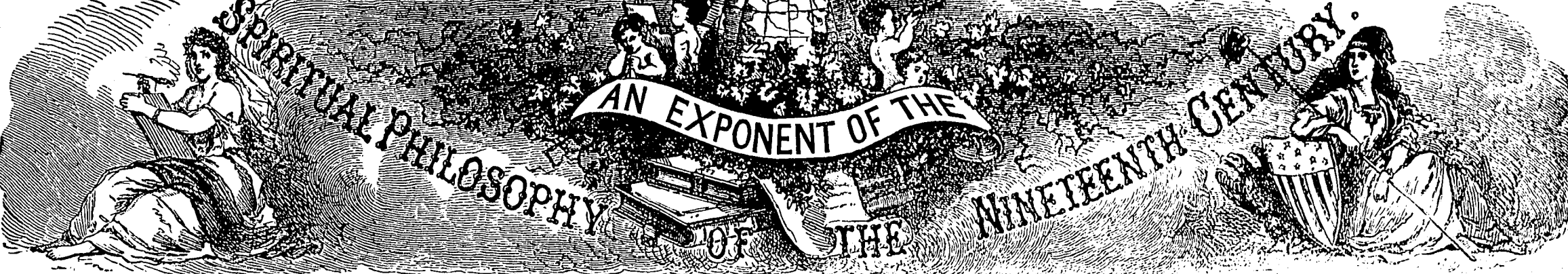


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The Rostrum.

FOUR ASPECTS OF RELIGION.

RELIGION OF SCIENCE, RELIGION OF GOD, RELIGION OF JESUS CHRIST, RELIGION OF THE NEW TESTAMENT.

A Discourse Delivered by Prof. J. R. Buchanan at Republican Hall, New York, Sunday Evening, May 25th, 1878.

(Reported for the Banner of Light.)

INTRODUCTORY REMARKS.

As song is the proper expression of religious emotions we will begin with a religious song, but I beg leave to precede the song with a few practical and personal remarks.

I have a word for Spiritualists, a word for Materialists, and a word for Christians.

I would say to Spiritualists, you are the foremost people of the age in the knowledge of religious truths, but what are you doing, or what have you done, to show your superior enlightenment? If you are wiser than the men of the old creeds, churches, and holy wisdom led you into a better or happier life? Are you better, or have you degenerated? If a thousand Spiritualists are found in any community, and a thousand old-fashioned Christians, which would be the most reliable body, which would be the most for benevolent purposes, which would be most faithful to their members in sickness and distress, which would raise the largest contributions for good purposes, and which would do the most for the propagation of the truth they hold? I fear that Spiritualists, if weighed in the balance, would often be found wanting.

And yet this, my friends, is a fair test. All truth leads to good, and if church-members do more good it must be because they have some high and holy principles which Spiritualists have neglected. At least we have neglected practice, and therefore I call your attention to a practical church.

All study is a preparation for practice. The doctor studies three years, and then begins to heal the sick. The doctor and lawyer begin practice as soon as their diplomas declare their studies complete. The mechanic undertakes work as soon as his apprenticeship is over. After two or three years of study we must go to work, or confess our worthlessness. The older Spiritualists have had thirty years of time for investigation, and certainly that is time enough to have learned all the laws of life and duty—to have harmonized their views on all essential principles, and to have united in a compact and irresistible phalanx for the redemption of humanity. If they had done so they would to-day have been the leaders of humanity—the most influential and the most admired and beloved of all the organizations that animate society.

At this late day I come to call them to their duty; and as my voice has gone forth through this country it has brought back many a response of sympathy and enthusiasm; and I feel that we, before whose eyes the glory of heaven has been opened, and in whose presence the communion of the saints has been a reality, are not to be ungrateful to our heavenly friends, or unmindful of our God, and our brothers who are sitting in darkness.

To Materialists I would say, if you think you have a purer truth, free from the errors of superstition, let us have the evidence in your better and wiser life. If you believe that the greatest good of the greatest number should be the supreme aim of each individual, and if you intend to live by that law, then we welcome you to that spirit of brotherhood which offers the hand of friendship to all, and leaving all men free in thought, believes that in an atmosphere of love and sincerity all minds will gradually come nearer to each other in the truth.

You object to religious doctrines as matters of superstition instead of science, and I join with you in the demand that science or reason shall be supreme and superstition abolished. You do not believe that a system of Christian religion can exist which is not based on superstition and credulity, which is in fact purely scientific. But if you will give me your attention hereafter I will try to show you such a system, and show its vast superiority over the speculative systems of Comte, Mill, Bentham and Spencer, and all possible systems of secularism or materialism which are prone to organizing cold justice alone, but in the hands of moral enthusiasts rise to the dignity of that universal philanthropy in which religion meets them with a hearty fraternity. In this I hope that you and I may fraternize. But when we fraternize on the same high plane this difference remains—that the sky above you is as dark as a wintry day, because you do not see, or feel the supernatural elements, and therefore it is simply impossible for you to have that warmth and vitality in your materialistic religion which is necessary to the highest evolution of man. The editors and most of the writers of the *Index*, the *Truth Seeker*, and the *Investigator*, as well as Bradlaugh and the secularists of England, can never attain the highest plane of philanthropy until they reach certain religious truths which are now matters of science.

To all professing Christians I would say, if you idolize Jesus, why do you not obey his commands? Why do you not all cooperate in love? You cannot be recognized by him as faithful followers until you all love one another, for that is the test that he gave. The existence of rebellion, jealous and hostile sects is a continual affront against Christ. The church has been earnest Christians who in various degrees of earnestness deplore these things, pray for something better and work for something better. These are the men

and women with whom I sympathize, and I say to them, You cannot realize true Christianity until a spirit of divine love shall have cast away the creedal forms and rules that separate you, and joined you all in one unsectarian, loving body.

