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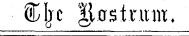
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THE NEXT STEP.

Being the Closing Number in a Series of Three Typical Discourses Delivered Refore the Pau-ker Memorial Society of Spiritualists, Boston, Mass., on Sunday Afternoons, Dec. 15th, 22d and 20th, 1878. by Spirit Theodore Parker, Through the Trance Mediumship of

MRS. CORA L. V. RICHMOND

(Reported for the Banner of Light by John W. Day.)

INVOCATION.

Infinite Parent! Our Father and our Mother God! Father of Wisdom, of Truth, of Knowledge : Mother of Love, of Beneficence, of Char-Oh thou divine soul, thou central spring of all being, thou perfect source of light and life, variously named God, Jehovah, Lord, the Infinite Spirit, we praise thee. Upon this human altar where human spirits mingle and pulsate and burn, where life is merged into oneness of design, and aspiration is mixed with struggle and with death, and where the soul, progressiveand aspiring, sent out from the infinite arcanum of thine existence, is still ensphered within thy presence, we lay the offerings of this hour ! Oh God, we praise thee, and upon this altar we gather together the prayers and the tears of these thy children in earthly life : some there may be who bring hither a fire of inspiration, a flower of humility, or a sad note from life's minor strain: who drop tears from eyes long used to sorrow, or find in the glorious harmony of love the burden of their triumphant song! Some there may be who bring aspiration like a white-winged dovepractical deeds and loving words the fit material for the upbuilding of thy temple upon earth; some there are who bring praises fraught with the burning flame of hope, and others there are who bring some sadly-experienced need, in whose souls no comprehended revelation tells of thine infinite harmony which everywhere is adapting means to ends. Let thy light shine upon all! Some there may be who struggle on through the darkness, but do thou at this time illumine their path with the realized assurance that in the yet to be is to be found in fullest measure The Spirit whose impressions have given to the earth all of inspiration, of purity and truth-who has ever breathed forth life and light upon humanity. Open thou their interior vision, till each spirit stands before them revealed in the golden effulgence of life's fresher morning in that invisible yet more perfect world wherefrom the offerings of truth and love are sent to breathe with grandeur and beauty upon the toiling pilgrims of mortality. Blend thou these offerings to-day with those of spirits who are unfolded in knowledge and power-who have received the full baptism in streams of infinite thought, and are now yet further drawn onward to newer experiences. and higher aims. Make thou a ray of light to descend upon all, which shall cheer on the aspiring, which shall rend in twain the darkness that rests upon the pathway of sorrow, so that all shall be led to say: "This day and hour we are one with God and immortal truth." Oh, Abiding Soul, thou Essential Sun, thou Central Flame of Truth, be thy presence felt and known according to human needs; and as the spiral way of life is open, and men, clay-habited or disembodied, send revelations to each other, may the angels of the celestial kingdom reveal themselves also, until each shall be linked with each, and all shall unite in the grand paan of praise in which men, spirits, angels and archangels shall join forevermore. Amen !

to measure the angelic life, with its forms and splendors that never change, but abide always and forever the same.

Between Pessimist and Optimist on earth there seems to be a continual warfare. The ideal and the real rarely seem to clasp hands in the material form; but the impulses of the spirit are forever toward matter, while the impulses of the spirit *in* matter are forever toward infinity! Hence as through the agency of dull and unbeauteous clay we gain the lovely forms of the flowers, so the soul, through the experiences of human life, wins faculties and powers which become recognizedly its own when the reägent, death, breaks its union with the clay and ushers it once more into its native and untrammeled state. The changes incident to all human life being various, man conceives that any particular change is life, when in reality that mutation is but one of many, and what is to come after is filled from the currents of God's divine economy, and is only measured by the divine standard of demand and supply. It is only through those changes appealing personally to you that you are prepared for the next succeeding change; those acting upon others around you are, for all you practically know, based upon ideal states of conception, and mayhap fail to convince you at present of their utility. I have seen the blacksmith who doubts the use of astronomers because they do not bring to him better knowledge of how to use his anvil and hammer. Doubtless there are some here to-day who may think the same of what I am about to utter, but let such remember that though they are not now able to receive its truth, others do, and the idea which does not now appear to them to be of any importance may yet, with added experiences and incidents on the passage of time, be recognized by them

as of value. If you all cannot understand what I say, the fact that it is intelligible to me, and to some others who are here, and to others who may be beyond, is sufficient excuse for its utterance:

There is not simply one force in the universe -and that force manifest alone in human life! The impulsions of human life, as in the Deity, are toward a common centre, but God does not bestow his highest gifts upon your own little world all at once, neither does he present to it his grandest truth. Millions of worlds are blazing in space; sublime and glorious revelations are known to each, and Jesus was but one of many of the lights whereby the truths of eternity have found expression. As the impulsions from the Infinite are toward material expression, so all aspirations (from souls immured in material life) are ever toward the Infinite! We must be incarnated in clay before we can intelligently mount toward the angelic state; we must experience the things of time and sense before we can measure our heart-throbs with Infinite Power. Each time the soul gains strength; each time the spirit is prepared for a higher and a broader flight. Each time we have a new experience on earth or upon some other planet we are not lost as to individuality. My spirit was not always enveloped in the form known to you when I moved among you in earthlife; it had been embodied in form before; you who knew me best could see in my eyes a faraway meaning. I did not dare to state it but felt the verity of this truth while yet I walked among you. Thoughts clothed in the divine eloquence of Plato and Danté I could not utter, and why? Because in the highest life and government of man the work must be wrought from the beginning; because when struggling with the obstacles incident to the soul's progress in the sphere of time, there are here and there points that each soul must make. and when, for instance, if human selfishness is to be overcome, you do not think of or discourse upon the planets and the stars. The work that I have done here is abiding. I have been forced to investigate, and so, to recognize the importance and to inculcate the necessity of a reception of that which on earth I doubted or denied; the soul of Spiritualism believed in while on earth, but in the forms made use of for its material expression I could not believe. I have stood, since my entry into spirit-life, at the outer door of the scance-chamber, and have watched the thronging spirit-intelligences, each anxious to bring a message for transmission through this wonderful telegraph office. I have even been closely allied with the work going on in a well-known Public Circle-Room in your city. On earth I did not deny this power of communion in a larger sense, but failed to appreciate the individuality of the intelligence manifested, but I might now, in the light of the evidence I have received, as well attempt to deny the verity of my own individuality as to doubt that of these revenant message-bearers. A post office is not a name alone, but it is the expressing itself continuously in power to uppoint toward which converge and from whence | lift the masses: I find it in the theologico-social are given material expression (through distribution) the deftly inscribed heart-throbs of humanity, and the same is true of the spiritual post offices now scattered throughout the world. toward which the aspirations of souls yet merged in clay revert, and from which the revelations from higher spheres and the kindly words of ascended and translated friends are sent forth as healing streams. During the years in oneness abides. I doubt not the lily, between | that have intervened since my material experiences on earth last drew to a close, I have stood by the avenues of communion and have seen summer; I doubt not that when ye think the these messenger spirits between this life and that of humanity in all degrees of unfoldment and growth, and I have fathomed alike the imnot that the interior souls of violets and daisies portance of their action and the causes which have tended toward making that communion an assured possibility. Mr. Huxley says no one would wish always to stand in a post office ; but and circumscribed vision of the mortal plane- | each of these returning spirits had a special | tard nor alter fheir course by the endeavored | the angelic existence were brought to me this the eye that is only accustomed to the sun's message that they were anxious to express, exercise of any individual notion; and those

again the well-remembered signature, whereby friends convinced would afterward be led with grateful hearts to receive the lesson from the life beyond; and the grandeur of the act involved removes it at once from the plane of the | tal thought, they will yet more and more recogfeeble parallel sought to be drawn by this dis-

