams a prophecy. He failed to earry it out because he did not possess the true key. This is "spiritual adaptation in classes" - the same with that taught so persistently by Swedenborg. He had formerly supposed that external interests alone would bind men logether, but he found they would not.

There can be 'no real community such as he labored for, he assures us, without a base of unity in the spirit, and all associations formed merely for external purposes must fall, except in the external sense, while socially, morally and Lectures through the Trance Medium - religiously the world will remain as it is. Reliship of Mrs. Corn L. V. Richmond! gious bodies that are bound together by a common impulse generally remain steadfast, and although their impulse may be erroneous it is nevertheless a sufficient bond of unity among them. umns of the Banner of Light, and which pine Now, said the father of Spirit Owen, " what we sintend to do is to pour out such a flood of spiritual intelligence upon the world as to sweep away the barriers of materialism and bind men together on the common basis of spiritual welfare." What the world wants is a religion, orla Spiritus alism, that shall include everybody; and then all With the End buy Chaywird, etc., etc., ard incode on their proper level and so k their lown hassecrations, and become each equally serviscable in the great project of creation.

The present labor disturbances in the social state plainly prefigure the necessity of something of land and water were enjoyed. Ozenpants of being done for the rights of industry that shall-A lee two by Spirit Robert Dale Owen, through proceed direct from a like spiritual basis. There and all found abundant preparations for appearathe modiumship of Miss Conv. L. V. Richstonn, will be no end to disturbance on earth till injusting their appetite by the excellent chowders and and delivered in Brooklyn, N. Y., was reported tice shall cease. There is no need of warf tre or stews of native claus- and oysters served with In full in the estimate of the Banner at a date the shedding of blood, said the elder spirit, the ether refreshments at the restaurant building, shortly subsequent to its condition, and supplied shedding of block is not a proper atonement for this year in charge of Mrs. Lucy Baker and no respite for wrong by doing additional wrong. "We shall make voices," said the spirit, "to in- der at 12 o'clock, and after a brief address conthrough such a graceful and tal med instrument. Struct the people in their rights, to see that they cerning the general purposes of the Association, unite and steadily maintain them, and, above all, its success thus far, and most encouraging fufrom consideration with a single reading. Spirit to make their spirits calm and steadfast, that the ture prospects, he announced that the portions Owen admits that, although for fully fifteen years injustice may not be perpetuated, that they may of land assigned to the holders of new shares of preceding has a xit from this mand the sphere he and seek for redress by injustice, but that they stock would now be distributed by lot, and the never had a doubt of the existence beyond death may protest against it intelligently, acting so remaining shares would be offered for sale. Nearunitedly that all will be won by the simple power. It all the balance were at once taken, and the lots mortals, still the transition from knowledge to of intelligence and spiritual truth." And teachs accompanying them thus disposed of. Several experience, which we of the earth call death, ers are to arise who will instruct men in these parties, other than stockholders, selected and

"Scientific - Psychography."

We find in the German Strate-Zeatung, published at Canton, O., (a paper quite triendly disposed He says that not for a moment did he lose his toward Spiritualism,) a two-column article confed spiritual consciousness. He never felt as if he from the Savannah (Ga.) Evening Times, under were falling as loop or that the power of his indi- the above heading. In the course of said article vidual life was fading from him. He saw grad. Dr. Slade's slate writing manifestations Q. Psyually what he had not seen before—the people chography") are described at some length, and of the sprittial world near him, as if they had the experiences of the Doctor in London and on been waiting for him always. He finds spirits the Continent are related, and the certificate of life personal, and especially gratifying to the so- Samuel Bellachini, Court Conjurer of the Emcial, the intellectual, and the spiritual thought of peror of Germany, (who pronounced the pheman. He finds things real there which were not incomena occurring in the presence of Dr. S. to be real on earth. The sympathy of friends becomes in no manner referrable to jugglery or prestidigthe strongest tie there, which no distance or itation)-and which was printed in our columns change of circumstance affects. Spiritual life last winter-is given in full. After speaking of not being a material substance as compared with the unfair manner in which Dr. S. and Spirituafthe substance of earth, so whatever makes a ism in general are treated by most newspapers spirit's happiness or unhappiness is only the rest and scientists, the writer details the incidents of sult of its inward state. The different spheres a scance held over two years ago by a prominent are only conditions, or states, of spiritual life, lawyer of Savannah with Dr. Slade, wherein a depending upon the thought and spiritual growth, written message from a deceased uncle was reand likely to exist anywhere; so that in any as- ceived on the slate, the sitter himself placing the sembly on earth there may be many spiritual fragment of pencil on the slate, and then holding it under the table, while Slade's hands were upon It is an error to suppose that distinct locality the table. This occurred in broad daylight, and is necessary to spiritual existence. In the the message received was an appropriate and satisfactory answer to a mental question.

The writer then describes some physical maniearthly.communion, and does not realize the dis- festations occurring in Savannah under his own observation, through a Mr. Webster, a professional medium from New England. A series of again, or back to the friends he wishes to com- circles for investigation was held, in charge of a municate with. Space is annihilated, and time is committee consisting of three physicians, a lawnot. It is just as easy for a spirit to traverse, yer and two merchants, all skeptics. In order to a million miles as one-for nothing is known of guard against confederate aid the sittings were either. The knowledge of spirits qualifies their held in the residence of a member of the Committee, who provided a cabinet and all nely near its surface, hover about the places with cessary articles. The cabinet was six and a half which they were familiar, and without appearing feet high, six feet wide, and two deep, made of to comprehend that they have the power to pass strong boards, having seats at both sides, and a door in the centre. The medium was dressed in The emancipation of the spirit from the body, a garment prepared especially for the purpose, he tells us, gives clearness of perception, com- consisting of jacket and pants made from a sinprehension of spiritual principles, absolute sight gle piece of cloth, and after taking his seat the of material substances, that are sealed to mortal sleeves of the jacket and the lower parts of the vision, the perception of laws and forces of Na-, pants were securely nailed to the cabinet with ture before unknown, and occult powers that over fifty nails. Paper and pencils were placed; seem to be hidden from mortals' view. For some on the opposite seat, at least five and a half feet time to come his occupation is to be to use these from the medium; and to make assurance doubly powers perfectly, to make himself familiar with sure that the medium could not reach the writing them, to study closely as affected by the union of materials, much less use them, the committee atthe two worlds, and to faithfully report all that tached strings to the sleeves of the jacket, withis made clear to him. He regards such a revela- out the knowledge of the medium, which led tion, since he has entered spirit-life, as even more through small holes in the cabinet to the outside, important than he did while living among mor- where they were held by one of the members of tals. Spirit Owen frankly expresses his regret the circle, thus precluding the least movement on that while on earth he had not revealed more of the part of Mr. W. without it at once being 1 . Dr. S. B. Brittan,

what he knew of Spiritualism. He confesses that known. Under these circumstances several meshe constantly talked about it with his friends, bages were written. Those sitting next the caband made statements from time to time to the linet could at times hear the rustling of the paper public; yet if he could but have known the true and the scratching of the pencil while the writnature of the importance of these manifestations, ing.was in progress; and if the door was sudhe would have devoted himself daily and hourly deally opened in the midst of the writing the meto their elucidation for any mortal who might be dium was always found secured as at first, and usually in a swoon-like condition, while the per-But he pleads that if he was tardy in his duty son who held the strings had not been able to detect the slightest indication of movement by Mr. wish to force his opinions upon others; he hesis W. That an extraordinary spiritual force was present was made manifest at several different themselves witnessed. But now he feels that the times by the powerful agitation of the cabinet, value of human testimony is not to be underrated, causing a violent shaking of the floor of the room. and that the manifestations on earth which he An attempt by one of the most muscular gentlesaw, if daily attested by him, might have led men to produce a like result by the exercise of

Remarkable manifestations have also occurred most by accident one day that he possessed strong mediumistic powers, and on one occasion, in order to thoroughly test the matter, allowed his thoughts to them through those channels, but, himself to be securely fastened to a chair, hands diminutive piece of pencil was placed on the sion. Owing to these barriers he has been un- table, the room being light enough to allow of able to make his friends on earth realize his reading a book. After a while a scratching sound was heard, and the pencil was seen to move with no mortal hand touching it. On examining the slate, a missage from a deceased friend of one of the party was found on ite. In this case deception was absolutely impossible, as the writing occurred before the eyes of all presert, while at the same time all could see that the medium remained perfectly quiet.

Opening Day at Onset Bay.

A goodly company of visitors assembled at this beautiful grove on Wednesday, June 12th, coming from far and near, chiefly to secure lots for future occupancy. The trains stopped for the first time were in readiness, nearly the whole company preferred to walk the half-mile over the new road, enjoying the sea-shore scenery as they approached the grove. The day was fine, clear, and glowing, without intense heat, and field and forest were full of life, greenness and vigor.

The new bridge over East River, a substantial structure, twenty feet wide, gives entrance to the grounds by way of Highland avenue, the great improvement made by means of this convenient access to the grove over the old road being appreciated by all. Everywhere marks of improvement appear-avenues freed from stumps, underbrush cleared from the parks, several new cottages built since last year, and others in progress. The new wharf is about completed; it is two hundred feet in length, twenty feet wide, and has a T sixty feet front, and will amply accommodate the landing of parties by steamboat or sailing vessels.

The company scattered in all directions to see what had been already done, and to catch the features of natural beauty which at once charm all visitors. From the observatories on the cottages of Mr. A. W. Wilcox, of Worcester, and Dr. H. H. Brigham, of Fitchburg, by courtesy of their owners, far reaching views of the bay, islands, sea shore villas, and diversified scenery cottages already opened entertained their friends.

President Williams called the assembly to orpurchased lots in desirable locations with the intention of early building, and the business interests of the Association were well sustained on this opening day....

Dancing was enjoyed by all so disposed at the Pavilion during the afternoon, and also continued in the evening for the pleasure of those who came by teams and boats from neighboring

Most of the visitors returned to their homes by the afternoon trains, a few, however, remaining to try the blue-fish, which are now quite plenty in the Bay.

Learned Ignorance on Stilts.

The Spiritual Offering (Springfield, Mo.) is at present running through its pages an attractive and highly readable biography of Prof. S. B. Brittan, and strolling along the lines of its June installment we meet with the following instances of the true medical bigotry as exhibited in New York and Brooklyn years ago-a bigotry which has since lost none of its virulence, but to-day actively lifts its gorgon front in the Empire State, in New Hampshire, and other localities, reinforced by the strong hand of Legislative (not city) ordinances-laws which in this instance wrested from the protection of the people's rights and applied to the perpetuation of an unprogressive and unreasoning monopoly are worthy to be only "a hissing and a byword" among

"The summer of 1832 will long be remembered as the season when the cholera, assuming its most malignant form, visited the principal American cities. Our subject * had been settled in his new ome but a few weeks when, the epidemic made its appearance, and Brooklyn-not less than New York in proportion to its population—presented its many ghastly scenes of suffering and death. A feeling of general insecurity and apprehension pervaded the community, and thousands fied to the country. Whitney Brittan was, always and everywhere, a fearless man, and was otherwise characterized by a philanthropic spirit which prompted him to noble and self-sacrificing efforts in behalf of suffering humanity. Soon after the cholera appeared he closed his manufactory, and without the first thought of compensation or reward, devoted his whole time to the poor victims of the pestilence. In these labors he found a ready assistant in his young brother. Together they visited the poor who were destitute of proper care and everything the sick require, often going at night to the homes of those who had been given up as incurable. Of the class thus abandoned by the faculty, and left to die, they succeeded in restoring to health some thirty persons, who, with hundreds of others, remained as living witnesses of their ability to subdue the fatal malady when licensed practitioners failed.

This astonishing success occasioned no little ex-cilement among the doctors, who, true to the first law of nature, succeeded in procuring the passage of a city ordinance prohibiting the adminis-

tration of any remedial agent whatever, except under the immediate direction of a physician who had been through the prescribed course of professional studies, and regularly graduated from some medical college-under a penalty embracing both fine and imprisonment. The Brittan brothers made no charges for their services, and paying no attention to the municipal order openty continued their labor of mercy in the interest of the sufferers. So far as they were con-cerned, at least, the ordinance was a dead letter. It was widely known that they had, by their own peculiar means and methods, made many surprising cures. Their only authority to practice was not a dry parchment; it was the practical demonstration of their ability to relive suffering and save life when the doctors failed. Such was the moral influence of their example that no one ever entered a complaint against them before any branch of the city government. The doctors no doubt had sufficient occasion to look after the honor of the profession; but they won no laurels in the attempt to secure special legal protection for titled ignorance and inefficiency at the ex-

The Sunday Question,

We perceive, is agitating the general mind in Haverhill, Mass .- that is, what is the proper method of keeping the day? is it best to enforce the [ordinarily supposed-to-be dead-letter] laws now on the statute books concerning Sabbath observance? and kindred queries. The Tri-Weekly Publisher of that city, as is usual with that fearless secular journal, does not scruple to speak out boldly, and give its ideas for the edification of pastor and people alike, believing that the truth in this, as in every case, will eventually make its own way. In the course of a lengthy leader on the subject its plucky editor thus points out to the preachers there who are vigorously bemoaning the liberal views which the commonality are now taking concerning church-going, etc., one of the many causes which taken in the aggregate have conduced largely to the opening | of the public eye on this topic:

"The stream will not rise higher than the foun-tain, so in this matter of Sabbath keeping, the peode will follow the lead of their spiritual guides. If the shepherds wander off to mountain tops and to green pastures to escape from the Sunday labors of July and August, what shall prevent the working-men, compelled to labor through the week, from a Sunday voyage on the river, or an excursion on Sunday trains to the sea-shore of Rye and Hampton beach to see if their pastor is in the enjoyment of good health?"