THE RELIGION OF SCIENCE.

After the audience had sung "The Beautiful River," Dr. B. continued as follows:
I propose to speak not of four religions, but of the four aspects of religion as it appears to those who approach it in different directions and see it in different lights.

The story of two knights who approached a glittering shield on opposite sides and fought because one said it was silver and the other said it was gold—each being true when he affirmed and false when he denied—has always been true of religion. Men have never been content to affirm what they saw from their own standpoint and to acknowledge that others might honestly see something else, but each in his dogmatism affirms that there is nothing but what he sees, and makes war upon those who claim to see anything else.

But when man claims to possess religion from Heaven and makes war upon those who differ from him, he proves himself an impostor, or a deluded fanatic; for if he had a true religion he would be a better and kinder man, incapable of wrong and violence. The ambition to dominate and conquer, even by wholesale murder if necessary, springs not from the religious, but from the animal elements of character, and as with few exceptions all churches in the world have at some period been engaged in war and bloodshed, in persecution and tyranny, it is natural that an uncorrupted, unperverted, unprejudiced soul should turn away from altars red with human blood, and hand strong in the iron grasp of despotism, to seek its religion in some higher and purer sphere—a religion which never has led and never can lead to crime—which never has been and never can be dangerous to human liberty or to the peace of society.

It is true our churches to-day are not guilty of these crimes of the past; it is true they contain millions of good people better than their theology; but it is also true that they have the same theology under which the horrors of other times occurred, and it is easy to show that this theology tends directly to cruelty and persecution, although human nature has become too good to put the persecuting theology in practice. Still the only safety for human liberty lies in this beneficent law, that while good tends to union, strength and diffusion, evil separates and falls into discord. Hence a tyrannical theology splits into warring creeds that paralyze each other by their discord.

At the rate of progress and reform for the last thousand years, it may be several centuries before Christians will cease to commit homicide on each other in war, as the pious Presbyterians and Methodists of Stonewall Jackson's army, and the pious Presbyterians and Methodists of the Union army loved each other so well that they freely risked their own lives to have the delightful opportunity of tossing their well-beloved brethren up to Heaven from the points of their loving Christian bayonets.

Has there ever been a war among people of the European race for a thousand years past in which the chaplains did not, on each side of the battle, pray and beg their God—pray to the Lord Jesus Christ, the Prince of Peace, the Heavenly Lamb—even he who taught them to love their enemies—begging him to help them to break as many skulls and to liberate as many of the bodies of their well-beloved brethren as might be necessary to their conquest?

Every sentiment of love to God and man taught by science, and the entire law proclaimed by Jesus Christ, revolt from these barbarities and tell us to seek a better way—a higher life—which is not a bloody battle in time of war and a harassing struggle of rivalry in time of peace, which is almost as unchristian as open war.

These horrors have been tolerated so long by civilized nations—have been so enshrined in our literature and history, so adorned by poetry, song and music—so accepted by universities—so upheld by Governments of all forms and so sanctified and consecrated by that which the world calls Christianity, that conscience is dead and reason sleeps and the roll of drums and flow of blood, and he who would cry out against these horrors is heard only as the voice of "one crying in the wilderness," not to be answered by human voice of sympathy, but only by the howl of the wolves.

Yet if I were the only individual in this world to cry out against these enormities to which our conscience has grown callous, I would speak the word in full faith that the day would come when the word *Peace* would be lifted up on a white banner that would float over all the nations of the earth.

Language fails to do justice to this subject, which requires words of fire and flame to burn off the thick crust of ancient custom and let in the light of divine love to the human race.

I speak of these things to explain the impulse which led me away from the Church, that offered blood in this life and eternal fire in the next, that I might cultivate and develop that religion of science which I propose to present and compare with the religion reached by other routes—not to uphold the religion of science and demolish other forms, but to show that through whatever path we approach this subject we reach at last the same grand truths. Whether we climb the mountain on the eastern or the western, the northern or the southern side, if we reach the summit we all breathe the same pure air and see the same stars above us.

The Religion of Science which I present, has been developed by original researches, and I am not aware that it has ever been fully understood or developed by any prior teacher, or could have been fully developed, as the scientific facts were not in their possession, not having been discovered.

The Religion of Science claims Divine authority. It claims to be a Divine Revelation. Whatever claim may be made in behalf of anything as the Word of God or a Divine Revelation, I stand upon this unquestionable proposition that the Divine is above the human—that whatever is done by Divine cannot be done by man.

God creates all—man can create nothing. God is the author of all truth; man is the author of none, and his highest ambition is to get a glimmering conception of a portion of what God has evolved. Man is to God as the atom to the Universe.

If, then, any truth is revealed or established directly by God, the revelation cannot be imitated by man. He might as well attempt to create a sun as to imitate a revelation from God.

The starry universe which the human mind cannot grasp in its boundless and revolving majesty, is an unquestionable revelation of the Divine power. The many united skies overhead and the wealth of flowers about us now are a revelation of his store of beauty. The rich harvests of grain and innumerable fruits that spread over each continent, are a partial revelation of his benevolence, and the myriad millions of blissful souls in Heaven are a revelation of his Divine Love.

These are the fundamental facts of religion. They are revelations which cannot be imitated, and they command our reverence and love toward the Deity.

