

COLBY & RICH, Publishers and Proprietors. VOL. XLV.

BOSTON, SATURDAY, JULY 5, 1879.

In Advance.

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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, Sun-day Evening, May 25th, 1879,

[Reported for the Banner of Light.]

INTRODUCTORY REMARKS.

As song is the proper expression of religious emo tions we will begin with a religious song, but I beg leave to precede the song with a few practical and per sonal 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 creedal churches, has your 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 do 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 me chanic 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 Spir itualists 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.

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 unsec tarian, loving body.

THE RELIGION OF SCIENCE. After the audience had sung "The Beantiful 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 ap-

proach it in different directions and see it in different lghts. 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 denled -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 Reaven and makes war upon those who differ from him, he proves himself an impostor, or a deluded fanat-ic; 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 hands 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 wellbeloved 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 lacerate as many

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 heis beyond our reach, and cares nothing whether we ove 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 blm. That law is fixed in the constitution of the human soul, which grows by reverence and love, and dwindles in their absence. It is fixed by the law that our soul as-similates 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 as sumes a heavenly character, as the mountain heights lead us into the inspiration of the poet and the wisdom of the secr.

Let no one hesitate, then, to give way to the highest ecstasics of adoration and love, since this cestasy 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 in struction, 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 mo ments 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 po ent 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 noral law. It is not necessary to show objectively why you should love and adore God, any more than it is neces sary 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 stop ping to ask whether the air is benevolent or not; and so you love and revere 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 ower; and when we give way to these entrancing motions, 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

tue 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 myriadglobuled brain, we must lay down our printed volume: 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 inseribed 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 elementa y powers-germinal in the infant, fully developed in he 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 the 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 uppersidetends 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 erimes.

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 leveloped 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 falschood, 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 rellgious.

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 in sunshine. This is the religion which is the life and other hand, any faculty in its exercise becomes a source growth of the soul, for it is a joy flowing in from the of immediate happiness, that happiness is a reward

These laws of life which pundsh vice and reward vir- | 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 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 Godrista 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 elence 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's God of Hate and shortsighted folly. All these absurdities I firmly reject as contrary to the religion of science, contrary to the re-ligion 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 flery and sulphurous theology.

So far as the religion of Jesus Christ has any authorily, 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 iearsay 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 if 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 Splift, so is Jesus ever ready to hear our appeals, and ever destrous to approach our souls, and teach us by impression the higher life d 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 mschish life, and follow hlm.

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, freer 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 in 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.

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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 cloud, because you do not see or feel the supernal 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 Secker, 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 alienated, jealous and hostile sects is a continual rebellion against Christ. The Church has many earnest Christians who in various degrees of earnestness deplore these things, pray for something better and work for something better. These are the men

of the bodies of their well-beloved brethren as might be necessary to their conquest?

Every sentiment of love to God and man tanght 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 embalmed 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 sanctioned and consecrated by that which the world calls Christianity, that conscience is dead and reason sleeps amid 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 1 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 Peaco would be lifted up on a white banner that would float over al the nations of the carth.

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

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, no 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 God 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 tinted skies overhead and the wealth of flowers about us now are a revelation of his store of beauty. The rich harvests of grain and luscious fruits that spread over each continent, are a partial revelation of his benevo lence, 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 Delty.

grand array of Divine Love.

And as divine love and reverence thus fill the soul with eestasy, fill it so brimming full that it runs over in loving ways, in joyous expressions, and in the psyphic magnetism which kindles life and hone 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 allenate yourself from God is not exactly what the theologian means by such Linguaget is to turn away from friendship and love, and give vourself 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 aflame at sunsei, 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 ribaldry 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 smilling, 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 he solenn, 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 our Infinite Father is a ficrce step-father only, whose chief purpose in creating this world is to have a roaring time in tormenting human beings for ever 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 have of the religious sentiments of mankind, this doctrine of eternal torment for nine hundred and ninetynine 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 crucibles, telescopes, diagrams and geologic 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

f 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.

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 localfaculties is the source of all our misery, and is designetive 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 blane 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 supernal 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 \mathbf{a}^{\dagger} 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 TES TAMENT.

The Religion of Science is a religion derived from the living 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 that 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 saint, the hero, the prophet, the Christ that guides, elevates and redeems mankind.

After 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

The religion of Jesus Christ then is but another name or 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 tele that he can give to those who approach him in solvit with a sincere desire to live his life. In all hisory there is no character whom 1 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 1 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 preëminent doctrine which we learn from cience-the same preëminent doctrine which we des rive from God by implantation and by inspiration, which ve also derive from the living Jesus Christ by his inspiration and spiritual presence -is also the preëminent doctrine of the New Testament-ia 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 6 male errors fail, s 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 i 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 'it 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 dife, 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 fundomental law, and follow its main current as the navigator in descending the Mississippi, by keeping in its main channel, avoiding its eddles and its dangerous shallows and bars, finds his way unobstructed to the tropleal 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 eddles and the sand-bars

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It is to these annal results that we labor , and while had yao' prayin th thy kingdom con e." without underestimate here the termination for standing what that kingdom is, and without a real test fore, and finally, to privity his white, as it is called, he a third work of the short a direct that that it will come we would pray for it and work. Is allowed to pursue his thought,

's of the Star of Board on the Star find for St. Darge for b ----WHAT ARE THE OCCUPATIONS OF THE SPIRITS IN THE TRANSITION SPHERE?

The binder is a second state of the first state of the second state of the state of the second state of the second state of the stat

start of e. Northern, the distributed at the loss on Drinth; the question energy (and, W) at does all this Why first is defined as North erg the distribution that the interpret of the restor words to really with the second state of a structure of the rest is the trade of the rest is the wind and the second state of the wind and the second state of the rest is the trade of the rest is the

steat current of purcess strate has been need to have to the tothe weeks in all time, as he much for the suffering which he endured when forced to promised, with a power that as been minded user call deny the truth which had been revealed unto him. A national deny that is been minded to be a forth - Columbus may tell the world of an unknown country (a) construction of all of defaults for these as the construction of a power (that is been many to blace forth of the world of an unknown country for post of thing the model of that that some of a and in which a the correctly anged power alone. Summoned by the vace in split, which he has seen in split, and which he has discovered in split, which he has seen in split, and postbillity this unserved the construction of the world of an unknown country for beyond the sease of a find which he has discovered in split, which he has seen in split, may pleture in glowing construction of the world of the world of an unknown country. known land may hold, and the new under by scorn and contempt; he may plead as never man had plead be-

 So the constraint of the second distribution of the second dis (1, 1) = (1, 1) is a single weight of the set of the set of the product of the set of Solid the splitt power within num and energy account of the first particular of the solution of the solution of the first particular of the first par The first of the state of the state in the state in the state of the s we boly upon the life of this man and such as he :

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STREE. The supposing this gain had not the comage to en-the supposing this gain had not the comage to en-the supposing this gain had not the comage to en-due the contingely widel, the world gave; supposing the bal not the power to withstand the waves of con-demant gitting swept or y later, the blessings we now enloyer all have waited built another, brave enough to store the tide of privice condemnation, had been begander the world only colls on as if crushes human hearts and human hopes. Every step that has ever bey which it or made has not both sacrified and pain to her who dated to take it, and this system of theology and tell denthal has carsed the world is responsible for this condition. A Product may make the silent e myas beau with a radii clowing the may paint as man has gener painted to the mat have bolind, as the treef of biglife, such types of beauty and form which the viertic acting upon with stellings reverent admira-(19%), that non-journeying from the east and from the west, from the north and south, will stand back in awe as they the upon flose forms which no human life has even seen those eyes which look out from the walls have been purified through suffering, sanetified the agle sofrow-not of this world but of the higher life, and when Raphael gounded those Madonnas which made lifs name a household word, he painted not from hura in holds, but the faces and forms of the spiritual visitants who were ever near and around him. Mensay as they gate upon the wonderful coloring, the beauty of face and expression. This is gentust and we ask. What is gentus? The answer comes back again, Insplication - Inspiration is but the power of the spirit, and Raph (elswas but another one in the world's history who was so hispired by the power within him that all clse was forzotten. The question is asked : But if the spirits, have done

these things, is no credit due, those who were the instightends of the splitt? We answer: Yes, every eredit is due them, for they, when upon the one side stood jubbe epition ever ready to condemn, and gath of the purpose of life which had become a part of the inserves, they chose the latter, for they, prefirited follow the inspiration of their lives and be i true to that inspiration, even though the world did conden.n. - Thus you will see that the spirit world has not been bly. The great inspiration of the past has found where the input ashed so in the second value of its world's liftle is non-schuld of value second so as an asthere was a possibility of its Since their twist of spinel (Generic this country they in the knowledge and possibilities that including in the possibilities that including in the second so its world is but many include the transformation of the world is but many include the world is but many include the transformation of the world is but many include the transformation of the world is but many include the transformation of the world is but many include the transformation of the world is but many include the transformation of the world is but many include the transformation of the world is but many include the transformation of the world is but many include the transformation of the world is but many include the world is but many in cause of the barriers and obstacles that are placed in the path of a formers. For when a man or woman with a new trath, no matter how much value it may have in the world date give it expression, he is net with "the world is not yet ready for it." When was the world ever heady for anything? and your reformers are but takhalan out the path over which future generations must pass. The spirits work with those who are most in Landony with them. Every person is subbanded by two groups of spirits, one bad and the other food a these who, are undeveloped will learn of you from the life you lead. Those who are good and true will endeavor to teach you how to five a better life, and you are free to yield to "whichever influence you please The spirits walk with mortals most when they are asleep, an Ulrearishand becomes the real land, or when you are lost in thought, or again when under great mental strain, or subering, you become positive to that; but negative to everything else, and through this condition offendbacs the greatest work is done. What are the occupations of the spirits in the transition sphere? Every country ever discovered, every invention ever made, every step in science ever taken, every pleture ever painted, every statue ever carved, every song ever sung, first had its existence in the spirit-world, and then through the originalization of mortals, has been transmitted to this. Not in idleness, then, not in the singing of psalms, do those whose lives have been great and true exist, but in the rest which comes through labor in the being true to the great impulse that has moved [their time, in lifting the burdens of the oppressid, in giving treedom to the slave, in giving peace to the sorrowing, and infairing hope to all the world, do these induortal ones bass the years of eternity. The world binay not understand for a time, but as it rolls on, that which it thesaid darkness, it finds light, and error it ands to be truth; ay, in the words of the poet, we say Test as a general, to-morrow, adored, estates this data we run. A test of the truth comes upper nest, A test set as justice done.

Banner Correspondence.

Massachusetts.

NEW BEDFORD,-" It is schlom we see anything from this, one of the most southerly clifes of the Old Bay State. We are not quite dead, though for a long time quictly sleeping, only occasionally rousing up to attend some special call to a scance. But our interest has of late been quickened by the appearance among us of Mrs. S. A. Smith, of Athol, whese name-and ad-dress are among the list in the *bounce* of *Light*, an en-tire stranger to every one in this city, led hitner by her control, for she knew not what, but having confidence in them, and that they would not head her astray. With-out the arm of her husband or any earthly triend to hean upon or to look to for coursel, she energed for one nonth board and a neat little half in which the Spiritualists have heretofore held their meetings, and commenced her work, not knowing even then what kind of work she was called upon to do. For a neith she has delivered an afternoor and evening lecture cach. Sublash, giving at the close some remarkable tests, *a to* Baxter, most of which were recognized. For instance, she says, 'I see a clerzyman, large in stature, a little hedined forward, dark hair a little gray, with "II" in his name insol topreach in a large state meet-ing-horse in this city.' Recognized as the litey, spives time quietly sleeping, only occasionally rousing up to The start of table for the set of which were recognized. For instance, she says, 'I see achergyman, large in stature, a little line/hand forward, dark hair a little gray, with "II " in his more insolution for many years of the Or-theorem in this enty.' Recognized as the flev, sylvess for Holmes, form rfy pastor for many years of the Or-theorem vas insolution of the setty.' The name of Protor was insolution, who said when he was a boy Protor was listingly who said when he was a boy Protor was listingly in the setty.' A gentleman present says there are a great many little Eddies, but as noone scenas to recognize this one, years of the Or-theorem and the set of the second away about three years may are a say sittle reacting the second away about three years may are be wants you used to. The says you were with limit the argue for the grave.' Every part of which was strictly true, as the writer can verify.' The set will send the weak a boy for the set of the grave.' Every part of which was strictly true, as the writer can verify.' The set will send that his unity was present and plaged flowers around him when he was been to convey to the reader the scope and planse of Mrs. Similify mediumship, she will remain here one sabbath more, and early in July leave for Onset Bay Grove, where the visitors to the many first weather and bay start when more propitions weather and boy work where the visitors to the many first weather and boy of the max weather and bay around earl have an opportunity, which we how they when the was and the scope and planse of Mrs. Similify mediumship. She will remain here one sabbath more, and early in July leave for Onset Bay Grove, where the visitors to that beautiful consecrated way for any boy work and when he we covenant, not made with Abrain, but a newer one made with early and when he we covenant, not made with Abrain, but a newer one made with early and when he weather and by the set one for the mediator of the meany test of the mediator of the mean weather and every one of as, through w

JOSTON .- A. S. Hayward writes as follows, under the heading of "Reliability of Clairvoyance": "Not long since 1 learned, from a reliable source, of a case long since 1 bearned, from a reliable source, of a case of chairvoyance which to me is positive proof of the ex-istence of the gift. Mr. P. Whiteomb, howboro', Mass, while in West Actorn a short time since lost his pocket-book containing standards and the since lost his pocket-book containing standards and the source of a case of the thought he nikely to have lost it, but to no avail. The following day he visited a chairvoyant in Boston for the purpose of learning its whereabouts, The charvoyant medium was entraineed, and the spirit, through her organism, said : "You dropped your pock-ci-book at such a time and place designating its. A man who is neither white nor black picked it up." Mr. Whitcomb could not help thinking, from the descrip-tion, it must be a colored main in West Acton. There-tore, on the strength of what was given him, he re-turned, calling on the nam in question. But the man still further, and imally the colored man admitted that he picked it up a obscerified and had hid it in a stone will. They proceeded to where it was deposited. Mr. W., on receiving the same, gave the colored man slowe for his forced honesty. It seems to ne that it the clairvoy-ant had received one half of the slow, more justice would have been shown. Twoid giving the name of the elairvoyant on the ground that there are many such in the effy, and all of them are supposed to give such tests at times, therefore no need exists of recommend-ing any special one." of clairvoyance which to me is positive proof of the ex-

ROCKLAND .- Lanna Shaw, Secretary, writes: "The committee on lectures for the benefit of the Progressive Lyreum of Rockland, desire to express their thanks, through your columns, to the lecturers who so kindly and generously gave their services for the bene-fit of our organization. We shall long hold in grateful remembrais ance the names of Prof. Wn. Denton, J. Frank Baxter, Mrs. Clara A. Field and Mr. W. J. Colville, Mr. Baxter gave two bedures with many tests of spirit-presence which were very convincing : these, together with his sweet singing and cloquent words, endeared bin to our hearts. We hope to hear him again next wheter. Prof. Denton is an old friend of ours, and its name is a household word, always stirring us to action and courage. Mr. Colville, though a new speaker to us, surprised and delighted by the wonderful power with which he grave as also a wonderful hecture ppon Remeanation. The subject was given by the andi-ence, and it was treated in a masterly manner. Of Mrs. Field's betture we have spoken before; it was well appreciated by the friends and we hope to hear her again. We shall soon enter upon our summer va-cation, and hope, with the help of the angles, to have a full and prosperous school in the fail." **Michigann.** thanks, through your columns, to the lecturers who so

ing to come from DR. LUCTUS CLARK, is correct, as to his being an 'old staid physician,' and 'somewhat ad-vanced in years, and passed out with a paralytic shock.' He was not an investigator of Spirifutalism, as he says. It scenes to be a different communication from what his family would expect, inasmuch as they did not recog-ulze it as coming from him. But that is not at all strange, as they are all as *orthodox* as the Doctor was before he passed over. Hoping that you may live long to conduct the *Bonner* as ably in the future as in the past, I remain yours truly."

· Rhode Island.

PROVIDENCE,-W. G. Wood writes: "I have seen those persons in Providence to whom the spirit comnumication from JAMES AUBREY HILLS, in your issue of June 14th, referred, and find the message to be correct to every particular. Twas greatly surprised to see the name of 'Isaac' mentioned. The husband's / name of the one alluded to was Daniel."

Witten for the Bauner of Light.

THE PARTED CLOUD.

- BY JOHN S. ADAMS.

- Lift this pressure from my spirit; Raise this burden ere 1 fall !
- I am weary with this journering. Underneath Mistortune's pall.

I am weary with this toiling, With no sanshine on my way; Raise the shadow of the midnight,

Eless me with one gleam of day. Holy angels, who inherit

Happiness, and peace, and love, For a moment leave the pleasures Of the courts of bliss above ;

Walk beside me, let me listen To one word of hope and cheer, Then no longer will I languish, Nevermore my path be drear,

Lo! the cloud that overshadowed This disheartened, weary soul, Parted, and a silvery brightness

Downward like a sea did roll.

And a host no man could number Came with palms and songs of peace,

And the weary, drooping mortal Found through them his soul's release.

West Rosbury, Mass.

Free Chought.

LETTER FROM HENRY KIDDLE.

To the Editor of the Banner of Light:

As you favor free discussion, I am sure you will permit me to make a brief reply to Dr. Bloede's communication in regard to my book, published in your issue of June 21st.

That I am "a novice in practical investigation and the discernment of spirits," or indeed in any of the forms of spirit communion, I do not intend to dispute; for 1 do not see what that has to do with any of the questions raised. I may remark, however, that experience is not always to be measured by time. One person may obtain more real experience in a few months than may fall to another in as many years. Experience is a matter of opportunity and circumstance rather than of time.

The statement that 1 have declared the identity of the communicating spirits to be estab-lished merely on my own assertion, without proof, is a misrepresentation-unintentional, of course, still no less untrue. I have given many reasons (weighty ones, too, I think) for believing in their identity; and these arguments have not been refuted, nor do I think they can be by any fair consideration of underlying principles. As to the shortcomings or imperfections of

the communications, they are rather presumed or alleged than real. Those who look upon the messages from a proper standpoint, or judge them by a right standard, have approved of them; and among the latter are many of the ablest and most experienced Spiritualists in this country. I do not expect that, in the eyes of shallow infidelity, these messages will have any charm for literary, religious or moral beauty. They are, however, permeated with divine truth; and your correspondent will realize this in the next state of being if he does not in this. He speaks of "hiding behind the human insufficiency of the medium," as if that were not to be considered. Well, against his dictum I will cite the opinion of Dr. Brittan, given in a recent communication to the Banner on this subject. Dr. Bloede certainly will not call him a "novice." But it seems to me the slightest consideration of spirit intercourse by the simplest novice would lead to the fact that all spiritual communications must be more or less affected by the mediumship. If Dr. Bloede were listening to a grand singer through the telephone. he would probably retire in disgust from the instrument, and assert that some lying beldam were screaming instead of a musical artiste. But in doing this he would simply show his ignorance of the instrument and his own large self-esteem. Your correspondent thinks this book of mine was inspired by a band of deceiving spirits, 'enemies of our cause." I should really like to know what cause is to be injured by such messages as those contained in my book. Is it the cause of Christian Spiritualism, the cause of true religion, or the cause of Atheism, Materialism and raving Infidelity? If Dr. Bloede's Spiritualism brings us the latter, the more it is injured the better. Wonder-working Spiritualism cannot be injured in this way, for the facts speak for themselves; but spirit intercourse should carry us much further than seeing a table move, a spirit form come out of a cabinet, or a medium write a message with the end of his finger. All these things are, doubtless, valuable to the ignorant, materialistic mind: but the enlightened Spiritualist needs them not; for he knows that such phenomena are possible. They, however, teach only a future existence, showing nothing of the nature of that existence, and its relations to our own. That there is any such band of seducing, deciving spirits as the writer of this letter alleges to exist, is a figment of his imagination. Undoubtedly there are bands of wicked spirits; and I trust Dr. B. is not under the influence of any in his denial of the truths of Christianity as of iniversal importance. Christ is "the Way, the Truth and the Life," as declared by Dr. Peebles -certainly a good Spiritualistic authority; and every spirit, in the flesh or out of it, who denies him is under the influence of "seducing spirits." As for the scorn of unbelievers in Spiritualsm, whether Atheists, Materialists, or the upholders of theologic dogmas, Spiritualists need not trouble themselves about that; but what they should fear is such "h denial of first principles, such an abnegation of the fundamental truths of religion, and such an indifference toward the sacred things of spirit communion, as will inevitably disgust all those who not only as will inevitably disgust all those who not only believe in another state of existence, but aspire to the higher conditions of spiritual culture and happiness, and aim to bring their fellow-men to a realization of the need of living for God and humanity—to be Christ-like in their thoughts and deeds, in order that they may be prepared for such heavenly enjoyment. Very truly yours, HENRY KIDDLE. New York, June 23d, 1879.

tool over the bags of the bard.