tinguished critic. Fraught as are these individual messages with remarkable significance, yet still grander is the general message which the spirit-world is giving to you at this day and age, and which is a portion of the great movement that bears man onward to The Next Step: It is the intelligent expression that gives to this advance a special form of inspiration to every human heart. Angels and supernal hierarchs unveiled to you might not be of value, but the exhibition of existent intelligence beyond the change of death, and akin to that which comes from your own brain, is of itself able to conquer all the doubts with which by-past theological systems have surrounded you. I do not wish that each returning spirit should speak in the language of a Plato or a Socrates. To be of any value as witnesses they must be recognized as the individuals whom they purport to be, and their friends would fail to comprehend or acknowledge their presence if they presented a mentality ostentaiously arrayed in the borrowed plumage of scholastic utterance. A soul set free by death returns to bear the personal message of continued life-and that message, to be recognized as current coin of truth, must bear the stamp of its individuality and degree of development. Therefore when one asks: "Of what value is it to hear the chatter of the negro" [for instance] 'in the scance?" I answer that it proves that he lives after so-called death. And if he, then others also. Poems may be written, sermons may be delivered, instinct with the fuith of immortality, but of what value are they to you as demonstrators? But if there come to you from the beyond the utterances of invisible agents which bring with them the evidence that they are from the departed you have known on earth, and if, awakened by that fact, you recognize them yourselves from memory, they are so many demonstrative proofs of the indivisibility of spiritual and mortal life. And these messages are the more valuable to man in that they reveal that the soul is not robed at death in supernal splendor and far removed from the spectacle of all earthly occurrences, but rather, that having advanced but one step beyond the mortal it is yet alive with kindly sympathy for the friends and purposes upon which its life-energies were centered. This evidence is fitted to the needs of the lowliest mind, and I pray that it may be long before Spiritualism shall be removed from the masses, or from the people. There is truth within it for all according to their need, and while continuously employed its work is for the betterment of mankind, but should its activities be allowed to fuse into a solid mass of "respect-

find themselves in a new avenue of their own creation, where they may live as purely as they can, but where, as they widen the scope of morto carry on its essential work; it will avail itself of all organizations, every force in existence, but it will never crystallize in any form of sect, present time is intended as the solvent for the whole of mankind. It will contrast in an explanatory manner every form of human thought;

opinions as variant as night and day, winter and summer. As Spiritualism has come, notwithstanding opposition and defiance, so that which it naturally involves will come, and the next thought make Spiritualism measurably respectable, and in its turn the brunt of opposition. This is the new truth, then it will be brought forth, just as Spiritualism was when conditions were prepared for its modern advent; organization will be overturned-the order and usages of society will be threatened with immediate destruction by the next new truth; and even Spiritualists will for a time stand and tremble lest it should be a something prejudicial to their particular dogma or creed-for there will be in future those who will make of their Spiritualism a dogma or a creed, because they are themselves in the soil of dogma and creed; these people can keep their subshine in a jar or bottle if they choose (to such action on their part there is no objection.) but those also who prefer can look at the stars, and get their light from the Central Sun. But the new truth will attain to its proper growth among men, despite all these tremblings, in face of all counter and anti-progressive sentiments, whether existent among churchmen or spiritual believers. The receptivity of man, which is the legitimate outcome of growth and the power of development, is being even now wrought upon by the evidence which this new and dawning truth is presenting; but that truth is not merely a matter of intellectual culture, that will expand and ripen | the more it is taught by the philosopher; it is rather an inward growth, that must come with the recognized reception of spiritual impulsion. predecessor, merging it into oneness with the

rays and to material forms-is all inadequate | each sought to speak the loving word, or to trace | who are instrumental in producing such an ad- | possibilities, I am ready !" Would you find no vanced condition of living spiritual thought will | broken links to restore, no fragments to make whole? Could you say, in looking back over the cycle of your own life on the brief plane of vanishing years : "I am ready for angelic life, I fam ready to stand face to face with those who nize that it is themselves that they will govern. are true and are disenthralled from every Spiritualism will have no human organization stain ?" I am not speaking now of the ordinary spiritual existence, but of another state of being-a period of retro and introspection, an era of self-examination that comes to each on creed, class or denomination that which at the | reaching the spirit-shore, which includes all experience, and gives you for the first time the opportunity of measuring the past. In mortal life he who seeks completeness endeavors to till it will band and bind in harmonious unity those | up that which is lacking; if you find a link thoughts and principles that seem opposing and | broken, if you find an impulse wanting to make conflicting; it will prove a solvent between up the complete circle, what do you do? Why, the line of conduct to be followed in order to