The cold-blooded calculator who would count closely to see how cheaply he can get through life, would say it is a waste of time and feeling to think of God, for he is beyond our reach, and cares nothing whether we love and reverence him or not.

This is a delusion. True, we cannot speak of God caring for our reverence, for that would be to speak of him as human; but we can see that he has ordained a law which commands us to reverence and love him. That law is fixed in the constitution of the human soul, which grows by reverence and love, and divides in their absence. It is fixed by the law that our soul assimilates to that with which it is most in contact. In contact with vicious society the soul becomes debased; in contact with all that is divine and heavenly it assumes a heavenly character, as the mountain heights lead us into the inspiration of the poet and the wisdom of the seer.

Let no one hesitate, then, to give way to the highest ecstasies of adoration and love, since this ecstasy is the appointed means of ennobling our nature. As reverence in human society enables the lowly to associate as welcome friends with the lofty, and receive their instruction, so does reverence toward God enable us to approach nearer to his presence and receive the grand, inspiring energy of the Divine nature. It is in moments of the deepest religious feeling that we reach the highest altitude of the soul. Religion is therefore the grandest means of elevating the destiny of man, while the profligacy of the irreligious nature is the most potent and certain means of debasing human life.

Thus the Divine revelation which is continually around us places us in a religious attitude and calls upon us to elevate our lives. But it does far more than this. Religion is a law of life, and it is my purpose to show that this law is fully revealed by God—not in the physical universe, which is subject to the law of force, but in the moral world, which is subject to the law of love. It is not necessary to show objectively why you should love and adore God, any more than it is necessary to explain the virtues of the atmosphere that you breathe. You breathe it because the inspiration does you good and is necessary to your life, without stopping to ask whether the air is benevolent or not; and so you love and adore God because this love and reverence are the inspired life of the soul. I do not speak of a fanatical reverence for a Pagan idea of a human God in the skies, but of natural reverence and love called forth by the splendors of nature—by the overarching skies, the groves, the flowers, the mountains and the sea—these are the manifestations of God that move our reverence and love; and still more is his divine love apparent in all the pleasures we enjoy—the pleasures of society, the presence of "wife, children and friends," the delights of reciprocated love, and, above all, in the certainty, the consciousness which many of you have enjoyed of those many mansions of joy where your friends are now dwelling above, surrounded by all that can charm the eye or delight the soul.

There is a sphere of boundless delight, in thinking of which we realize that our God is to be loved for his kindness as well as revered for his infinite wisdom and power; and when we give way to these entrancing emotions, as we sing of the realms beyond the river, the beautiful river that bears us to paradise, and sing in truth, "In heaven above, where all is love, there'll be no sorrow there," the soul goes forth to God in love and reverence, and grows and expands like a flower in sunshine. This is the religion which is the life and growth of the soul, for it is a joy flowing in from the grand array of Divine Love.

And as divine love and reverence thus fill the soul with ecstasy, fill it so brimming full that it runs over in loving ways, in joyous expressions, and in the psychic magnetism which kindles life and hope in others, so just in proportion as we alienate ourselves from God we are withered in heart, gloomy in countenance, and debased in life. To alienate yourself from God is not exactly what the theologian means by such language—it is to turn away from friendship and love, and give yourself up to avarice, to shun the beauties of nature, to cultivate no flowers, take no walks in the meadows and groves, listen not to the song of birds, look not on the sky when it is all ablaze at sunset, when continents of gold, and dazzling ruby, and diamond-fringed topaz glitter and glow along the western sky—but leaving all this to bury yourself in the gambling-saloon, or in the ruidousness of the dramshop, or in the orgies of midnight feasts.

But there is a more fashionable way of turning away from God and debasing the soul. It is to get up on Sunday morning, when all nature is smiling, and the birds in their joyful singing ask you to visit the grove, and the children with their joyful faces ask you to play and give them your love, and tell them with a frown there must be no more play, no more listening to the birds, but to come in, sit down and be solemn, forget the love of God, deny his love of man, and teach your children, under terror of the rod, that the smiling face of nature is all a delusion, that to dance and be joyful is a crime, for your infinite Father is a fierce step-father only, whose chief purpose in creating this world is to have a roaring time in tormenting human beings forever and ever, and inhaling the smoke of their torment.

Of all demoralizing doctrines to debase the human soul, of all the dark clouds that hide God and heaven from our sight, of all the wild blasphemy that makes havoc of the religious sentiments of mankind, this doctrine of eternal torment for nine hundred and ninety-nine thousandths of mankind, is the most complete, the most terrible, the most irreligious, the most insane; and that it does not make all its pretended believers insane is due only to the fact that no man in his right mind ever can fully believe it.

Still it is a terrible fact that the churches in pretending to cultivate religion, the love of God and man, have cherished and maintained the most terribly irreligious doctrine that ever was invented or conceived, and have not yet formally abandoned it, although they are ashamed of its enormity, and letting it grow obsolete.

I return now to the proposition that the love and reverence of God, as seen in the beauty of nature, in the beautiful countenances of friends, and the unutterable splendors of that heaven which has opened its windows to mortal eyes, is the first great law or principle of the religion of science.

And why do I call this the religion of science? When men think of science they think of apparatus, of machinery, of mathematics, of crebbles, telescopes, diagrams and geometric specimens, in which there is no idea of a God. But the science of which I speak is the science of God's image, the science of man, called Anthropology, the science of the soul, which traces its career on earth, its dwelling and operation in the brain, and follows it on into eternity.