Young Mens thristing Act friden to strender the third world, how fittle friden minds have to encourage Red, and release to indicate the strender desting the third theory fittle friden. Are what have children under a

tain their control course of towneeds single clouds landfloy for poorly rewinded for the clouds they have the Dirst (ignology 13 clong, 10) by Reyal, G. Breeks, model and a man without that which has made bin has established a retained point and solid resort in the order and good, made him wise and streng, would have worst test to if the sty, if the Roylong Station, calling the helixidirality with which he has seemindy been If the Youn "Mer's Price I month where they have endowed: new a tite up, at true waiting room, and school rooms; for seven it solve does maintained by free volutions with the human spirit tilles with it gif that it has teachers, lessides a room for appicer eits and amore for finding purpoyment. They have emeralized by forward to preater results in the spirit-life, or leave two hundred and seventy the young men, who are outship of the partice where a and the starship boshdes its character quit, after the starship called death, becomes a Notiniteer filter, sponds after two there and dollars. In mentity, What are the compations of the splits in year in this work, which is not solution work for the state of the transition sphere to year hist of the Christian what church, left education to some these wing men from the will deaffer death and, he will tell you that all day

besides what is done in works of charity, and besides, of glass, that he will be lost in wonder amid the manwhat is done by Catholies. This shows at eitherality inficence and splendor of the heavenly city, and his of private Christians. But poly at the ensireable, faither, effet and only decipation will be in sincing periods to ful work of elergymentministering to poor and scattered good. Then it would seem in the light of that therebit, churches. There are fifteen handred. Methodist flore i that the end of all human struggling and endeavor is gymen in this country, who receive accoupt usation less fishingle planmanging and pulmer at her. The mand and them a dollar and a quarter a day. They may be in " noble mind that has towered above its follows, the marsome tester's blacted, but we naist adulte their deves a tyrs who have become initional through the survive tion and fidelity to principle.) For an example of sind-5 they have made and the most they have done, would ha virtues we must look not to splatuallsts generally. Step down from the lash position they had taken, would

long bothe the hostility and hardships that meet resistend the hours and years of their life in bile worship. forthers.

sources, relying mainly upon the power of prayer, and "his cars are lilled by such valu, chipty words as these? without personal solicitation, has relised in the just i No, we must again say that theodogy and the Chris-fonateen years for the work at a full to lizions perposes, i tian's idea of heaven are in direct opposition to the fact. more than all the spiritualists of the United States , have contributed in the same time.

Are we who are emancipated from the terrible gloom heaven as this, of Orthodoxy so as to bask in the sunshine of a nearer approach to heaven, emancipated also from any por- was in this world? For the time being it must be the tion of our motal tesponstiality?

dox brelln's to give our time and thought, our labor, awakened to a consciousness of all its powers, then it and money to the work of love, since we have a greater | pursues that occupation best suited for it. How many work to do -we have a world to redeem from the false- people there are in the world whose occupation is exhoods that have so long, blighted its growth-from the lacity opposite to that which they feel the deepest inter-infernalism that makes, death a terror: that death jest in and even you say of such an one, his heart is which is to us as the anget herald of immortality is to not in his work. In the spirit-life each spirit ultimate-Orthodoxy the eternal slaughter-house of humanity. It is attracted to that sphere of action and that kind of We have a world to redeem from the gloomy creed which makes God an omnipotent fiend and logically authorizes the church to Imprison and slay the bodies of men to save their souls-we have a world to redeem from the gloomy doctring which accepts wealth and poverty, war and pauperism as the eternal order of the time cannot comprehend. A Galileo may tell the Nature with which the church is and always must be content-we have a world to elevate to the new and . grander thought which flashed and died in Judea, but] blazes out again to-day, alided by the direct inspiration of Jesus Christ-that death in all its terror shall be | sent up the cry for more light, and the spirit-world is conquered-that war shall come to an end-that crime "reflecting, through the organization of such an piec. shall be abolished in that Divine Love that shall rule. in our hearts and ultimately in all men's hearts, and, the words which the unseen spirits had impressed upthat in the universal exultation of human life enriched on his mind, because it was in contradistinction to from the objernal fountain, disease shall be gradually what the world had previously conceived, no junishbanished, just as malaria is banished by cultivation ment could be revere enough for him. That the world and superseded by flowers and foliage, and the last now has come to understand this great lesson the remnants of disease shall be expelled with the last; spirits taught through him, does not lighten the barremnants of crime, by that sublime power of the in- dens he bore, or besen the pain he endured ; no honor, remnants of crime, by that sublime power of the in- dens he bore, or iss-en fadpain he endured : no honor, the south pole, he reasons, will eventually de-spired soul which was shown by Christ in Judea-which i no glory of the present day can reward the poor old is troy the equilibrium and cause a deluge.

annihilly, while has a present too this territy use to divertise the fast education yetreaux but if that worth two falls in the fast constant but if that worth two falls in the fast constant to use the has a but they now In Past new for spininglist, with sugarity pairs. But you are but poorly paid for what you have done,

"Their are, their, but, two positions, to be taken. gains d and achieved in this world, to still use and car, Inother knowledge and experience gathed belind, the Ignorance and henced Prance. Such is, the work of a single clauch is a city which of will sing praises to God, and wave judies, and shour according to the *Locase Locasis*, spends a nettion and, hescianas, that he will wave prime the private a half aroundly in a syminary is protected churches of heaven, that he will according to fivers and seas but to the faithful modulus and lecturers who have so [is so as it were that which that mode them great, and And, Indeed, what kind of a God can that be whose

A single holly dual in Roston Dr. CORIS, without reso heart is made happy, whose name is glorified because that the occupation and the development of the human infind are not such as would fit mankind for such a.

Is the occupation the same in the spirit-world as it on of our motal responsibility? Same, as spirits are continually attracted to the old Are we not under deeper obligations than the orthost scenes of life and labor. But directly the spirit becomes, a terror: that death jest in, and even you say of such an one, his heart is

work for which he is best fitted and suited.

Have we evidences that the spirits have been occu-Have we evidences, that the spirits have been occu-find lies; pled during the years of the past? This world in Silent or pleading, velled or free, she lifts the woman's which you live is the world of results : the spirit-world is the world of causes-causes you cannot see and at world of a law which it has never before conceived, may endeavor to demonstrate a fact which shall be of Infinite value to mankind, not because a Galileo is wiser than another, but because the unthinking world has newer and higher laws ; but when Galileo does speak

THE SPHINX.

Oh, glad citls' faces, hushed and fair ! how shall I sing

- for the grave picture of a Sphinx Is all that I can see. Vain is the driving of the sand, and valu the desert's
- The years strive with her, but she holds the fion in her heart.

Bailled or fostered, patient still, the perfect purpose

Fiying or folded, strong as stone, she wears the eagle's wings.

Eastward site looks : against the sky the eternal morn-

eyes.

Oh, grave girls' faces, listening kind ! glad will I sing

While the proud-tigure of the Sphinx is all that I can

see. Files with Stuart Phelps, to the Graduates of Abbott A adency, Jone 12th,

ANOTHER DELCOR.- A Belgian professor pre-ets another deluge. At certain regularly redi curring intervals, he maintains, the waters of one hemisphere change to the other, making a corresponding change in the earth's equilibrium. Since 12 is the south pole has been contin-ually enlarging while the north pole has been continually diminishing, to-day the diameter of the southern glacier being about 3,000 miles, and that of the northern 1,500. The accretions at

Michigan.

BREEDSVILLE .- Mrs. Lide Brown writes : "Perwit me to give a detailed account of some of the many manifestations that are being given through the mediunship of W. E. Stedman, spirit-artist and medium for unship of W. E. Stedman, spirit-artist and medium for physical manifestations. He has been with us since July, 155. We have been holding scances weekly since that time, at our house, with good success. He has been placed under some of the most crucial test conditions that a medium could be subjected to, and no fraud or semblance of frand has ever been detected. Our scances have been composed of some of the best minds of the place—men and women of integrity and true moral, worth—all of whom pronounce the mani-festations genuine and of a high order. Dark and light scances are held the same evening. In the dark scance musical instruments are played, such as bells, guitar, accordion, &c., playing alone, or accompaniments with a violin or organ, as the occasion requires. An accoraccordion. & c., playing alone, or accompaniments with a violin or organ, as the occasion requires. An accor-dion and five bells dont around the room, over the heads of the circle, disconsing sweetest music. At the same time hands are felt by different members of the as an etime bards are felt by different members of the circle ponderable substances are also carried around; a sewing-machine, weighing one hundred pounds, has been brought from another room, over the heads of the circle and placed in front of them; howers are often 'brought and distributed; spirit voices are sometimes heard acrompanying the singing. Two trumpets have been procured through which the spirits talk. Wa-taska, an Indian, talks independently of the trumpet, the has also very strong magnetle power. Whoma, a little Indian malden, will take the trumpet and filt-minate it with spirit-light, when speaking, so bright that allean see its full size. Clairvoyant writing tests are also given through Mr. S.'s mediumship. Our sciences for materializing are in the light. Full forms materi-alize and walk out-two and three at a time. We have the promise of still stronger and more powerful mani-festations."

Kansas.

TOPERA .- "Jarvis" writes, June 15th: "Meetings have been in existence here for the last year and have been in existence here for the last year and a half or two years. A part of the time we have met in different places, wherever it was most convenient. For the last iew months we have been meeting at Mrs. Greer's, corner of Sixth and Topeka avenue. We have in the meantime had no employed speak-ers, except for a month, when Mrs. C. Fannie Allyr favored us with her presence. At all other times we have kept up our meetings at stated times, on Sunday, and sought for information from those who could re-erive inspiration Mrs. Lull, in the course of these ineffings, has given us some very line lectures, and 1 am told gives some very good tests. We also have some fine contributions from Mrs. Hall, who is one of the choir and a healer. Also from Mrs. Hall, who is one of the choir and a healer. One meeting held by us was of a character long to be remembered; at that time a plece of ground for the creetion of a building in which to hold our meet-ings was presented by Mrs. Greer by spirit direction. The meeting opened as usual by singing, after which Mrs. Angell spoke upon Organization in the spirit-World, followed by Mrs. Greer by spirit direction. The meeting opened as usual by singing a beau-tiful piece dedicated to Mrs. Greer by the two non the spiri-World, followed by Mrs. Lull upon Organization lifere after which Mrs. Angell played and sang a beau-tiful piece dedicated to Mrs. Greer by the hand and led the congregation out to the spot to be dedicated for their use. She also made a beautiful prayer, entranced; Mrs. Angell dive the spot to be dedicated for their use. She also made a beautiful prayer, entranced; Mrs. Angell dive the spot to be dedicated for their use. She also made a beautiful prayer, entranced; Mrs. Angell dedicated the ground, Mrs. Lult pronounc-ing the benediction. The exercises were beautiful and effective. a half or two years. A part of the time we have met

effective.

New Hampshire.

PORTSMOUTH.-C. W. Gardner writes us: "Your editorial in the last issue of the Banner of Light (June 21st) on 'Spiritualism and Morals,' has the true ring about it, and to my mind contains the essense of our faith: Only as it affects the life itself is it in any genuine sense Spiritualism. Men and women cannot be lieve in it and still lead immoral lives. It must make then more religious than ever.' True words concern-ing the exposition of our doctrine never were uttered. The ontcome of this belief must be a pure and useful life or we have not yet learned the alphabet of Spirit-ualism. And when we as a body can make this feit, even 'the gates of hell' cannot prevail against us."

ROCKFORD .- F. H. Brooks writes, June 15th; "The communication, through Mrs. Danskin's mediumship, published in the Banner of Light of May 24th, purport-

Illinois.

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BANNER OF LIGHT.

Children's Department.

THE DUMB SPINNER.

There lived a dumb spinner at Athelstane Lea, A-spinning a magic web was she. She spin and she twisted it strong and tight ; It was fair and delicate, smooth and white. She built her a dwelling, arched and high : Then the poor little spinner lay down to die. The magic web was her winding-sheet, It measured in length three fairy feet ; And the house she had built became her tomb, she lay all alone in the twilight gloom ; But when morning had come and turned to noon, Said the master : "Ah! 't is a fine cocoon !" Then they stripped from her body the robe so rare, To deck the form of a princess fair. Now the silk sweeps over the palace floor, And no one thinks of the spinner more. —[Kato Lawrence, in Wido Awake.

[From Chambers's Journal.] A RIVER MYSTERY.

Mile-end was a small country town; but such a town! It was a very old as well as a very dir-ty place, and one particular house in its princi-pal street stood forward into the road several feet beyond its neighbors; its upper story quite overhanging the basement. The house was so old that it almost tottered when the wind blew —as it often did at Mile-end—even in spite of the worden prost themselves ration, now, with -as to often and at ante-end-even in spice of the wooden props, themselves rotten now, with which it had been buttressed up. But in spite, or perhaps because, of its age and discomfort and general dilapidation, it was beautifully mel-lowed and harmonious in the tone of its colorand general unaplication, it was beautifully mel-lowed and harmonious in the tone of its color-ing. Tufts of vivid green moss and yellow and gray liehen at intervals carpeted and softened the red tiles; and hardy clumps of orange wall-flowers filled up the gaps left by departed bricks and mortar; thus throwing over the actual de-eay and rottenness a glamorous veil of pictur-esque beauty. Within, this house was cruelly cold and confortless; the beauty of decay was all outside, and only its stern reality existed within the frail and draughty walls. There were ten rooms in this house, which gave shel-ter to seven families. The noise and brawling were incessant, never seeming to stop night or day, for when at last the sickly children were asleep, the night was made hideous with the drunken blasphemies and low quarrels of the degraded men and women; and the recking air was thick and heavy with gin and tobaeco and disease. In one of these rooms—it was in the project-

disease. In one of these rooms—it was in the project-ing upper story, which through an unusually wide window commanded a view all up and down the street—lay on a straw pallet on the floor, barely covered with an old' patchwork quilt, a boy of about fourteen, who, judging from his constant cough, labored breathing and emaciated limbs, was in the last stages of con-sumption. Beside him on the narrow bed lay a girl a fow years older than how by they fast stanform. Deside that of the harrow bet by a girl a few years older than her brother, fast asleep. She was pale, and thin, and dirty; but there was a rare beauty in the firm soft curves of the mouth and chin, and in the low broad brow, up from which was swept a thick, tangled mass of curly brown hair. Tears glistened on the long brown lashes, and the eyebrows were knit together in a pairful frown, which sud-denly relaxed as the sick boy watched her with

defly relaxed as the sick boy watched her with tired, sunken eyes, and a sudden glowing smile lighted up her face. "She can allus dream, and escape to the beau-tiful world she tells me about," he muttered, with a wistful, impatient sigh; "and I can never even sleep." Yes, she was dreaming, but not so deeply but that the movement and sigh of her brother work her.

woke her. "Whaten's the trouble, Harry dear? Be yo

"Whaten's the trouble, Harry dear? Be yo worse to-night." "Oh, no," he said, and sighed again. "I was just a wonderin' where yo was, yo smiled so; and I longed to be there, too." "Oh, Harry, I was 'way off, out o' sight o' houses, an' streets, an' such like, all alone in the valley; an' all the trees, an' the flowers, an' the river spak to me, to give me comfort." "Ah I the valley," said the sick boy; "that's where I want to go, as I used to 'fore I was took bad. If I could sleep, p'raps I could go too." He was inferrupted by a terrible fit of couphing, which only left him strength to gasp feebly for "water." water.

"water." A cracked cup without a handle stood on the window-sill, and in it was a liftle water. The girl rose to get it; but as she was handing it to her brother the door opened, and their father staggered in. For an instant be looked at his cluldren, and in a dranken fit of senseless pas-in her hand. The window sill, and in it was a liftle water. The girl rose to get it; but as she was handing it to her brother the door opened, and their father staggered in. For an instant be looked at his cluldren, and shattered the cup into fragments in her hand. The window sill, and in it was a liftle water. The girl rose to get it; but as she was handing it to her brother the door opened. And their father staggered in. For an instant be looked at his cluder in the very lap of slavery, and at one time was possessed of a large amount of slave property; yet 1 could never see that any man had a right to the unpaid-for labor and toil of any

of a section, we have had a great-philesopher at Concord with his inspiration that penetrated, the young mind of the Northern States. They are the four men that history perhaps will men-tion somewhere near the great force whose closing in this scene we commemorate to-day. And yet, if any one remembers, not the inade-"If only my boy could be here," she thought, "how happy he would be ! Maybe he would get well if he comed here—he loves the dumb nateral things so." Her tears fell into the clear rippling well if he comed here—he loves the dumb nateral things so." Her tears fell into the clear rippling water. A little breeze sprang up, and tiny wavelets, silver bright, lapped up and up over the stone to her feet. "Oh river, dear river!" she said, leaning toward it, "last night in my dreams yo spoke to me, and was sorry for my boy. Can't yo speak again now?" The wavelets rose higher, and murmured and whispered in the wind; and as she listened, the silver inarticulate sounds resolved themselves into words.

into words. "Child," the river said softly, "the sweet spirits that live beneath my waves, and in the woods and these there brought you to me in your sleep, and we tried to comfort you." "Why did you not bring my brother, too, and comfort him?" the girl said. "He's sore in need."

[To be continued.]

WILLIAM LLOYD GARRISON'S RE-LIGION.

son in this connection. It was a sad commen-tary upon—what shall I call it? the strength or

weakness of the strong ones, who, by his re-quest, spoke on the occasion of his funeral? The

brave Mr. Phillips, who could easily face a mob, and composedly wipe the blood from his cut and

bruised face, after being dragged through the

streets of Cincinnati, because of his advocacy of

the principles of Abolitionism-even he, this brave defender of the rights of the poor slaves,

had not the courage to tell the people who were assembled in such a mass, and through the press

reporters whom Mr. Phillips knew were present,

that this grand and noblesman, whom he was

only too glad to almost canonize as a saint, or deify as a sort of demi-god, was a pure, genuine,

out-and-out SPIRITUALIST! No, on the ques-

tion that the great, crude, outside, bigoted

world needs the most light upon, in these days,

Mr. Phillips and all the other brave (?) ones were

silent; therefore I feel called upon to add to the testimony of your last issue what I know of

met him before. But as I was expecting soon

to go South to serve the people of Baltimore for

one year, as the advocate and expounder of the philosophy of "the life that now is and of that which is to come," I felt as if I would be glad to have it to say that I had once met, face to face,

the noble expounder and defender of a political

sentiment very dear to my own heart, to wit: the

unconditional abolishment of American slavery.

So a mutual friend of his and mine informed

me that if I could go out to Mr. Garrison's that

day I would be sure to find him at home, and I

did so. After the usual courtesies were over I said to Mr. Garrison, "There are two subjects

upon which I shall be delighted to hear you

converse, Mr. Garrison. One is that upon which

you have spent the best part of your life: the

interests of the colored people. The past we

know; but what, in your opinion, is to be the future of the black man in this country ?"

The foregoing inquiry opened up the whole

question of slavery and freedom, upon which,

in his remarkably felicitous style, he conversed

with great freedom and ease. In the goodness and generosity of his heart he was inclined to

apologize for the Southern people on the score

of education, saying, "Many of the Southern people would have felt differently upon the sub-

Mr. Garrison as a Spiritualist.

To the Editor of the Banner of Light:

And yet, it any one remembers, not the inade-quate means merely at this man's control, not the bitter hate simply that he confronted, not the vast work that he must be allowed to have done, measured by the opposition he encoun-tered and the strength he held in his hands, but dismissing all those considerations, measuring nothing but the breadth and depth of his hold, his group an American elementer social demon nothing but the breadth and depth of his hold, his grasp on American character, social change, general progress, what mat's signet has been set so deep, planted so forever on the thoughts of his epoch? Trace home intelligently, trace home to their sources, the changes that have ceme over us in fifty years, social, political, in-tellectual, and religious, and you will find close at the sources of the Mississippi this boy with sproclamation."

Yet Mr. Phillips (nor any of the balance of his grand eulogists) had not the courage to say, "And this grand man was a Spiritualist in religion."