reach the end to be attained is to unite the broken chain of incomplete endeavors in the field of attainment-to substitute the truth of knowledge for the falsity of ignorance. So in will take its place in spiritual time, in order to spirit-life; and in that life the line to be followed is analogous to the one just specified. I have bring the new thought into position to receive seen great men, suddenly awakened to the reality of this fact, pausing on the brink of eternal right. Just as soon as the world is in need of | life, with the majesty of that existence opening out before them, and saying : "Oh, if I had another chance !" I have seen Humboldt, in the sphere of thought which his powers of comprehension and reflection acquired while on earth, expressing still the desire for another pilgrimage in mortality, and saying: "How grand it would seem if I could begin there again where Heft off ?" How many of you have said : "Could I have another opportunity, with present experience, how different would be my life !"

In spiritual life that thought more and more influences one; you do not wish to crystallize for eternity with your present feelings and capacities. You do not want to carry these blemishes, imperfections and blots forward into eternity. On the contrary, you wish to have the opportunity to obliterate them. More than this, there are states and thoughts and ideas to grasp which you find yourself in spirit-life more and more unable to comprehend. In what way can you hope to experience, compare and comprehend them? I assure you that as there have been mathematically-provable thoughts cultivated in the mind, and that the revealments of geology as regards earth's teeming strata can be demonstrated as true, and that the postulates of material science can be shown to be verities, and in accordance with the operations of natural law, so I also assure you that spiritual truth must be a matter of inward growth, not and does not destroy, but spiritually infuses its | cultivation gained by imitation of models presented from without, and as such growth is coming order of things. As geology demon- gained only in and by individual experience, I strates that in the progressive development of know of no way to get that next step except your planet that only appeared which was nat- | through the channel of additional experience! ural and spontaneous, (i. c., the next in order | If, even though unaware, I have wronged anothof being) - as vegetable and animal life, so er in my contact with matter, that wrong-doing

ADDRESS.

"Weep for the God-like life we lost afar-That thou and I its scattered fragments are ; The still unconquered yearning we return. Sigh to renew the long and vanished reign, And grow divine again."

"I will not leave you comfortless. I will come again to you

All forms organic change and pass, but the spirit of heaven is eternal; more and more the soul rejects the form, more and more the spirit the pulses of each springtime, has loftier lives than that which blooms in the brief hours of flowers are sleeping, their souls abide in another and more active state of being; I doubt are now woven in chains of celestial love by unseen fingers, while their bodies rest beneath December's cold and frozen sod ! The narrow

ability" they would no longer represent the principle of advance-they would lose the spirit of progress, and become but the stagnant residuum of what had once been an outlet for the fountain of life.

The Next Step is important in what it portends to human life. It is to my perception the point whereon all the foundation-principles of truth rest. No human being or class of beings can harm it, or throw a shade upon it. The shadows that are sought to be thrown are mostly reflected back upon those who gaze askance at it; the truth still shines on the same. Humanity as a whole is to be fused and welded to-

gether. The people may appear to be fragments, and the work of annealing may seem protracted and slow, but the experiences of time are rightly measured only by the great periods that finally blend the outermost of the nation with the innermost in human progress.

and the end is sure. To-day the nations as a whole are eminently Nihilistic, but when we shall have brought them together the Nihilistic element will become second and last in humar thought. Evidently and eminently the divine element of spirituality is everywhere taking the place of this bald and unseemly Positivism; these ideas of the past are to be built up into a religion which will be the embodiment of the best in all; they will converge and at last meet, and the next step in this earthly life is that Spiritualism shall be so conclusive and full in its expression of the divine unitary truth that it shall successfully appeal to every human heart. It is already working potently in this regard; there is no doctrine or belief among men to-day which is not tinged and colored with its heavenly radiance; the essence of its teachings is operating in unconceived degrees among those who do not believe in Spiritualism as a dispensation; I find it in the Roman Catholic Church, veiled behind formulated edicts and credos, but systems of the various churches, teaching that man is more than dogma, and so blending gradually their efforts into noble actions and purposes: I find it merging the philosophies and the deductions of the modern thinkers and bringing them into unison in a higher form. I see that its next presentation will only be a yet wider expression of human thought, made clearer by the operation of this power already in existence to a degree that larger, nobler and more active minds will engage in its exposition. The bringing to pass of this new order belongs specially to the spiritual kingdom. Whatever there is between your body and your soul - all these occult substances and forces the spirit-world possesses for its use; whatever impulses are employed, they are necessary to produce the result; those that are used are those that will be most needed, and we can never re-