Lake Walden Grove.

The first Spiritualist Union Picnic of the season will take place at this woodland resort on Tuesday, June 25, under the management of Mr. J. B. Hatch, whose long experience in the camp and grove meeting field has served to give him a liberal fund of practical knowledge regarding the wants of the pleasure seeking public. Speaking, boating and dancing will enter into the order of exercises. Those who wish to experience a day of rare enjoyment should make it a point to attend this gathering.

A Camp meeting pertaining to the interests of Spiritualism will be held at this place, commencing on Monday, July 15, and continuing until Friday, August 9, under the management of Mr. J. B. Hatch. This grove is located in Concord. Mass., on the line of the Fitchburg Railroad, and is conceded by all to be one of the most beautiful locations in the State for camping or picnic pur-

Grove Meeting at-Dungeon Rock, Lynn.

Under the auspices of J. S. Dodge, Esq., a delegation of the friends from Chelsea, Malden, Boston, Lynn, and elsewhere, assembled at Dungeon Rock, on Sunday, June 16th, and enjoyed the full the natural beauty of this rugged spot, the glories of the day, and the dual satisfaction of the inner self through partaking of condiments from well-filled baskets and listening to the remarks of the speakers present. The services began by an opening word from James S. Dodge, followed by remarks from Dr. H. B. Storer, M. V. Lincoln, Mrs. Dick, and a lady medium from Stoneham, whose name is not at our com-

Andrew Jackson Davis, Esq., has of late been the recipient of so many communications asking of him clairvoyant examinations and prescriptions that he has felt called upon to address. to his correspondents a printed Response assigning his reasons for declining to accede to their requests. The substance of the circular is as follows: For more than twenty-five years past he (Mr. Davis) has devoted his clairvoyant powers to the investigation of questions and subjects of universal import, which have been published in his several volumes, thus leaving medical examinations and all other matters of individual and special interest to the clairvoyants and healing mediums who have made the business of relieving the sick a direct profession. But as the magnetic physicians and healers are liable to change of locality, Mr. Davis refers his correspondents and other inquirers " to the Spiritualist journals, which by advertisement and otherwise usually give all needed direction for the benefit of the disordered and suffering." We would state for the benefit of the reading public that "The Physician," (Vol.I, Great Harmonia,) "Harbinger of Health," and "The Temple"-three different volumes by Mr. Davis-contain and impart the information and prescriptions he has clairvoyantly acquired for the good of diseased mankind. These books, and all other works by the same author, may be obtained of the publishers, Messrs. Colby & Rich, No. 9 Montgomery Place, Boston,

Criminals in high places are very bad men. That Connecticut parson who, the daily papers assert, lately seduced one of his parishioners' wives; and is to be tried for the offence, is probably, in public, a stanch moralist. Why don't the Society for the Suppression of Vice ferret out this class of dangerous persons? It would seem that this society can't see evil anywhere except among free-thinkers. Such a condition of things is a monstrous wrong or a glaring farce? We ask good, honest people to fully scrutinize these moral reform pretenders, and see if there is n't a very blg mote in their eye ! We inculcate the strictest morality. Obscenity of any sort we detest. We also detest scoundrelism, whether under the screened garb of the clerical profession or any other profession. With license on the one hand, and rank bigotry on the other, this country is rapidly drifting into anarchy. Liberty will soon become an obsolete idea, and Justice a byword, unless Liberalists unite their forces at once to prevent so dire a disaster to our beloved country.

LIGHT AND COLOR, the new work by Dr. E. D. Babbitt, just received and for sale by Colby & Rich, 9 Montgomery Place, is a magnificent book, materially and spiritually.

The Council Fire

For June is full of articles of interest. The editor's leader is on "War Clouds In the West," and is a strong picture of the wrongs of the Indian. The Ute Indians of Colorado, by Ke Wo-Sa Is Wa Ko, is an interesting sketch of those people. The Packer's Bride is a thrilling remance of border life, by Col. Meacham. A sketch of the renowned Cherokee, Sequoyah, inventor of the Cherokee Alphabet, by Dr. T. A. Bland, is full of interest. The Doctor has also an article on Oklahama, showing up the vile schemes by which Tom Scott, the Railway King, is trying to take advantage of the five nations of the Indian Territory. But perhaps the most interesting feature of the paper is a number of letters from Modoc and Klamath Indians, Scar-face Charley, Faithful William, Wat acks skidot, and Chief

The Council Fire is conducted by the wellknown and able friend of the Indian, Col. A. B. Meacham. It is published at the city of Washington, at \$1,00 a year, or 10 cents a number. Address Council Fire, Box 700, Washington, D. C.

The Spiritual Offering for June has just come to hand. Its editors say:

"We have worked earnestly, faithfully, to make the Spiritual Offering interesting and instructive, an able exponent of Spiritualism and Free thought in Religion, an earnest advocate of Human Interests, and fully abreast with the Progressive Spirit of the age. If we are to judge from the words of approval that come to us from Press and People our effort has been a success financially it has not. The question is presented thus, either the price must be increased, the size reduced, or the work abandoned. We must decide at once; that decision has been made on the side of right, as we understand it. Obligation and love for the cause we advocate forbid our and love for the cause we giving up the work, and duty to ourselves demands an increase in the price, [to \$2 per annum] improvement and continuance. The last volume enlargement and continuance. The last volume cost several hundred dollars more than the actual receipts, saying nothing of the arduous labors of the year. When the price was fixed at \$1,25 we had no intention of enlarging the Offering, but contributions from our ablest writers came to hand, matter so valuable that we thought the liberal public should have the benefit. To accomplish this, enlargement became necessary, and the number of pages were doubled, next a small-er type used, and for the past six months the quantity of reading matter has been made four times greater than in first numbers without increasing the price. We feel sure that our patrons believe in justice, and are willing to render an equivalent for all they receive. We now add eight more pages, in all fifty-six pages of reading matter, and without ostentation we may be permitted to add that for variety, and the marked ability with which the subjects are treated by our talented contributors, it is not excelled by any magazine published. In this issue appears for the first time a department 'For Our Young Folks,' which will be continued and made interesting to the home circle, which all should endeavor to make the heaven of earth.'

We are also in receipt of The Spiritual Scientist for June.

To participate in dancing has been and is now often considered by divers of the stanch church-members throughout the country to be verily a concession to Satan. Yea, those who indulge in the saltatory exercise are regarded by many of the sanctimonious as already far on the road to that "perdition" of which New England especially has heard so much in years past. But we see that the Unitarian Society of Hyde Park, Mass., has without fear of consequences taken the traditional bovine by the horns, in that under a recent date it issued public invitation to young and old to attend a "Strawberry Festival and Dance" to be held for its benefit at Everett Hall, in that place. Thus day by day is the evidence multiplied that the landmarks of that old-time selfrighteousness which counted solemnity of walk and sadness of countenance to be the sure and characteristic indices of virtue and right living, are being gradually swept away into the-void of oblivion, to the joy of an emancipated humanity; and even the churchmen-not to be left out of the reckoning, by any means-are already makng up their mouths to say " Amen!

The Great Falls (N. H.) Journal, edited by Edwin Fernald, Esq., exhibits a liberal and commendable spirit in allowing both sides of the argument concerning Spiritualism and its claims to be admitted to its columns. This fearless editor thus affords an example which other gentlemen of the secular press who are very eager to open their papers to articles against Spiritual. ism, but who persistently bar out everything in its favor, may study with profit. We understand Mr. Fernald is not a Spiritualist in any sense of the word, but he is evidently a man who believes in justice and fair play, and so deserves the patronage of all intelligent and thinking people.

The reader will find among the other attractions of the present issue of the Banner of Light, articles from A. E. NEWTON, Esq., (wherein much good advice is given to media and their patrons;) Mr. GEORGE WENTZ (who offers valuable hints on hygenic matters,) and FANNIE E. WHITMORE, (who treats on woman's present condition, and the prophecies of an improved state in the future which current events are making daily.)

Horace Seaver. Esq., the veteran and liberal editor of the Boston Investigator, will be tendered a testimonial benefit by the liberals of Boston and vicinity, next Tuesday evening, the 25th inst., at Paine Memorial Hall. A fine musical and dramatic entertainment will be followed by speeches from Mr. Seaver, Wyzeman Marshall, F. E. Abbot and B. F. Underwood; to close with social dancing. Tickets 25 cents, at Ditson's and Paine Building.

A correspondent writing from Rochester, N. Y., says: "Bless the angels that Mrs. Pickering stands fire so well. I believe your readers will never tire of facts and details of interesting séances. The Banner is 'wise in its generation.' I have read it from its first number to the last, and heartily approve the judicious course it has pursued and is pursuing."

The Daily Eagle, Poughkeepsie, N. Y., for June 8th, says:

"The Garden Party at Eastman Park last evening was the most brilliant out door entertainment ever witnessed in this city. It was gotten up by Mayor Eastman and his estimable wife expressly for the benefit of the hundreds of students of Eastman College, and was in every way a mag-nificent reception."

The onslaught has at length been inaugurated, which has been whispered for some time, against trance and physical mediumship. "The race is not always to the swift nor the battle to the strong." Nous verrons.

Mr. Zenas T. Haines, whilom of the Boston Herald, who has been traveling in Europe for some months past, recuperating his overtaxed energies, was in London the first of June.

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Mns. Boothby's Truthtulness Confirmed.

To the Editor of the Banner of Light:

Had I required any further evidence than I had already received that actual materializations of spirit forms.occur at Mrs. Boothby's séances, the events that transpired at my own home, on the evening of June 4th, abundantly supplied it, and that, too, evidence of the most unquestionable nature.

The occasion was that of a friendly visit, made without the remotest idea of any attempt for materializations, and of course no preparations were made for what we did not expect. The day had been spent as might be surmised in a suburban cottage in June, rambling through Nature's halls and partaking of the feast of beauty and fragrance with which she regaled us. When evening came, there were four of us-Mrs. A., Mrs. S., Mrs. Boothby and myself-seated within doors, engaged in a general conversation of what had taken place and what might be expected in the way of the blending and intermingling of the visible and what has hitherto been the invisible worlds. At length it was suggested that we might for a few moments give an opportunity to our friends who were present but not seen to make their presence visible. Mrs. Boothby, without a moment's hesitation, arose and took a seat in a small sewing-room adjoining that in which we were all seated. In the small room directly opposite the doorway was a window, through which the moon shone brightly. No darkening of this window was done other than the lowering of a thin curtain. I proposed darkening the rooms further, but Mrs. B. remarked that I had better not. A student lamp that had been in the room was placed in the hall, and so arranged that while it gave us light sufficient for us to plainly see every object and movement, was modified to a general softness. We sat in front and within four feet of the doorway of the room in which Mrs. B. was seated. There was no curtain, the door was not closed, everything was free and open, and the light from the window and from the lamp in the hall had a tendency to cause a doubt in my mind of the possibility of our witnessing any materializations. But this doubt was not of long duration, for in about three minutes a spirit form, robed in white, made its appearance, walked slowly toward us, smiled, saluted us with a graceful wave of the hand, and then as slowly withdrew. This appearance was followed by that of six others, one of them appearing to be an Indian girl, very elaborately dressed, coming very near to us, the light from the hall illuminating her whole form and features very distinctly. After these came "Robert," the spirit who has the management of Mrs. B.'s scances. He spoke to us, and sang two songs loud and clear. We thanked him for his very successful efforts, and then the ladies sang, several spirit voices joining them. At the conclusion of the singing a voice said "Mary," and that being the name of Mrs. S., she responded, the spirit again answering to the name of "Silas," which proved to be that of a near relative of the lady. Robert then said, "Now if you will be so kind as to sing my song, I will bid you good evening." The song was sung; and thus terminated a series of manifestations in which fraud was absolutely impossible. I give you this statement of the leading fea-

tures of this impromptu séance with the hope that it will aid in establishing in the minds of others what is already so firmly fixed in my own, namely, that Mrs. Boothby's mediumship is true and genuine. JOHN S. ADAMS.

West Roxbury, June 13th, 1878.

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Cleveland Notes.

A correspondent writes: "Prof. R. G. Eccles has lately filled his engagement with the 'First Religious Society' of this city, lecturing on Spiritualism on Sundays, and during the week giving itualism on Sundays, and during the week giving a course of five popular science lectures. The Spiritualists of this city have never had a greater treat. The lectures were full of instruction, and highly entertaining, illustrated as they were with such a fine stock of apparatus. Prof. E. has left many friends here, and will always be walled he return this way from high. welcomed should he return this way from his summer vacation in Kansas. On Thursday, June 6th, the Spiritualists of this city gave a public reception to Col. Jno. C. Bundy of the Religio-Philosophical Journal, and Hudson Tuttle, the distinguished author, at the residence of friends. Mr. and Mrs. Saxton. It was a grand success. Taking advantage of the presence of Mr. Tuttle we prevailed upon him to remain over Sunday (June 9th), and speak for us, which he did. The attendance was so good and the lecture was of such a high character that the 'Leader' (our most popular paper here) published a very fine synoptical report in its Monday issue. The annual election for officers took place last Sunday, and resulted as follows: L. Van Scotten, President; J. W. Cowdery, Vice President; D. S. Critchley, Corresponding Secretary; A. J. Johnson, Financial Secretary; John Madden, Treasurer; John Critchley, Samuel Curtis, George Sell, Trustees. All are new officers but Brother David Critchley, and we all feel that the society will flourish with the new impetus they will give it. This month will probably and was much liked by her auditors. close the lecture season until September.'