A grand opportunity was afforded at the fu-By your permission I wish to say a few things | neral of Mr. Garrison to strike a blow-to "break as to what I knew about Mr. Garrison's religious ! the back " of this foolish, unreasonable and sentiments; for 1 confess to a feeling of pain | bigoted "rebellion" against a great natural and deep regret that in all the newspaporial re- truth. But it was not improved, and this work ports of the funeral obsequies, not one that spoke will be left to Mr. Garrison's biographer, who, I on that occasion had the bravery to say what hope, as Gerald Massey says, " will write the futhey must have known to be true of Mr. Garri- ture history more truthfully."

T. B. TAYLOR, M. D. 1128 Vinc St., Philadelphia, Pe., June 9th.

1128 Vinc SL, Philadelphia, Pe., June 9th,
1128 Vinc SL, Philadelphia, Pe., June 9th,
AN EPITOMI, O' SPHIITUALISM and Spirit Magnetism: their Verity, Pracificability, Conditions and Laws. By the author of "Vital Magnetic Cure," "Nature's Laws in Human Life," etc. Boston : Colby & Rich, Pp. 111, 12mo, Price, paper 35 cents, cloth 60 cents, postage 6 cents, capture, author of this little work is well known by his other works to the Splritualistic public. Of his object in writing the present volume, he says: "Realizing the necessity of a compact treatise, which explains the conditions and laws coverning Spiritualism and Magnetism, the price to be within reach of all, we have endeavored to meet the domand, having obtained information that we consider would be beneficial to those investigning the subject. We have designed the book as a missionary document, for a better understanding of the Philosophy." The author for this earthly life. It leads to a just and mark Spiritualists, The law of brth into the spirit-world is the completion of this earthly life. It leads to a just and soft life as that which governs physical birth. The author scizes and expresses the grand plan of evolution and continuity of being, bried which and that of the spiritualistic public in the author scizes and expresses the grand plan of evolution and continuity of being, bried which welf. He would be be author scizes and expresses the grand plan of evolution and continuity of being, bried which plane and plan of evolution and continuity of being, bried which and plan of evolution and continuity of being, bried which welf. He would be be applied birth.

DITIN. The author seizes and expresses the grand plan of evolution and continuity of being, briefly but well. He ignores the theory of refugaration. He meets ably this issue.

The author calmly considers the imperfections of the Bible, and advises that all spirits be tried by the test In the fall of 1876 I visited Mr. Garrison at his quiet, pretty home in Roxbury. I had never

The author canny considers the impertections of the Bible, and advises that all spirits be tried by the test of reason. An interesting section is that devoted to "Medium-ship." The spirits he thinks are as truthful to-day as in the past, and mediums as reliable. His ideas on "Ocentism" are sound and sensible. His ideas on the past, and mediums as reliable. His ideas on the sense of the sense of the spiritualistic Philosophy from being accepted by thinking minds. . . If the elementary spirits can do what human spirits cannot, why give them this undeveloped name? Why not call them gods, and end the controversy?" Truly it is said to see intelligent Spiritualist leaving the living stream of Modern Spiritualism for the arid waste of "occultism," which has been the retreat of imposture, deception and pretence for past ages. There may be truths concented in the conducts desert of rub-bish, but why waste time in the search when its better expression lies directly hefere us? Mind-reading, clairvoyance, etc., are well discussed in their connection with spirit communications. Spirit healing is also ably mentioned, and just dis-ermination made between spiritual and mundane in-fluences. The author does not endorse the "free and easy"

Spirit heating is also ably mentioned, and just dis-crimination made between spiritual and mundane in-fluences. The author does not endorse the "free and easy" doctrines of "social freedom." "It leads to irreligion, misanthropy, murder and rnin." "Church influence," "spirit-photography," "capital pundshment," "reasons why Spiritualists do not organ-ize," are other subjects treated of. His views on the latter theme are at present of especial interest. He says that scetarian organization in the ranks of Spirit-ualism is not as imminent as it was ten years ago. "The question should not be are you in favor of organ-ization" but does the spirit-world, or the power that rules, design that a fact of such importance to all man-kind shall be acknowledged universally, or shall it be sectarian, as other forms of religious organization that oppose it? Why should those who accept Spiritualism organize any more than those who believe in magnet-ism, chemistry or astronomy?" Nowhere have we seen more cogent presentation of facts and reasons than in this discussion. The author only consoles him-self over the disgraceful farce of the "Troy Conven-tion" and the last gathering at Boston, which might as well be called a "cattle show" as a Convention of Spiritualists, by the reflection that the angel-world de-sired to destroy every vestige of organization. If that he so, they most admirably accomplished their purpose, sweeping so clean that they brushed away even the de-sire from the minds of many. This Epitome is an instructive book, just the thing to place in the hands of one coming to a knowledge of the light. The author makes no pretence to the writing. time was possessed of a large amount of slave

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Guidance. The author says, in the preface to this work; •• I have endenvoid to observe implicitly and straightforwardness in the narration of these things, and to avoid all vagueness and hypothesis.¹¹ Cloth, E0 pp. Price \$1,00, postage free, For sale by COLAY A RICH.

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The girl's brow flushed crimson with anger

and pain, and her brown eyes flashed tire. "You miserable drunken brute !" she said. "None o' yer sarce, gal, or I'll kill yer !" and he glared at her dangerously, with his arm up-

lifted to strike. "Faither! faither !" commanded rather than implored the sick boy, sitting up with an effort, and holding out a thin, pale hand between them, while a heetic red blazed in his checks, and a while a needed red blazed in his checks, and a vivid light shone in his sunken blue eyes, "Don't yer strike her—don't yer strike her, or God will strike yo !" There was a strange, al-most unearthly look in the boy's spiritualized suffering face, that awed the man into tempo-rary soberness. As he wansed with arm unlifted looking at

As he paused with arm uplifted, looking at his son, an expression of shame and uncertainty crossed his features; he hung his head, avoided

the boy's intense eyes, and his arm slowly dropped by his side. "Faither," said the boy, in a gentler tone, "yo hurt her, yo have, and she's so good to 3.0

yo." The man shifted uneasily from one foot to the other, and looked up at his daughter, who was standing defiant and angry, with a dull red mark on her check and neck. When her brother spoke her face softened and her lips quivered; she knelt suddenly by the bed, and put her arms² around him, saying in a pitcons voice as the big tears fell on his yellow hair: "It's not for me I mind. It's for yc. Whaten will ye do the night through withouten water? There's not a drop more i' the house nor the street." The boy said nothing as he stroked his sister's brown head, but the wistful, longing look in his cyes, and the half sigh he could not repress showed how much he needed the water. The man looked at them for a minute, and then the

man looked at them for a minute, and then the fumes of the gin he had taken overpowered him again as he recled to the opposite corner of the room, where he fell on to an old mattress, and The boy closed his oyes wearily and turned his face to the wall. The girl kissed him and settled him as comfortably as the could, then rose from her knees and went to the window, which she partly opened. The moon was high and full, and the street without looked as bright as day. A sudden idea seemed to strike her, for she smiled brightly as she went softly to the bed and stood gazing at the brother she loved so well, and knew she should be able to keep so

well, and they show and short a time. "My boy!" she said, with an intensity of pit-iful love in her face, and stretching her clasped hauds out over him as though she would keep him in spite of everything. "My boy! he is all I have," she murmured. "Dear God, take care

It have," she murmured. "Dear God, take care of him till I come back," and with the love still in her face she softly left the room. She went out into the brilliant summer night, and walked swiftly down the street toward the lovely valley beyond, looking up at the quiet stars as she went, something of whose peace and rest seemed to be reflected into the depths of her usually troubled eves. After a while she and rest seemed to be reflected into the depths of her usually troubled eyes. After a while she left the town behind her, and walked rapidly through the fields and lanes and woods till she came to the river's bank. How lovely it looked! The trees and flowers and grasses seemed out-lined in purest, palest silver—a very fairy net-work! and the quietly flowing river sparkled and the quietly flowing river sparkled

had a right to the unpaid-for labor and toil of any other man."

"So you are a Southerner and an anti-slavery man," responded Mr. Garrison; "and what disposition did you make of the slaves bequeathed to you, may I ask ?"

"I emancipated them immediately," I responded (with some emphasis), "in the face of terrible threats."

"Allow me to shake your hand cordially again," said Mr. G., grasping my hand, and adding: "I am glad to know you at even this late day."

And so we chatted for an hour or longer, when a lull occurred in the conversation, and I ventured to say (I say ventured, for I was not sure it would be agreeable to the dear, good old man): "I would be glad to know your religious views, especially on the question of a future life and of human responsibility.'

"I have always felt a very liberal sentiment in my heart toward all religionists when I was sure they were sincere. And as to the doctrine of a future life I have always believed it to be true, but for the last twenty or twenty-five years I have never questioned it, any more than I question my present existence."

"Then you have undoubtedly had demonstration of that fact," I said.

"I have indeed?" replied Mr. Garrison, his face growing radiant as he spoke. "Twentyfive years ago, among other things I carefully inquired into the spiritual phenomena and found them genuine. Since then I have never doubted a future life nor the possibility of spirit return and communion with us in the mortal form."

"Have you had an extensive acquaintance with mediums and mediumship, Mr. Garrison?"

"I have indeed, from the Fox girls down to the mediums of our own city and the present day, and have found a small per cent. of fraud. but a vast deal of genuine mediumship, and it has been a great comfort to me."

We then went into quite an extensive exchange of experiences which I will not detaik. Suffice it to say that Mr. William Lloyd Garrison gave me to understand that his religion was the sweet and blessed assurance that came to him through mediumship of a future and better life.

This is the man concerning whom Mr. Phillips said so earnestly in the form of an interrogative declaration :

"What American ever held his hand so long and so powerfully on the helm of social, intel-lectual, and moral America? There have been left the town behind her, and walked rapidly through the fields and lanes and woods till she came to the river's bank. How lovely it looked! The trees and flowers and grasses seemed out-incd in purest, palest silver—a very fairy net-work! and the quietly flowing river sparkled atom and the stars. The girl sat down on a stone that projected into the river and filled a jug she had brought with the cold, sparkling water which she had come to bring for her. Show you the vast breadth and depth that ty of it all, and sat there quiete a long time look-and now up to the sky far above her head.

ace in the hands of one coming to a knowledge of th plate in the names of the coming to a knowledge of the light. The author makes no pretence to fine writing. The author has too much to say and is too earnest in saying it to indulge in flowers of expression. He writes with candor, calumess and conviction, and is thereby enabled to impress his ideas on his readers. Every page is marked with sterling sense, and the perspecti-ty of his style leaves no room for a doubit as to his meaning.—Religio-Philosophical Journal.

We invite attention to the prospectus of the Bonner of Light, which we publish in an-other column. The Banner is the principal or-gan of the philosophy and religion of Spiritual-ism, and circulates in all parts of the civilized world. Conspicuous among its contributors may be noted some of the ripest scholars and ablest writers in the English language.—Rock-land Advertiser, Nyack, N. Y.

SPIRITUALIST MEETINGS.

BROOKLAYN, N. Y. – Society of Spiritualities moots at the Brooklyn Institute, corner Washington and Concord streets, Smidays, Lectures at 3 P. M. and 75 P. M. Mr. Charles R. Miller, President; Dr. A. B. Smith, Vice Presi-dent; Mr. B. French, Serretary; Mrs. C. E. Smith, Treas-iner, The Children's Progressive Lycenon-meets at 102 A. M. Jacob Pavid, Conductor; W. C. Bowen, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. Hatthe Dickenson, Assistant Guardian; Miss Belle Revers, Musi-cal Director; Mrs. C. E. Smith, Screetary and Treasurer, CHICMAD, LL.-The First Society of "Spiritualistic Control of the Science of the Science of the Scientific Science of the CHICMAD, LL.-The First Society of Continualistic CHICMAD, LL.-The First Society of Spiritualistic **CHICAGIO**, **III.**, The First Society of Splittualists holds regular meetings in the Third Unitarian Chunch, cor-ner of Ladin and Monroe streets, every Sunday at 104–A. M. and 74 p. M. Dr. Louis Bushnell, President: A. B. Tuttle, Vice President; Miss Nettle Bushnell, Treasurer; Colline Eaton, Sceretary.

Eaton, Secretary, CLEVELAND, OHIO.—Spiritualists' and Liberal-ists' Sunday School.—The Children's Progressive Lyceum meets regularly every Sunday at 125 c. M. in Haite's Hall, 32 Superfor street. Chas. Collier. Conductor; Mrs. Eme-lie Van Scotten. (Inardian: Mr, George Benedict, Secte-tary. The public are conduly invited.

1. An paint are commany invited. INDEAN APOLIAS, IND. - The First Society of Truth-cekers meets for religions service at 865 East Market street, very Similay at 2¹/₂ and 7¹/₂ r. M. J. R. Buell, President; D. Buell, Secretary.

S. D. Buell, Secretary. NEW YORK CITY. - The Society of Progressive Spir-finalists holds meetings every Sunday in Trenor Hall, on Broadway, between 32d abd 32d streets, at 10% A. M. and 75 P. M. J. A. Cozho, Secretary, 312 West 32d street, Chil-dren's Progressive Lycennu meets at 2 P. M. Charles Daw-barn, Conductor, William Hand, Assistant Conductor: Mrs. M. A. Newton, Gaardkan; Mrs. S. E. Phillips, As-sistant Guardhan; Mr. – Kirby, Recording Secretary and Treasmer; C. R. Perkins, Corresponding Secretary.

Treasurer, C. R. Perkins, Corresponding Sceretary, PHILA DEMPILA, PA.—The Keystone Association of Spiritualists meets every Sunday at 2½ r. n. at Lyric Hall, 250% North Ninth street, *The First Association of Spiritualists of Philadelphia* holds nicetings every Sunday at 10% A. M. and 7½ r. M. at Hall sin Spring Garden street, H. B. Champion, Pred-dent; Mrs. Dr. Samuel Maxwell, Vice Preddent; J. H. Jones, Treasurer; J. P. Januard, Screetary.

Survey Argameters for the community sector any, **ROCHESTER, N. V.**—The Surfitualists meet every similary morning and evening in Odd Fellows' Temple, Mrs. Nettle Pense Fox, speaker, Liberal Conference every similary at 9, 9.

 MISS, MIRTPRASE FOX, SPAARCE, "Informal Confidence OVERY Sunday at 3 P. M.
 SPRINGFHELD, MASS. - The Free Religious Society (Splritualists and Liberalists) holds incettings every Sunday at 25 and 75 p. M. J. S. Harr, President; S. C. Chapin, Yice President; Mrs. J. H. Cook, Mrs. E. M. Lyman, Mrs. M. A. P. Chark, Predential Committee; W. H. Jordan, Treasurer, F. C. Column, Collector,
 SAN FRANCISCO, CAL. - The First Spiritual Union Society holds a conference and scalarce every Sunday at 2 r. M., at Covenant Hall, Edity street, neur Mason street. Also meetings for hermres in the evening. Culturen's Pro-gressive Lyceum meets at 0 A. M.
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retary, VINPLAND, N. J.-Meetings and held every Sunday morning and evening. R. R. Ingalis, President; Mrs. Ellen Dickinson, First Vice President; Dr. L. K. Com-ley, 2d do.; Mrs. Mary A. Howe, Recording Secretary; Mrs. Mary E. Tillotron, Corresponding Secretary; N. E. Shedd, Treasurer, Children's Progressive Lyceum meets of 120 P.

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BOSTON, SATURDAY, JULY 5, 1879.

PUBLICATION OFFICE AND BOORSTORE. No. 9 Montgomery Place, corner of Province. street Lower Floor,

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Does Spiritualism Teach Anything?

It is with unusual satisfication that we return to the discourse delivered by Mrs. Com E. V. Richmond; and published some time since in the Bannick of Light, on the above question of was too timely and toog out to be passed by with only a single reading. Therefore a great many persons whether melined to review the grounds of their belief, direct anew the facts on which it is built, and draw fresh inspiration with which to perforward to confront the future. Mrs. Biolingond regards it as none ident, that in this century à volce from the world of spirits speaks. to must that it is no cusual discovery of the experimenter on the field of excloration, who, perdelving some line of communication, announces, that furt to his tellow-meni

She to brids it as not increase the result of Auman advancements in the agraciate, but justices as the significate eye calificated is in soily due. ment and the device intention. 21 mean? she pexologies, then this the initial depower, there individual splittingeridy who are disensibled from time and space, left the drying ighthation of the Supreme Intelligence, whereas the point of junction between the energies herean pittpese and the uncreated intrate perpendicular knows portion as its knowledge becomes your possisat what roint-in the universal unroldment the invs of fight from the spiror traft, will be real quired for the perfection of this infinite purpose," That is the fixed density of all belief inspirit demoniphilion, carwitth turbs all its consequent pesilis. Herestatement of the integrant and instinctive wants of the horizon mind is granelly presented. and deserves fresh quotation; "If we account the visible structure of the universe something. that is geverned, by haw; if the moving worlds, and sphered systems have regular motion or allvine perfection, mathematical order in their unfoldments if all that bertains to the universe itself as seen by man and understood by his intellection ist of necessity be the result of a power equal to which's intended by the universe. then surely that in man which portends a bight er state must be answered by something equivalent to the jostention, and that portent must meet a response in the world that alone can respond to it. I mean by this, that if material seience and the solution of it were adequate to satisfy the mind of man, be would be satisfied with it. The pursuit of science would be sufficient, and external knowledge flowing into the mind in all grand achievements would satisfy and sustain the soul. But as material knowledge is aware, while this may occupy it does not satisfy; while it may employ the mind and give fervor and brilliancy, it does not sustain the soul, and there are no cravings more lofty, more grand, more wonderful, than the eravings of genius or of gigantic intellects of earth. These are they who pray audibly through science, through art, through whatever achievement they may acquire on earth for grander perception and loftjer possession." 'I can well understand," said the speaker, "that in the present glittering age of intellectual sophism, in the present are of grand achievement of material facts, in the wonders of commerce, in the freighted powers of general intelligence, the one longing cry of the soul of humanity must needs find response in the only other source from whence 'an answer can come--namely, the disembodied spiritual power of the universe. The embodied soul is doing its utmost, the embodied intellect is solving problems daily, is meeting face to face the rules of other than the "legal" way, it is time for ment Nature and solving the riddles of past ages. But the great riddle remains unsolved, and must remain forever unsolved except there is individual testimony. I mean by individual of certain doctors, rather than permitted to live testimony the answer that can only satisfy the by the timely and welcome help of natural phyindividual mind. No one can partake of food for another: no one can be warmed and clothed for another: no one can be sheltered for another, and that which the individual spirit hungers for is spiritual truth. In whatsoever manner that voice may come, the answer, must be to itself and none other. I may break the bread of life to you, but cannot compel you to partake of it: I may show you the pathway to its solution, but I cannot point to the experience that will solve it for you; it must be your own individual state, your own individual acceptance, your own individual perception, and it is not my province to determine by what methods you | miliation and prayer in view of what had hapshall arrive at the daily bread that shall sustain

s on as the spirit shall be in the condition to re-7 sembly, and proceeding to the pulpit handed to ceive it, or shall have awakened to the con---the minister a written confession, in which he s fousness of its need."

Of the immeasurable value of these spirit- he had been led, and prayed for the forgiveness communications, there cannot be too much sqid. of God and of his people, and earnestly requested In the language of this inspired speaker: "There - the congregation to unite with him in devout is nothing in all the broad realm of philosophy (supplications that, it might not, bring down the there is nothing in all the wonders of a super- Divine displeasure upon himself, his family, or ficially-created religion ; there is nothing in the chiscountry. During the reading of this paper sublimity of hum mart or me hanism; nothing, the good man stood with bowed head and tearin the majesty and wealth of invention that can - full eye) and during the remainder of his life he at all compare with this impairable yet ralpa- annually kept a day of fasting and prayer, in ble voice from the world of spirits. Its import which he renewed his penitence and confession we may not measure tool is, not in another year, nor in a contary of years, nor in a century of conducted but if you have what it was to lack that message, if we chow what it was to hun- ple of this generation the necessity of being or beside the door of eternity; if you knowwhat it was to watch the spaces and find no responsive form [then you understand what 1] ments that it is not simply a voice to satisfy your yearning for the time being, to quench the leve of nature that would not be assumed when who come after him. death dame, but a voice that peoples eternity is that sets the starts in their places with intelli- cruelly put to death by the self-righteous bigots general that counts the orbid spheres, faware of those times were only the precursors of the methat they are numbered ; that fills the living, dinns and clairy oyants of our own times, whom vital air with consciousness, and makes the graabitions of eternity possible of beginning by establishing one's togethat lies beyond."

tion that constitutes the elder which of Spiritual alism." It is the jeenoclast." It lakes away noaltars, no shrines ; it supplies altars and shrines. THE NEW FNGLAND NEWS COMPANY, "to these who have none, and if it shall revealthat your ds a mockery, is that the fault of her, and know the takes the place of faith, it is rain, as the arid wastes are hade to bloom when used to belief and universioned to bright hopes. it descends with the power of sunlight and of summer showers. . . . From such durigeon-cells and charnel houses of fear has humanity

come forth that we need not, think it strange if there be wild talk in the air and gesture of joy : but could volt see the air peopled above you, the statics stuffing up on you, with the souls enschered therein you would have no fear; for does not the greater encompass the less the larger truth infold that which is beneath it, and God the universe? Benign souls, speaking through channels of intermediate spheres, may not speak so andibly not so disfinetly as you might wish but consider that you could not dear it if they broke their highest thought ; that each stage of your pathway is a stage of growth wherein higher vistas and greater borders of truth are dissovered, and that the angel-world, welling all the while, perceives that these prowths are essential, and smile upon you with their endeavors, their assistance, their charaeter, their truth and their patience."