strongly marked as to forms that the geologist can specify the era of expression of any, the smallest fragment of which you can produce for his inspection, were still harmoniously blended in the unfolding procession of outbroadening existence on earth, so thought in humanity is progressively unfolded, and each successive era of thought, while it is so strongly marked that the period of its existence in time may be safely predicted from its chief conception, is, as it were, harmoniously merged into others in the grand cycle of spiritual unfoldment.

The Spiritualism of the last quarter of a century has been received by a sufficient number of human minds to be considered a something in existence : to be recognized as a step in advance, leading further and further in the direction of merging past differences, and uniting in one harmonious whole the fragmentary truths resident in the varying religious systems of the past: a something working to give birth to a religion in the midst of philosophy, and destined to extend its domain over the human heart and aspiration, until mind is free to work as it desires. Such an occurrence is not seen before in the history of the world. That system is here among you to-day. You have only to look back at the past, and to see that the form is but the image through which is unfolded the sacred source of inspiration.

Leaving all mental hypotheses and deductions to what is known as Phenomenal Spiritualism. the earth-plane; my doubts as to the practical working, or the value of the results attendant on that step, have by personally acquired evidence been banished forever, and to-day, from the confines of the land of souls, I again return to aid those upon whose minds I may have cast a shadow while I was a denizen of earth, to recognize the individual claim of immortal spirits to the right of intelligent (i. c., personal) communion with their friends on the mortal side of existence.

I have faith in the Next Step, also, but the stating of it involves a proposition that may seem to you so startling that if you understand it at all it will seem so important that it ought to be spoken if true-and yet, perhaps, it cannot enter your minds as truth : I mean that all the new growth, all the new spiritual power, which I announced as my possession on last Sunday afternoon, is merging and culminating to another-a further and onward step in spiritual being. Am I ready for that step? I answer by asking another question : Was there in my earthly experience a completeness of preparation for individual and immortal life? Is there any one of you, the highest, the most devout, the most intellectual, who can say : "If

has been a flaw in my nature, of which in the spiritual state I become cognizant, and I no more than any one else can gain freedom from it otherwise than by growth which shall, from spiritual sources, bring me the desired deliverance. I must develop, testing my strength at every turn, scanning every step of the paththrough which the goal is to be gained.

On the threshold of this new step 1 find those minds whom on earth 1 have revered and loved as immortal souls, full-orbed and rounded in the knowledge of their unfolded splendor-angels glad and free ! I am small by the side of their greatness; 1 am silenced by their utterances; in presence of their transfigured majesty I feel the weight and burden of my diminutive existence : 1 am burning with a sense of my own unworthiness to sit by their side ; they beckon to me with kindly voices and bright, benignant souls, but there is still an invisible break. My insight has not yet reached the full key to the mysterious harmonies of their universe; I do not know the songs they sing, for they are not yet born in my soul! Spirits are around me to whom I can give assistance and advice, but how can I achieve possession of that perfect spiritual power that is necessary to enable me to rise to the supernal degree I finally desire? Whither shall 1 go? From this state of fragmentary and incomplete unfoldment there is no avenue but one-and that I must now seek through the further development of my own individuality: In nut of the case to-day, I shall refer for awhile the midst of this, I am reminded of the stream that divided Dante from his beloved ! What I have learned my lesson: I have stood and stream is it that broadly flows between the imawaited the mysterious return of the spirit to perfect and the perfect in spirit? It is this lack of victory, it is this need of experience, it is the want of that potent power which shall make complete the soul-cycle and chain of being !