This science determines, by the laws and operations of the soul, its relations alike to earth and heaven, to climate, education, society, medicine, magnetism, literature, faiths and historic forces, and by determining its relations to all things—its law of development into happiness and its law of degradation into misery, as well as its law of relation to God and Heaven, it ascertains the divine law of its life, the law from which there is no escape and in which there is no variation of shadow of a change.

These laws of life which punish vice and reward virtue are the Divine laws and the only Divine laws that exist, and if we would read them as they may be read in all their details from the great volume of human nature, from the myriad-facultied soul and the myriad-globuled brain, we must lay down our printed volumes and ancient records to study man—the mysteries of his soul and brain—the mysteries of the soul because that is the whole of man's existence, and the mysteries of the brain because it is through and by the brain that we gain access to the soul in the definite forms and proportions, and with scientific methods of experiment which bring it home to our understanding.

To show you the religion of science (religion being the law of life) I should show you the series of Divine laws inscribed on the constitution.

I do not deny that there may be other records or Divine revelations of law which I shall consider presently, but I do declare that science is the interpreter of the Divine law, the supreme interpreter, if it be true science, for there can be no higher authority than the handiwork of God in which we read his eternal will and wisdom and the penalties of our transgressions as well as the rewards of our well-doing.

I must be very brief indeed to give you any idea now of the religion of science—the laws that I read on the tablets of the brain, the laws which, when they are read, the soul at once accepts, and which the Divine element within enables us to obey.

The constitution of man consists of certain elementary powers—germinal in the infant, fully developed in the adult, and eternally present in the soul.

These elementary powers may be grouped or arranged in many ways, but for ethical purposes they are to be grouped in two opposite divisions, as this globe may be divided into two hemispheres—the one next the sun, which is bathed in light, and the other on the opposite side, enveloped in darkness.

The upper side of humanity is the spiritual side, which is toward heaven; the lower side is the animal side, which is toward the earth; the upper side is in spiritual light, the lower side in spiritual darkness; the upper side tends to develop soul at the expense of the body, the lower side tends to develop the body at the expense of the soul; the upper side is the source of all the virtues, the lower side the source of all the vices and crimes.

The upper side occupies the upper half of the brain and the upper half of the body, the lower side occupies the lower half of the brain and the lower half of the body; and in proportion as these opposite halves are developed does the man tend to a noble or ignoble life. In the upper half we find the elements of love and wisdom, in the lower half the elements of hatred and falsehood. In proportion as the upper faculties predominate, men are attracted to truth and come together in harmony. In proportion as the lower faculties predominate, they run spontaneously into falsehood, and live in continual discord. The lower faculties violate all laws, human and divine; the upper obey all laws, and seek to know them, making us thoroughly religious.

These ideas are not essentially new, but the new proposition concerns the relation of these faculties to the ethical laws or divine commands. It is clear that if any of our faculties, when predominant, lead us into suffering, that suffering is the punishment divinely affixed to its indulgence to check the excess. If, on the other hand, any faculty in its exercise becomes a source of immediate happiness, that happiness is a reward attached by divine law to encourage its exercise.

Now it is demonstrated, by my experiments on the brain, that the exercise of the higher class of faculties which produce all our virtues is the source of all real happiness, while the predominant exercise of the lower faculties is the source of all our misery, and is destructive both to the body and soul. Their exercise in the normal limits is necessary to the material life of the body, but all beyond that is evil, and is inevitably punished not only in the future but on the spot, for the criminal has no real happiness, while every virtue that we exercise is rewarded on the spot, and brings a lasting reward in the higher and happier life which it establishes in our constitution.

There is, then, a divine, inflexible law by which we reach heaven or hell in our own constitution, and if we reach heaven here in this life, we go on in the next direct into the heaven of spirit-life; while if we descend to hell we pass on in the same plane at our departure.

This is merely the general statement, but to develop fully the religion of science we must take up every faculty and element of the human constitution and show to what extent its use is rewarded by happiness, or to what extent its activity is prohibited by a penalty. Thus we ascertain the divine code of laws of life.

One of the first things to be observed is that the higher elements have all one common tendency or character, which is expressed by the word *love*; a delight in the welfare of others. This tendency reaches its maximum in the highest faculties, which occupy the very summit of the brain, and which constitute a connecting link between man in the mortal and man in the immortal state, and thus lift us into the realm of spiritual religion, which is reached by all who truly and deeply love. Around this supreme faculty, which is the rightful monarch of the soul and ruler of proper human life, are grouped all the other faculties which fortify this love and aid its practical operation, as they are also inspired by it—love being the central and commanding element, which in the normal man tends to a perfect life and perfect happiness—the heaven beginning on earth.

The religion of science, then, is found by reading from each faculty its innate law and tendency—the divine commands and rewards as well as the divine prohibitions and penalties that regulate every possible act of life—in reading which we have a grand religious or ethical code, applicable to every act of human life, fuller and more perfect in detail than any code the world has ever seen. The fullness, the wealth and splendor of this law as the guide for time and eternity will in the coming days of civilization give it its high rank as the greatest divine revelation to man.

Such is the religion of science.

The audience then sang "Oh, Sing to me of Heaven," after which Prof. B. continued:

THE RELIGION OF GOD, OF CHRIST, AND OF THE TESTAMENT.

The Religion of Science is a religion derived from the divine (teaching in creation); but the Religion of God is that which comes from him directly into the human soul, either by its original organization or by direct influx. In perfect men a perfect religion is innate; but as we have only one conspicuous historic example, which is Jesus Christ, it follows that in all of us the religion of God is within us must be more or less supplemented by the religion of science or by that of Christ.