Nobly spoken, because so truly inspired. There are volumes of thought therein." A new would opens to the spirit's view, "And thus" "Spiritualism is a living voice, not a manifestation merely; it is a power, not a semblance of it; is a truth, not a weakness: is a knowledge, not a belief t is a certainty, not a faith : is eternity, " and not annihilation r is supremie and absolute consilentations, instead of Lether distances age is unefoling, its volce daily activity, its power is the power of human life; it unfolds as spirit and dis, and it is visible and fulpable as your oul rows toward it. When you arrive you are . Fancher, the phenomena in whose case are so, other reports were presented-among them the a petrion ; when you see, understand; perceive its existence, it beckons all powers to your aid. reveals to you the answers to all questions, but sets your mind free and at rest in exact pro- To the Editor of the Bunner of Light ;

have it not, it is your misfortune; but I can solve respect and admiration, rose in his pew in the emply aver that there is bread for your just as - Old.South church, in the presence of a large as-

> acknowledged and deplored the error into which for the part he took in the great delusion."

> That was all very well in its way and so far as it went; but unless it impresses upon the peomore humble in their jud ments and more charitable in their feelings, it was to no purpose, The bare act of penitence by the chief sinner in that dreadful drama is a small matter unless it is made to concern others, and especially those

The two dozen innocent persons who were so it is sought to lead the Legislature of Massachusetts to proscribe and punish. There is a stubbern fight to be made for freedom in this Yes, P is establishment, rather than destruct smatter. Those who put no faith in healing mediums will find that their own liberty is bound up with that of those who do. The struggle is for supremacy on the part of those who assume to call themselves "regulars." They will wield every known influence that can help them win revelation? If cert dety takes the place of be- , their victory. The prefence is, that in medical matters the people need "protection.". That not a misfortune. Upon no shrine or altar of might be true, if it were not also true that the truth does it lay hands, but as the verdures people now know as much about their own constriffes from the stelle, foil when watered by stitutions as the legal doctors. A new day has dawned, and larger and more liberal methods sun and dews des end, so mean hearts, long une hare to be adopted, in spite of all sumptuary laws that may be snuggled upon our statute books by the diploma practitioners.

-Dr. Beard Takes the Floor Again.

Dr. G. M. Beard has made a re-hash of his arficles against clairvoyance, which appeared in [the Popular Science Monthly, and this time it is Seribuer's Magazine for July that is made the vehicle of his utterly worthless and ignorant antagonism. Not one new argument or fact does he bring forward. Of course an attempt to disprove, by merely negative assertion, positive and demonstrable facts, known to hundreds of thousands of intelligent persons, carries on its face its character of Quixotism and charlatanry. Why is clairvoyance demonstrably untrue, acconfing to this pedantic doctor? And his only answer is: It is untrue because it can be proved, by biological law, that no one human being possesses a quality not common to the race. The loose, inaccurate, unscientific way in which his argument is put is enough to consign it to contempt. But it proceeds on a wholly false and very stupid assumption, this, namely: That clairvoyance, a faculty developed only under certain conditions, as an accompaniment of somnambulism or other peculiar states, is claimed Under certain conditions, psychical powers, involving clairvovance, may be developed in any have received the following communication in idium's finger was wrapped closely in a hand-

... The Optic Nerve • Entranced * by the Imagination."

Is the latest explanation of the spiritual phenomena which the newspaporial wiseacres of Great Britain have to offer. Prof. Carpenter, of "unconscious cerebration" fame, and Dr. Beard, of "six sources of error" memory, will please obtain copies of the London Daily Telegraph for June 6th; having perused a column leader contained therein, we are sure they will feel that "Othello's occupation," if not in their cases "gone," is at least seriously menaced. This number of the Telegraph makes extensive mention of the progress now being made loward general acceptation by the phenomena in England, and specifies in a semi-jocose strain several phases which are of especial prominence; and though the writer of the article concludes to creep out of an endorsement of the spiritual explanation concerning the strange doings he records by ascribing them to some "unexplained" condition of the "optic nerve" acted upon by the imagination, he is fain to bear witness that "If those who testify to the occurrences in London are to be trusted, we are confronted with a series of assertions which prove that we certainly live in very perplexing times. A number of messages are conveyed, by means of a gentleman lecturing in Steinway Hall, from the spiritworld, delivered and suitably acknowledged; and if the people who claim to have witnessed the phenomena are to be credited, give surpassing proofs of their identity and of occult knowledge.

The gentleman referred to is Mr. J. William Fletcher, formerly of Boston. Admitting for the sake of argument that, as the writer in the Felegraph avers, "a more delicate, strangely constructed and untrustworthy organ than this"-the optic nerve-"it is almost impossible to imagine," we would still respectfully inquire what possible connection there can be between a disordered state of that organ, resultant from the effect of "imagination" upon its revelations, and a test of spirit identity, for instance, which is spoken through a medium, (in this case Mr. Fletcher) and therefore appeals to the auditory and not to the optic nerve ; also, under what process of reasoning-since this writer appears to lump the whole mass of the phenomena under his optico-imaginative hypothesis-does he arrive at the conclusion that that which belongs distinctively to the domain of sound is to be explained by some hereafter-tobe-made discovery in the region of sight!

Scance with Mr. W. H. Powell.

"The impression made on all of us by Mr. Powell's manifestations was that he is a genuine medium for a great phenomenon, not to be explained by any material laws known to our present science."—*Epes Sargent*,

On the evening of Thursday, June 26th, a representative of the Banner of Light formed one of the company which gathered in the parlors at 8 Davis street, Boston, to attend a scance about to be held by W. Harry Powell, of 2595 North Ninth street, Philadelphia, who is temporarily located in this city. Mr. Powell's order of mediumship is denominated independent slatewriting, and has been so frequently described in these columns that to attempt to do so at the present time would be a work as a faculty not latent and potential in every hu- of supercrogation - especially so in view of man being, whereas just the contrary is the fact. the admirable manner in which the salient points in the phenomena occurring in Mr. Powell's presence were passed in review by

JULY 5, 1879.

A Useful Hint-Perhaps.

The hard-working Conductors and Leaders of the Children's Progressive Lyceum movement -and the Executive Committees of our local lecture societies as well-who may be casting about for some means to diversify their sessions, and awaken added interest, will do well to read the subjoined from the Boston Index, and see if something therein contained will not give them a suggestion (perhaps more than one) of a manner by which a practical novelty may be arranged to work as an accessory to the desired end. In this connection it will be well to remember that (as announced in its Anniversary Report in Banner of Light of May 3d) the San Francisco Lyceum has introduced an exercise with Indian clubs (graded to pupils) into its order of physical evolutions.]

"Sunday before last (says the Index editor) we had an opportunity to see the Sunday-school of the Free Religious Society at Providence in operation. The total number of children is eighty-six, with an average attendance of sev-enty-two. The school meets at Barney's Hall every Sunday at 1 o'clock, and continues an hour and a quarter, the Society holding their own meeting at 2¹. Once a month there is a joint sociable of Society and school in the evening, and the children have also a sociable of ing, and the children have also a sociable of their own every alternate Saturday afternoon. The 'groups' and teachers in the school are as follows: on Comparative Religion, Messrs, F. A. Hinckley and Georgo Adams; on Social Sci-ence, Mr. Elisha S. Aldrich; on Political Econo-my, Miss Fanny Palmer; on Physiology for adults, Dr. Harris (brother of Mr. W. T. Harris, of St. Louis); on Physiology for children, Miss Sarah Rexford and Miss Charlotte R. Hoswell; on Mineralogy, Mr. J. M. Southwick; on Bota-ny, Mrs. J. J. Frye; on Design, Mr. Krantz; and a 'Little Folks' Group,' Mrs. Elizabeth C. Hinck-ley. The busy hum of the room showed how much interest was taken in all of these various studies, and the school was evidently prosperstudies, and the school was evidently prosper-ous, useful, and well-sustained. The Society flourishes finely under the charge of Mr. Hinckley, who is universally esteemed ; the audience seemed to us larger than ever before, and a very scened to us larger than ever before, and a very hopeful, cheerful feeling was manifest respect-ing the Society's future. The present arrange-ment is that Mr. Hinekley lectures the first Sunday of each month, while lecturers from abroad are secured for the second and third Sundays; the fourth Sunday is devoted to a discussion meeting, with a paper by somebody, and the occasional fifth Sunday to public exer-cises of the school, each 'group' making a re-port of progress orally or by a short paper, to-gether with readings, recitations, singing, etc. The experiment of organization made by this excellent Society seems to have resulted in a success as assured as it is well deserved ; and the example thus set ought to encourage similar ex-periments elsewhere."

A Sample Paragraph !

If any one reading the indignant protests which we from time to time take occasion to make against the unjust treatment bestowed upon the American Indians by the whites, feels that what we give expression to is built upon but a small foundation in fact which gains size as it rolls eastward, we would call the attention of that person to the following paragraph which we clip at random from the columns of one of our Western exchanges, The Inter State, published at Gary, Dakota. The paragraph appears among its locals under date of June 18th, and tells its own story of an outrage which, performed upon white men by the Indians, would be sufficient to set the whole army in motion for their destruction. It seems a part of the troops are held in readiness, but they are kept so in order to punish the Indians if they endeavor to retaliate upon their oppressors :

volving clairvoyance, may be developed in any one. Dr. Beard's "deductive, reasoning" is metely the misconception of his own wrong-headedness and imbécility. He makes another impertinent attempt to throw suspicion on Miss Fancher, the phenomera in whose case are so thoroughly well attested and established. We have received the following communication in reply from one of the lady's friends :
The July nuclei of Scibner's Monthly contains an article on "Chartoyanee," which seems to me to have been written by an exceedingly self contains an article on "Chartoyanee," which seems to me to have been written by an exceedingly self contains an article on "Chartoyanee," which seems to me to have been written by an exceedingly self contains an article on "Chartoyanee," which seems to me to have been written by an exceedingly self contains an article on "Chartoyanee," which seems to me to have been written by an exceedingly self contains an article on "Chartoyanee," which seems to me to have been written by an exceedingly self contains an article on "Chartoyanee," which seems to me to have been written by an exceedingly self contains an article on "Chartoyanee," which seems to me to have been written by an exceedingly self contains an article on "Chartoyanee," which seems to me to have been written by an exceedingly self contains an article on "Chartoyanee," which seems to me to have been written by an exceedingly self contains an article on "Chartoyanee," which seems to me to have been written by an exceedingly self contains an article on "Chartoyanee," which seems to me to have been written by an exceedingly self contains an article on "Chartoyanee," which seems to me to have been written by an exceedingly self contains an article on "Chartoyanee," which seems to me to have been written by an exceedingly self contains an article on "Chartoyanee," which seems to me to have been written by an exceedingly self contains an article on "Chartoyanee," which seems to me to have been written by an exceedingly s wars they were always ready to render the gov-ernment any service. No one has ever complained that they were not honest, industrious and law-deline Barentha the stitut discussion of the abiding. Recently the whites dispossessed them from their farms and houses. Capt. Bennett reports that the Indians having threatened an up-rising on account of these outrages, he has sta-tioned a company of the Seventh cavalry in the valley, to be near at hand in case of trouble."

sion and your daily life : speaks all voices, interprets all ton paeser is Christian, Hebrew, Parsee, Mohammedan, not according to creed, but according to the breath of love infused into these who minister to the spirits of men."

The speaker's exclamation of joy over this discovery and disclosure will need with a living response in every human breast : " Happy are they who having found that volce no longer lean against the burriers of heaven with breathless bearts and souls unhungered. Happy are they whose dead being buried out of sight donot yearn in silent agony over the sepalchre-Ving for a voice that never comes from thence, att waken instead to the glid song of birds," to the blooming of springtime flowers, to the sweet voices upon the atmosphere that herald the advent of diviner life. Happy are they who have awakened from this mildew of unbelief with revivifying showers of tears--tears that have been caused to flow by no strong hand of man, by no contemplation of wars in Church or, State, by no deadly blow of possessions cast away, but by the sweet sounds of childhood from the world unseen, or the gentle vibrations that tell of a life beyond. How subtle, how beautiful, how perfect this arrangement that the simplest means bear the greatest message and the burdens of the world by sounds that would not disturb a philosopher in his study. How wonderful that the power that can move the universe adapts itself to human understanding, draws tears from the eyes of the unbeliever, dries the tears of the mourner, sets the captive spirit free, wakens the world from its lethargy by such gradual stages of advancement as that it takes its place in the world of human thought to-day almost unseen, almost unheard."

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The Repentance of Fanaticism.

The result of the Salem Witcheraft proceedings in 1692 ought to make the bigots and-fanates of the present time pause and ponder. When a very similar spirit of fanaticism is to be seen, not only in the pulpits, but in our Legislature, seeking to incriminate and punish with fines and imprisonment all such as presume to practice the art of healing human infirmities and ills in any and women of sense to be looking at the situation seriously, and to be inquiring whether they are to be forced by law to die according to the rule

sicians. 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, hupened. And it was on that Fast Day that Judge your souls; if you have it, it is enough; if you | Sewall, whose conduct especially challenges our | England.

The July under of Schloer's Monthly contains an article on "Chirtoyanee," which seems to me to have been written by an exceedingly self confident person, whose faith in his own abilities induces him to sit in judgment where a wiser but more modest man would scarcely verture to be so possilive. It would be clobely useless to enter into an argument with such a person. He is one of those divinely gifted nearby whe has gauged and measured every operation of the mind, has carefully and accurately mapped out the final of the soft's powers, and if the Arighty has not consulted bin in everything of importance in the management of the universe, so much the worse for Divine wisdom. It does not matter to bin that there may be infinite possibilities in every when the bine separating the possibilities in every own when the time separating the possibilities in every when the y differ from what he has devide upon as the proper course for them to pursue? Cattyle drew an accurate pleture of such an "expert" when he worst eright when he worst every by the standard due and and the management of the ming the possibilities in every state and the prosticities and the proper course for them to pursue? Cattyle drew an accurate pleture of such an "expert" when he wrote the theorem when the standard every the standard every for all, or believe nothing of it? Nay, then will attempt the pretensions of such "events". And does he not to be a like proper course for the in-all the provide a segme to the pretensions of such an "expert" when he wrote the normal head proved by the standard end pervision? When the pretensions of such as the pretensions of such as "events" for all, or believe nothing of it? Nay, then will attempt the pretensions of such "events". In this parsage? "These scientific individuals have been nowhere but where we also are; have seen some hand-breadths, deeper than we see into the drey to be a single performance.

does he not touch a keynote to the pretensions of such "scientists" in this passage." "These scientific individuals have been nowhere but where we also are; have seen some hand-breadths, deeper than we see into the deep that is infinite-with-out bottom as without shore." The writer, after dis-cussing the claims of "professional" clarvoyants, a class of persons among whom he could no doubt find many impostors--as indeed he could in any "profes-sion." and especially in the medical fraternity-pro-ceeds to deny the possibility of clairvoyance under *ong* conditions, and cites a case, which I deny that he has any right to bedue in such a category, of which he himself says: "It any amount of excellent human tes-timony of the non-expert kind could create a science, alt the claims that have been made for her must be admitted." Perhaps the gentleman is satisfied, in his own mhot, that he has arrived at the correct solution of what naturally perplexes him, as an "expert." view-ing such manife-stations of a power superior to matter from a purely material standpolm. But can be expect that those who have carefully ob-served this case from its incipiency, and who have ar-rived at a conclusion widely different from his, will be willing to east aside their firmly-rooted belief, and ae-snowledge themselves incompetent to judge the evi-dence of their own senses? Science, even of the no-ber and holtier kind-not the science of "experts," but that of men of genins-has not yet reached a stand where it can give us any light beyond the point where matter ccases and mind begins. The labor of such men as Huxley and Hacekel is directed rather to the source of modifer than to any widening of the horizon in the direction of a higher knowledge of the sour's at-tributes. Util science can tell "What those same unalterable unles forming the complete statute-book of Nature, may possibly be," it can hardly venture to arbitrarily decide what may and what may not be pos-sible--what is natural and what unnatural. "But is not a real hyb

PST A. S. Hayward, magnetic physician, 5 Davis street, Boston, will be absent from his rooms from July 7th to Sept. 1st. Will visit patients at summer resorts by appointment. Letter address for magnetized paper and Bisbee's electro-magnetic flesh-brush, etc., 9 Montgomery Place, Boston, Mass.

25 Information reaches us that William Tebb, Esq., will leave England for America about the middle of July. He will remain in this country for some weeks. The tour is projected with the hope of benefiting his health.

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

person while the medium held that digit in his h ind and used it as people ordinarily use a pencil (the fingers of Mrs. M. V. Lincoln and another lady present being utilized in this way, and in plain sight and under the strict supervi sion of the entire company). Several of the sen tences written on the slates contained personal tests which were recognized by the parties to whom they were addressed.

The scance closed by the medium's taking the finger of the Banner of Light representative, and tracing with it upon the slate a clearlywritten message, the gist of which was a kindly good night" to the ladies and gentlemen in attendance. The persons composing the circle were evidently satisfied of the thorough genuineness of what was witnessed. Parties in this vicinity. desiring to know more of Mr. Powell and his remarkable gifts will find him for the present at 5 Davis street.

Rampant Bigotry.

We are pained to note in the columns of the Medium and Daybreak, London, for June 13th, that J. J. Morse, our esteemed correspondent and agent in Great Britain, has been called upon to bear not only insults vocally expressed, but also physical maltreatment at the hands of a mob of students in Edinburgh, hounded on without question to their disgraceful work by their elders, who thus succeeded in giving exhibition to their bigoted hate at safe range to themselves. From the account in the Medium, which is furnished by Jos. N. Greenwell, of Edinburgh, we make the following extracts. The meeting occurred June 6th, at upper Odd Fellows' Hall, Forrest Road, that city:

"About a quarter of an hour before the lec at the very least, came trooping into the hall, with the avowed intention of breaking up the meeting, for as soon as they gained admission hey began their ungentlemanly operations of throwing peak, singing songs and performing on tin whistles, &c. Thinking they would proba-bly quiet down when the lecturer appeared, Mr. Morse, with Mr. J. T. Rhodes as chairman, made their way on to the platform; when, instead of abating, the noise was resumed with increased vigor, and neither the chairman nor Mr. Morse were allowed to speak, owing to the unearthly yells issuing from the very refined students. Mr Morse, in the trance state, was then proceeding to deliver his lecture on "Is Man Material or spiritual after Death?" when the interruption broke out afresh and continued for two hours, Mr. Morse under control all the time.—The guides then declined to proceed further, and left the medium, "The meeting was then declared closed, when the students in a body made for the platform,

and commenced to hustle Messrs, Morse, Rhodes and myself most unmercifully, throwing 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 vio-lent convulsions (attended by Dr. Bowie and his son), which continued for almost an hour. It is really most difficult to realize such a state of things in a free and *Christian* country in 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 soon tee the ancient stake, or something more torturing, revived for the benefit of Spiriturlists and Free-thinkers."

The Shawsheen Grove Picnic.

The first Spiritual Picnic at this place the present season was held Wednesday, June 25th. Between three and four hundred persons attended. The weather proved auspicious, the party was in good nature, the various amusements were liberally indulged in, and save one unfortunate accident to little Miss Carrie Hough, who ran before a swing, receiving a long cut across her eyebrow, (which was attended to, and the little sufferer sent home,) everything passed off pleasantly and satisfactorily.

The regular speaking, always an important feature at these gatherings, took place in the afternoon, and was presided over by Dr. John II. Currier. Remarks were offered by the Chairman. by Dr. A. H. Richardson, Mr. Sidney Howe, Prof. Cadwell, J. H. Bickford, Mrs. Fletcher, Geo. A. Bacon, and others, each of whom added to the interest of the occasion.