I said in the beginning that from the spirit is an impulse or sphere of impulses variously going out toward the earth or the planets for purposes of expression and expansion. I now say that no one of you can master in this little day and hour of earth-life all there is of you and within you. Your souls speak but a limited language, act but through a single channel in human life; but a larger vernacular and other avenues of expression are possible to your spirits through added experience, and you are therefore persistently returning to the bounds of material existence from choice, for the purpose of advancement, of the necessity for which you become cognizant on each return to the true spiritual state-the practical centre of soul, which is the chosen temple of the living God who abides in each human heart, and makes manifestations according to your need.

"Are we then to lose our individuality?" I hear you ask. "Have you learned at last that the soul is not immortal ?" Nay, nay! have no trembling fears. The dwellings that you inhabit in your varying lives on earth have existence only in memory, but you are the same, with the aggrehour, with all its subtler meanings and grander ¹ gate of your intelligent lives, and that superior

BANNER LIGHT. OF

life of the soul abides as an entity, whatever may have been the varying habitations which have enshrined it for a space. The past is veiled from the outer memory, but abides in the spirit; that yell is rent in twain when the soul stands face to face with its record in the interior state. thus to-day I consciously feel what I am-I perceive the just and I knew the future. I am all the past that never has been, and I see the next future step between the impulsions in the enter life and the spiritual state.

2

Death unveils hoy- a the rest existence. Man's soul does not live in his body in the sense and meaning of a vital cospartnership; it only dwells therein is a tenante if we day it computes there, but it .. 's in spirit-life , and after the repose, i. c., native state, there comes again the battle and the strife, cach succeeding one a step in advance, that the pilgtim soul may reap additional Luxests for its spiritual existence. Even here I stand toolay. After rest I shall struggle again ; after the needed, present victory is won I shall test chee more, and shall know here my strength. You in earth-life will see me in the eyes of a little child, and you will say, "that resembles a man I once knew, but he is dead and passed away." But he has not passed away ! At the same time, by another impulsion of life, he will be among you, preparing himself for the achievement of yet grander things to come.

Emerson has said that it would take a thousand of some lives to make a soul. Nay, it is more! thousands of progressive lives are required in some cases to build up a perfect, soil. No matter how may hany jetson may be wrapped up in his individuality, the soul in the larger growth of eternity is filled and rounded from the experiences of the Luman being; each differing form thread Which experience is gained may be transit ay, but the spiritual accretion It attended will abide and forever expand. The spiritual and the divine are forever just beyond the grasper the material, and it is because they intersection they do not pass away, while the salient characteristics of the soul may be veiled within the natiow contines of the lam an brain; and seemingly annihilated, the soul will-not have but its essential attributes; when the close-linked chain of materiality is broken, fliat soul will regain not only at realizing sense of, but also letters patent of possession concerning its rightful inheritance.