Major Thomas Gales Forster and Mrs. Forster have returned to London from their prolonged tour on the Continent. Their numerous friends will be glad to learn that Mr. and Mrs. Forster are greatly improved in health. They may be found at their old residence, 37 Powis Square, Westbourne Park, W.—Medium and Daybreak, June 5th.

God bless these two devoted workers in the spiritual vineyard. They have done much with hibition. pen and voice to convey the glad tidings of great joy as embodied in Spiritualism all over the earth. May they return to their native land with renewed health and spirits to continue to impart wisdom to earth's people.

Information reaches us that a new periodical entitled Spiritual Notes, which will aim this office) having already gone to press with to be a monthly epitome of the transactions of our outside forms. spiritual and psychological societies, and auxiliagy to the spirit circle, medium and lecturer, will be brought out on the 1st of July next in London, Eng. The price per copy will be twopence, and the annual subscription, post-free within the United Kingdom, 2s. 6d., payable in advance. All communications for the new journal can be addressed to the Editor, care of the Publisher, Mr. E. W. Allen, 11 Ave Maria Lane, E. C.

Dr. E. D. Babbitt wishes us to state that he has now closed his magnetic healing practice, and has established a publishing house under the firm name of Babbitt & Co., Science Hall, 141 Eighth street, New York, in which are issued the Buchanan, will appear in our next issue. "Principles of Light and Color," and other works on the fine forces.

Movements of Lecturers and Mediums. [Speakers having matter for this Department are reminded that the Banner of Light goes to press on Tu-sday of each week, but bears the date of Saturday. Their notices, therefore, to insure prompt insertion must be forwarded to this office on the Monday preceding the day of going to press. 1

Mr. J. William Fletcher, the American medium, we are informed, delivered a lecture at the closing soirce, in the British National Association Rooms, London, June 5th, on travels in the East. He also delivered two lectures before the Marylebone Association, June 9th and 16th. Subjects, "What Shall I Do to be Saved?" and "The Heaven and Hell of the Spiritualist." The first Tuesday in July he will give before the same Society his new lecture, "A Spiritualist in Egypt." Capt. H. H. Brown spoke in Minerva Hall, New Orleans, on the evening of June 9th, on

gave him a very fair and favorable report. Mrs. Clara A. Field spoke in Worcester, Mass., Sunday afternoon and evening, June 16th, to good acceptance. She would like to make other engagements to lecture and give the ballot test, wherever her services are desired. Address 7 Montgomery Place, Boston.

"Evolution," and the Times of the next day

E. V. Wilson will lecture and give tests at Cresco, Howard Co., Iowa, 21st, 22d and 23d of June, Friday, Saturday, and Sunday; at Fort Dodge, Ia., on the 28th, 29th and 30th of June, Friday, Saturday, and Sunday. Let there be a full attendance. Mr. W.'s daughter, Mrs. Porter, will be present, and furnish vocal and in-

Mrs. Nellie J. Kenyon will speak in the Spiritualists' Hall in Bartonsville, Vt., Sunday, 23d inst., and will give tests after each service.

Dr. L. K. Coonley, after a useful term of labors at Tom's River, N. J., as a heater and lecturer, has returned to Vineland, N. J. His health in general is quite good again, and his spiritual powers never better, though he has been in the field nearly twenty-five years. He spoke in Vineland June 9th to a good audience, He would like to engage to speak at some of the grove meetings and conventions through the

P. C. Mills spoke in East Parsonsfield, Me., June 10th, on Temperance; in Conway, N. II., on the 13th, on Spiritualism; he will speak at East Parsonsfield June 22d, evening; 23d, afternoon and evening. He will answer calls to lecture anywhere in New England at grove meetings, or for societies, on Temperance or Spiritualism, during July, August and September. Address 7 Montgomery Place, Boston.

Dr. J. K. Bailey lectured at Fort Scott, Kan., Sunday, June 9th, morning and evening. He thus enters upon a campaign in the far West, the practical results of which will much depend upon the friends of Spiritualism in that region. We hope they will encourage with steady work and living compensation. He may be addressed, until further notice, at Parsons, Kan.

Mrs. S. A. Snow, trance and inspirational lecturer, will receive calls to lecture. Address Chicopee, Mass., box 295.

To the Editor of the Banner of Light:

Perhaps you are alike indifferent to praise or blame, as indeed one in your position ought to be, who faithfully seeks to do his highest duty, irrespective of what men say or do-whether they bear or forbear. At any rate, on reading your editorial concerning "Paine Hall and Liberalism" in this week's Banner, I could not help ejaculating a hearty "Thanksgiving and Amen" for what you said on that subject. It was as eloquent as it was true, and must have been inspired by a "spirit," the offspring of Love united by practical sense to comprehensive Wisdom. I say this as a disinterested observer, who claims to be no less a Liberalist than a Spiritualist. Seldom

Sincerely yours,

June 9th, 1878.

A 16-page pamphlet reaches us from London, bearing as its title "Proceedings of the British National Association of Spiritualists, and Allied Societies;" and being freighted with information of various kinds for Spiritualists and Enquirers. The calendar for June which it bears on its first page, and also the Items scattered through its contents, show that in the matter of the delivery of lectures, the holding of séances, of the participation in discussions, etc., etc., our transatlantic friends are exhibiting marked activity.

Mrs. E. L. Saxon has awakened great interest in the cause of Spiritualism in the city of New Orleans. She has succeeded in getting the Society organized upon a firm and permanent basis, and is receiving congratulations on all sides for the noble work she is doing. Her lecture delivered in Odd Fellows' Hall, that city, May 30th, on the "Progress and Culture of Women Throughout the Ages," was well attended,

A Society has been formed in Paris under the title of "Scientific Club for Psychological Studies." It has opened a room for reading and social meeting at No. 5 Rue Neuve des Petits Champs, Passage des Deux Pavillons. The Passage has also an entrance in the Rue Beaujolais, 6 and 8 (Palais Royal). This is a central position, and will be a convenient resort for Spiritualists visiting Paris during the time of the Ex-

By reference to a special notice in another column it will be seen that the present address of Dr. F. L. H. Willis is at Glenora, Yates Co., N. Y. The correction arrived too late to be used in his advertisement, the announcement on our 7th page (that he could still be addressed care

We miss at this office the Psychische Studien, a Spiritualistic German magazine with which we have exchanged for a long time, and therefore cannot say whether it has ceased to exist or not. Will some one inform us?

The Spiritualist, also The Medium and Daybreak, two weekly papers published in London, are for sale at this office. Our readers should have these journals, as they both contain much interesting matter.

A fine "Letter from New York," written specially for these columns by Dr. Joseph Rodes

Read NORA RAY.

Verification of a Spirit-Message. the Editor of the Banner of Light:

A communication in the issue of your paper for June 8th, signed GEORGE, Lrecognize as coming from my son. I am aware of what business he refers to. He speaks also of being a man now. Not long ago in a talk with him, through another medium, he said he should come no more as a child, for he was a man now. How beautiful to know that our loved ones can come to aid and assist us with their counsel.

Yours for truth DR. A. H. RICHARDSON. Charlestown District, June 11th, 1878.

Mrs. Kendall, whose card appears in another column, holds herself in readiness to visit any locality within easy distance of Boston, and give public séances for tests at a reasonable compensation. Address her 81/2 Montgomery Place, Boston.

Spiritualist Meetings in Boston,

AMORY HALL. - Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10½ o'clock. The public cordially invited. J. B. Hatch, Con-

EAGLE HALL, 616 Washington Street.—Test Circle every Sunday morning at 10% A. M. Inspirational speaking at 2% and 7% P. M. Good mediums and speakers always present. NASSAU HALL, corner Washington and Com-

mon streets.—Spiritual Mootings for speaking and test-every Sunday at 10½ A. M., and 2½ and 7½ P. M. Excellent quartette singing provided.

CHARLESTOWN - EVENING STAR HALL.-Spiritualist Meetings are held at this place on Sanday after-noon of each week at 3 o'clock. C. B. Marsh, Manager.

Amory Hall.—The session of the Children's Progressive Lyceum held at this place on Sunday A. M., June 16th, was well attended, and pos-sessed of much interest. In addition to the services according to the Manual, a literary programme was executed, to the evident satisfaction of those in attendance, wherein the following exercises combined with 'thoughtful remarks from ercises combined with thoughtful remarks from Hon. E. J. Durant, of New Hampshire: recitations by Carrie Hopkins, Jennie Miller, Albert Rand, Ella Carr, Jennie Bicknell, Arthur Bond, John Hanson; songs by Misses Helen M. Dill, Mary Waters (accompanied by Mamie Poole), Nellie Thomas; a cornet duet by Messrs. Henry and Marriam; and a cornet solo by Mr. Henry,

Eagle Hall,—The meetings in this hall continue to be interesting and instructive. The healing power was very strong last Sunday morning, and quite a number of persons availed themselves of the advantages to be derived therefrom. Remarks were offered by Dr. Court, Mrs. Cates, Mrs. Charter and Mrs. Jackson. Burnham Wardwell gave an interesting account of some of his experiences in the Army of the James, under

Gen. Butler.

Mrs. A. W. Wilds opened the afternoon meeting with an essay which was replete with high teachings, and was listened to with marked at tention. Remarks were made by Mr. Came, Mr. Eames, Dr. Court, Mr. Plummer, the manager of the meetings, Miss Rhind and others.

Dr. Ira Davenport gave an interesting account of some of his experiences in spiritualistic manifestations in the evening, followed by remarks by Dr. Lawrence and others. The meetings through

the day were exceedingly interesting.

Dr. Ingham will give manifestations of his musical mediumship in this hall next Sunday, and will be assisted by Miss Came. The doctor is almost totally blind.

Name 12.2

Nassau Hall .- A correspondent writes : "The meetings in this hall, conducted by the Free Platform Spiritualists on Sunday last, were fully attended by interested and intelligent audiences through the entire day. The morning and afternoon exercises consisted as usual of short addresses by Mrs. Laura Kendrick, Mrs. Maggie Folsom, Miss Jennie Rhind, Mrs. Pennell, Dr. Dayenport, Dr. Moore, Burnham Wardwell, and others. Many excellent and convincing tests others. Many excellent and convincing tests were given through the mediumship of Maggie Folsom, Mrs. Nelson, Mrs. Carlisle Ireland, Mrs. Pennell, Mrs. Leslie, and others, the whole be-

rennell, Mrs. Leslie, and others, the whole being interspersed with excellent music by the Quartette Choir.

In the evening Mrs. Laura Kendrick gave one of her ablest and most interesting lectures upon the subject, 'What good has Spiritualism done?' She handled her theme in a masterly manner, have I met with anything of late which both in showing her audience wherein Spiritualism has as being preferable to any other, qualifying with his usual proviso, 'If there is any hereafter.' The meetings will be continued every Sun-

> THE PSYCHO PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS. Being a response by Alfred R. Wallace, of England, Prof. J. R. Buchanan, of New York, Darius Lyman, of Washington, and Epes Sargent, of Boston, to the attacks of Prof. W. B. Carpenter, of England, and others. Boston: Colby & Rich. Spiritualism declines to be put down as a hum-

bug by the ex cathedra dicta of men who, it is here said, condemn without a hearing. The scornful treatment which has been meted out to it by such men as Carpenter and Tyndall is here met by an equally scornful defiance of that 'singular ignorance and unreasoning incapacity which men of mere learning display when they confront essentially new truths." The aversion of materialistic scholars to the theory of psychic force is here referred to what Charles Reade calls "the darkness of the professional mind." The leading papers of this volume are reprinted from the Quarterly Journal of Science, Fraser's Magazine, the Popular Science Monthly, etc. More than half the book is occupied with Prof. Bu-chanan's amplification of his previous articles, closing with his arraignment of Agassiz for want of intellectual honesty and moral courage. Emerson and others are rebuked for putting their literary self-sufficiency in the place of di-vine influx; and the "trashy communications from silly spirits who assume lofty names" are declared "not more worthless than the supercilious comments of Carpenter, Huxley, Fiske, and many others, who turn up their noses and talk about Spiritualism and Spiritualists in a puerile kind of persiflage, as conceited coxcombs some-times address women who are vastly their superiors and who are too much amused to be offended at their pert shallowness." But while this pugnacious and resentful disposition runs through the book, it also assembles a great body of alleged facts not only to prove the possibility of spirit manifestations in various forms, but to the testimony of consciousness, and to prove that the universe is charged with a mys-terious power which evades the crucible and the microscope. One would like to try the power of a good winnowing-mill on these facts. — The Christian Register.

For Sale at this Office:

THERELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 8 cents per copy. \$3,15 per year.
VOICE OF ANGELS. A Semi-Monthly Spiritualistic Journal. Published in Boston. \$1,65 per annum. Single copies 8 cents.
THESPIRITUAL OFFERING. A Monthly Magazine, published in Spiringfield, Mo. Per annum, \$1,25, Single copies, 15 cents.

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SPIRITUAL SCIENTIST. Published in Boston. Monthly, \$1,50 per year. Single copies 15 cents,

THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents per copy. \$3,00 per year, postage \$1,00.

THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price \$cents per copy. \$2,00 per year, postage \$0 cents.

HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents per copy. \$3,00 per year, postage 25 cents.

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

Cents.

THE EVOLUTION. Published monthly in New York.

Price is cents per copy. \$1,50 per year.

Spiritualist Meetings-in New York. THE FIRST SOCIETY OF SPIRITUALISTS of New York hand their meetings overy Sanday morning and evening at Republican Had, No. 55 West 364 street, near Broadway. Lyceum meets at 25 pt. M.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent inertion. SPECIAL NOTICES. Forty cents per line. SPECIAL AUTIMES.
Minion, each insertion.
HTSINENS CARDS.—Thirty cents per line,
Agate, each insertion.
Payments in all cases in advance.