In connection with the above gathering the _ friends present took occasion to select spots whereon to pitch their tents for the approaching camp-meeting which comes off at this place, beginning July 22d, and closing Aug.-12th. A commodious dining hall, with all the modern conveniences, is already in a state of completion. A large auditorium, 60 by 80, to accommodate speakers and audience, is to be immediately erected on a convenient site, and every inducement is held out by the management to assure the campers here that their interests and comfort are to be specially considered. The present prospect is of a large and happy,com-

The Nursery.

pany.

Our readers may not be aware that this charmng little magazine for children has been introduced into the Boston public schools with remarkable success. We quote the following from the Salem (Mass.) Gazette :

"The Nursery for July is as rich and attract-ive as usual. Perhaps as desirable a compli-ment as any publication of the kind has ever received, is that given by School Superintendent Eliot, who, in his recent semi-annual report, in regard to the Boston schools, thus refers to the experiment initiated last fall of giving the young-er pupils additional reading matter of a simple and attractive character and attractive character :

and attractive character: 'The committee have done great good by supplying additional reading for upper primary classes in num-bers of *The Nursery*. Nothing has made a greater change in the appearance of the schools, as I have seen them during the last few months, than these attractive little papers. Their pictures, stories and verses have interested children to a degree not before visible, and whatever interests them interests those who are train-ing them. There has been but one drawback, and this is that the lower classes are not treated like the upper.'"

1957 Read the Australian letter by our correspondent L. E. Harcus, on the eighth page, present number.

BANNER OF LIGHT.

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 Tahmud, in Sotah, where it is stated, 'Because of the merit of the rightit is stated, 'Because of the merit of the right-cous women were our fathers redeemed from Egypt.' It is an emphatic testimony to the in-fluence 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 hard-ships 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 oft enshrouds darkness of misery and woe which oft 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. Peebles 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.

ET 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 scances of a well-known went as one Nicodemus 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 the world might know, for aught they cared, that they were believers in Spiritualism. Among the visitors at their house was a pro-fessional gentleman of some note. On one oc-casion, the subject of Spiritualism was introduced in the subject of spirituatism was intro-duced in the course of a conversation, and he asked, "Do you really suppose any reputable people attend these scances? If they do I should like to see something myself."

like to see something myself." Here was an opportunity, and the ladies avail-ed 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

"Dead !" "Dying !" They are words not re-cognized 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 slayed in its silent advance.

100 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 antis are 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.'

EFT 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

"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 typo-graphic 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 charming 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.

1557 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 or 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. Montgomery Place to 33 Boylston 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 24th to Aug. 12th, as his services have been secured as presiding officer for the Shawsheen Grove Camp-Meeting.

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

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

Dr. J. R. Buchanan will be at the Philadelphia Campmeeting 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, 96 cents ; G. W. Payne, Unionville, Ct., 85 cents ; Thos. Wardall, St. Ansgar, Ia., 50 cents ; Geo. II. Woodis, Worcester, Mass., 85 cents; R. H. Emery, Bucksport, Me., 35 cents ; Samuel Blaisdell, Round Pond, Me., 20 cents ; S. Bates, St. Ansgar, Ia., 65 cents; Friend, 20 cents; Mrs. C. F. Manning, Hockanum, Ct., 85 cents ; Mrs. O. 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, Litchfield, Mich., \$1,25; Friend, 50 cents; H. A. Crossley, \$1,00; Mrs. L. A. L., Norway, Me., 27 cents; Fred. Blaisdell, Eureka, Cal., S cents ; J. O B., Boston, Mass., \$5,00; Emily Clark, Middletown, Vt., 75 cents; Mrs. E. Heath, East Wood-stock, Ct., \$2,65; Mary C. Hilton, East Turner, Me.,

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

A Success1 Electro-Magnetic Flesh-Brush.

R. Bisbee has invented a fine steel flesh-brush, which of 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. oringing the circulation to the surface and deaving the skin in a more healthful condition. The action of the fine steel bars, on a composition of copper and zine, generates a delicate electro-magnetic current, which, generates a unicate electromagnetic correction and a used before retriring, is found to promote sleep. A. S. Hayward, Magnetist, 5 Davis street, Roston, has ob-tained the agency for them, and will, in connection with bis practice, supply all persons desiring them. Without question in cases of numbers to paralytic conditions or with barsons induce region error towals. condition), or with persons using coarse crash towels, his brush would prove a blessing, and in using it peo-

this brush would prove a blessing, and in using it peo-ple will have reason to rejore in this new discovery. The brush possesses durability, and is applied when the flesh is dry. It contains sixteen hundred line, clas-tle, steel bristles, and being soft and phable a pleasant sensation is produced in its application. Seemingly it has life similar to a magnetic hard. The brush sells for \$3,00; 15 cents extra required for postage when sent by mail.

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Ap For all advertisements printed on the 5th

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ADVERTISEMENTS.

CAMP-MEETING! ONSET A GROVE.

July 18th to August 1st.

MPLE accommodations, boarding and todging in cot-A MPLE accommodations, bounding and lodging in cot-Alinges or housekeeping, tents, cottages, allow rates, for all who desire to attend. Call for Exercision Tickets, for which special rates have been made on the Oil Colony Raifroad and all its contex-tions and divisions, the Boolen & Allauy, as far west as Abany, and the Flichburg, as far west as Troy. Public exercises commence sunday, July 20th, and close Sunday, August 2d. Two lectures sunday. Conference in the morning and becture in the attendance. The leading lectures and mediums in attendance. Trains leave Oil Colony Dépôt in Boston at 415 P. M. Leave Onset Ray at 7550 A. M. and 518 F. M. The above change in thise gives visitors two hours two locits in the atten-tion. Source and need the source of the boston at 415 yr. M. The above change in thise gives visitors two hours two hours the atten-mont.

Dente voltset fags at den A. M. and fells P. M.
 The above change in thme gives visitors two hours more on the ground than during previous years. If will be noticed that trains do not leave for Boston multi fats to the atter-nom.
 Saturdays only a train leave. Boston at 665 P. M. Bettari-ing Monday morning, heaves Onest Bay at fats.
 Fare for the round (rfp. Jloston, S2.5).
 Muly 5.
 H. S. WILLIAMS, President, Multi 5.
 Multi 6.
 Multi 6.
 Multi 7.
 Multi 7.

SPIRITULLISTS' CLUP-MEETING.

THE NEW ENGLAND SPHEITTALLSTS' CAMP-MEETING ASSOCIATION will hold their slath Annual Camp-Meeting at Lake Plensant, Man-taging, Mass, from August 611 to September 34, 1879, Circulars of Information sent on application,

Togulet the network system, induce a free bing we go and an equal distribution of blood throwshort the body, they should be, worn by every invalid. Diplatherm and Con-trayous Discussion all kinds are gravitor again 3 by neu-tralizing the germisor person in the system. J. H. SMITH, Secretary, June 28,--6wis P. C. Box 1266, Springfield, Mass.

The 10th Annual Camp-Meeting

ANDREW STONE, M.D.,

5

Physician for the Last Twenty-three Years to the Troy LUNG AND HYGHING INSTITUTE, Founder of the New Magnetic College, and Author of "The New Gospelof Health."

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The most susceptible part of the human body, and its pow-erful heating properties, which are **Anti-Septic**. Disin-fectant, Stimulating and Resolvent, are taken up by the absorbent surfactured to very part of the system through the circulation. They especially act upon the

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Awakening nervous energy both in the strat nervous cen-tres and throughout the prelominal viscent. Every flipe of the body participate is in the improved visit action. It puts an increased amount of local into a tive method, improving its properties, and thus, diffusing throughout all the organis a more healthy and visit, increased.

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Removing the orea, into a 54, arabs, and effect matter, which obstruct the action of the some simplement organs, and care biffunction i.e. Brights Dreass, Dropsy, and otten death.

The Padacts with constant and vigorous energy,

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Mrs. E. H. Rowell, of Boston, writes : "Mrs. Hatch held a circle at my house Thursday evening, June 19th. 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.

105 Mrs. E. J. Kendall, whose repute as a test medium has been constantly on the increase since her advent in this city, has closed her rooms at 8½ Montgomery Place, for the summer, and will devote the "heated 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.

1977 Do n't fail to peruse Prof. Joseph Rodes 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.

19 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 spiritpower 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.

E37 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."

ST 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.

EF 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.

God's Poor Fund.

Received since our last acknowledgment:

70 cents.

From Mrs. N. R. Batchelder, 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.

AMORY HALL.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, cor-ner West and Washington streets, commencing at 10% o'clock. The public cordiatly invited. D. N. Ford, Con-

PYTHIAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 16 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present. **FAGLE HALL.**—Spiritual Meetings for speaking and tests are held at this hall, 616 Washington street, every Sun-day, at 10/5 a. M. and 2/5 and 7/4 P. M. Excellent quartette singing provided. :

SCIENCE HALL.-Spiritual meetings for speaking and tests every Sunday in this hall, 718 Washington street, at 10½ A. M. and 2½ P. M.