And yet the religion of God in its full development is the most glorious and perfect thing we can conceive. It makes the sinner, the hero, the prophet, the Christ that guides, elevates and redeems mankind.

For all it is the religion of God that saves the world; for we all have our share of this Divine gift; it is all that lifts us above the brute, and without this religion

of God in our souls the religion of science would speak to us in vain, and the mission of Christ be a failure.

The religion of science tells us how to cultivate the religion of God within us, and tells us how to do it. These are sacred themes, and I can give my views fully only to those who belong to this church and who will kindly receive them and faithfully carry them out. I can say, however, that I believe fully in the Divine influx, and when that influx comes in its full tide from God it illuminates the soul and develops the religion of God to the entire transformation and elevation of the man from a drunkard and a murderer to a gentle, religious teacher. It is the duty of a true church to provide all the means and influences necessary for this Divine influx, which none but a gifted few ever attain without the aid of a church combination. "Brethren, forsake not the assembling of yourselves together," is a maxim of everlasting wisdom.

It appears, then, that the religion of God is a native, inherited endowment, cultivated by religious education, warmed into life and developed into power by the Divine influx, which is accessible to all, which comes spontaneously to some, and which we should all seek in the bosom of a living, inspired church. To belong to such a church is the highest pleasure of life, and while I am laboring to establish such a church I shall feel myself fully repaid for all my labor by the pleasure it will give me to be one of its members and to know that I have found a higher life among them.

There are those who do not know the religion of science and do not feel within them the religion of God fully developed, who seek religion through Jesus Christ. But, unfortunately, they generally seek it only by the Bible, and they take the whole of that book as divine, and add to it a mass of theology from the dark ages which totally changes its character, rendering the God of Love and Wisdom a God of Hate and short-sighted folly. All these absurdities I firmly reject as contrary to the religion of science, contrary to the religion of God, contrary to the religion of Christ.

When I speak of the religion of Christ, I mean the living Christ in heaven and not the dead Christ of theology, whose voice has never been heard since his crucifixion, and whose remains lie buried under a mountain of fiery and sulphurous theology.

So far as the religion of Jesus Christ has any authority, power, or beauty, that power and beauty belong to Jesus Christ personally, and cannot be transferred to any tradition or to any documents written by his friends or strangers or their descendants, which cannot be considered even as strictly reliable testimony.

Jesus Christ in person is a higher authority than any hearsay or tradition about himself, and as a person he is the source of the purest and most exalted ideas of religion. Ever since his ascension he has been a presence and an inspiration to his sincere followers, but neither a presence nor an inspiration to those who have lived in defiance of his laws in the pursuit of wealth and power, in persecution, in tyranny and in war.

I speak of Jesus Christ as a present living friend, in sympathy with whom, and in accordance with whose wishes, I am proceeding in the establishment of this church for the renovation and restoration of his religion.

The religion of Jesus Christ is that which he in heaven approves, which corresponds with the religion of science and the religion of God, being in fact the religion of God developed in him.

We need no documents to understand his religion, for he can convey it directly to the souls of those who in the right spirit approach him by their spiritual faculty. As the Father in Heaven is not remote from his children who pray to him, as all Christians claim the near approach of the Holy Spirit, so is Jesus ever ready to hear our appeals, and ever desirous to approach our souls, and teach us by impressing the higher life of heaven, as well as to increase our spiritual strength and happiness.

The direct personal communion with Jesus Christ is one of the highest pleasures of a religious life. It is true there are millions who take his name in vain, who never come into communion with him, who belong to the churches; but they do not belong to the true church of Christ, which extends no further than his spiritual presence, but that presence extends to all who live the unselfish life, and follow him.

The religion of Jesus Christ then is but another name for the religion of God, and the religion of science. He brings that religion to us with the sanction and the example of his illustrious life, and with all the spiritual help that he can give to those who approach him in spirit with a sincere desire to live his life. In all history there is no character whom I so much admire, no life I would be more happy to imitate.

And finally, the chief essentials of the religion of Christ, the religion of God and the religion of science, are to be found recorded in the New Testament. Not that I think it a satisfactory, or authentic, or correct record, but the salient features of the life and religion of Christ were so remarkable they could not be destroyed or concealed.

The one prominent doctrine which we learn from science—the same pre-eminent doctrine which we derive from God by implantation and by inspiration, which we also derive from the living Jesus Christ by his inspiration and spiritual presence—is also the pre-eminent doctrine of the New Testament—a book so full of the loveliness of the divine principle, the supremacy of love above all things as the source of all duties and the perfect guide of life, that I feel reluctant to indulge any criticism on that book, imperfect as I consider it. The lustre of that principle overshadows all defects, for if it be fully adopted it neutralizes the effect of all errors. I feel toward this Testament as the poet speaks of a charming woman:

"If to her share some male errors fall,
Look on her face and you'll forget them all."

I must, say therefore, that the religion of the New Testament, in spite of human adulteration and the imperfect knowledge of some of its writers, is still substantially the same religion of Christ, of God, and of science of which I have spoken—the same religion of God that inspires a patriot to die for his country—that inspires the student to give his life-work to cherishing new and unpopular truths—that inspires and presides over maternity, and enables the mother to implant good principles with her own blood in her children, and to give all her labors and all her thoughts to their welfare, to which maternal love "is due that we are not now a race of wandering, murderous savages."

Therefore do I say that although we have so much of false theology, all the glory, all the joy, all the wealth, power and splendor of life, are due to the power of divine religion in the soul; and if we are misled in anything by the Testament record, all we need is to study its fundamental law, and follow its main current as the navigator in descending the Mississippi, by keeping in its main channel, avoiding its eddies and its dangerous shallows and bars, finds his way unobstructed to the tropical ocean. So by following the main channel of the law as given in the New Testament from Jesus, you will find your way to the ocean of eternal life in heaven.