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

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

SPECIAL INOTICES:

THE WONDERFUL HEALER AND CLAIRVOYANTI—For Plagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street.

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

MRS. NELLIE M. FLINT, Electrician, and Heating and Developing, office 200 Joralemon street, oppositeCity Hall, Brooklyn, N. Y. Hours 10 to 4.

Dr. F. L. H. Willis. Dr. Willis may be addressed until further notice at his summer residence, Glenora, Yates Co., N. Y. Ap.6.

SEALED LETTERS ANSWERED by R. W. FLINT. No. 25 Eist 14th street, N. Y. Terms, \$2 and 3 3-cent postage stamps. Money refunded if letters sent are not answered.

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

Clairvoyant Examinations from Lock of Hair.

Dr. BUTTERFIELD will write you a clear, pointod and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with mane and age. Address E. F. Buttferfello, M. D., cor. Warren and Fayette streets, Syracuse, N. Y.

Cures every Case of Piles. 7w*.My.18.

Removal of Prof. Brittan.

DR. S. B. BRITTAN Is now located at No. 2 Van Nest Place (Charles street, corner of Fourth), New York, where he will be pleased to see those who require his professional services. In his new location Dr. Brittan will have more space and superior facilities for the treatment of chronic diseases. Those who need the healing efficacy and life-giving power of Electricity, Magnetism and other Subtile Agents as scientifically applied, may there find what they require at the hands of a careful practitioner of long experience.

DR. J. T. GILMAN PIKE, Eclectic Physi-

BUSINESS CARDS.

Lydia E. Pinkham's Vegetable Compound is a cure for all those painful complaints and weaknesses pecullar to women. Sold by all Druggists at \$1,00 per bottle, 14 doz. for \$5,00, sent by express. Sent by mail in the form of Lozenges at \$1,00 per box. Address MRS, LYDIA E. PINK HAM, 233 Western avenue, Lynn, Mass. Send

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light fat fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, Elm Tree Terrace, Uttoxeter Road, Derby, England, Mr. Morse also keeps for safe the Spiritual and Reform Works published by us.

COLBY & RICH,

ROCHESTER, N. Y., BOOK DEPCT. WELD & JACKSON, Booksellers, Arcade Hall, Ro WELD & JACKSON, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the Spiritual and Reform Works published by Colby & Rich.

PHILADELPHIA ROOK DEPOT.

DR. J. H. RHODES, 325 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 Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult Dr. Rhodes.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 828 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Bannes of Light for sale at retail each Saturday morning.

ST. LOUIS, MO., BOOK DEPOT.

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

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483 June 22.

MRS. M. A. CARNES.

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REPORTS OF SPIRIT MESSAGES GIVEN THE LAND CONTRACTOR OF THE PARTY OF

MRS, JESSIE S. RUDD.

Leave be not a temptation, of Petter but deliver us from evil, with the very of the district while we like on a returned to who have got of beyond, that they be the mean to the end of the end of the mean mean in as we mean of the beyond, that they be the mean to the end of the beart, but they give me the knowledge from the beart, the first one winter ten to bury them the knowledge which in this material, along me to bury them the knowledge which in this

Questions and Answers.

Coversor to Section with are tendy for your . On the third day of April, Mr. Chairman, I questions, Mr. Clargian.

The pass Laffer who have a second many of the first of the Dind day of April, Mr. Chaitman, a 19 pass Laffer who head many of the five best agreef from with one year. My, but the properties of the pass of the solution of the pass of communication for solve solve it to be very subport to the plane solve it is not considered as a solve of Boxton. I have friends here who perhaps
will remember me. I do not propose to tell any
big story. I only wish to record my name. I
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stand that it they had true and honest lives th will real to the kenny of the Sandar Land and the presence of angely to be an actual fact. -Will the controlling intelligence explain the Lord's prayer. Alse "Our Fither who art in heaven, hallowed be thy name!" We recognize not an individual, but a greenee which we call Father, who erebut a simple prayer, and yet the child asks the parent, day by day, to supply its want-

asks the parent, day by day, to supply its wants so we say, Father, give us our spiritual food.

"Leave us not in temptation." Leaving he a prayer for ail: Keep us from the path of wrong doing: leave us not where the eyil propensities of our nature will be tempted, where they will be brought out; may we be enabled to keep guard. over all the evil in our nature. "Deliver in from evil." Keep us from all that is wicked keep us from wil thoughts; surround us will beautiful conditions, that we may not enter into the temptations of life, that we may not enter more the temptations of life, that we may be strong now and foreyermore. We would say that the Lord's prayer is one of the most simple, one of the most beautiful, one of the most kindly and childlike we have ever known. If you feel like saying it at night when you go to, rest, or in

the morning when you rise, say it. Q.—[By S. A. W.] Which phase of medium-ship is the most satisfactory to the spirit-world, materialization or transfiguration?

A .- It would be difficult for us to tell you what phase of mediumship is the most interesting and the most perfect, from the tiny rap to the entrancement, from the transfiguration which was witnessed upon the Mount up to the materialization—the gathering of forces from the spiritualization—the material and from the mediumistic, to you ever feel there was nothing to live for? Did al, from the material and from the mediumistic, to you ever feel that the world was better without

O.—Why is it that feeble spirits do not gain

A - In going through the world we often meet with individuals who never seem to make their mark in life, no matter how hard they try, no matter how much, torce they bring to bear upon any work. There seems to be a life-long weakness, a tack of mind-power, a feeling that they cannot, and it is of not use for them to try. And again, there are individuals who try very and indeed to perform a certain work, yet they are unable to doct. There are persons who have become so debitated in earth-life, so broken down, the natural forces of their fife so decayed, as we may say, that when they enter the invisi-ble world they have not the will-power, the magto tie and electric strength, to control a medium satisfactority. Probably the person spoken of is one who has been so weakened in spirit and in

Catharine H. Sprague.

I am quite an old lady, and I have come a long distance to be present at one of your circles and taid out for my self of this as a reality and a truth. Left Milwankee not quite a year ago. A vision of the spiritya, came to rie as I was closing my eyes in the fast boars of the and opered to me a view of the funnertainty of the soil! Since contered spirit lite I Lave found me. I. which has been useful to no. I cannot but not there are some who was been glad to hear in more. I will only told of still still stiller and if they will ask me I will perpond and have them a bet get message.

Alice J. Watkins.

Will you please say that Alice J. Walkins; of Weperster, Massa, twenty six years old, came here, accompanied by a triend who showed her the way Teat oldy remember inst a little. I will simply give my name and age, and place of resolutes highing that dear friends for whom I make this strong effort, for whom I pot forthalis very strong will power, will not leave me out in the east but will call me in, take me to their from the legach, the group for the second tender of the legach the special of the

Alexander Bunting.

While we lead with the shield some leaved trived states, your spectrum with early to be placed to place the place of a period of the early to the shield state to place the place of the same does be to be an large of what we have a large of the same to be the case. I Then I do carnestly hope and the early to the street the first trends and the same tragger areas, for each to the same tragger areas, for each to the same tragger areas, for each to the earth below, as well as about 100 km to the case of the earth leaves are the first transfer and early to the with the same areas to the case of the earth leaves are the first transfer and early to the with the same areas to the case of the earth leaves are the first transfer and early with the same areas to the case of the earth leaves are the first transfer and early and can dealwhile them because the them sometimenty. I feel as it I could almost take us, either so by the shoulder, and of almost take us, either so by the shoulder, and the case of a keep the case of the case of a keep the case of the c

I tell ye, sir, this is creeping into the church 11 tty fast. They make a good deal of sport of it, and the praists are afraid of it. You'll be asto isked by an' bye to find that the Catholics are all Spiritualists. March 29.

Amy S. E.

The impressions of youth are never lost in old age, no matter what may come, and we were effentimes called crazy, demented, foolish, idiotic, for communing with invisible forces. And yet there is a love-element within the soul of each ated at things, whose laws we obey. We can and every one, which, when it meets its answer, truly say, "Hah a d be thy mame," which causes an impress to be made which seldom or means a b honor und praise to the name of our never can be wiped away. My life was a strange Father took, "Give," sthisday our daily bread," one: Born, as it were, in the woods, nurtured seems between the causes and the control of the control of the causes and impress to be made which seldom or never can be wiped away. My life was a strange one: Born, as it were, in the woods, nurtured under the sturdy oak and the granite rock by those who little understood me, and who in youth sent forth love's tendrils to cling about the heart of one who also in his life became what the world

called crazy.
Many years did I live on, many hours of wandefing, many days of depression were mine, and at last life was ended. Walking over the pond the ice on the surface of which I supposed strong enough to bear me, I found myself engulfed in there, was I found. Life was extinct, of course. Then could I soar away. Yet I know it was all for the best. There was a power which sent me there, there were visitors from the shores of the spirit world that controlled and kept me and sent me on my way. I thank them for it now. I would rather be as I am than be as those I have left on this shore. Say it is from Amy S. E.

Daniel Randall.

It seems dark to me, sir, [to the Chairman] and I fear that in coming again to this platform I shall trespass upon the hospitality which been extended to me from time to time?

spint-world thirteen years and cannot control name is Daniel Randall. Jeame from Windham, now any better 6:f as well) than it did five years Vt. I stood on your platform once before.

Michael Lane.

Mr. Chalrman, it is with mingle l feelings of love and strong repuision that I approach your shrine. I never felt that Spirituali in had very much to do with God or man. It seemed simply to me that it was necessary for the development of the times, that it was a necessity to a dement-ed people and to those superstitious and hysterical persons whom you call mediums. I come here with a strange feeling. I of course must endorse the "ism," because if I don't endorse it how shall I account for my 'alking at the presa now snan a account for my taking at the present time. I must say for myself that I embrace the "Ism," but I do not like many of the ideas presented by its followers. I do not think them consistent with the will of God, neither consistent ent with holy writ, which I in the past have been accustomed to look upon as sacred; not your version of the Bible, for I have not been able to trace that to its full foundation, to establish it to my mind as sacred. I believe, as did my ancestors, in the Virgin Mary, in the Great Father of All, in the redemption of sinners through the interposition of saints and the Virgin and the Great spirit of All. Thave been in the habit of teaching my thoughts to others, and I trust I have given very many proof of the might and majby of God. Standing on this side, as I do not having been here a great while, I canno but see revealed to no truths which I did not before experience or understand. True, in mo-Inspiration there have come to me glimpses of the hereafter. I could not realize it perfectly, but I realize it now. There was a force about me which enabled me to read those who came to me in the "confessional," enabled me to tell them very many things at which they were quite astonished. I know, I see the power was Goderiven

I must return to-day and say to my followers, to my friends, to all those that know me, that the return of spirits is sure and true, and the fermion of spaces is sure and that if you only keep your channels pure, we shall be able to speak our thoughts and our words. As I said before, I like the "lsm," but not the "ist," I like Spiritualism itself, but I dislike very much the Spiritualist. I feel as if this is a holy work; that the channels through which we are asked to pass should be kept in such a condition that they shall be pure and steadfast; and shall send forth the sweetest of waters, as when in the past the rock was smitton, and from it came the clear, pure water of old. I want to see it thus in your earth-life, that we may be enabled to enter the churches, go to our people and send forth the Rock of Ages, the Cross of Truth, of Purity and Love, that we may redeem the world. Please say it is Michael Lane, who, formerly

was in South Boston.

Eli Coggeshal.

I was attracted here, I don't know why. My name is Eli Coggeshal. I came from Norwalk, Conn. I didn't belong there, but I went out from there. I suffered dreadfully in mind and in spirit after I went out. I wish I never had taken the stuff. If I had not, I'd have been all right. wanted to get away; I was fired. I did n't want to stand it any longer. I was worried everything was a bore to me. I do n't think I was quite myself. I took that which put me out of the world. It has been dark to me since I have been here: I thought I'd come and see if I couldn't find any light. Were it seems lighter. (To the Chairman.) Can't you light up a little stronger than you do so that I'll have a brighter thing to earry away with med [You'll find it brighter when you go] I am fearfully fired. There seems to be a spasmodic feeling all over me. I don't know which way to turn, nor how to go. They say I'll feel better when I go away.
Do you believe it : [Yes.] I thank you, sir. I
do see a bright star. I see a hand. Shall I get
hold of it. [Yes.] If I can only get into the Haht! This living in twilight, betwirt dark and light, is hard for me. I am sorry I took my own life, but then I did, and I can't help it. April 2.

Miss Catharine Draper.

Mis Chairman, I do not feel that the desirable ness of the tenement I am about to occupy has been enhanced by the last tenant. However, must all learn that the law of love is universal, If we would do good to ourselves we must do good too ters, so I don't feel that reluctance in coming which I might have felt before I passed sperification of the cartification of the cartifica their fine ides some seem interest of winers shall charles from the real countries of the control of the contro effections in my care, and day after day spoke these filled my life with blessings. To day I do not find that I at hiseless in the spirit-world. I find that although have been here but a short time yet the doors of knowledge are not only afar but. they are wele open. I can walk into the temples, and I am not only a teacher but a scholar, and can barn of those who have gone onward and upward far beyond me, many of whom I cannot fully comprehend. The foy of my life, the beauty of living, the sweet snales of girlhood, the dear affectionate

touches of the hand, often make me feel happy. I return here, Mr. Chairman, with no regrets for the past, feeling I have done whatever I could to be neit those who were coming up under my care, feeling that in the future I shall do whatever I can to induce mankind to live a purer and happier life. You can say it is Miss Cathagene Draper, of Hartford, Conn. April 2.