103 A. M. and 23 P. M. KENNEDY HALL, WARREN STREET, ROS-TON HIGHLANDS.—Free Spiritual Meeting every Sun-day, at 34 and 75 P. M. W. J. Colville lectures regularly under influence of his spirit-guides. The public are cor-dially invited. Week-evening lecture on Thursdays, at 8 P. M., followed by replies to questions.

~~~~~~ Amory Hall .- The extreme heat prevented 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, wholeand members of some of our most rigid churches —probably drawn hither to obtain a light, whole-some and refreshing spiritual repast, which we feel very sure they received, to their moral and spiritual benefit, as well as physical; for a happy mind is conducive to a healthy body. The exercises were as follows: Overture, singing, responses and banner march; song, "The Trun-dle-Bed," 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; January, Alice Bond, February, May Waters, May, Amy Peters, June, Jennie Lothrop, July, George Conway, August, Lizzie Merrifield, Sep-tember, Helen Sheehan, October, Charlotte Keppler, November, Charles Lothrop, Decem-ber, Jennie Bicknell-each reited appropriate lines, and all joined in the introduction and closing lines; singing, notices and target march. WM. D. Rockwoon, Cor. Sec. Children's Progressive Lyccum No. 1, Boston, June 29th, 1879. Armory Hall.—The closing exercises of Chil

Armory Hall.—The closing exercises of Chil dren'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 ac-ceptance at this hall on the afternoon and evening of the same day.

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\$5" Electrotypes or Cuts will not be inserted.

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FANNIE A. DODD, Test and Healing, 1030 Washington street, between Asylum and Davis streets Jy.5.1w\*

### Special Notice.

On and after June 23d, DR. F. L. H. WILLIS may be addressed for the summer at Glenora, Yates Co., N. Y. Je.5.

Mns. L. LENZDERG, Medical, Business, Clair-voyant, Trance and Test Medium, No. 88 Fourth Ave., New York, Sittings 9 to 5. (Ring twice.) Je.28.4w<sup>\*</sup>

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, Stand four 3-cent stamps. REGISTER YOUR LETTERS. Jy.5. ---

A Public Reception Room, EXPRESSIN FOR THE ACCOMMODATION OF SPHRITUALISTS, where those so disposed can meet friends, write letters, etc., is established at this office. Stran-gers visiting the city are invited to make this their Headquarters. Room open from 8 A.M. till 6 P. M. till 6 p. m.

### BUSINESS CARDS.

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** at lifteen shiftings per year. Parties destring to so subscribe can address Mr. Morse at his residence. Eim Tree Terrace, Uttoxeter Road, Derby, England, Mr. Morse also keeps for sale the **Spiritual and Reformatory Works** published by us. COLBY & RICH.

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OF the Spiritualists and Liberris of Massachusetts will commence Tursday, July 224, to chose Tursday, Aug. 210, at Shuwsheep River Grove, Tatland vale, on Baston and Maine Raitond, Full particulars in the source of the Communication of the Communication of the Com-tage source of the Communication of the Com-due season, Die, A. H., RICHARDSON, Manager, No. 55 Monument Avenue, Charlestown. In duby 5.

**ITCOMPANY** Avenue, Charleslown, W. and A. **ITCOMPANY** Charleslown, W. W. AMYA, A. Hough plu-worms were crawling in about the singitching, as though plu-worms were crawling in about the singitching, as though plu-worms were crawling in about the parts dis-cased, particularly at night, "SWAYNE'S OINTMENT," plansant, sure circe also for tetter, all skin discases. Mather to any address on receipt of price, 50 cents a box, or three boxes (1.25, Address letters DE, SWAYNE & SON, No, 320 North Sixth street, Philadelphia, Pa. No charge for advice. Sold by leading druggists. Sold by COLBY & RICH, 9 Montgomery Place, Boston, Mass. Istt - Jan, 4.

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anny a RS, GOULD, of Lynn, Medical Clairvoyant, and with he at 20 Chapman street. Boston, Wednesdays, July 5,-1w

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### Invection

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The Flat-Boatman. The flat-Boat

The state of the value of the state of the value of the George M. Dobson. 9 - By the same Wight or his 20 henced splitt-life, what is the last on the first them to have the same the same the same first them to have the same the same to the same the same to the same the same to the same full to 1 < k at q = 0. When there is the zero benerous splittlifter what is the last contract of the properties for the properties of the the set of the full set of the set of the full set of the properties of the properties of the set of the full set of the much to remercial standard the spiritual?  $Q_{-}$  By the same. Does each insterial planet that revolves at sund our sur have a splitual world apart by itself, to receive the departing spirits of its inhabitants  $C_{-}$  r is the split-world one and for all  $C_{-}$ Spinser and for all a spinitual world, and there is a material-spinitual world, as I may termit, around your earth, where bundleds of spinits are black or spinits are black or spinits and black of spinits are black of the earth, so for a fine they are unaterial spinits holds to spinits and black of spinits are black of the spinits holds to spinits. Yet there is also a spinitual world to which they are third to be any the spinitual world to which they are third to be this earth, and from which they are able to return at your bidding, or at their win desire, and, therefore, that which holds god in regard to your planet is equally true of other planets. planets: Q = By E. L. Similar, What explanationwill the controlling intelligence rive to thesepassages of Scripturg which for d te insultationwith familiar gorits.with familiar Advits. A.- The Scriptures are full of spirit column-identicity. Let all these who a significance into. heathons. Let all those whould be to enter into sewing-eircle, and then let it end there. If this the spiritual remember the temples of the past is where your religion begins and ends, it won't and the oracles therein the Lord less how do you much good. If you only act out what frequently "thus saith the Lord less how do you much good. If you only act out what Bible, and how many times the Lord less how do you much good. If you only act out what frequently "thus saith the Lord less how do you much good. If you only act out what frequently "thus saith the Lord less how do you much good. If you only act out what all have appeared. The same Lord oppears to meet out every day learn a little. I aint any kind of a diums to day, only in these days the communication is referred in human beings who have lived on the carth. There are biots to day who have have no idea of the spiritual, as there were big-tots in the past who could not comprehend that which was given to them through mediums; and who, although many truths were told them, felt

Message Department. The the sum of the sum of the specific term of the s We associate the second structure of the second struc

**V** 131 (977)

### George C. Leng.

Invocation Wy name is George U. Long. My name is George U. Long I halled from B stein, reals dress I hall from the splittual where we do not be described with the four decreased when I to I were diversely with the following the other of the best of the like of the like of the like of some some allowing of the like of the diversely with the following the like of the best of the like of the best of the like of the l

wors that may come. So, dear friends, to you I bring flowers to day. If there is something that overshadows you, by the more loving and true. Mary, to William Potter. April 11.

 

 William Potter.
 April 11.

 Construction of the more of a map boldin. when here and how more of the more of thing or another. As soon as you enlist your-self in the cause of truth you are obliged to do your work. You may think that you can close your work. You may think that you can show up the books with impounty-go forward and never care what you do, but I tell, you you ye got to go forward. It is onward and upward t you, will have to do it. I was a medium a long time, as you know. Uve been here before, and I would n't have come to trouble you to day, but, as I have come to trouble you to day, but, as I have sold this friend of mine, with whice family I made a home for a good many years, that is, all fifties, whenever traveling this I'very, wished very much that I would come here and tell him whether ic would succeed in what

One time and Nerver  $M_{\rm eff}$  is a state of the maximum framework of the state o steps up the ladder, and then we will be re-united, never to part nore, never to see a darkinitical never to part hore, never to see a dark-ness, but always a beauty and light. Yes, I, know the struggle, I understand all of it, but I have filled you with a magnetism that stuss-line and fresh air will not take from you. I have sent to you a power which must change, rene-vate and take off the old clothing, then clothe you in new robes that will bring to me the rose-ion of means a which built he darks of imhad of promise, which shall be the dress of im-

nontality. Please say this is for E. W. L -e. June 19,

### Henry C. Wright.

### Milton Weston.

Milton Weston. You can put iny name down as Milton Wes-ton. I died, speaking after the manner of nien, at my residence. Cedar street. Mount Clare, New Jersey. Well, like other men, I thought that when dead we were lost to all we ever "Lnew, ever saw, ever heard of : but, to my great satisfaction, I tind it is not so. Every man who has power to enjoy the beauties and delights of the other world has the privilege to do so ; not by will but by the power of seeking; and through that seeking he finds. But if his mind runs in another direction he loses the pleasure, the de-light, and the companionship of the good. How strange one feels after having passed through the change and finds himself an indi-yidual with powers of discerminent, powers of instruction and powers of destruction ! All

instruction and powers of destruction! All that is his gift naturally is still his gift spiritu-tally. There is no loss through that change called death. So all you who are ignorant of the law should strive to acquaint yourselves with it before you leave earth-life. Do not wait until after the change comes to learn, for then your ignorance will make you dependent.

1 seem to have new hands, new feet, a new body, without weight or ponderability. This has been a grand and beautiful lesson to me. Not having been taught by man, I now stand in the open field of grandeur and beauty, to be taught by those who are jourer and wiser. Oh, let ignorance and bigotry be wiped away,

let reason and common sense come in their places. Never accept, though men teach it, that God is a personality, that he is partial in his dealings, that he sends some to the right hand and some to the left, but believe that you are a

CAPT. H. H. BROWN, CARE 704 MONPOS SL., BROOKLYN, N.Y., T. C. BEDDINGTON, Springfield, Mass, MUS, E. BETRE, hep-frathonal, low 7. Southford, Ct. AD447, L., BALLOY, 750 Market street, San Francisco, Cal, Mus, H. F. M. BROWN, Santa Barbara, Cal, DE, JAN, K. BALLEY, care of Religio-Philosophical Journal, Chilcare, H. PROY, S. B. BRITTAN, So West 10th street, New York, HERRY, BARDER, Warvick, Mass, WH, S. BELL, 73 Fourth street, New Bedford, Mass, WH, S. BELL, 73 Fourth street, New Bedford, Mass, WH, S. BELL, 74 FOLLENE, 25 W. 25d st. New York, HERRY, P. BROWN, St. Johnsbury Centre, VI. J. K. BELL, and Mus, Dr., BUTLE, Indianzoolis, Ind. driver BUTLER, BROWN, low 41, Stony Creek, Ct. PROY, C. C. BENNETT, M. D., New Haven, Ct. Lec-tures free, J. FRANK, BARTER, Maplewood, Mass, Mus, L. E. BALLEY, Barthe Creek, Mich, A. F. BROWN, boy 7B, Wortester, Mass, J. P. BROWN, DO, Philosophical, Whiteshoro, Texas, Mits, ADINY, B. RENTLAN, 20 Porter street, Boston, D. S. CAWALLADIE, 25 West Sycarin street, Winning-ton, Del, W., d. CONVILLE, Ender New Street and poet, S Davis

en, Del, Wegl, Convintin, inspirational erater and poet, S Davis

There is and wisdom that surround may be a sufficient of the surface of the sufficient of

N. Y.
LORAN, GREGO, West Linkton, Mass.
ELANE, GREGO, Washelton, Pa.
MERS, V. M. GEORGE, CEEBIG Street, Boston, Mass.
E. ANNE HUMAN, West Win-Yed, CL, box 523.
LYMANC, HOWE, Fredorika, N. Y.
MES, S. A. HOUTON, GRESSION, Tex.
MES, M. J. (FHIAM HENDEL, 325), Bush street, San Francesco, GRESC, Cal.

Othes Valley, ACGRR (O., CR., CR. CO. B. B. PARSAN, 2014)
MUS, M. J. UPLAN HUNDEL. 25% BUSISTECT, San Francisson, Cat.
CHARLES HOLT, Clinton, Oneida Có., N. Y.
W. M. A. D. HUME, West Shie P. O., Cleveland, O. R. W. HUME, Long Island Chy, N. Y., will lecture on the reference on the preference of the

MINN SUFIL M. JOHNSON, M. PHISI AVEILLE, SOURI MINN, MARNER, MINN,
MARY L. JEWETT, M. D., Irance, Butland, Vr.
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MUSS, S. A. JESMER, Upper Falls, VI,
DE, WHLLIAM R. JOSCELYN, Santa Cruz, Cal.
MUS, L. E. H. JACCESON, Broadalbin, N. Y.
J. P. KELLORG, East Trunbull, Ashtabula Co., O.
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MES, DR. H. R. KAAGGS, box 227, Truerese City, Mich,
MIS, PLAUR, KENYOR, Iranee, Woodstock, VI,
MIS, LAURA KENDRICK, 229 Tremont street, Boston,

4

### Mary A. Champlain.

I am Mary A. Champlain. There come a great ways and have had a good deal of trial in com-ing, because I did n't know the way or under-stand the path: but I never yet allowed the grass to grow under my feet. I did n't allow anybody to tell me what I should do and what I should n't do, and I just came along. I climb-ed over rocks and stumps and went through biter bushes, and here I am. It is a good many years since I went away: I think I went in 1817, from Bangor. I was on a visit there to some friends of mine, but I didn't belong there. I was bern in Boston. My maiden name was Shaw, I lived for a long time in Vermont, in St. Why helped not a real track in the the other day Why helped me along. Now I can't give a mes-size in any kind of shape. Thave n't got much to say, but I am glad of the chance to come and ex-pressing mind, that I think Spiritualism is going Press my mind, that I think Spiritualism is going to do some good, if you don't follow right along in the track of the Church: that is, to listen to what your minister says, put two or three cents into the contribution-box, sew a few stiches for the children's sewinz-circle or your own sewing-circle, and then let it end there. If this is where your religion begins and ends, it won't do you much good. If you only act out what you learn and first to learn more, it will be far

Henry C. Wright. Henry C. Wright. God is a personality, that he is partial in his dealings, that he sends some to the right hand and some to the left, but believe that you are a part of himself, and if you be lost he also will be lost, for without you his power cannot exist and must say may word to a friend in need. I believe in that great God-given principle, the hosts can che with dis that that hand the trust that lamb you friend on the left, but believe that you are a and must say may word to a friend in need. I believe in that great God-given principle, the hosts can che with and the trust that friend in need. I believe in that great God-given principle, the hosts can che with the base who were annot exist any more than you can exist without him. I believe in that great God-given principle, the hosts can che with the base who were annot exist any more than you can exist without him. I believe in that great God-given principle, the hosts can che with any the state of the state without him. I believe in that great God-given principle, the hosts can che with the base who were annot exist any more than you can exist without him. I believe that the host great is a chem strike the the with all the true that the host can be also will be with the true faith you can tindfyour you wak in the true faith you can tindfyour you wak in the true faith you can tindfyour way through a so with the one who called nic the worman and the ald my brother man. I will give to those who need it all the truth that I give to those who need it all the truth that I give to those who need it all the truth that I give to those who need it all the truth that I give to those who need it all the truth that I give to those who need it all the truth that I give to those who need it all the truth that I give to those who need it all the truth that I give to those who need it all the truth that I give to those who need it all the truth that I give to those who need it all the truth that I give to those w give to those who need it all the tritin that i can bring: I will send the waters clear and beau-tiful from a crystal spring, so that you can draw from the great fountain all that you need-God's great fountain of life. Only be patient, only trust, only do your work faithfully, and all will be well. Chairman, La me at the bidding. I speak

Chairman, I she at the bidding. I speak words of 2000 cheer to those who need it. Let them claim my love and the love of God within me, and trust that if, they live pure and good i lives, dowers will grow all around them. Though the store was a store of the store of the store of the the research have thorns yet the petals are none the less head fill. Chairman, the perfuse mone the less head fill. Chairman, the perfume mone the less frand. Therefore let me say to them t Trust in the great hereafter, trust in the faith that hath made you whole, trust in the power that comes from above, and we will bring vou the dear ones, holding them in our spiritual arms and embracing them as we would our own children, sending out light and life and love to all humanity. Do all you can for the world, and if the world reviles you, know this, that the God within respects every effort to do right. June 20.

### MESSAGES FROM THE SPIRIT-WORLD GIVEN THE SOAR THE MEDIUM-HIP OF

### MRS, SARAH A. DANSKIN.

### The Divine Philosophy.

### BY WASH. A. DANSKIN,

. -

This form of thought, which we have termed the bivine Philosophy, to cognizes no flaw or imperfection in the economy of nature. All things are perfect in their place and relation. The infant in the mother's artis is apparently of the present use or value in the great onward movement of the race; yet colled up in that little form are all the wondrous faculties and powers that in the their growth and development make the cultured and accomplished man of the world, all the possibilities of shew and muscle that give physical strength and eadurance to the hardy son of toll. This has been recognized and acknowledged by all observers during the centuries of growth through which the race has passed. but at the termination of man's earth-life all knowledge of his progress ended. It was only through the intercommunication between the mundane and spirit-worlds that we learned of his continuous spiritual growth. Through this channel we have discovered that within the material man there are, lying domaant and inert, spiritual faculties, which only find their true field of action in that 1 r. ad world into which he passes after emerging from the physical structure. Just as the in-

### John McHill.

John Mellill, of New Brunswick, N. J. Not of the desh, but of the spirit, that spirit which speaketh words of comfort unto the human Mary, to William Potter. Every heart knows its own sorrow, and when

Juards, April 17, Dr. Waiter B. Congdon: Waiter Richards: ohn Gurney: Gyv.E. Goward, April 18, Farmy T. Whitmore: George N. Smith: Gill-et Moris Delayer, Terrence Martin: Danlel Masson, April 22, Decords N. Darderthe: Chas. A. Rooke: Sophia A. Lee: Win, D. Morse: Henry A. Snyder: A friend, to artic Gase.

lace, Deming: Lewis B. Powers: Julia D. Childs; 5. Steldons Charles Norcross: Dr. Mogan, 75.--Willard D. Eaton; James B. Rogerst Peter

ot Amous, -William J., Khag: S. M. Ballard: To Mary: Eu-ar Sarah B. Allen: Charles H. Badger: Georgie

<sup>1</sup> Insent Satah G, Allen Y, Goorge A, Horni Fanny E--Y; J. Jannes B, White: George A, Horni Fanny E--Y; D. Galacterity Adelahde E, Bigelow: Amos Harvey?

a B. Goadardt Adelable E. Bizelow; Anos Harvey; William Balley; Mary E. Ianr. 2. "Ftancis J. Menry: James Pike; George H. Steele; eff. L. Somers; William A, Tinkham; Ceelj A. Mun-

M. Trandli, L. Somerss, William A. Thikham: Coeff A. Mun-ber, May a. Frankle Steeler, Joseph E. Gladding : Family E. M. Barna Gener, Henry D. Sammelst Isaac, M. B. S. De Enma Gener, Henry D. Sammelst Isaac, M. B. S. John, N. Wilder, Enma B. Bayter, John Mur-thy, B. Hallas, Oggood, May E. Statas, D. Gibson: Eligabeth S. Jonesi George Bab's, A. B.—rr, Berens C. Meseley, May E. Statas, Irela her Modler, Henry Barding, May E. Steele B. Gibson: Eligabeth S. Jonesi George Bab's, A. B.—rr, Berens C. Meseley, May E. Steele B. Gibson: Filler Henry Barding, May E. Steele M. Kosley, Henry Barding, May E. Steele M. Market, Mank Turner, May E. Steele W. Sanger: Edmand C. Andrews; "Old Senny-del": Samah M. Losile, Mink Turner, May B. Maert C. Wesley; Abner K. Kilburn: Andrews Wittam H. Godrey: Escher Snow; H.—; Cella D. Som-et ev, J. W. Willem P. Mark Glifford; Merey N. Andrews; Wittam H. Godrey: Embardion: William D. Melbourne; Trasolity C. Coates, Ann Sally Stearns; Frank M.—m, May 25, —Perey H. Davis; Angerta Oliver Alden, About Bris-May, C. Satas, And Sally Stearns; Frank M.—m, May 25, —Perey H. Davis; Angerta Oliver Alden, About Bris-hore, May 27, — Isaac B. Crossi datas M. Burgess; Catharine

aber 279/27.-Isaac B. Crosset dataes M. Burgesst Catharine & Boy: Patrick Reevest Michael I. Jonest Lucy A. Kel-

[16] 163 ("Faithest Freeves") Michael F. Jonest Faity A. Rei-logg: Charles U. Seymour: Perival B. Greene: Susan B. Auweal, William forthends who are looking for him: More K. Leonardi, Ada L. Josephs. Jora, L. Dencoll, Chapt: Mary Batest Lucila G. Simons: Edwin A. Frost, Julia A. Emmons, Jora, 5.-George S. Colourn: Pheles A. Putnam: John Mathey: Rost A. Befment: Anonymous: Julia A. Willis: Increase Riedmon.

(rease Redneson, Sources, William Hayden; Thomas M. Morse; Norman, Ameila Clark; Sinon L. Babcock; Lucy Ann Jones; ? N. Hanson; John Smith, *Fore* 52, 44-bory Device; John Hartley; Constant Dayen-r;; Mary L. Payson; C. W., to Elizabeth C----, ? (no. 12, 4-bory Device; Joseph P. Bagley; Madge S. Bur-; G. H. D.; ---- Streeter.

June E.-, Lillian Paget Joseph F. Dagney: Juange S. June B. G. H. D.; --- Streeter, June P.--Mary E. Hadhaway: Sylvia Ann Greener Thom-J. Drissoff: Melgar A. Batcheelder: To Thomas Lane, In St.-Annuald R. Griffing Ichabed R. Silekney: Dia Small: Ann Hannah: Thomas A. Klugsbury: Ainy N. Shardi Ann Hannah: Thomas A. Klugsbury: Ainy N.

od, "Y. --Mary A. Fairchild; HubbaGridley; George W. S. Old Billings; Mary M. Sweetzer; George D. Som-barth.

June 27. – Clarissa Lewis; Satah D. Parker; William M. June 27. – Clarissa Lewis; Satah D. Parker; William M. Jangdon; Lucinda T – n; George N. Sheppard; Melzar A.

### SPIRITUALIST LECTURERS.

To be us full this LIST should be reliable. It therefore belowes these immediately interested to promptly notify us of appointments, or changes of appointments, whenever

(a) Warveyr (ne) (secure, Swift River, Cummington, Ms. J. MADINON ALLEN, MARINE, Mass., boy 25, MDS, N. K. ANDROSS, IMBROSPHER, Delton, Wis, C. FANNE ALLYN, Symohadri Mass. STEPHEN PEARL ANDRONS, 55 West 6th st., New York, MEN, M. A. MANNS, transc speaker, Englishedoro, VI, MEN, M. A. MANNS, transc speaker, Englishedoro, VI, MEN, D., M. A. AMPHLETT, case Dr. C. Bradley, Day-eo, Ohio.

a. Ohio, Mus. R. AUGUSTA ANTHONY, Agdon, Mich. Mus. M. C. ALLEEL, in-duitiend, Derby Line, VI, Witt, H. ANDRIAWS, M. D., Cohar Fulls, In. REV. CHARLES ANDRES, Fuldhar, Mich. Mus. LIMMA HANDING: BRITTEN, date Mrs. Ada H. des Loy 1775, San Francisco, Cai. Joseph R. RUCHANAY, M. D., No, 1 Livingstone Place, 'ew York, will accept calls till October. Bry J. D. RARDETT, Glass Lush, Wis

[aw York, will accept calls till October, Rev. J. O. BARBERT, Ojen H-unah, Wils, Mirs, NELLIE J. T. BERGHAM, Coherdin, Mass, MES, R. W. SCOTT BERGHS, West Wahffield, N. Y. REV, DE, RAINARD, Battle Creek, Mich, BISHOP A, BEALS, Jamestown, Chautanoun Co., N. Y. Mirs, PrincettLA DOTY BIASPULTY, Fairfield, Me.

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 Mirs, N. LATER, A KENNENCK, 329 Tremnont street, Boston, Mass.
 ANNA RYMPALL, IS West 21st street, New York.
 Mirs, J. AURA, KENNENCK, 329 Tremnont street, Boston, Mass.
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 CHARLES H. LELAND, Sherborn, Mass.
 WILLING, H. LELAND, Sherborn, Mass.
 Mirs, LAZHE MANCHESTER, West Randolph, M. Mass.
 Mirs, LAZHE MANCHESTER, West Randolph, M. Mass.
 Mirs, L. M. MANCHESTER, West Randolph, M. Mass.
 Mirs, H. Morke, B. Growsher, Nather, Merch, O. O.
 M. M. DELEREN, N. MARE, M. D. Ander, Duran, Commun. Null.
 Mirs, A. M. M. DURTS, HIMPS, Cond. O.
 Mirs, M. M. DELEREN, M. Ander, Duran, White Co., Ind. LYMA, M. MARE, M. D. Ander, Mirkh, Mich.
 Mirs, M. M. PERRINS, ITHMEY, KARSIS CHY, Mo.
 Mirs, M. M. DURTS, M. M. Ander, Merkel, M. M. Mirkh, Mirkh, Mirkh, Mirkh, Mirkh, Mirkh, Mirkh, Mirkh, M. Ander, Mirkh, Mirkh, Mirkh, Mirkh, M. Ander, Mirkh, Mirkh, Mirkh, Mirkh, M. A. Mass, Mirkh, Mirkh, Mirkh, Mirkh, Mirkh, Mirkh, M. M. M. MARE, Mirkh, M. M. M. Mass, Mirkh, Mirkh, Mirkh, Mirkh, Mirkh, Mir

lass, C. W. STEWART, Geneva Lake, Wis, E. W. SLOSSON, Alburgh, Franklin Co., N. 1, T. H. STEWART, Kendallville, Ia, A. B. SPINNEY, M. D., 204 Woodward avenue, Detroit, <sup>11,40</sup>

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a. Mass, Muss, R. SHEPAND, inspirational, 304 National avenue, Sume Mich.

SHES, R. SHEPAND, inspirational, 304 National avenue, Definite Mich.
NAUD R. STEVENS, White Plafus, N. Y.
GEO, W. TAYLOR, Lawren's Station, Eric Co., N. Y.
J. JL. W. TOUREY, Wild Breadway Spaare, Chelsen, Ms.
Hibbson TUTLE, Berlin Heights, O.
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BENJ, TOUP, Charlotte, Mich.
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N. FRANK WILTE, 321 Tenth street, Washington, D. C.
Syste Nickenson WHITE, trance speaker, 130 West
Browkline street, St. Edmo, Suife I. Beston, Mass.
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E. Y. WILSON, Lombard, I.B.
DE, E. R. WHEELER, Pelasanton, Kan.
ELJAIR WOODWORTH, Inspirational, Mich.
A. WHEELER, Inspirational, Leshe, Mich.
A. WHEELER, Inspirational, Leshe, Mich.
X. C. and Miss, ELIZA C. WOODRUFF, Eagle Harbor, N. Y.

N. Y. Mus, ELVIEA WHEELOUR, Janesville, Wis, Mus, HATTIE E. WILSON, Hotel Rirkland, Rirkland street, hoston, Mass, S. H. WORTMAN, Budfalo, N. Y. Mus, SOPHIA WOODS, Budfagion, Vt., care Col. S. S. Bawen

MRS, SOPHIA WOODS, Burdington, Vt., care Col. S. S.
Brown,
Mu, AND MRS, M. L. WHEAT, Colfax, Iowa,
MARCENTS R. R. W. BROHT, Middleville, Mich., IoX H.
X. M. WRIGHT, Boston, Mass., care Banner of Light,
WARDEN WOOLSON, Inspirational, North Bay, N. Y.
"MRS, MARY E. WITHEL, Martheory, Mass., IoX 522,
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Mrs. MARTER, No. 101 Julien avenue, Dubuque, Iowa,