This is the truth which churches have ignored, who pay more attention to the eddies and the sand-bars

your souls; if you have it, it is enough; if you

Rev. Dr. Fiske has recently been lecturing before the Newburyport Athenaeum on the subject of the Salem Witchcraft, and he narrated the facts connected with the era of remorseful repentance which followed that historic tragedy, the product of nothing but pure religious fanaticism. Said Dr. Fiske, "With the change of views came bitter repentance. The judges made their public confession; the jury made their confession; ministers and churches made their confession. The general court made its confession by appointing a day for public fasting, humiliation and prayer in view of what had happened. And it was on that Fast Day that Judge Sewall, whose conduct especially challenges our

J. William Fletcher, the reliable trance medium, has decided to remain permanently in England.

The meeting was then declared closed, when the students in a body made for the platform, and Mr. Morse, Mr. Brown, Mr. Brown, Rhoads and myself stood unmercifully thrashed by the table from the platform and smashing a form. Some one then got Mr. Morse into the ante-room, where I found him a few minutes afterwards, quite overcome and working in most violent convulsions attended by Dr. Bowie and his son, which continued for almost an hour. It was really most difficult to realize such a state of the mind in Mr. Brown and Mr. Rhoads of the nineteenth century, but such is the case; and I feel more fully persuaded than ever that the power is only wanted to put the existing will in force, and we should sooner see the ancient stake, or something more torturing, revived for the benefit of Spiritualists and Free-thinkers."

Read the Australian letter by our correspondent L. E. Marcus, on the eighth page, present number.

Righteous Women the Redeemers.

Not long since Rev. H. S. Jacobs preached a discourse in the Thirty-Fourth-Street Synagogue, New York, in the course of which he paid the following well-merited tribute to the influence of a good woman in life's every department:

"I would also bring, in connection with the lessons of the Passover, a beautiful idea which is to be found in the Talmud, in which it is stated, 'Because of the merit of the righteous women were our fathers redeemed from Egypt.' It is an emphatic testimony to the influence of the women of Israel, whose moral power is as great to-day as when Miriam sang and Deborah judged. The world is to many of us a house of bondage. Its cares and anxieties are the burdens which embitter our lives. Who cheer us with tender and sweet sympathy? Whose loving accents sustain us amid the hardships of our servitude? Whose gentle counsels give us courage, patience and fortitude to bear up against the misfortunes which may beset us; whose very presence brings light to dispel the darkness of misery and woe which enshrouds us? Mother and wife, daughter and sister. Their womanly influence makes them ministers of grace and priestesses of the temple of home."

"The Terre Haute Mecca of Marvels."

This is the title of an interesting narrative by Dr. James M. Peabody of what he saw and heard recently at the séances of Mrs. Stewart and Miss Morgan, in Terre Haute, Indiana. We shall publish his report in the forthcoming issue of the *Banner*.

A valued correspondent writes us from the western district of this city, citing the following instance as illustrative of the quiet, unobtrusive, but steady method by which the cause of Spiritualism is advancing at the present time. We have no doubt that, though they may not reach publicity, hundreds of similar cases are occurring in every city in this country:

There is a family in this region, composed of refined, well-informed individuals, who for a long time attended the séances of a well-known medium in a strictly private manner. They went, as our correspondent did "some years ago," by night and in secret. After a while, however, they became so deeply convinced of the truth that all privacy was thrown aside, and the world might know, for aught they cared, that they were believers in Spiritualism.

Among the visitors at their house was a professional gentleman of some note. On one occasion the subject of Spiritualism was introduced in the course of a conversation, and he asked, "Do you really suppose any reputable people attend these séances?" If they do I should like to see something myself."

Here was an opportunity, and the ladies availed themselves of it: "We can only answer your inquiry by stating that we attend them." He was considerably astonished at the reply, and sought and obtained further information. That man to-day, if not already a Spiritualist, will soon be one.

"Dead" or "Dying." They are words not recognized in the vocabulary of the Spiritualist, either as applied to himself or to the cause he represents. As well say the sun is fading in the heavens, that time has ceased to progress at its usual speed, as to for a moment suppose that this movement, that exists in two worlds and binds them together is dead, is dying, or is stayed in its silent advance.

We have received No. 3 of *The Vaccination Inquirer*, published in London, Eng. It boldly and fairly discusses the Compulsory Vaccination law of England, in a manner that will soon enlighten the people concerning the vicious effects of vaccination for small-pox. The anti is working hard for a repeal of the obnoxious law, with fair prospects of success at no distant day. Prof. F. W. Newman struck the key-note when he said, "To punish parents for struggling to keep their children's blood inviolate, is a form of tyranny unheard of until modern times, and emphatically disgraceful as it is impious."

The *Spiritual Record*, published by the First Society of Spiritualists of Chicago, Ill., as a vehicle for the presentation to a wider audience—of readers—of the superb lectures weekly delivered for that organization by Mrs. Cora L. V. Richmond, is worthy of the fullest degree of appreciative support. Parties wishing to know more of the *Record* can address Collins Eaton, Secretary, 14 Canal street, Chicago.

Mrs. E. H. Rowell, of Boston, writes: "Mrs. Hatch held a circle at my house Thursday evening, June 10th. We had an abundance of flowers and fruit, and all present expressed themselves satisfied as to the genuineness of her mediumship. Several of the party, including myself, were struck by floral offerings coming from a direction on our left, while the medium sat at the right hand."