Charles Alfred Morse.

My name is Charles Alfred Morse. I am thirty years old. I have got a father somewhere— Reuben Morse. The last I knew of him he was down East. I suppose you call it down East—in Halifax. I don't mean the Halifax you wish folks to sometimes, but I mean the real Halifax. I had a sister Sarah and a brother Jeremiah.

Tleft this terrestrial sphere about three years ago, in the harbor of New York City. I return here, not expecting to do any great things, but I just want 'em to understand that I aint dead. I am alive. I shall touch 'em some day when they aint thinking of it. I can't find 'em very easy in fact, I can't see very plain. I have been down home. I go among my friends, but I can't see 'em. It seems as if I was purblind, and they told me if I would come here, maybe I might see better. If I do n't, I shall come again. April 2.

Charles D. Whitcomb.

I wish you would say that Charles D. Whitcomb, formerly of Massachusetts, more recently from New Orleans and Sacramento, has come to this office to send words of greeting to friends this office to send words or greeting to menus-left behind, that they may realize and under-stand that there is no death; that I lost but little time; that I yielded up the mortal breath, then drew a power divine. I roam amid the flowers. I see the gems. I look upon the forests as they stretch out before. I feel the power of love given al, from the material and from the mediumistic, to you ever feel that the world was better without form a body, in order that you may realize that you? [No, I don't think I ever did.] Then you and hear them say, You can go onward and up-your friends return. All are interesting to us; don't know how to sympathize with me in what We only wish that we could make each far more than the world was better without and hear them say, You can go onward and up-ward. You need not feel that the way is dark, for we will walk beside you, and will mark a tome in the past. As I said once before, dark-brighter pathway for your footsteps. I long to to me by wisdom spirits from above. I to me in the past. As I said once before, darkiness is around me. I seem to feel it. I took my own life. I hung myself. I did it because I felt wish to stay here on the earth, but I long to have there was nothing to the feet of the said once. questioner knows of one who has been in the there was nothing to live for, nothing to do. My a more spiritual birth, and live in the realms

April 2. love.

Little Chick. --

I aint got any name. They always called me "Little Chick." I was not but six years old. They said I was a little chick, a little bird, a sparrow. I fived way off ever so far from here. I came on the big boat last night, and got here. My auntie came with me, auntie Susan. I came here and stayed all night in your room—most all the night, and was here early this morning, and waited so long for you, and you did n't come. I came way from Brooklyn, and my mamma and papa will look for my message. They said, "Go, Little Chick, go give a message." I tried to make 'em hear me, I tried to make 'em feel me, but they would n't, but they said if I'd go somewhere and taik to 'em, and say it was Little Chick, they 'd know it was me, so I took the hand the night, and was here early this morning, and Chick, they 'd know it was me, so I took the hand of the bright lady, and came way off here. aint going to say any more. If you'll let me come again I'll tell you all about it. April 2.

Garrison.

My name is Garrison. I belong in Pennsylvania, in Bushkill, Pike Co. They found me in the Delaware. They say I committed suicide. I say I didn't. If my friends will only go somewhere where one of these things [mediums] is, I 'il tell 'em all about the whole thing. I did n't commit suicide. I didn't want to be placed in that place at all. It plagues me. I haint been gone long. They fished me out, and it made me feel bad what I heard 'em say. I had nothing to drown myself about; it was an accident. If they will meet me somewhere I'll tell 'em all about it, and maybe they'll feel better. That's all I've got to say.

Father Gleason.

Mr. Chairman, I am glad to greet you. I want you to say that old Father Gleason, who went away some time in March-bless you, sir, I be forgotten when; sometime the first of March this year, the third, I think—returns to this Circle. Room, not with all the power he used to have but with all the can bring for Spiritualism. I lived believed in Spiritualism. I lived Spiritualism. It was to me the beginning and the end of life. I knew it was true; it was a matter of knowledge to me, and when I left the earth it was n't for some unknown country, but I felt that I was going forth to a land where I should know every road, where every pathway would be pointed out to me by giardian angels. This is but mere repetition,

I know to day; yet with it all I feel I can come back like a little child and say, Teach me, oh ye people, and in return I will give you of the wisdom that I may learn. May 14.

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

Remarks by Mr. Danskin.

It is pleasant to know that while such determined efforts are being made to bring discredit upon Spiritualism in some directions, there are other influences at work drawing to its support men and women whose purity of character and intellectual capacity command the respect of all who know them, Some six months ago Mrs. Danskin received an application for "diagnosis." from the wife of a prominent and leading clergy-man in a neighboring city. A short time after-ward this lady and her husband came to Balti-more, and spent an evening with us. They were greatly pleased at the communications from their spirit-friends, and since that time have had regular circles in their own family. They do not hesitate to speak freely of the charm which Spiratualism has thrown upon their present lives, and he has the moral courage to say that the knowledge he has attained to through this channel surpasses that which can be gained from the teachings of the past.

Orville Giles.

I died at Weymouth, Massachusetts. My name is Orville Giles. I was an injectigator of Spiritualism. I speak now to my widow, and to my daughter Ball. To her I would say, I have met Rena, or rather I should say Rena met me on the shores of life; and to my bibthers, who are believers in this grand truth of Spiritualism, not from cariesity but because of its truth and beauty and the pleasure and delight which it affords them: I delved not in the mysteries of spiritualism, but I do not blame others for having done so; they are only doing that which their reason prompts them to do; mine drew me in a different direction. The folloation which I received through the philosophy of Spiritualism has been of vast importance to me. I neither stood in wonder nor was I struck with astonishment when the spirit made its entrance into that new and beautiful life, of which it was an inheritor, by the laws under which I was born, reared and educated.

With all this demonstration of truth how can the hearts of our kindred sorrow? They cannot, and I know they do not; for they understand full well that the grave holds only that part which, under the laws of nature, could not hold

together any longer.
You ofttimes hear the human speak of freedom; this is freedom in its truest and most beau-tiful sense! There is no flaw in the divine economy. When I approached the pearly gates an angel, robed in white, was standing in state. She held the scales, they weighed even and just. She bowed her head in althowledgment, and with soft and gentle voice bidde me enter in and partake of the joys which I had prepared for myself. Most beautiful! Most beautiful! Read this history of one who with truth upon his line arms from the had of beautiful.

his lips comes from the land of beauty to tell of his whereabouts, of his joys and of his acceptance. Freedom is mine. Come, each one of you, come, for I await on the other side of lifethat life which has no fading.

Thomas Nichols.

I passed on from Owego, Tioga Co., N. Y. Thomas Nichols. I was seventy-five years old. I built my faith on the rock of ages, and under its protection I am housed, free from care, free from privation and distress of mind. Ask me the question: would I exchange? and my answer would be emphatically, No. Now I can myself admin-ister unto all my wants without the exercise of labor, either mental or physical.

When entering Life's broad cathedral, I neces-Sarily stood with amazement, awe-struck with its beauty and its grandeur, its hills, its valleys and its dells. The streamlets flow, the flowers bloom, we catch their fragrance, and in catching we find it strengthens, revives and energizes. That has been my new life. Look where I will, up or down, right or left, there are no deformities. I am clear-sighted; without any mists to obscure my vision; without any doubts, without any fears; feeling confident that I ripened into years to do my Master's will in his eternal kingdom.

I was surrounded in so short a time by old I was surrounded in so short a time of our friends, familiar faces, with warm hearts, generously clasping my hand, and giving assurance that no door beyond this sphere shall be closed against me! "Onward and upward, brother," said they: "View the grounds which are thine without money and without price."

Oh angel! for such you are to me robed in

Oh, angel! for such you are to me, robed in white with a smile upon your face, with heart so

above, where bright angels will greet me with joyous, I thank you, for you have done more for

joyous, I mank you, for you have done more for me in the short space I have been here than the human could have done in years!

Soul of the Universe, thy will be done, thy kingdom is coming on earth, thy angels are ascending and descending upon the ladder as spoken of by one of old. Leaving earth without broadlage. I have learned the lessons of the knowledge, I have learned the lessons of the wise, the good and the great. I return to share them with the mortals, so that they may learn of

Emma Evans.

Edward Evans, Emma calls you; not with a hollow voice, nor with her eyes closed, or mouth hushed. She brings you glad tidings. Though you did see me physically die, though you did bury me in the body. I have arisen in the spirit and come hither to night among strangers.

and come hither to night among strangers.

I was forty-one years of age. I lived in Harford County. This is no delusion, Edward, it is an actuality, founded upon the facts which now I place before you. I am of the spirit-land, invested with powers of speech, of feeling, of hearing and seeing. Though a novice, I am delighted with the new unfoldment which has been given with the new unfoldment which has been given to me in this life.

Like the many, I thought when I died there

would be an eternal separation between you and I; but I have found that power is mine to come to you hourly and daily. So dry your eyes and the toyour heart be joyous; feel happy, feel content, for your wife has life beyond the grave. Farewell, Edward! when you read this you will know it is I that has spoken.

MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS.

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JENNIE S. RUDD. MESSAGES RECEIVED LAST WEEK : Clarksa Healey; James Hannon; Luclus P. Morse; Thomas Riley; James M. Ferris; Anonymous,

TO BE PRINTED IN OUR NEXT:

Passed to Spirit-Life:

From Besten, June 10th, suddenly, (though he had been addicted for five years with heart disease.) Daniel Davies,

where every path way would be pointed out to me by guardian angels. This is but mere repetition, yet I must speak what comes to me to-day, for I love to stand upon your platform, and would be glad to do so a thousand times.

There is some darkness to the spiritual side. I found my acts pictured upon the slate of life; every deed was written there, and I had to look at it. Christ cannot save you; God will not hold your guiltless for any deed of life you do. You must have your own right hand ever true to itself, and you must do your work while here, then you need fear for nothing on the other side.

Sunfight and beauty seem breaking on my pathway. I meet the loved ones, and they embrace me. I kindly greet them. I wander an id the flowers where the little children lead me. I journey on over the mountains where wisdom spirits would teach me better things than I know to day; yet with it all I feel I can come hard. aged 6s years.

From Eastham, Mass., May 25th, Benjamin H. A. Col-

From Eastham, Mass., May 25th, Benjamin II. A. Collins, aged 79 years and 7 months.

He spent his life in rural and domestic pursuits, having a great love of home and its happy surroundings. His inquising and aspiring mind did not find that satisfactory evidence of immortality in the theological trachings of the day which he desired, hence in the early days of the Spiritus, Philosophy he examined it carefully and embraced it cordially, and from that source has derived that evidence of immortality which has been as an anchor to his soul and the form alm of his hope, through his long pllyrimage of cartiallie. For many years he has been a coastant reder of the Banner of Light, which has ministered greatly to his happiness and increased his knowledge of the Divine Life, through the ministrations of spirity that have passed on to "the higher life." He leaves a wife and three children to mourn the loss of an affectionate husband and kind father. His relations with the world were respectful and cordial, and he sustained through life an honorable reputation, manifesting a desire for the happiness of the entire race. May we instarted have the spirit of the him has almore evalted and happier sphere of existence.

M. C.

From Macon, Ill., May 14th, Albert G. Harris, in the From Macon, Ill., May 11th, Albert G. Harris, in the esth year of his age.

Bro, Harris was a confirmed Spiritualist, and was fearless and outspoken in advocating it. Though living in a community where to believe anything except as tangin by the churches subjected one to soci d oblequy and outlawry, he bravely and fearlessly defended his views whenever assailed. The Rev. S. S. Hibbard, Universalist, officiated at the funeral, and eloquently combated the doctrine of efficient and the subject of the decirine of efficient and the subject of the subject of mortals to entertain such belief as to them should seem right, and that God would not, could not, punish merely for the belief, since we can only see as God gives us to see. James/Hopson.

From Cochesett, Mass., May 25th, Benjamin Marshall aged 5) years 4 months and 6 days. aged Syears 4 months and 6 days.

He was fully aware that the time for his departure had come, and conversed on his approaching change with calmeness. To him death had no terrors. For many years he was a Methodist class-leader. He was one of the earliest investigators of Spiritualism, and has been a constant reader of the Banner of Light since its first publication, being especially interested in the spirit messages. He was strictly honest in his dealings. He will be missachly his family and neighbors, but we are confident that our loss will be his gain.

H. V. Marshall.

Obstuary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twesty cents for each additional line is required. A line of again type averages ten words.

PUBLIC MEETINGS, ETC.

Spiritual Camp-Meeting in the Northwest, spiritual Camp-Meeting in the Northwest. The Spiritualists of Northern Iowa and Southern Minnesota will hood a Camp-Meeting in Webster's Grove, one mile west of Bonair. Howard Co., Iowa, commencing Wednesd vy. June 26th, and holding over till Synday, Jame 36th. The Rev. Samnel Watson has been engaged as principal speaker in conducting the services. Geo. P. Colby, test, trance, and charroyant medium, will be in attendance other sare expected. A general invitation is extended to medianus, and all interested in the promulgation of a pure Spiritualism, and in devising means and plans for promoting the culture of a true manhood and womanhood. Hay and wood will be furnished those coming from a distance. Bonair (Verlan Station) is on the line of the Chicago. Milwaukee and St. Paul Railroad, six miles west of Cresco. of Cresco.

J. Nichols and Ira Edridge, of Cresco; W. White and W. Stork, of Lime Springs, and G. W. Webster, of Bonair, Committee of Arrangements.