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SARAH A. WILLY, Rockingham, VI.
LOIS WILSUNGER, Riverside, Cal.
F. S. WHEELER, 142 North 11th street, Philadelphia, Pa.
MRS, M. S. TOWNSEND WOOD, West Newton, Mass,

for an

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nds: Old Billings; Mary M. Sweenser, ; Charlle, "Ac Sa, et atharine Chitsey; George L. Glover; A. M. H.; ander M. Morse; Joseph Whittemore; "Hoston"; Rob-

arpenter.

and wherever they occur.

### JULY 5, 1879.

# BANNER OF LIGHT.

### (From the Boston Post, ) THE PRINCE IMPERIAL.

Oh ! dreary rock of Elba, lifting Thy barren bosom to the groans Of Midland billows, hoarsely drifting Around the bases of the stones Where he who made all Europe tremble Is bar forward write and along the the Where he who made an Europe Frentoic In his forced exile sat alone, The waves that at thy feet assemble, In all their weary monotone, Ne'er sang such plaint as does the water That washes Cape Town's low expanse, And tells in mournful words the slaughter Of him who once was Prince of France,

Oh! Chisellurst, that heard the sighing Oh! Chiselhurst, that heard the sighting Of Emperor, bereft of crown.
When all his fondest hopes lay dying. His star in darkness sinking down;
Thy breast that tried erstwhile to sumother The auguish even strangers feel.
When orphaned son and widowed mother Unto their sympathies appeal.
Ne er felt a sorrow that surpasses The poignancy of Zhu hance.
That felled among the Sonthern grasses The youth who once was Prince of France.

The youth who once was Prince of France. And thou ! proof France, in all thy scorning Of men of his ill-fated race. The mourning robe be thy adorning. The tears of grief he on thy face ! For in the records of thy story, And in the annals of thy fame, Whether acquired on fields of glory Or council halls, Napoleon's name Has been creator both and donor Of every fortune, fate and chance. And lifeless on the field of honor Lies he who once was Prince of France ! -W,

Alas! the brave young Prince, whose deeds are ended! Alas! the fair young head, so soon brought low! Alas! the hour that saw him, unbefriended. Fall heath the stroke of an unsparing foe ! Full bitter is the thought of this; but danger Walts, varying, on time and circumstance ; And, had he lived, perchance he had met stranger And deeper perils than the savage lance. Ambilion's ways lay slippery before him, And Empire's star, with all its daziling light. Shone in his eyes, and cast its glamour o'er him To fire his spirit, and confuse his sight.

To hre his spirit, and confuse his sight. An ! yet, we should not lightly wrong his merit, Nor let conjectured evil mar our theme, Nor wonder that the crown he would inherit Should still have mingled with each youthful dream. His dreams are o'er: his hopes of power and glory Gone like the shining bubbles from the wave; Of his career remains but the sad story; Yet sadder things are told o'er many a grave. Though the imperial crown his brow ne'er shaded, Princes have hered and ruled dominons wide, Yet tacked the merd that this one gained unaided; Beloved and honored has he lived and died ? G.

### Obituary.

Mr. Increase S. Coleman, one of the oldest and best-known citizens of Great Falls, N. H., passed away on Thursday, June 12th, of a kidney difficulty, aged 80 years and 5 days. Father Coleman, as he was familiarly termed, came

Years and studys. Father Coleman, as he was familiarly termed, came to this town about the year 1826, first working for the Manufacturing Company at his trade as a carpenter; afterwards going into the book and variety business with one Bradford, a little above the Woodward build-ing. Ite continued in the same business in various lo-calities and with different partners up to very near the time of his decease, and then only discontinued for a few weeks to enable the building to be repaired. He united with the High-street M, E. Church about the year 1850, and at once occupied a prominent posi-tion as class-leader and chorister, retaining these posi-tions as long as he was connected with the organiza-tion. Many people here yet remember, Father Cole-man as their old class-leader and his sweet and correct singing, an accomplishment in which he took great in-terest, and was long a prominent feature in the church exercises. He was leader of the singing for about thirty years, never losing but five Sabbaths in that time.

terest, and was long a prominent feature in the church exercises. He was leader of the singing for about thirty years, never losing but live Sabbalhs in that time. In the year 1551 he became interested in Spiritualism. Convinced of the truth of the doctrine, he was an ardent advocate of it, although a number of years clapsed before severing his connection with the church, which he finally did, bearing with him, however, the esteen and respect of all who had been connected with him in it, which esteem he retained to the close of his earthy existence, as the many kind visitations and sympathy of his former associates testified during his brief filmess of about eight days; and although in intense bodily path, owing to the nature of his disease, yet his mind was clear and each to the last. He had kind words and good advice for all, was ready and willing to give a reason for the faith within him, and sang and talked with his former associates in church and choir looking forward, as he so often said, with a clear and certain knowledge of the truth of spiritualism, and to a happy remine with friends gone on before. By the khoness and courtesy of officers of the Mainstreet Methodist Episcopal church this place of worship was offered for the functh was beautifully decorated with lowers. The exercises were listened to with deep attention, to many it being the first time of their being present at a funeral conducted according to the spiritualistic belief. Singing was furnished by Mr. John S. Haines, who for many years sang with Father Coleman at the High-street clurch, and who kindly volunteered to arrange the singing for this oceans of the Main exercises and Integrity of purpose as did Father Coleman. Always amilable and find, so so firends and in none enemies and relatives followed the remains to Forest Glade Cemetry. The family and relatives, as well as those of the singing for this oceans in the street of the rule of the representatives followed the remains to Forest Glade Cemetry. The family and relatives, as well as This beautiful pleture, and one of most thrilling senti-ment, lifts the yell of materiality from beholding eyes, and by 15 h

President: Mrs. A. A. Whitney, of Battle Creek, First Vice President: Mrs. Claristole, of Suyma, Taha Vice President: A. W. Edson, of Landar, Treasurer, The 'meeting then adjuarted to meet again in three months, subject to the call of the Board.
 As a Campeneeting will be in seesion aboat the time designated, it's thought proper to call a convention of this association, while people are assembled from all parts of the State, and thus save traveling expenses, and also altered from the formation of this association, while people are assembled from all parts of the state, and thus save traveling expenses, and also altered from the formation of the same time (benefit), we have effected an arrangement with Wr. Meet tacken, Chairman of the Eventive Committee, to call a medium's convention upon the campe ground on Wedness, and the formation of the state traveline special meeting will be held for the transaction of business and to effect a more perfect organization. We desire the hearty conjectation of all tribuils thoughout the state trade is in this work; concellay mediums of a weight and the source of provide all medium setures and to effect a more perfect organization. The state trade us in this work; concellay mediums of a divide purpose, and should chain our care of upople.
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A spiritual Camp-Meeting in the Northwest. The Spiritualists of Northern lowa and Southern Minne-sola will hold their second Anama Camp-Meeting at G. W. Webster's Grove, one mile west of Bonair, Howard Co, Iowa, commencing July 2b, ending July 6th. Bonair Sta-tion is on the Chicago, Milwankee and St. Paul Rahread, Hudson Tuttle will conduct the meeting, and Mrs. Emma Trithe will assist to make it interesting by her sours and recitations. Geo, P. Colby, test medium, is expected to be present, and a general invitation is extended to all interested in the progress of liberal bleas. Hay and wood free also free earling to and From depiction application root. W. Web-ster, at Bonair, Let all who can, being tents and blankets. Musle will be furnished for dancing evenings 10 desired, and a social party on the evening of the Rh of July. I. Nichols and I are Edirlog, of Cersco, W. White and W. Nash, of Linne Springs, and G. W. Webster, of Bo-nair, Committee of Arrangements. A Spiritual Camp-Meeting in the Northwest.

Spiritualists' Camp-Meeting.

Spiritualists Chimp-Meeting. The Spiritualists of Philadelphia will hold a Camp-Meet-ing hetween July 18th and August Eath, 1879, at Neshaminy Falls Grove, at Willet's Station, on the route of the North Pennsylvania Railroad, eighteen miles from Philadelphia, and about seventy miles from New York. Information given by S. P. Kase, Chairman of the Ex-centive Committee, No. 160 North 15th street, or the Cor-responding Secretary. *Jos EPH Work, Seriet Street, No. 166 North 7th street, Soc.* 

### A Union Reform Convention

A Union Reform Convention Will be held in the Town Hail, Princeton, Mass., July 4th, ath and 6th—Friday, saturday and Sunday, three days and evenings. A strong array of speakers will be present. Be-duced fare on rallroads; good hotel and boarding-house ac-commodations at low prices: all the attractions of a famous mountain resort within easy reach. Mrs. S. A. Vibbert, M. D., heads the Boston Committee of Arrangements, Prominent Spiritnalists will be among the speakers. Per Octors.

State Camp-Meeting-Michigan State Association of Spiritualists and Liberals. A State Camp-Meeting, moler the anshees of the Michi-gan State Association, will be held at Lansing, the capital of the State, commencing Saturday, July 25th, and cloping Monday, August 4th, 1859. For circulars, autoomeencuts and other information, address. On the Michigan S. B. Meetry of the State.

formation, address S. B. MCCUACKEN, Chairman Ex. Com., Lansing, Mich.

### Passed to Spirit-Life:

From Bakersfield, Vt., June 9th, Dr. O. T. Houghton,

From Bakersheld, Vi., June 9th, Dr. O. T. Houghton, after a protracted liness of nearly six years. He has been a secessful practitioner in medicine for forty years in his mative town, bakersheld. He was a devoted, raithfut and sympathetic friend, and seft-aerificing in the discharge of the duties of his profession. He was converted to a befort in the Spirinal Philosophy fifteen years gao, and it has been a great source of happiness to him during his gradual decline. He halled the *biomy of bight* each week with joy, and often said, in effect, that it was a fight in his path which he could not dispense with, N. B. W.

From Scituate, Mass., June 13th, Dora B, Shaw, daugh ter of J. Stanley and Clarissa Shaw, aged 6 years 11 months.

Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, toonty cents for each additional line is required, payable in advance. A line of agate type averages ten words.]

# Advertisements.

### JOSEPH JOHN'S WORKS OF ART. The Dawning Light.

This beautiful and intpressive picture represents the Birthplace of Modern Spiritualism," in Hydesville, "Size of sheet, 21 by 20 linches; Engraved Surface, 14 by 16 acnes, Steel Plate Engraving, plain 55 cents; threed 65 cents,

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SOUL REFAIDANCE, or Psychometrical Belinention of Character, ATRS, A. B. SEVERANCE would respectfolly announce to the public that those who wish, and will visit her in person, or soul their antograph or lock of hair, she will give an accurate description of their leading traits of character and pseuflarities of dispusition; marked character is a source their through the physical disease, with prescription therefor; what business they are best adapted to pue see an order to be successful; the physical and mental adaptation of these therefor; build efficiently, \$2,00, and four 3-cent storps. Brief de-lineation, \$1,00, \$2,00, and four 3-cent storps. Brief de-lineation, \$1,00, \$2,00, and four 3-cent storps. Brief de-Machiness, MRS, A. B. SEVERANCE, Centre street, between Church and Pennie streets, built 5,

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BUY the Positives for any abel all manager of discover bacopy Paravers, Declars, Ana nose, Typheod and replace lever. Bus the Negatives to the asyst. Deal see, Anametric Position of a Pythe Research for a nov "Positive and Negative stay" and bacober ball and Sector.

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THOSE desiring a Medical Diagnosts of Disease, will please enclose \$1,00, a lock of hair, a retarn postage stamp, and the address, and state sev and age. All Medi-clines, will directions for treatment, extra, April 19.

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A village street, be only where she will contain the burness as Bendler Wesham. She has been very sheers and general denotes will do will be consult her sheetber her mode of treatment and its tavorable i.e. due, but ling gives Vapor and Me meabel fights at her borecord if neshences of patients. It's May H.

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BUSINESS AND THAT MUDIUM, 200 haptern set-Booton. Cheles Worthey for and Saminy evening se-June 21. - W

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I. P. GREENLEAF, Medical Chaircogant and Homospathic Physician, Onlice and residence, 91 Waitham Street, Boston, Ma-any 5.

### LOTTIE FOWLER,

Mrs. M. J. Folsom,  $\label{eq:MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_MEDICAL_ME$ 

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DR. E. A. PRATT, Chairyoyant Physician, of Milloud, Mass., can be consulted every Situaday at 5 Green street, Baston, from 9 A. N. to 1 P. M. June 21. - 10\*

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ittle Giant Pill. A MELLA ATTACK A LIGHT ADDAL MELLOWARDAN A A MELLA STATE AND A DEPARTMENT AND A DEPARTMENT AND A A MELLA STATE AND A DEPARTMENT AND A DEPARTMENT AND A MELLA MELLA STATE AND A DEPARTMENT AND A DEPARTMENT A MELLA MELLA STATE AND A DEPARTMENT AND A DEPARTMENT A MELLA MELLA STATE AND A DEPARTMENT AND A DEPARTMENT A MELLA MELLA STATE AND A DEPARTMENT AND A DEPARTMENT A MELLA MELLA STATE AND A DEPARTMENT AND A DEPARTMENT A MELLA MELLA STATE AND A DEPARTMENT AND A DEPARTMENT A MELLA MELLA STATE AND A DEPARTMENT AND A DEPARTMENT A MELLA MELLA MELLA STATE AND A DEPARTMENT AND A DEPARTMENT A MELLA A MELLA A MELLA MELLA

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## THE SPIRITUAL RECORD,

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**EVALUATION FOR A STATE AND A** 

Dr. L. A. Edminster, MACNETIC PHYSICIAN,

PUBLIC MEETINGS, ETC.

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### Spiritual Camp-Meeting.

Spiritual Camp-Meeting. The Spiritualists of Philadelphia will hold a Camp-Meet-ing, commencing duly isth, and to continue four successive weeks, at Neshaminy Falls Grove, distant from Philadel-phia is miles, and from New York 70 miles. Arrangements have been made with the Reading Raliroad Company to stop all trains at Willet's Station, distastron the camp-grounds about 50 yards, at the low rate of tare of fifty-five cents for the round trip from Philadelphia; chil-drem, over 5 years and under 2, at half rates. Also, speedal rates of fare have been agreed upon from all stations on the various raliroads controlled by the Reading Raliroad Com-Phily.

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There is a large paylion erected, 61x10 feet; also an key-house full of tee; other improvements are already upon the grounds, and additional improvements are being made, to-gether with the creation of tents, so that the solourners shall be properly cared for at a low rate for board. Tersons wanting tents must make immediate application to the Excentive Committee, and persons who propose to furnish their own certs will please make known the fact to said Committee.

furnish their own rents we prease make known the network said Committee. Speakers will occupy the peddie rostrum dally-mornings, afternoons and evenings. Mediants for different phases of manifestations will be present, who will furnish evidence of spirit control. S. P. KASE, Chairsann, Yo, KON N. Fifteenth st., Philadelphia, Pa, JOSEPH WOOD, Corresponding Service, No, 1505 N. Screnth st., Philadelphia, Pa,

### Michigan State Mediums' Medical Association,

• Michigan State Mediums' Medical Association, The practicability of organizing a State Association of Mediums, bas long been contemplated by a few promhent mediums, br. A. W. Edson, clarroyant physician of Lan-sing, being the first one who has taken any decided steps to that end. At our last State Convention, held at Lansing during the month of March, Dr. Edson proposed the idea that humedlate action be taken in the matter before it be-came too late, and an mwise hegistation prohibited him and humdreds of others from practicing their profession, and fol-lowing the example of Christ, healing by the laying on of hands. His proposition met with the sanction of the Con-vention generally: especially did it appear necessary, as there was a full their pendice the House. "Forbidding any person to practice medicine except those in possession of di-plomas from the medical colleges," This, we are happy to say, was lost, and a very liberal bin for the organization of societies was aproved instead, at that session of the Legis-lature. We would also here make the statement that our Associa-tion. The super the statement that our Associa-lature.

societies was aproved instead, at that session of the Legis-lature. We would also here make the statement that our Associa-tion was organized under the provision made by the afore-stald liberabilit. The attempted encroachiment upon human-rights and liberability and to participate in the year in its infancy: At the aforestaid machimus adopted, favoring the organi-zation of such an association. Accordingly, on the 6th of May, a few persons most interested met in the city of Lan-sing, and took the preliminary steps, by organizing a tem-porary association. Simply to become a nucleus by which to attract surrounding forces. The officers there appointed were as follows: Rev. Charles A. Andrus, of Flushing,

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THE WOOD LIME COMING. THE GOOD TIME COMING. The world resis not, with a enclose case, On the wisidem of the past. From Mosses, and Plato and Socrates. It is onward, advancing tast, And the words of decise, and dohn, and Paul, stand out from the lattered page. Y of the hyperpresent claims them all, in the spirit fract moves the are, No bouch in hindrows the are, No observe the limit of with findle free. No bouch in thindrows to with Y of the set Unite estimate the yet to be The indicate it.

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- V I CHANNING Changing, 62, a Goo wast living among hom. Thy plase, that bout not always with the strong. Tail file of heatthe when thoughdst hear of wrong. Full fide of i.e. eth, when thou didst heir of wrot O'chin (a), of treedom won, was once light As quick and warm as in thy chaldhood, when Their heard'st old occan's mighty thunderseng Beating familiar chils and crack along. And their did'st glow as rule ad'was them Yes then warst always vornigher hearty as them when a bundled or in show proceedings. And when a bundled or in show proceedings by never dynago part shift should be as young for freedom as when heart of the proceeding the down of the bundles. In her great name then wast the holdest of the held.

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### The Michigan Camp-Neeting ; Dedication Services at Scroon Lake, N.Y.

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The fellowin with the are entry for as speake Fis that  $f_{\rm environment}$  is the Annova for the second Grandet Day Chie, Mrs. Richaroud, Rev. Mr. Bundia a, Prof. Al B. Schnier, Mrs. J. H. Severate e. 6 Miles verses Pret. W. F. Jan jeson, these southerns as to join hand in hand with our Broth-Boy F. H. Stewart, Charles Y. Andrits, George er Jonathan in the far western confinent in spreading Good, Mys. Period?, J. P. Whiting and others, the minute of civilization over the face of the whole Successfully a sequence provide an successfully rate share. The more new every writing an incontinent to present has the every month principle constraints and the same in a political frequency of must, therefore, get back from principles. He set the settlet they never menticiples in a political treatise, and must, therefore, get back from principles. He set the settlet they never menticiples in a political treatise, and must, therefore, get back from principles. He set the settlet they never menticiples in a political treatise in the settle of the set of the settle performing the states state the inevention as interval an sourvale state of a behind our Ameri-ere sin (Figure 1) extended, and (To growthe can thends in our knowledge of the subject which ings area barriely effected of and (To growthe more particularly leads me to take up my pener Spirit-constant activity of the subject of the performance of the subject which in the subject which is a subject of the subje

To the latter of the tomore of organ: It was Mrs. Hemans who once said; "Leaves have their time to fall," etc., but it is safe to say she had no reference to such a fall of flowers as I witnessed last Monday evening, in a locked I witnessed fast biology evening, in a locked room, when each one present held the wrist of his right-hand neighbor, and the medium, Mrs. Eveline Hatch, quietly sitting in the centre of the company, entranced. I was invited to at-tend by a halv whom I have known for ten years as one thoroughly honest and highly re-stantiable as any halv in the city and at whose spectable as any lady in the city, and at whose house the scance took place. It was not a test circle nor designed to be such, but the sense of satisfaction on this occasion could not have been improved had human ingenuity exhausted itself in imposing conditions. Suffice it to say that the company consisted of diffeen persons, about half of whom were known to be mediums, and each one present received from half a dozen to one dozen, tresh, beautiful flowers, of every

Medium.

To the Editor of the Banner of Light :

artes of the second second second second

to one dozen (resh, heautiful flowers) of every kind and variety, aggregating in measure more than a half bushel. . It was a delightfully barmonious gathering. Each one foil, and so said, that the manifesta-tions were undoubtedly genuine and gloriously satisfactory. After all, despite every appli-ance, one's inmost feeling is the surest test." The poet often hits the bull's eye when the mere scientist misses it by a noile. Such as one mere scientist misses it by a mile. Such an one has truly said:

"Thought is deeper than all speech, *Defining* deeper than all thought."

It is even so, and on this occasion a unani-

It is even so, and on this occasion a unan-mous verdict was instinctively given in favor of the reliability of the medium. I will relate one personal incident to show the satisfactory character of the whole perform-ance. Feeling moved thereto, I mentally de-sited to have her who, in the long ago, first-awakened, the sacred flame of love within my heart and who subnomently for an about years heart, and who subsequently for one-short year became my darling wife till she joined the choir celestial who took her bence -1 petitioned this spirit wife, who, of all personalties in spirit reading none would more willingly or lovingly respond, if she could, to my soul-felt prayer, to b in the if the could, to my soul-felt prayer, to h ing no, if possible, her favorite flower, it hav-in the en-during the season of flowers-her in-babe;

G. A. B. 1997 to 1, 1, 1910

### ----Spiritualism in South Australia.

The readers of the Banner of Löhlt are, I fear, genanaly schewhat highformed of this farallstant parts of the world , at least my experience in America, when to of no to the Tellef that Australia was either v H Regulate We have received from Antheny Trollope the character of persons not unwilling or unable to have a very good ophilon of ourselves, and we honestis believe that we deserve it. We think Australia's desting is bound to be a proud-one, and we are left to this belief by witnessing what we have already accounties of fiderest that cannot be sundered. We are, as a rule, loyal to the country, that gave us birth, and are bottom we are republican to the core. Should the timeever cense when Ungland's Queen is no longer Austraha's ruler, a second United States will be raised up in My, M. Chady on L. Spite synthesis discharges or the search. Langnot, however, writing an introduction to

anxiotre to tend the splittual parents. Indeed, quiten is alreast whelly unknown in this colony. though in Victoria and New South Wales not a few point that he programs to public, a paper, have, well known mediums reside and a number of carnest ing for the got, int field that only a case, of liberal, and hard-working Spiritualists are to be found. For the past few years I have been nearly alone in working for the cause, and after many discouragments I got a circle together composed of six gentlemen and two Tolles, "Unfortunately we have no medium; and although one or two of our number show signs of sensitiveness to spiritual influence, we have up to the present time been unable to obtain any manifestations of at all a satisfactory nature. We have resolved to pergrand existery the write's dasgen r doubt. An severe until the end of the present year with our weekwill hold there great entrole or gatherings every theet week after week with no result, some of us travelling four miles for the purpose of attending the sittings. A good thae, however, appears to be coming; and it has been caused by an individual who certainly dld not anticipate anything of the kind: "Professor S. S. Baldwin " and his wife have been amongst us "exposing" Spiritualism, and such Interest have their very moderate?? performances caused that the columns of the dally press have been filled with letters upon the subject. This golden opportunity we Spiritualists did not let pass, and already we have had several applications for membership in our circle. Amongst those admitted and those whom we hope to be able to induce to form circles for themselves, we shall surely be able to find one or two-persons glfted with the mediumistic faculty to such an extent as to give satisfaction to the sitters. Since writing the above I have been looking over some old numbers of the Banace of Light, and in the Asue for October 6th, 1877, I find a letter from Bro. J. M. Peebles, in which he says : " The South Australians There is a "State Mediums" Medical Associa - need such a test-medium as Mrs. Ada Foye, of San Francisco." The Doctor has lift the mark in this; a good reliable test-medium is just what we do want in this part of the world. Can you not send us one? Somehow or other all the missionaries of Spiritualism Jeave us in South Australia to ourselves-like the Priest and Levite, passing by on the other side-visiting Melbourne and Sydney, but leaving poor Adelaide out As deliation of Sidritualists will take place in in the cold. I am afraid that our nickname, "the City of Churches," is against us. I feel sure that had Dr. Peobles remained longer in Adelaide he would theroughly have 'enjoyed his visit, and would have done much to spread the cause. Mrs. Hardinge-Britten, too, has come, and If not gone 1s going, without giving us a chance to hear her voice ; and Dr. Slade, with his marvelous physical mediumship, has left the shores of Australia without having shown his face in Adelaide. We cannot all get to Melbourne, but it would not be difficult or costly for our visiting friends to spare us a week or two, and I feel sure that such lecturers as Dr. Peebles, Mr. T. Walker, or Mrs. Britten, could have done much more than pay expenses by their lectures. Let me give your mediums a word of advice. If they seek fresh fields and pastures new. South Australia and recognized, and the whole surrounding presents an almost virgin soil for the sowing of the good seed, and any who may come to the conclusion to try their fortune amongst us may be sure of a hearty welcome from the small band of Spiritualists who are