Mr. Thomas Walker commenced a new series of lectures, says the *Melbourne Harbinger of Light*, before the Victorian Association of Spiritualists at the Opera House on Sunday, April 13th, and despite the inclemency of the weather the house was filled in every part.

Mr. Charles Bright has commenced a course of free thought lectures in the Theatre Royal, Sydney.

Mrs. E. J. Kendall, whose reputation as a test medium has been constantly on the increase since her advent in this city, has closed her rooms at 83 Montgomery Place, for the summer, and will devote the "hatched term" to the seeking of (much needed) rest and recuperation in the country. Due notice will be given of her return to Boston and resumption of business.

Don't fail to peruse Prof. Joseph Rodas Buchanan's eloquent address on "Four Aspects of Religion," which will be found on our first and second pages. It will bear more than one reading, whether the one so analyzing it shall agree with its positions or not.

Mrs. Maud E. Lord-Mitchell's séances in this city are always interesting, the tests given perfectly satisfactory, and therefore those who have not witnessed the manifestations of spirit-power in her presence should embrace the opportunity of doing so.

GROVE MEETINGS AT LAKE WALDEN.—Mr. J. B. Hatch announces that the opening meeting in his contemplated series at this place will occur on the second Sunday of July, instead of the first, as previously announced. Good speakers have been secured.

Dr. G. Amos Peirce writes from Lewiston, Me.: "May the good angels bless and prosper our dear old *Banner of Light* and keep it from ever being trailed in the dust or mire of old or new theology in any form."

As will be seen by her card in another column, Fannie A. Dodd, test and healing medium, can hereafter be found at 1030 Washington street, between Asylum and Davis streets, Boston.

Read the Card on our fifth page of the Onset Bay Grove Association. There is every indication that the Camp-Meeting this season will prove the largest that has ever been convened at this popular seaside resort.

"Recollections of Olden Times."

In our issue for June 21st we published several complimentary allusions made by the Rhode Island press to a work recently brought out by our friend and correspondent, Hon. Thomas R. Hazard. The book—a copy of which we have received—is executed in a high order of typographic art, and bears the imprint of John P. Sanborn, Newport, R. I. Strolling through its nearly three hundred pages the eye encounters so many points of interest that to attempt to specify would be to reproduce the entire index. Though the work is mainly the narrative of local occurrences, yet so powerfully wrought are its sentences, so clearly traced are its historical records, and so charmingly its traditional lore, that we feel sure it will receive a wide reading outside the county and State in which its life-scenes are laid.

The Progressive Lyceum of Willimantic, Ct., forwards us (for which our thanks are hereby returned) a neatly arranged photographic representation of the platform adornments witnessable at its last celebration of "flower Sunday," an account of which appeared in our issue for June 28th.

Movements of Lecturers and Mediums.

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

Frank T. Ripley announces that he is ready for engagements to lecture and give tests or hold developing circles anywhere in the State of Ohio. He can be addressed at Jefferson, O., care of W. H. Crowell.

Mrs. L. E. H. Jackson will lecture and attend funerals where desired. Address her Broadalbin, N. Y., until further notice.

We are informed that Dr. A. B. Dobson is doing good work in Clinton and Lyons. He will visit towns west on the C. N. W. R. R. soon. Post-office address Maquoketa, Iowa.

Mrs. Clara A. Field has removed her office from No. 7 Montgomery Place to 33 Doyle street, Boston, where she will be pleased to meet with her friends and patrons. She will answer calls to lecture wherever her services are desired. Address her as above.

Thomas Cook's address is Reno, Leavenworth Co., Kansas. He will speak at Manhattan July 4th; and at the camp-meeting in Ridgeway, Osage Co., Kansas, Sept. 11th, 12th and 13th. He will make further engagements for the fall and winter after Sept. 1st. He expects to remain for some time permanently in Kansas and the West. Correspondence solicited.

Dr. John H. Currier will be absent from his Boston office from July 21st to Aug. 12th, as his services have been secured as presiding officer for the Shawshinn Grove Camp-Meeting.

Bishop A. Beals has just closed a successful engagement of four Sundays at Whitler and Waukegan, Ill. He spoke the last Sunday of June at Chatsworth, Ill., and was to hold grove-meetings at Sugar Lake the 1st and 2d of July.

The 4th of July will be a great day at Lake View Point, Secor Lake, N. Y. Cephas B. Lynn will deliver the dedicatory oration.

Dr. J. R. Buchanan will be at the Philadelphia Camp-meeting July 20th.

Contributions

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

From Mrs. R. Glover, New York City, \$2.00; E. Clapp, Mansfield, Ohio, 1.00; A. Kyd, Baden Baden, 50 cts.; G. W. Payne, Unionville, Ct., 85 cents; Thos. Wardall, St. Angar, Ia., 50 cents; Geo. H. Woods, Worcester, Mass., 85 cents; R. H. Emery, Bucksport, Me., 25 cents; Samuel Blaisdell, Round Pond, Me., 20 cents; S. Bates, St. Angar, Ia., 65 cents; Friend, 20 cts.; Mrs. C. F. Manning, Hockanum, Ct., 85 cents; Mrs. C. H. Lincoln, North Dighton, Mass., 30 cents; Mrs. Alva Thayer, Palmer, Mass., 75 cents; Mrs. Jos. Faulkes, Belleville, Wis., 35 cents; Samuel Robinson, Swansea, Mass., 70 cents; Mrs. E. Mann, Littlefield, Me., \$1.25; Friend, 50 cents; H. A. Crossley, \$1.00; Mrs. A. L. Norway, Me., 27 cents; Fred. Blaisdell, Eureka, Cal., 85 cents; J. O. B., Boston, Mass., 50 cts.; Emily Clark, Middletown, Vt., 75 cents; Mrs. E. Heath, East Woodstock, Ct., \$2.45; Mary C. Hinton, East Turner, Me., 70 cents.