The First Religio-Philosophical Society

The First Religio-Philosophical Society
Of Hillsdale C unty will hold their Twelfth Annual Festival at Clear Lake, Steuben Co., Indiana, on Saturday and
Sinday, June 22d and 22d, 1573. The Island House, with
its spectous hall and fine parlors, with all the groves and
grounds adjoining, are engaged for the meeting. The
meeting will be addressed by Dr. D. W. Hull, late of Portland, Me., Prof. Glasser of Bryan, Ohlo, and other speakers. Refreshments will be furnished by the Society in the
grove and hotels. Friends from addrance will be provided
for.

By order of the Executive Board.

The Spiritualists and Liberalists of Wayland, Mich., and Vicinity,
Willunite in a Grove Meeting to be held in that place on the 23th, 23th and 39th of June, 1573. Speakers: Mrs. H. Morse and Dr. J. L. York. A good time is expected. A cordial invitation is extended to all to attend. Good accommodations will be afforded for all friends from a distance.

G. W. DUNWELL, for Committee.

A NEW BOOK BY ALMIRA KIDD, entitled THE LAWS OF BEING.
Through the courtesy of Colby & Rich we have just received the above work: and although we have not had lelsure to more than glance through its pages, yet we have seen enough to warrant the assertion that it is one of rare merit, and should be in theilibrary of every Spiritualist and reformer in the land. It treats of Psychology, Re-incarnation, Soul and its Relations, and the Occuit Forces in Man, and points out most vividity the most important things to learn while battling with the ups and downs of life. It is printed on fine paper, in large, clear type, and well bound. Price, \$1, postage free. For sale at whole-sale and retail by the publishers, Colby & Rich, 9 Montgomery Place, Boston, Mass.—Voice of Angels. A NEW BOOK BY ALMIRA KIDD, entitled THE LAWS

AN EPITOME OF SPIRITUALISM AND SPIRIT-MAGNET-ISM—Their Verity, Practicability, Conditions and Laws. Colby & Rich, Boston.

By the author of "Vital Magnetic Cure," "Nature's Laws in Human Life," etc. These subjects, to receive universal attention, should have an established philosophy founded upon laws and principles that are reliable, and will defy all reasonable opposition. Skeptics should know what Spiritualism proper claims before making an assault upon its teachings. Mistakes and inconsistencies are acknowledged and explained. Just the pamphiet to end to skepties who look upon the subject as delusion—the teachings without foundation. Let it be circulated broadcast.—The Fret-Thinker, W. M. Gill, Publisher, Kirksville, Mo.

Two pun-tasters of the secular press have by their joint forts brought out the following:

The poor dolight in soups of shin,
But the rich prefer the terrapin,
And turtle soup in big tureens,
While poor folks have a plate of beans; But turtle soup will make the gout— There's where the poor man's counted out.

Ad i

Advertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN

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

Office, No. 701/2 Saratoga Street, BALTIMORE, MD.

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

She is clairandlent and clairvoyant. Beads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of splrits.

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. DANSKIN, Baltimore, Md. March 31.

DR. J. R. NEWTON,

CURES all Chronic Diseases by magnetized letters. By this means the most obstinate diseases yield to his great healing power as readily as by personal treatment. Requirements are rage, sex, and a description of the case, and a P. O. Order for \$5,00, or more, according to means. In most cases one letter is smillernt; but if a perfect cure is not effected by the first treatment, magnetized paper will be sent at \$1,00 a sheet. Post-Onlice address, Fonkers, N. Y. April 6.

Dr. F. L. H. Willis

May be Addressed till further notice Care Banner of Light, Boston, Mass.

Dit, Willers may be addressed as above. From this point he can attend to the diagnosing of disease by har and writing. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching Chairvoyance.

Dr. Willis claims especial skill in treating all diseases or the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of hoth sex's.

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 Circulars and References. April 6,

DR.C. D. JENKINS, __Astrologer,

MEMBER OF THE MERCURII, Astral, Cerebral and Mesmeric Science, No. 67 Dover street, Boston, Mass.

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The most sensitive need not hest are requested to try him.

The most sensitive need not hest and with sharing them and the reacher. Thousands are in pursuits that bring them neither honor nor profit, because they have no natural talent for their calling. It is necessary to know, as near as possible, the time of birth, also the place.

Dr. Jenkins having made "Medical Astrology" a great part of his study, will give advice on all matters of sickness, and will supply medicines in accordance with the planetary significations. Those given up by other physicians are requested to try him.

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INCREASE YOUR VITALITY. "The Blood is the Life." DR. STORER'S

Great Vitalizer,

Nutritive Compound,

CHOULD now be used by weak-nerved and podr-blooded people everywhere, as the best restorative of nerve-cells and blood-globules ever discovered.

Mid and soothing in its nature, the feeblest child can take it. Constant and steady in its nutritive power, the worst forms of disease yield to its power.

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THE DINGEE & CONARD CO.'S BEAUTIFUL EVER-BLOOMING

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W E deliver Strong Pot Roses, suitable for immediate for systems, safety by mail, at all post-offices. 5
Splentid Varieties, your choice, all labeled, for S1;
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TOR SKIN AND BLOOD DISEASES, RHEUMATISM, STIFF JOINTS, GHRONIU COMPLAINTS,
&C.

THE **Boston Investigator.**

THE oldest reform journal in publication, will enter upon its Forty-Seventh (47th) Year on the 25th of April, 1877. Price \$3,50 a year. \$1,75 for six months. 8 cents per single copy.

Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind. Address J. P. MENDUM.

Investigator Office.
Paine Memorial,

April 7.

Boston, Mass.

ANNOUNCEMENT. THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at 5 Dwight street, Boston, Mass. Price per year, in advance, \$1.50, postage 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (postpaid) to the undersigned. Specimen copies free. D. C. DENSMORE, Pub. Voice of Angels. Jan. 5.

PSYCHOMETRY.

POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and enclose \$1,00, with stamped and addressed envelope.

JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia.

Jan. 17.—1

SPIRIT PICTURES.

PHOTOGRAPH OF THE MATERIALIZED SPIRIT OF KATIE KING, Taken in London, Eng.-DR, J. M. GULLY being her companion on the plate,

PHOTOGRAPH OF VASHTI, THE SPIRIT INDIAN FRIEND OF MRS. J. H. CONANT,

Medium of the Banner of Light Public Free Circles—the Medium being her companion in the picture. Price 50 cents each. For sale by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Mediums in Woston.

Dr. Main's Health Institute.

AT NO. 60 DOVER STREET, BOSTON. THOSE desiring a Medical Diagnosis of Disease, will blease enclose \$1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medicines, with directions for treatment, extra.

MISS JENNIE RHIND,

TYPICAL PROPHETIC MEDIUM, gives sittings daily, and will define ate the life, character, and surroundings of any, writing the same out in symbolic verse. Send handwriting, age and sex, \$1,00, stamped and addressed civelope, 7 Monigomery Place, Boston.

MRS. HILL,

BLIND CLAIRVOYANT and Magnetic Physician, regiving advice on business and social matters. For sittings,

\$1.00. Letters containing five questions at swered for \$1.00
and two three cent stamps by sending first initial of given
and strmane, age and complexion. Office, \$0 Dover, near
Washington street, Boston.

1w*-June 22.

Mashington street, Boston. [w*-June 22, M.R.S. E. A. CUTTING has taken rooms at 52 Village street, Boston, where she will continue her business as Healing Medium. She has been very successful in her specialties. Ladles suffering from nervousness and general debility will do well to consult her and learn her imode of treatment and its favorable rosuits. Mrs. Cutting gives Vapor and Medicated Baths at her house or at the residences of patients. [16-May 11].

Mrs. M. J. Folsom, MEDICAL MEDIUM. Many remarkable cures have through her. Office 329 Trement street, Boston, Mass.

DR. H. B. STORER. OFFICE 29 Indiana Place, Boston. Psychometric exforms of disease, sent to all parts of the country.

April 20, - 3m

I. P. CREENLEAF, Medical Clairwayant and Homeopath Physician. Office at 834 Montgomery Place, Room 4, Boston, Mass. June 1.

Susie Nickerson-White TRANCE and MEDICAL MEDIUM, 130 West Brook-ine street, St. Elmo, Suite 1, Boston. Hours 9 to 4, Feb. 16, -26w*

Miss Lottie Fowler, THE world-renowned Medical and Business Spiritual Medium and Magnetic Healer. 150 Tremont street, Rooms, Bost u Home 11 to 8. June 15.

MRS. H. DEAN CHAPMAN.

HEALING and Business Medium, has returned to her old rooms, No. 23 Winter street, Roston, where shall be happy to see friends and patrons. Patients treated at their homes if desired. at their homes if desired. 2w*-June 15

G KINGSBURY, the wonderful Magnetic
Healer, will treat all diseases, and with his inharved
Medicated Vapor Baths he cures all Rhenmaticand Chronic
thouses. Rooms and board for those who wish. Examination free, 15 Indiana Place, Boston, Mass. 2w*-June 15. MR. HENRY C. LULL, Business and Medical Clairvoyant, Rooms 943 Washington street, (cor. Indiana place.) Hours from 9 A. C. to 12, 2 to 5. N. B. Open for engagements with Miners, Speculators, &c., to bloate and assay inherals.

MRSTV. M. GEORGE W 11,1, give Magnetic Treatment at her office, Room 4, No. 814 Montg-mery Place, Boston, June 1,

MRS. KENDALL.

TEST AND BUSINESS MEDIUM, 814 Montgomery Place, Boston. June 22, MRS. JENNIE POTTER,

MEDICM—Test, Medical and Business—136 Castle st.,
M. hoar 390 Tremont st.

THES. N. J. MORSE.

THECTRO MACKET PULST IAN, 6. Hamilton
Place, opp. Park T. Church. Electrical Vapor Baths.

May II.

A. S. HAYWARD'S MAGNETIZED PAPER performs wonderfulcines. Two packages by mail, \$1,00.
Magnetic treatment from 9 to 4. 5 Davis street, Hoston.

April 6.

MARY A. CHARTER, Business Clairvoyant, Developing, Healing and Test Medium, 3t Chapman street, Hoston, Circles Mondays at 21g P. M. May 25.

MRS. JENNIE CROSSE, Test, Chairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, \$1.00 and 2 stamps, 37 Kendall street, Boston. June 22.

MRS. J. C. EWELL, Inspirational and Heal ing, suite 2, Hotel Norwood, cor. of Oak and Washington sis., Boston, (entrance on Ash st.) Hours 10 to 5. AUGUSTIA DWINELLS, Clair oyant, A Trance and Prophetic Medium, 23 Winterst, Terms \$1.

April 6.—6m

CLARA A. FIELD, Magnetic Physician, Inspirational Speaker, Pellet, Test and Business Modum, 7 Montgomery Place, Boston, Mass. March 23. SAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight 4t. Dr. G. will attend funerals if requested, Mar. 2.—20w*

MRS. EATON, Business and Healing Medium, HotelSt. George, Suite 4, 1359 Washington st., Boston, June 8. -4w*

MRS. C. H. WILDES, 7 Montgomery Place June 22, -1w.

FRANCES M. REMICK, Trance Medium, Spiritual and Physical Healing, 65 Clarendon street, near Columbus avenue.

VOICE OF TRUTH,

A WEEKLY JOURNAL DEVOTED TO Spiritualism, the Harmonial Philosophy; AND ALL REFORMS. A GOOD-SIZED QUARTO OF EIGHT PAGES.

MARY DANA SHINDLER, ANNIE C. TORREY HAWKS, Editors and Proprietors, 206 Union street, Memphis, Tenn.

TERMS OF SUBSCRIPTION, IN ADVANCE:

Catarrh, Diptheria And all Throat Diseases curable, by the use of

DR. J. E. BRIGGS'S THROAT REMEDY. MR. ANDREW JACKSON DAVIS writes: "Dr. Briggs's Throat Remedy for the Throat and Catarrial Affections, including Diptheria, I know to be equal to the claims in his advertisement."

Price 50 cents per bottle.

Never sent by Mail; by Express only.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, Boston, Mass.

THE SPIRITUALIST NEWSPAPER. A RECORD 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 fee for which is 25c., payable to Mn. W. H. HARRISON, 38 Great Russell street, Bidomsbury, London, is \$3,75, or through Messrs, COLBY & RICH, Banner of Light office, Boston, \$4,00.

AN ASTROLOGER,

HAVING HAD 20 YEARS OF EXPERIENCE, TS successful in reading the planets connected with every event of life. Charts of Destiny for two years, and advice on Business, Marriage, etc., \$1,00; Full Life, \$5,00; six questions on any matter, 50 cents. Enclose fee, with correct age, or time of birth; if known, whether horn night or day, if single, and sex. All business by letter, and strictly confidential. Address PROF. J. FAIRBANKS, No. 7 Suffolk Place, Boston, Mass. Enclose stamp, June 22.—1w

OHRS. NELLIE R. BROWN,

CLAIRVOYANT and Magnetic Physician, also Test
Whether present or at a distance, and the spirits Drs. Loulu
and Quimby treat the case. Examination and Prescription, with stamp, \$1,00. Send lock of hair, age and sex,
is years' practice. No. 1, corner Maine and Walter streets,
Bangor, Me. Mar. 30.

NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and flustrated manipulations, by Dr. Stone. For sale at this office. Price \$1,25; cloth-bound copies, \$2.56. Sent by express only.

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FS See Beatty's betest Newspaper full reply (sent free) before buying PIANO or ORGAN. Read my latest circular,
WAR Lowest prices ever given. Address ORGANS
Nov. do. -1y

MINERAL RODS. MPORTANT to miners and treasure-scokers. Send for Circular to E. A. COFFIN, 45 Bristol st., Boston, June 8.-4w*

\$1200 SALARY. Permanent salesmen wanted to sell staple Goods to dealers. No peddling. Septences pald. Address S. A. GRANT & C.U., 2 to 8 Home street, Cincinnati, O.