In the degree of rest and aspiration which I dind Unsist (1a)s, this (12b, and which my angel guides say is necessary to prepare me for these things, I feel a kind of matural distance-'a distance born not of mathematical measurement, huj, through a prophetic conviction of attributes yet to be attained, I cannot take you with me into my next step ; veiled in human forms, you must still abide among the trainmels of Juman duty; but fest assured that no final separation is ours : In all that constitutes the essential life of soul, in all that unveils the eternal existence and gives you glimpses of whatever lies before, in all that makes it possible for you to bear the burdens of life, and win the victory that has been won by thousands and millions of your predecessors, I can and shall be with you still ! But the shape and form and countenance known to you will disappear ; 1 Shall be merged into another state : I shall be caught up into another atmosphere, and from that centre of my soul I shall manifest again the realized past that was needed for my growth. Study the solemn lesson that has thus come to you, as you would study the applied precepts of the Golden Rule, or weigh a problem in Euclid, or ponder over the involved formulas of mathematical research : I state it, whicher you shall receive it or no ! but feel conscious that I cannot pass onward fill I state it ; and when that time shall come that I shall be merged in another form of mortality, the soul shall hold its existence, and through reminiscence and recollection of the strivings for the truth we have aided together, the trials we have borne together, the victories we have unifiedly won: against error, you and I even as friends acrossthe rivers of death and birth will know and claim each other still. The friend-hip reaching instinctively across the spaces, the ties that link us together in one common chain, will still he ours. In dreams and visions we will come to the spirit-spheres, and we shall sit down in solemn silence by these crystal streams that flow-over golden samls (we shall speak soul to soul; and in waking hours, you will remember that you have seen my spirit and heard my voice : you shall be clothed upon indivine forms and habiliments, and I shall know that you are the same souls that with me struggled to uphold the truth in by-past years. I shall bring pleasure and solemn joy into the next great change; I pass under the kind control of my guardiant; I go on to further endeavor. I have given you on earth the result: you will know it, you will perceive it-those of you who will understand this word, the rest of you will regard it as an ideal dream: but if that be a dream or an imagination of the soul, then, too, all that we conceive or hope concerning immortality is also imaginary. The spirit is not dimmed in the conflict of matter, but passes on brightened and revivitied to its ultimate, gaining new powers at each transition, and finally measuring its capacities and capabilities with those to whom man has in the past given the name of gods. " In what humility was the Christ-child born! So have humility and purity in the absolute led So have humility and purity in the absolute led their silken, jewel-bedecked robes, lest they by the hand each neophyte to the portals of should be polluted by her touch. mortal existence! My friends, as hereafter little children look upon you with souls all radiant with the life from which they have come, gaze into every eye and you shall see in each reflected the history of thousands of years through ignorance and sophistry and error, which repeated embodiments have finally obliterated, giving in place thereof the crystal clearness of truth which their infant lives so fitly symbolize. Into some of these eyes you will look at some future time and remember the soul that speaks to you at this hour !

Brings peace on earth, to man good will, Love's golden message to fulfill. The babe within the lowly place. Truth's humble advent here, The bly of the valley's grace Reviveth every year;

The babe into its mother's face Looks up with trembling eyes. Revealing that the perfect grace Could only come from Paradise. The soul designed by word of life, God's earth-born son and chosen Lord, Not lord in person, nor as king, But soul of love's divine accord. Whose murmuring even now Is heard

Above, by angels in fair space, "Another babe to carth is born, Who lives in perfect, radiant grace." As in that far orient morn, That star will shine again as bright

As in its primal, olden day Held still as sacred among men. You see the angels point the way.

Another Star of Bethlehem Arises in the human soul; You feel the angels' garments' hem. You hear the anthem roll : "Another Saviour now is here,

Another star is tisen. fife, light and love to you most dear. Releasing from death's prison !" 11. Not as the tolling of a bell,

Not as the chiming funeral knells Not as the torch held o'er the dead, Not as the slow and silent tread When tearful eyes look up th vain To lade their grief and pain ! There is no word "Tarewell"

Where soul meets soul to-day; Your lives commingle here and blend, And pass another way; Yoy meet, av, meet to part no more

Forever on that blessed shore ! There is no sail " Farewell' The yeiling of the eyes

From mortal form but bids the soul Through dawning memory rise. Though every form be cast aside Though land and ocean's wave divide, Thé sphit still is near. And forever is more dear.

No word " Parewell !" the charmed volce Of breathing life and fyrm. The words that make your hearts rejoice,

The glow of fervor warm. These seem to pass, and days and years Of silence intervene : But forevermore from toll and tears

The links in heaven are seen. And through your souls you all keep page With love's appointed grace,

"To Tay," you say," my friend is here -To day he thinks of me-To day his presence is note hear

Than if his form 1 see For though within the blgher life, Enshrined in heaven above, Or in far distant scenes of stufe.

It - meet on pages of love."

Oh, not 'f is not " Farewell !" The drooping eyes of sleep. The leaving of the souls that dwell

Within life's eastled keep : Glad thoughts are born, and love and life And all things else survive

By other fies than those of sense ; By other lives we live ; By other wings we soar : 'T'ls not " Farewell," but, meeting still Upon another, brighter shore, We're meeting, greeting still !

BUNEDICTION.