Friends, we sincerely thank you for your cooperation in helping us keep our free circles open for the benefit of spirits and mortals. Thousands of hearts are made happy through this channel of communication between the two worlds.

God's Poor Fund.

Received since our last acknowledgment:

From Mrs. N. R. Hatchelder, Mt. Vernon, N. H., \$1.85; a friend, 25 cents; small sums received at our Public Free Circles, \$4.74. Every penny contributed to this fund is given to the destitute poor, who are constantly making application for aid. We willingly act as almoners for the benevolently disposed; the field is large, in which much good work can be done.

Spiritualist Meetings in Boston.

ARMORY HALL.—Children's Progressive Lyceum Hall, 140 Tremont street, every Sunday morning at 10 o'clock. The public cordially invited. D. S. Ford, Conductor.

PYTHIAN HALL.—The People's Spiritual Meeting held at Pythian Hall, 170 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

EAGLE HALL.—Spiritual Meetings for speaking and testing held at Eagle Hall, 106 W. Washington street, every Sunday, at 10 1/2 A. M. and 2 1/2 P. M. Excellent quartette singing provided.

SCIENCE HALL.—Spiritual meetings for speaking and testing every Sunday in this hall, 718 Washington street, at 10 1/2 A. M. and 2 1/2 P. M.

KENNEDY HALL, WARREN STREET, BOSTON HIGHLANDS.—Free Spiritual Meeting every Sunday, at 8 P. M. and 10 P. M. J. Colville lectures, regularly under influence of his spirit-guides. The public are cordially invited. Week-evening lecture on Thursdays, at 8 P. M., followed by replies to questions.

Amory Hall.—The extreme heat prevented a large attendance of visitors, but we had a goodly number of scholars, and the exercises compared favorably with our best entertainments, as the programme will show. Among the audience were noticed people of various shades of belief, and members of some of our most rigid churches—probably drawn hither to obtain a light, wholesome and refreshing spiritual repast, which we feel very sure they received, to their moral and spiritual benefit, as well as physical for a happy mine to a healthy body. The exercises were as follows: Overture, singing, responses and banner march; song, "The Friend-ship," Nellie Thomas; recitations, "Stop and Think," Ada Downes, "Cheer Up, My Friend," John Hanson, "A Maiden's Prayer," Helen Sheehan, "Childhood and Theology," May Waters; readings, "The Teacher's Dream," Helen M. Dill, "A Summer's Mood," Mrs. Jones, "How We Saved St. Michael's," Mrs. Carnes; Song of the Months, arranged by Mr. Ford; March, Jennie Smith, April, Nellie Thomas, May, Amy Teters, June, Jennie Lathrop, July, George Conway, August, Lizzie Merrifield, September, Helen Sheehan, October, Charlotte Keppler, November, Charles Lathrop, December, Jennie Bicknell—each recited appropriate lines, and all joined in the introduction and closing lines; singing, notices and target march.

Wm. D. Rockwood, Cor. Sec.

Children's Progressive Lyceum No. 1. Boston, June 28th, 1879.

Amory Hall.—The closing exercises of Children's Progressive Lyceum No. 2, of Charles-town District (for the summer) occurred Sunday morning, June 29th, and were largely attended. The programme was varied and interesting. The Secretary's report of the occasion will be printed next week.

Mrs. C. Fannie Allyn also lectured to good acceptance at this hall on the afternoon and evening of the same day.

Robust and blooming health in Hop Bitters, and no family can afford to be without them.

A Success! Electro-Magnetic Flesh-Brush.

R. Hisebe has invented a fine steel flesh-brush, which not only proves a luxury to those using it, but has great curative properties in the action upon the surface of the body, and produces friction without irritation, bringing the circulation to the surface and leaving the skin in a more healthful condition. The action of the fine steel bars, on a composition of copper and zinc, generates a delicate electro-magnetic current, which, used before retiring, is found to promote sleep. A. S. Hayward, Magnetist, 5 Davis street, Boston, has obtained the agency for them, and will, in connection with his practice, supply all persons desiring them. Without question in cases of numbness a paralytic condition, or with persons using coarse castile towels, this brush would prove a blessing, and in using it people will have reason to rejoice in this new discovery. The brush possesses durability, and is applied when the flesh is dry. It contains sixteen hundred fine, elastic steel bristles, and being soft and pliable a pleasant sensation is produced in its application. Seemingly it has little similarity to a magnetic hand. The brush sells for \$2.00, in cents extra required for postage when sent by mail.

The first company to publish a complete set of endowment—annual, semi-annual, and quarterly—rates running from ten to fifty years, was the Union Mutual Life Insurance Company. The rate on a forty-five to year endowment policy for \$1,000, issued at age 20, and payable at death or age 75, if the party insured is then living, is only \$1.11 more per annum than on a policy payable at death only.

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J. H. ADAMS, 527 Seventh street, and 511 F street, Washington, D. C.

WILLIAM ELLIS, 30 Wisconsin street, Milwaukee, Wis.

WILLIAM WADE, 829 Market street, Philadelphia, Pa.

JOHN ROSE, 30 Franklin street, Boston.

BRENTANO'S LITERARY EMPORIUM, 20 Union Square, New York.

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

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