Aug. 11. A FEW Summer Boarders wanted. For terms,

A &c., address GEO. D. EPPS, Francestown, N. H. June 9.-3w*

Miscellancous.

The Scientific Wonder! THE PLANCHETTE.

CIENCE Is unable to explain the mysterious perform ntelligent answers to questions asked either aloud or men-

Postage free.

Mediometer Attachment for Planchette, 81,50.
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William to the Beaut, who wited in himself the char-Seters of a bridge troof, above the first man in literature, i wood to the bight rife during a first in the effects. the eighte-forith year of his age. He was a post at sixteen, and have to the world his majorpores, "Than stops is," at the agenor twenty, though it was not published, it is said, 1816, to the thing two years. In 1816, to because connected with the North American R view, and in 4-25 obtablished New York, white After becoming associate editor of the New York Evening Post, and then advancing to the dr of sofficerin chief, which distinguished position be held it the time of his death. His funeral services were held June 14 %, in Ali Soy'st Church, New York City, Dr. Bell wer fletating.

Dr. W. L. Jack, of Ha et all, Mass., was tendered a social resultion by hos muma constituents in Philadelphia, on Wests of everyning, the 5th inst. The assemblage was large, he elected and harmonious, the floral offerings undant and emblematic, and the ovation proved a great

To be a chave been sing in the Havana Cathedral and festivitie have been enjoyed to sand two de Cana over the advent of seven. If peace his really descended upon the beautiful oder diffus been purchased at a dear enough cost, and may be lost again, at almost any time. The warmhich spon how assumes to be real of began in 1875, since which this Spain has lost really so to soldlers, and up to 1871 had open ded \$70 mayers. What she has retained is hardly with the boost and treasure it has cost, but like many a receed plaintiff she has got her case. - Buton Post.

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Rev. C. C. Burleigh, of Northampton, Mass., a wellknown reformer, and formerly paster of the Free Congregational Church of that town, who was run over by a train at Florence, on June 3d, died on Thursday evening, June 13th, from the injuries received, aged 68 years,

Or woman, for that matter.

The man 's" an ignoramus,

' From the London Spiritualist of May 24th, 1575.]

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BY WILLIAM OXLEY.



The above is an exact copy from a photograph of the cast of a hand in plaster of Paris, from a mold made by a materialized spirit-form calling herself Litty, on April 11th, 1576, under circumstances in which fraud was simply impossible. Dr. Monek was the medium, who, after requesting to be searched (which was complied with). went into a cabinet improvised by myself, and formed by drawing the curtains across the recess of a bay window, the light being on the whole time of the scance. A circular table was pushed close up to the curtains, round which seven of us Soon two feminine figures, known to us as Bertie and Liby appeared at the opening in the curtains, and then Dr. Monek, putting his body outside the curtains, the two figures appeared at the top opening, and two other male figures (Mike and Richard) drey the curtains and showed themselves. Thus at the same instant we saw the medium and four spirit-forms, all having special characteristics of their own as disinguishable and well-known as individuals in

It is needless to say that all proper precautions were taken, and that we were quite able to de-tect imposition if such had been attempted; but the mold and the cast from the mold speak for themselves, as the fine cutiele marks are distinctly delineated, and the curves of the fingers show A section of an experience of the section of the sections that they could not be drawn out by ordinary are presented to the section of the se 4 Is only 2 by 1% (inches, while the width from out-side of the thoron to little finger is 3%) luches. took the mold to a modeller, who cast the hand

> I had prepared the parattine wax, and placed it in the cabinet. First Bertie gave Mr. Reimers a mold of her hand, and one of her foot to myself, after which Lilly asked if I would like one of her band, to which I replied in the affirmative; she then placed her hand in the parafline (judging by the sound of splashing in the cold water which we heard), and in about one minute she projected her arm through the curtains with the modd upon her hand, and asking me, to take it from her. reached across the table; in a moment her hand was withdrawn, and the mold left in my hand;

The evidence as to the genuineness of the ple nomenon in this case is beyond all guestion, as the medium before, going into the cabinet had been searched, and the table (a large circular one) was placed close up to the curtains, the forming a semigricle which compassed the cabi-net, so that ingress or egress was impossible without being seen, as the light was sufficient for us to see every object in the room quite distinctly. For some reason or other this phase of phe-nomena has been for a time in abeyance, and

possibly there may be no more of it; for this rea-sen I have had the above drawing made, that it may have a permanent-record in your Journal, and thus form a portion of history in connection with the development of the new force now popularly known as Spiritualism. V-

proofs that this force is exerted by intelligent beings, with a consciousness of their own and distinct from that of the medium or sitters in a some, are rapidly accumulating, and the demonstration of immortality, or the continuity of life to those who now exist on this mundane sphere, can hardly be gainsaid, for be it remem-bered that all the operating spirits or beings claim to have an individuality and consciousness of their own, and this must stand good until dis To the present instance the hand which molded

the glove (or wax covering) was certainly not the medium's, and equally certain is it that it was not owned by any of the sitters, and as we may dismiss any suggestion of mortal-confederacy, the question remains—Whose hand made the

Widel we a feminine figure which to all appearatice was human, and who projected her arm from the cabinet with the mold upon it, and which, upon the hand being withdrawn, was left in my own hand.

If human prestimony is of any value (and all the seven witnesses with if need be, corroborate the truth of this parrative), the evidence as to the action and exercise of energy, not the medium's or the sitters', is conclusive, and the fact of individualized, life in a sphere of existence not mundane is established beyond all controversy.

As yet the development of this supra mundane His is but in its infancy, and that which has already been exhibited may be taken as a propheey of greater marvels to follow. The great law of equilibrium seems to point to the fact that, as immortal beings can temporarily clothe themselves with what is called matter, so mortal be ings may soon develop the power of unclothing themselves and making themselves visible to the dwellers of the supra-mundane spheres. Cairvoyance and c'airaudience are but steps in this direction, and, judging from the rapid advance made by the inhabitants of the beyond, it does not appear unreasonable to think that the knowlof the law whereby mortals may have access to the spheres peopled by immortals may be

To the most cursory observer and student of the new phenomena it must be plain that all displays of this new force or energy are subject to law, and, as such, present a field for scientific research and discovery. It is no less evident to all who take an interest in scientific subjects, and who have watched the results of the indomitable energy, patient research, and crucial experiments of the leading scientists of the day, that a point has been reached at which it is impossible to stop, for men have touched the boundary line of mere ly physical phenomena, and have pierced, perance unknown to themselves, the domain the supramundane sphere; and precisely at this point a stranger appears, in the form of a hitherto unknown force, or power, guided by an intelligence foreign to the investigator and beholder, and which demands to be recognized as a factor in the solution of problems relating to the elucidation of pure scientific truth.

Although the manifestation of this power is connected with a human organism as a medium through which it operates, yet no other theory than that of a separate and distinct individuality from the medium will cover the ground so thickly strewn with facts which cannot be ignored and which are so well authenticated by trust-

No amount of ingenuity displayed in the invention of terms or words applicable to the various phases of the manifestation of this (to many) unwelcome visitor can avail to hide their real character, and when once acknowledged and welcomed, knowledge pertaining to the modus operand: in the production of the phenomena will be bestowed as freely and fully as the capacity for utilizing it for the good of the race is

The words spirit and spiritual are now accepted to express the idea that the communicating intelligence and power are wielded by a race of beings who are not embodied as we are wno minant and earth, and the all important question to be solved is this, Are they the same individuals who once ple drift away from the church, nothing substantials and one own in the presbodied beings return and give to us the story of their exit from earth-life, and their experiences of the new-found state of existence beyond the

affirmative, and supported by proofs demonstrable to the senses when need be, then progression in knowledge is assured, and another science and art will be added to those which are already possessed. Science, as now understood, does not profess to

deal with other than the laws of nature or mat-ter; but who has unfolded the mystery of mat-ter? Surely the science which only deals with external phenomena cognizable to the outer senses, and which cannot enlighten the inquiring mind upon the interior action or working of laws the human mind.

Which govern the mental and spiritual universe, In the afternoon is defective; and if I read the lesson aright the present exhibition of power, or force, or, if we will, the interference in mundane affairs by beings of another order, is to lead or attract mankind to the study and contemplation of another and higher mode of existence, in what is now to the generality of mankind the unseen and un-known universe, in which it will be found that the substance which forms its expression is as real (and perchance more real) to those who inhabit it, as matter is to mortals, for the surroundings in all worlds and states of existence are always the outbirths or re-presentations of that which is within the organisms of the beings who

Manchester, May 21st, 1878.

Western Locals, etc. 🦈 🗀 MICHIGAN.

The Annual Gathering in Sturgis—Hon, J. G. Wait in the Chair—The Array of Speakers—A Synopsis of the Proceedings—The Banner of Light and its Growing Western Constituency-Miscellaneous Items.

To the Editor of the Banner of Light:

For nineteen years a large gathering has met every summer in the Free Church in Sturgis, to discuss the live questions of spiritual liberty and universal progress. The platform has been broad and unsectarian. These assemblages have earned a national celebrity. Such convocations are essentially educational in character. An interest is always secured, because the dull routine during the entire sessions. These young people of the pulpit is supplanted by the fascinating are excellent singers, and their favors in that novelty of the free platform. A broad philosoph.

Alvin Hoyt presented the claims of the Liberal ical insight recognizes the utility of the various. League. He made an interesting speech upon instrumentalities which are employed in emancithe theme of the secularization of the governpating the human mind from abject slavery to ment. The meeting gave a unanimous vote of superstition Learned discourses are in order concerning the imperjal conquests of science, The consummate skill displayed by specialists in this department of research is recognized and admired; the ever widening perspective which is uniformly presented commands unfeigned respect and elicits genuine enthusiasm. Discourses along the line of the constructive side of liberalism are welcomed. The majestic outlook of a rational Spiritualism is always cordially received. Nor is the legitimate work of the iconoclast forgotten. While liberalism pure and simple is re-cognized and emphasized, it is not saying too much to affirm that the main inspiration of these colossal gatherings for the last nineteen years has been Modern Spiritualism. As Mr. Stebbins well says, while we are full of sympathy with tree thought in all its forms, we are still, in a spe-cial sense. Spiritualists. This much abused word destined to reach an honored place in the world's vocabulary. Let us stand as faithful

Thomas. These lecturers are persons of ability and experience. Their words were attentively listened to by all.

THE FREE CHURCH

was tastefully decorated. The following mottoes were on the walls: "Victory is to the faithful," "Be firm, be true," "Onward and upward." The platform was adorned with a new carpet and elegant chandeliers; a newly planked entrance from the front gate and other signs of improvement Sturgis is a charming prairie. Its citizens are

intelligent and industrious. Mr. Sweet, of the Journal, sends out a good paper, and the traveling public find the best of accommodations with Mr. Charles Buck, of the Elliot House.

FAVORABLE INDICATIONS.

Usually the first day of the meeting is poorly attended, but on Friday morning, June 14th, a large number of strangers put in an appearance. The morning hours were spent in social converse. In the afternoon HON, J. G. WAIT

greeted the audience, which had greatly augmented in numbers, as follows: Dear friends, I take great pleasure in welcoming you here. You have come to join with us in the festivities which we conduct, yearly, in the commemora-tion of the erection of this edifice. Our platform is free. We greet you most cordially. You are welcome. We want you to feel at home with us. Let all unnecessary convention. We want you to feel at ality pass away. This church is your spiritual We believe in progress; spiritual com-

ute something, so as to add to the interest of this The chairman's words met with a most favorable reception. After an interesting conference, Dr. Thomas, of Sturgls, Mich., delivered the regular address. He spoke of the antiquity of the spiritual movement. The Bibles of humanity were filled with accounts of spiritual interven-tion. A Pentecostal season had come to the world tairty years ago through Modern Spiritual-The speaker then referred to the incipient stages of the movement, and replied, very forci-bly, to the interrogation "What good is there in He then passed to a considera-Spiritualism ""

tions of the term Spiritualism. In the evening Mrs. Pearsall was the first speaker. She delivered a lengthy address. At the outset she quoted from Confucius and other ancient celebrities on the topic of spirit-communion, and then passed to an exposition of the purifying tendencies of Spiritualism. She also adverted to the theological significance of the movement, and brought her address to a close by appealing to the audience to cooperate with the general work of reform.

tion of the theological side of the question, and

closed his speech by giving some elaborate defini-

Mr. Giles B. Stebbins was then introduced. He spoke of the limitations of the pulpit as contrasted with the freedom of the platform. Herein lies our vantage ground. Progress came to the There never was a greater fallacy. We are not walking in the fog! Nothing in the line of authority can give the security which we enjoy. We go deeper than the old faiths.

THE SECOND DAY.

THE SECOND DAY.

The strangers still poured in, and as early as 9:30 the body of the Free Church was well filled.

After an interesting conference, Rev. T. H. Stewart was introduced as the first speaker. His subject was "The Golden Rule." He traced the golden rule back to be earliest bistoric roots and sunject was "The Gomen Rule. He traced the golden rule back to its earliest historic roots, and said that it was sacred whenever and wherever spoken. Forms of religion fade, but the principle endures. Let us advance. We must not look backward. There must be growth. We recognized the same particles and refidely the same particles. nize the rights of others. We know no infided only in difference of opinion. Law is universal supreme. Our golden rule must be impartial. We, as Spiritualists, should turn more attention to intellectual culture. A new and higher phase of Spiritualism will come to the world in the near future. Bro. Stewart closed with an eloquent appeal for the fortunate to remember the unfor

tunate.
Dr. J. L. York was the next speaker. His theme was, "What is Truth?" All mankind are in search of truth. Truth is adapted to our natures. Sometimes it is obscure. We must search for it. This implies labor. The world is full of half truths. We blunder, but we learn which he was blunders. That is a unit. All wisdom by our blunders. Truth is a unit. All truth is divine. The Bibles have not all been

written.