### New Publications.

MESMERISM, WITH HINTS FOR BEGINNERS. By John James. Formerly Captain, Nineteenth Light Infant-ry. London : W. H. Harrison, 1879.

This neat and attractive volume is published to meet demand for a text-book for those who are looking for information respecting the nature, practice, and results of Mesmerism. The author has had a long experience with the subject, and judging from the general tenor of his book, no person could be selected better able to make the matter plain to the comprehension of every one. Commencing with observations on the methods of various practitioners, the author proceeds with some simple directions to so instruct his readers that they can easily test their skill in the science. Following these, misconceptions regarding mesmerism are corrected, certain anomalies in the phenomena stated, and interesting reminiscences narrated. A chapter is de voted to Alexis Didler, the famous somnambulist who created considerable sensation and controversy upwards of thirty years ago, and is one of great interest. To students of mental conditions and phenomena this volume cannot fall to be very acceptable. We would like to quote largely from it, but have only room for this single sentence, the point and truth of which all of our readers will duly appreciate :

our readers will duly appreciate : "Many ingenions but perhaps not ingenuous people are accustomed to assert that all that is true in Spirit-ualism is nothing else than mesmerism, and it is really quite surprising to find the number of individuals who avow their belief in the latter, when they wish to de-preciate the claims of the former science. They are in the habit of exclaiming. 'On! we always believed in mesmerism ;' but it is to be suspected that, in former days, when the hostility to mesmerism was almost as bitter and unscruptions as it is to day against Spiritu-alism, that at least some of these solution to believers were amongs the most active of its opponents."

SUMMER-GUIDE TO CENTRAL EUROPE, by Prof. Lafayette C. Loomis, embraces the most important portions of England, Scotland, France, Belgium, the Rhine, Switzerland, and Italy, and contains'a complete outline of the routes for the summer tourist. It comprises directions for outfit, route notes from New York to Naples, and a vocabulary of words and phrases in English, German, French and Italian. The experience of Prof. Loomly fully qualifies him to be the trusted guide of the tourist. American News Company, New York.

dusus, AND SOUL TO SOUL, are two little poemsthe first a rhymed record of a sacred life on earth, the second the philosophy of love-which the author, C. D. N. Campbell, has presented to the public in exquisite dress, the type and page being of the clearest and fair-jest. The story in each is brief, but it is pathetic and true, and done with exquisite skill and facility. The volume makes a pretty gift-book.

A CLERGYMAN ON SPERITUALISM. D. Clerleus, With a Dodleation to Rev. Sir William Dumbar, Bart., and some thoughts for the consideration of the clergy, ity Lisette Makdougah Gregory. Jondon: W. H. Harrison.

The title of this compact little book pretty fully explains it to the reader in advance. It will do much good among preachers, for it asks only that each of them, in respect to Splithualism, be persuaded in his own mital.

How to GROW HANDSOME IS a new book by D. G Jacques, containing hints toward physical perfection and the philosophy of human beauty. It teaches, both by precept and illustration, how to acquire and retain bodily symmetry, health and vigor, and to secure long life and avoid the infimilities and deformities of age. A letter from the editor of the Phrenological Journal introduces it. There are some hundred illustrations. which show the structure of the human body and set forth to the eye a system of anatomy and physiology, It is a book filled with admirable and much-needed instruction, and contains nearly all that one could ask for who is seriously in quest of the reconstruction of his body. Published by S. R. Wells & Co., New York, and for sale by Lee & Shepard.

MARKER, by Henry Gréville, is another of the numerous brilliant Russian stories told by this popular French authoress with a masculine name. It is a story of admitted power, as well, as grace and beauty; a musical novel and an art study, full of beautiful prose and real toutry, and exhibits a remarkable degree of dramatic talent. The clear and brilllant style of the original French composition is closely preserved in the English version. The letters contained in the story are unique and will be read with eager delight. Published by T. B. Peterson & Brothers.

GODEV'S LADY'S BOOK-published by a company of the same name at 1006 Chestnut street, Philadelphia, Pa.- enters, with its July issue, (which we have just received upon its ninety-ninth volume, and is as charming as ever. Darley leads off with a Fourth of July engraving on steel entitled "Youthful Patriotism" ; the two first-class serials, " A Gentle, Belle " and " A Rosebud Garden of Girls," are continued ; choice fashionplates, patferns, etc., adorn the issue ; a fine plece of Instrumental music is afforded ; and among other attractions will be found the opening chapters of a new feature, entitled, " Biographies of Representative Women of Our Own and Other Lands," which promises to be of marked interest.

BANNER OF LIGHT.

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ers in turning innocent operatives out of their tenement houses is a scandalous proceeding. It is practical evidence of despotic power, and the sooner the workingmen and workingwomen combine all over the country to protect themselves against the usurpations of corporate wealth the better it will be for them in every respect. Black slavery was bad enough, but white slavery is far worse. Our sympathies are with the laboring classes. They are the bone and sinew of the country, and should be fully protected in their rights against the heartlessness of avarice.

There is no road too long to the man who advances deliberately and without undue haste : there are no honors too distant to the man who prepares himself for them with patience,—*Brager*.

Pawn-brokers' establishments are useful institutions, at least in one sense, as they lead to the detection of urderous thieves.

### Thyself and thy belongings

Thyself and thy belongings Are not thine own so proper, as to vasile Thyself upon thy virtues, they on thee. Heaven doth with us as we with torches do. Not light them for themselves; for if our virtues Do not go forth of us 't were all alike As if we had them not. Spirits are not finely touched But to fine issues; nor Nature never lends The smallest sample of her excellence, But, like a thrifty goldess, she determines Herself the glory of a creditor, \* Both thanks and use.

What a howl-sale slaughter !

in science, people first say "it is not true," then that "it is contrary to religion." and lastly, that "everybody knew it before,"—.*hyassiz*.

It has two wheels, and is a sort of cross between a velocipede and a hand-car. It can travel a mile in two minutes.

TO DR. J. M. PEEBLES,

May minstrels from the shining shore shed strains celestial o'er thee:

May brightest souls still strength outpour, That hitberto hath hore th

and went away hungry .- Independent Age, Alliance, Ohio.

A terrific hurricane struck Baltimore, Md., Saturday, June 2sth, causing damage to property estimated at half a million. Boston was accommodated on Sunday, June 29th, with a heavy thunder-storm, accompanied by hall. 2.3 inches of rain fell in three hours.

Opinion is doubly related to action; first, as cause; will, therefore, give us, on the whole, the best indica-tions of its practical tendency. –*Carlyle*.

The last of the "Old South" signs has been torn -Boston Transcript. Now finish the landable job by tearing down the "Old

South " itself. The ghosts of its bigots are walking the floor. In penance for sins committed of yore,

THE GREAT NATIONAL HOLIDAY ON Friday of the

present week will be emphasized by the ringing of bells and the booming of cannon, by feasting and frolic, home reunions, and the reunion of all the States in the bonds of friendship, we hope.

A new weekly paper the size of the Sunday Herald, entitled The Boston Sunday Budget, made its appearance in our midst June 29th. Its mechanical appearance is faultless, the contents diversified, the editorials high-toned, and we do not hesitate to predict for The Budget a grand success, as the reading community need just such a clean sheet. It is a family journal in every sense of the word, and should be amply sustained.

Weston the belt of England wends its way.

An ENCYCLOPEDIA OF UNIVERSAL KNOWLEDGE, in twenty volumes, 18,000 pages, all for \$10, and equal in all important respects to any Cyclopedia heretofore sold for less than \$100, is announced for publication by the American Book Exchange, 55 Beekman street, New York. They have also just issued an edition of " Chambers's Cyclopedia of English Literature." complete in four volumes, neatly cloth bound for \$2,00. Their catalogue of several hundred standard publications, at very low prices, will be sent free on request,

Five hundred dogs were killed in New York last week.

DYAR TO EVERY HEART.—A gentleman stepped into a school-room in Cincinnati during the recitation in geography, and was invited by the teacher to ask the class a few questions. He contrously compiled, and after propounding a few queries, leveled the follow-ing at the head of the class: "What building is there in Philadelphia that is dear to the heart of every citi-zen?" His patriolic intentions, however, received a most decided "set-back," for one little fellow untiling a hesitation on the part of the pupils in replying) shout-ed out: "I know; it's the Mint."

The tongue of scandal never ceases its wicked wagging.

Whenever a new and startling fact is brought to light

A velocipede has been invented to run on railroads.

At Wholesale and Retail,

paper, for instance. The motion of the jaw will stop the flow of blood. It is a sure remedy, simple as it. seems.

A despatch from Cape Town says the latest advices

JULY 5, 1879.

are rather encouraging. The advance of the British into Zululand has continued, and once more it is asserted that the strategic disposition of the British columns is sufficient to prevent the unhappy surprises

which previously have resulted in such serious disaster. WHAT RELIGION(?) CAN DO.—Brother B., of Mount Union, who is well-known as a zealous disciple, asked a neighbor for a loaf, of bread the other day. He was about to receive one of the finest loaves, when he hap-ened to inquire whether it was from Joseph's bakery. Mr. Madden told him that it was. Bro. B. exclaimed, "Thave sworn never to eat a loaf of Joseph's bread," and want away human a load of Joseph's bread,"

Any book published in England or America, not out of print, will be sent by mail or express,  $\mu_{\theta}^{**}$  Catalogues of Books published and for sale by Coiby & Rich sent free, BRIEF PARAGRAPHS. The wholesale method of the Fall River manufactur-

Mrs. Eveline Hatch, the Flower-

system its impressed from the algorithis last and distant with vesting a must mittly feninsulu Satis

111

The subjest whit to has attended the Spiritualist componentings of New England is undoubtedly the Juspiring induen le which has led. our Western brothren to work in the same direather. That the Michigan char, will be a Time on Web, the Northern and Western States by sittings, although we find it very discouraging to aunumet.

METHOAS DOCALS.

Rev. Mapliounbane, of Sazinaw City, formerly a Meth. dist. Las infly enamely ated himself from the limitation of his sort. He is doing a valuable werk in the State.

Prof. A: B: Spinney is an earnest worker for Spiritualism.

Dr. A. Farnsworth, of East Saginaw, a man of noble worth, is an intelligent Spiritualist. Mrst Pear-all and Mr. Andras are constantly.

at work in the lecture field. Mrs. L. E. Bailey, of Battle Creek, is a realous

laborer in reform movements. Mr. S. B. McCracken held several personal interviews with Gov. Creswell, and pointed out the illegal portions of the medical bill which the

Governor declined to sizn. tion" in Michigan, Mrs. L. E. Bailey, of Battle

Creek, is Secretary. All the signs of the times in the State relative

to spiritualism show that an era of cooperation is dawning.

The Schi-Annual Convention of the State Nashville the bist four days of August.

DEDUCTION.

On the 'th of July the grounds at Seroon Lake, NoY., will be formally dedicated. On that day the Adironduck Spiritualists and Liberalists Camp-Meeting Association will be organized. A committee will be appointed to negotiate with some of the ablest speakers in the field to address the people.

The Spiritualist Camp-Meeting fwill begin Sept. 10th, and hold through the month.

The claims of the Basers of Light, and the spiritual press in general, will be fully discussed country will be canvassed for subscribers. CEPRAS.

The list a question to us if there is such a working and all kinds of discouragement, thing as gratitude in the working and the longer tunng as 21410166 in the weight, and the longer, we live the more inclined we are to think there is not. These when we have done the most for, have almost invariably relead us with the deep-est ingratitude; and we have heard others re-late the same experience. The old adage: "The most ingrate when one bondits. Fielding says more you do, the more you must, "holds true of most jeeple whom one benefits." Fielding says : "The worst enemy a man has is one whom he has benefited, and who feels he has wronged him." Gratitude is really a very rare virtue, and the longer one lives the more he will be-lieve it.—Gardiner (Mc.) Home Journal.

Our creed-To do good and be good. Our practice-Whew '- Gardiner (Me.) Home Journal.

Allande, Australia. L. E. HARCES.

tor, leep. Ed. George Combe was a Spiritualist, and street says he wrote his "Essay on Responsibility" "The-under spirit influence, at the rate of four and a ne of quarter pages an hour, without premeditation, says: and sent it to press without alterations. We have are simple enough to believe that all great ora-and sent it or press without alteration and the are simple enough to believe that all great ora-hour and sent or a press over here been and tors, writers and actors, ever have been and ever will be moved by a power back of them which they know not, have not seen, and can-not explain, but which incessantly prompts. Man is no isolated being. Something behind pushes; something before beckons him on; something within animates.—Merrimac Journal.

We have received from J. Burns, 15 Southampton Row, London, a copy each of the following pamphlets: 1. Miss Wood in Derbyshire: Experiments Demonstrating the Fact that Spirits can Appear in the Physical Form. Hustrated with plans and etchings. 2. Visibility Invisible and Invisibility Visible; A New Year's Story Founded on Fact. By Chandos Leigh Unit.

Hunt

Hunt, Spiritualism as a Destructive and Constructive System: A Lecture delivered at Doughty Hall, Lon-don. By John Tyerman, 4. A Reply to Dr. Andrew Wilson's Attack on Phre-nology. By C. Donován.

The first named was pleasantly noted in our last issue

In the course of a letter from J. J. Morse, our English agent; and the work, on receipt, appears to bear out all that Bro. M. has said of It.

The second is a tale replete with dramatic interest, in which the old systems of medical treatment are contrasted with the new, and the spiritual phenomena are made to play an important part.

" The subject-matter of the third is clearly evidences by its title ; and those acquainted with Mr. Tyerman's style will need no assurance from us that it is a valuable contribution to spiritualistic literature.

The fourth in This parro' let series is an able defence of Phrenology.

RECEIVED : Appress to the Spiritualists and LIBERALISTS OF MICHIGAN, by the Executive Board This pamphlet, in addition to what might be readily gathered from its title, gives the history, objects, constitution and by-laws of the State Association, together with the law of Michigan under which it is organ ized. Copies of this Address can be obtained at a merely nominal price by addressing the Secretary, Miss J. R. Lane, at Detroit. The following extract from this brock are shows that plans for missionary work are fully matured by the Executive Board :

fully matured by the Executive Board : <sup>6</sup> We have long felt the necessity for a more success-ful means of propagandism, and we would say to all to whom this address may come, that if you desire speak-ing in your neighborhood. If they will send the Sceretary the names of fiftern persons, halles or gentlemen, who desire to become members of the State Association for one year, at s1 each, we will send you a speaker for Sat-urday and sundar, or for three week-day evening lee-tures, free from all expense, paying the speaker the pro-ceeds of said members of State Association meet-ing at those times. If you will send us thirty names we will send you two speakers for Saturday and Sunday, free of expense. Partles will be expected to furnish halls and groves free. The speakers will be expected to organize said persons into a local society will evident the state this year, hence all partles that destre such meetings in their sections should make arrangements for the for speakers before they make arrangements for the summer.

In speakers before they hake arrangements for the summer. In scheeting speakers send your preference in order for five or six, and the first that are not engaged will be selected. The President and Secretary of the State Associa-tion will do all in their power to provide places for speakers, and to assist persons in having meetings in different portions of the State, acting as a Lyceum Bu-reau for the speakers. Speakers are requested, as far as possible, to inform the Secretary weekly of all engagements, that no time may be lost or mistakes made. If such reports are forwarded regularly they will be sent to Banner of Light, Truth Scher, and Religio-Philosophical Jour-nal, and so published."

The excess of exports over imports for the year ending May 31st. 1879, was \$269,709,876, an increase of nearly \$30,000,000 over the same period expiring May

May angels' guides and guardians soar And point thy path before thee-

Where spirit vials evermore Divinest draughts will pour thee,

When of thy robes of flesh divest, In heaven, with praises ringing, Oh, wilt thou sink to languid rest? Or join in ceaseless singing? Ah no ! from mansions of the blest

To earth thou wilt be winging, With love and light for mortal breast, From God the spirit springing.

JAMES KINNERSLEY LEWIS.

London, England, 1879.

Another Affghan "ruler" is on the war-path.

Plus IX, left two-thirds of his private property to his relatives, and now there will be business for the legal tribunals. Leo XIII, is trying to mediate between the contestants, but with little success. It is also reported that many valuables belonging to the late Pope have mysteriously disappeared, among them a handsome gold snuff-box set with jewels,

On Saturday last the mercury in this city reached 969 In the shade at noon.

Purely selfish people come to grief when they least expect such a result. Divine justice, although it may be slow in its operation, is always sure.

Polley dwarfs the tenderest sensibilities of the soul.

What matters I or they, What matters 1 or they, Mine or another's day, So the right word be said And life the sweeter mide? Ring, bells in unreared steeples, The joy of unborn peoples; Sound, trumpets far off blown, Your triumpli is my own. Parcel and part of all, I keep the festival, Fore-reach the good to be And share the victory. -[J. G. Whittier.

"Ars longa vita brevis," exclaimed the New York dog-killer when preparing to " slaughter the innocents."

A REMEDY FOR SLEEPLESSNESS.—When ready for bed, sit down in an easy position, relaxing all the imis-cles of the body, and let the head drop forward upon the breast, as low as it will fail without foreing it. Sit quiletly in this way for a few ninutes, letting all the will-power off the body, and a restful, drowsy feeling will ensue, which will, if not disturbed, lead to refresh-jor sleep. If the sleepless fit gomes on in the stark ing sleep. If the sleepless fit comes on in the night, one can simply sit up in the position described.

One of the Zulu chiefs proves to be an Irishman-a genuine Fenian.

The Banner of Light, typographically, is one of the In Banker of Light, typographically is one of the handsomest papers in the country, while editorially it is a model of courtesy and gentlemanly expression, never dealing in abuse of any person. It says that it is guarded or helped by "the invisibles"—hence its great success. We cordially say of the Banner, "Long may it wave !!"—The Savatoga (N. Y.) Sentinel.

The New York millionaire is seeking the air of New-

port.

THE RIVAL FISHERS. From his lair by the river's brink, With aspect sly and droll, The jolly little mink Twiggeth the fisher's pole, As he jerks it thereabout ; For the cumling little elf Has captured all the trout And eaten them himself.

Those who seek quarrel generally get enough of it.

To stop bleeding at the nose, says an exchange, exercise the jaws as if in the act of mastication. In the case of a child give it something to chew-a piece of | ilies always well with Hop Bitters.

W. J. Colville's Meetings.

On Sunday afternoon, June 20th, the meeting at Kennedy Hall, Boston Highlands, was well attended, and the guides of Mr. Colville disposed of the subjects chosen by the audience in a highly satisfactory man-

In the evening Mr. Colville discoursed upon the ouery : "If the soul is divine, how can man sin?" The controlling spirits endeavored to show to the satisfaction of all that as nothing of itself was incapable of being directed in the interests of truth, nothing could besaid to be absolutely evil. What appeared to be evil was merely the result of things not being harmoniously arranged. The soul was divine ; the human will was furnished with a power to learn through experience. and to employ, or the opposite, whatever powers existed in human mature. When sin is overcome it will be when every spirit has learned the right use of everything which it possesses. The discourse, though some what lengthy, was listened to throughout with marked attention by a large audience. A poem was also improvised by Wincona on "How to win the crown of life.'

Next Sunday afternoon the subjects for consideration will be chosen by the people attending; and in the evening Mr. Colville's guides will present some "Thoughts suggested by the Fourth of July."

On Thursday evening, June 26th, a discourse was de-livered at Kennedy Hall by Mr. Colville, on "The necessity of physical culture to develop the best spiritual gifts." The address gave rise to a great number of interesting and important questions. Next Thursday evening the subject for the lecture will be "The mental and physical effects of intemperance on the rising generation and the community at large." Meeting to commence at 8 o'clock.

Mr. Colville will speak in Kennedy Hall during the Sundays of July, when these meetings will close, to be respend at the same place on the second Sunday in September. He has engagements at the Camp-Meetings at losset Bay and Harwich. Cape Cod, for July 22d, 23d, 24th and 25th. Monday, July 28th, he will leave Boston for Philadelphia, Pa.; and will speak at several of the platform sessions of the Camp-Meeting to be held in the vicinity of that city. On the first Sunday in Au-gust he will lecture in New York City, and on the sec-end Salbeth at the Late Pleasant Camp Meeting to ond Sabbath at the, Lake Pleasant Camp-Meeting at Montague, Mass.

### Electro-Magnetic Flesh-Brush.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light: Allow me to answer a few questions that have been asked me concerning the Bisbee flesh-brush : 1st. I will say that if I did not consider the brush useful and as represented, I would not be engaged in introducing it. I am satisfied that there will never be an improvement over an *adapted magnetic* hand for the eradication of disease. The different schools of practice agree that in some cases friction upon the sur-face of the body is highly essential and benchelal to health as well as assisting in cradicating disease. Some physicians and patients do not recognize the healing element but do that of friction. It is impossible to em-ploy magnetists at all times and in all places. I know nothing better than this brush for arousing the system to action and equalizing the circulation of, the blood outside of adapted magnetic treatment, therefore I re-commend it as being useful and beneficial in certain cases.

commend it as being useful and beneficial in contained cases. 2d. "Where action is needed what proof have you that the brush generates the electro-magnetic force?" I will answer by saying that sensitives and clairvoy-ants see and feel this force distinctly when using it, and the inventor's statement that the steel bristles are set upon two sheets of different kthols of metals, which would naturally generate the force described. I have also found that when used Hightly from the lecad to the feet it electrifies and produces a harmonious condition to the entire system. Thus far I hear nothing from those who have used them but universal commenda-tion. A. S. HAYWARD, Magnetist.

You can save Doctors' bills and keep your fam-