Mr. York proceeded in a very animated and unique way to elaborate his theme, showing the various channels through which truth reached

In the afternoon Mrs. Pearsall and Dr. Thomas delivered the regular addresses. The evening session was well attended.

THE GREAT DAY.

On Sunday the church was literally packed during three sessions, and the meeting finally adjourned with the best of féeling among the members of the immense congregation. So the years roll by, and "June meeting" succeeds "June meeting." Many familiar faces are missed, but the mumbers and interest still hold the same.

The face face of the immense congregation in the part of the minimal faces are missed, but the mumbers and interest still hold the same.

The face face of the many familiar faces are missed, but the minimal faces are missed in the face of the minimal faces are missed in all the minimal faces and protection; and to that extent all will admit the force and timeliness of and to that extent all will admit the force and timeliness of and to that extent all will admit the force and timeliness of and to that extent all will admit the force and timeliness of and to that extent all will admit the force and timeliness of and to that extent all will admit the force and timeliness of and to that extent all will admit the force and timeliness of and to that extent all will admit the force and timeliness of and to that extent all will admit the force and timeliness of and to that extent all will admit the force and timeliness of and to that extent all will admit the force and timeliness of and to that extent all will admit the force and timeliness of and to that extent all will admit the force and timeliness of and to that extent all will admit the force and timeliness of and to that extent all will admit the force and timeliness of and to that extent all will admit the force and timeliness of and to that extent all will admit the force and timeliness of and to that extent all will admit the force and timeliness of and to that extent all will admit the force and timeliness of and to that extent all will admit t The influence of these gatherings is felt in all the neighboring country.

THE BANNER IN THE WEST.

During the sessions of the meeting the writer conversed with many people relative to the jour-nalism of Spiritualism. Mr. Editor, you have a great and a growing constituency in the West. Your steady, self-poised course, your freedom from gross personalities, and your philosophical exposition of the genius and purpose of Spiritu world. Published by a company of the same name, at exposition of the genus and purpose of Spiritus will alism—these points are specified by your readers as items of great merit, which commend the Banner of Light to the public. The interest which you have always taken in chronicing items of a College large light to the public will be always taken in chronicing items of a College large light to the public will be a large to the public will be a local interest to your western readers is not forgotten. The Banner of Light is a marked favor-ite with thousands in this great western country. Instead of the spherological exponent, and the July issue will It avoids sentimentalism and sensationalism. It is reliable—so say its friends.

ITEMS OF THE MEETING. It seemed like old times-securing a long list of subscribers for the Banner of Light during

the Sturgis meeting.

Dr. Thomas's family discoursed sweet music

sympathy with the League movement. Dr. King, of Sturgis, a successful practitioner, elaborate piece of woodwork, to the meeting. This generous and well-timed action was most

Dr. J. L. York will speak in Orleans Co., Mich., June 22 and 23; in Wayland, Mich., June 28, 29 and 30.

Rev. T. H. Stewart will preach in South Band, Ind., June 23; in Bronson, Mich., June 30.

The yearly meeting at Clear Like, Ind., will
take place June 22 and 23. D. W. Hull and Prof. Glasses will address the people.

The Pilgrim is frequently inquired after by

his numerous Western friends. The writer, when thus interrogated, enters into an elaborate statement relative to the reception given the Pilgrim

by Colby & Rich, a few weeks ago.

Prof. Eccles is a great favorite in the West.
His scientific attainments are marked, and he is Among the speakers present this year—June a logical reasoner.—He was the principal speaker this, 15th, and 16th—were Dr. York, Mcs. Pear at the Omro meeting June 14th, 15th and 16th.

Thomas The a best of the conditate of the c preciate Mr. Eccles.
Go West by the Hoesac Tunnel route. Mr.

Heywood, Superintendent of the Troy and Boston Railroad, is an energetic and thorough railroad man, who understands his business, and who is determined to make his line equal to the best in the country. CEPHAS.

The Magazines. THE ATLANTIC MONTHLY for June-Houghton, Os-

good & Co., publishers, 220 Devoushire street, Winthrop Square. Boston-may truly be designated as an art number. ough much other matter is given in its pleasant and friendly pages. W. H. Bishop closes his romance, " Detmold': Extracts from the Journal of Henry D. Thoreau, under the title of "Days in June," are contributed; Henry F. French gives in a sketch, "Count Pulaski's Strange a furtive glance at mesmerism, clairvoyance, etc.: Charles Dudley Warner discourses on the Adiron-dacks; Richard Grant White embalms some of his impressions of Great Britain and her people in "England on the Rails ": Arthur G. Sedgwick treats of the "Alabama Dispute "; "The New Books on Art "and "Imaginary Dialogue on Decorative Art," are recommended to those having interest in the special themes they treat; the poetry is excellent, and the departments, as usual, crisp, lively and thoughtful as well. Joseph Cook comes in for a keen criticism as to his habitual inaccuracy of statement in the details of scientific, poetical, or other matters of which he speaks, which we feel sure the whilom great Boanerges of Tremont Temple most richly deserves,

A. WILLIAMS & Co., 283 Washington street, Boston, furnish us with copies of SCRIBNER'S ILLUSTRATED MONTHLY MAGAZINE and ST. NICHOLAS, for June, which publications are for sale at their counters. Amon munion is very dear to us; we are anxious to sother finely illustrated papers, the first named periodical build up royal personalities. You will hear has one concerning the work of George Cruikshank and from professional lectures of experience and another on "Bird-Architecture." Mr. Linton's article on "The Engraver: his Function and Status," is notable power: but you in the conferences must contribas the reopening as it were of the question as to whether the craft of engraving does not render its practitioner an artist in the full sense of the word; Rev. Samuel Petershim of the "Blue Law" notorlety-is ranked as a masterworkman in the article entitled "Lying as a Fine Art." "His Inheritance " is of tragic interest. Mrs. Platt, Edward King, Caroline A Mason, Maurice F. Egan, and others contribute the poetry of the number, and the departments are well sustained. ST. NICHOLAS has for a frontispiece a full-page engraving

of a city scene in which "A Brave Girl" proves her right to the title. Celia Thaxter has a poem called "A Triumph. ""One Saturday." "Mrs. Peter Piper's Pickles,"
"Under the Lilacs, "."The Little Red Canal Boat," and other finely illustrated articles combine to fill its charming pages. Master Monteguma (Illustrated with nine sketches from Mexican hieroglyphics) is interesting in the extreme; the page devoted to "Thomas Carlyle," from the pen of Julia E. Sargent, is the vehicle of a fine sentiment the Very Little Folks will find their wants abundantly supplied in "Fiddl:-diddle-dee." FRANK LESLIE'S SUNDAY MAGAZINE-edited by C. F.

Deems, D. D., and issued at the new tocation, 53, 55 and 57 Park Place, New York-is received for June. "Jehu, the Son of Nimshi," the legend of whose furious driving has been handed down to the present day, along with much other matter in the pages of the Hebraic record, and who has furnished a synonym for rapid "linesmen" ever since, appears in all his glory as the frontispiece. Evidently the S. P. C. A. had no existence in the rough days when he brandished unrestrainedly his heavy and braided thong. Among the contents of this number may be specially noted "The Pyramids," "Alexander Duff, "Glimpses of the Tower of London," "1847," by T. B. Macaulay, etc., etc. "Abide with Me," a hymn (with music) closes the contents, and with it the third volume of this excellent magazine for young and old.

WIDE AWAKE for June comes to hand, forwarded by its publishers, D. Lothrop & Co., 30 and 32 Franklin street, present? These two questions answered in the rest on justice, fraternity, immortality. What magazine for the little ones was first ushered into exist-

do books say? Ah! that is not enough! What does the soul say? We stand on spiritual realities. These endure. Bibles perish; so do creeds; but justice, fraternity, love, immortality, remain. of Mrs. Clara Doty Bates, which is admirably aided by the penell of "B.z" (M. J. Sweeny). Mrs. Lillie's "Shak-spearcan" paper abounds in gossip. Mr. Talbot's "General Misunderstanding "thickens in mystery. The very little folks will have their fun in the large print story, "A True Incident in the Life of Mr. Thomas Gray," from the pen of G. M. S. Horton, of the New York Tribune. There are several fine illustrated poems, notably one by Mrs. L. C. Whiton.

SUNDAY AFTERNOON-published at Springfield, Mass .reaches us for June. This new claimant to popular favor his in the limits of its first volume (which closes with this number) achieved a reputation which is rapidly calling new patrons to its standard. John G. Whittier has not serupled to speak a clear endorsement of the magazine, and we flid kind words for it in every journal which gives it a nofind kind words for it in every journal which gives it a no-tice. The articles, essays, poems, etc., of this issue are ful-ly up to what have been give in previous. Sanday After-noons, and while not specially intending to speak of any in particular, where all are so good, we cite the following words from David Swing's Chicago Alliance in reference totwo sketche; contained wi him the covers of the present

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Meg Merrilles and Dominie Sampson-Mr. Darley being the engraver: the etchings of this celebrated artist in steel will be continued throughout the year, and have for their subject the illustration of the Waverly Novels. Lovers of Scott will do well to bear this fact in mind. The choice literature, laughable caricatures, standard parlor dramas, unsurpassed fashion department, etc., etc., all which the reader will meet with in the pages of this choice publication, fully demonstrate the validity of its claim to be considered "the best and only genuine Lady's Book in the northeast corner 6th and Chestnut streets, Philadelphia,

THE PHRENOLOGICAL JOURNAL for June-S. R. Wells & Co., publishers, 737 Breadway, New York-contains a good showing of articles devoted to science and general in-telligence. This number closes the 65th volume of this open the 67th at a reduced price.

THE SHAKER MANIFESTO, for June, issued by the United Societies, at Shaker Village, N. H., N. A. Briggs, pub-

ZELL'S POPULAR ENCYCLOPEDIA. - Parts 53, 54, 55 and 56 of this excellent work of reference have come to hand at this office—the present intstallment bringing forward the subject heads to SPEC. A map of Ireland adds to the value of the current sub-division. The publishers amount of the heaven and revised edition of which these numbers form a part is now completed; and the whole encyclopediac firmament may be safely challenged to furnish a star which equals it in brilliancy, when the extremely modest price of the work is submitted to consideration. An atlas, gazetteer, dictionary, compendium of bi-graphy, and other distinctive publications find within the covers of this and an earnest Spiritualist, presented a most work a harness in which they harmoniously "pull together quisite assortment of flowers, arranged on an er," to the evident pleasure of many patrons who have purchased the Encyclopedia-a pleasure which we opine will be shared by many more in years to come, for this is a book whose already firm hold on the public estimation is destined to grow and expand with time. Parties desiring to know the particulars regarding the Encyclopedia can address T. Ellwood Zell, Davis & Co., Philadelphia, Pa.

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chies.

General Corroborative Evidence.

I.—That Attested by the Senses:

1. Of Sight—Evidence of—Mr. E. T. Bennett, a Malvern Reporter. Mr. James Burns, Mr. H. D. Jencken.

2. Of Hearing—Evidence of—Mr. Serjeaut Cox. Mr. George King, Mr. Hensielgh Wedgwood, Canon Mouls, Baroness Von Vay, G. H. Adshead, W. P. Adshead, E. H. Valter, J. L. O'Sullivan, Epes Sargent, James O'Sargent, John Wetherhee, H. B. Storer, C. A. Greenleaf, Public Committee with Watkins.

11.—From the Writing of Languages unknown to the Psychic:

11.—From the Writing of Languages unknown to the Psychic.

Ancient Greek—Evidence of Hon, R. Dale Owen and Mr. Blackburn (Stade): Dutch German, French, Spanish, Portuguese (Stade): Russian—Evidence of Madame Blavatsky (Watkins): R. male—Evidence of T. T. Timayenis (Watkins): Chinese (Watkins).

III.—From Special Tests which Preclude Previous Preparation of the Writing: Psychics and Conjurers Contrasted; Slade before the Research Committee of the British National Association of Spiritualists; Slade Tested by C. Carter Blave, Doc. Scl.: Evidence of—Rev. J. Page Hopps, W. H. Harrison, and J. Scannal (Slade); Writing within Slates securely sprewed together—Evidence of Mrs. Andrews and J. Mould; Dietation of Words at the Time of the Experiment—Exidence of—A, R. Wallace, F. R. G. S., Hensleigh Wedgarood, J. P.; Rev Thomas Coltev, W. Oxley, George Wyld, M. D., Miss Kishigbury; Writing in Answer to Questions Inside a Closed Box—Evidence of Messrs, Adsheat; Statement of Circumstances under which Experiments with F. W. Monek were conducted at Keighey; Writing on Glass Coated with White Paint—Evidence of Benjamin Coleman.

Letters addressed to The Times on the Subject of the

Coated with White Paint-Evidence of Benjamin Coleman.
Letters addressed to The Times, on the Subject of the Prosecution of Henry Stade, by Messrs, Joy, Joad, and Prof. Barrett, F.R.S. E.
Evidence of W. H. Harrison, Editor of The Spiritualist. Summary of Facts Narrated.
Deductions, Explanations, and Theories.
The Nature of the Force: Its Mode of Operation—Evidence of C. Carter Blake, Doc. Sci., and Conrad Cooke, C. E.

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