May the light of immortal love and supreme truth; the abiding splendor of the all-perfect. eternity, the angelic ministrations of those who erst have been the near and dear ones of your hearts, be known unto each soul until we meet forever on the plane of puissant and perfected existence. Amen.

What Constitutes True Worship. To the Editor of the Herald -

The several rather severe criticisms on the fashionable modes of worship pursued in the leading Catholic and Protestant churches of

Original Essays.

EXPRESSIONS OF INNATE HUMAN FACULTIES.

BY ANDREW J. ROGERS. To the Editor of the Banner et Light:

phonograph, the microphone, the microscope, nor any other invention could have been discov- prayer, "Thy kingdom come ; Thy will be done ered and brought into practical use had not the faculty for such things belonged to and existed within organic man. And it is equally certain that these various contrivances are but the results of the efforts of these innate faculties to assert themselves for common-use; and that as such they may be regarded as the foreshadowings of the eventual unfoldment and natural utilization of all the latent attributes of microcosmic man.

The telephone, like the microscope and microphone, only tends to facilitate the expression of certain of the latent powers of the soul. Man is a microcosm-a miniature world, a miniature universe, created and spiritually constituted in the similitude of God the source of all power, all knowledge, all wisdom, all intelligence and attributes whatsoever. The Apostle Paul, speaking somewhat metaphysically, averred that the human organism is the temple of the living God, and that the Hoby Spirit of God abides therein. St. Paul doubtless referred specially to the righteous man. And the Messionic Jesus declared that "the Kingdom of God is within you" -within organic man. Hence the poet's admonition :

" Man, know thyself ; all wisdom centres there." For more than ten years I have been experimenting in these matters; but wholly independsince demonstrated to my own satisfaction that, at least potentially, man is inherently endowed record, within the intellectual domain of the God." soul, every vision and sound in such way as to after life.

As the microscope magnifies vision, so does these amplifications reveal the latent powers of the optical and auditorial nerves, they are neithor clairragance in the one case, nor clairaudience in the other. These attributes are peculiar to impede either the one or the other. But these diviner faculties seldom report their observations to the man's finite mind. Nevertheless ! cations extend far and wide throughout the domain of humanity, according to the peculiar mission of the individual soul.

organic being, the bodily faculties and functions and auditorial faculties far beyond what is reserved, among divers other things, that when necessary physical faculties and functions, the seen and heard.

the soul are, of course, accompanied with the few know that her first musical inspirations and corresponding attribute of interior articula- directions were from the spirit-world? Mrs. tion. And Phave observed that through innate | Jennie Kellogg, the mother of Clara, gave for a intelligence the spirituality of mankind is more time spiritual sittings at 624 Broadway, New or less in intellectual communion throughout the world. Of this I can have no doubt, notwithstanding in the present condition of hu- but where are the nine?" manity) the inner intelligence of the soul remunion to the finite or carnal mind. Quesne tellectually inter-connecting the spirituality of upon the faces of many of our older Spiritualthose with whose inner intelligence I had been thus in communion. The human organism is full of sublime sound. And when the divine powers of the soul will have attained the requisite control of the various faculties and functions of the organism, we may realize something akin to "the music of the spheres." In the course of my experience I have found the musical forces of the microcosmic man in such full play as to sublimely fill across the street to where she stood, and, taking my corporate being with the most delightfully a few pennies from his pocket, he thrust them into her hand, accompanied with the adjura-tion, "Here, you poor forsaken curs, take this!" A celestial radiance now lighted up the face of the psychological domain of the organism, the sounds may, under proper conditions, play upon every fibre of the nervous system, and thence fill and thrill the entire carnality, without in any wise impairing the social functions of the FF Enough superstition lingers to induce mind. They are of the spirit-spiritual; and in the peasants of Catania, at the foot of Etna, to a properly developed organism may break forth hang images of the saints and apostles on the at any time. I have frequently enjoyed such trees and vines in the track of the lava. They phenomena while prayerfully meditating, or hoped in this way to save their fields and houses while reading, writing, talking, walking or riding; and frequently after retiring at night I have fallen asleep while being thus melodiously thrilled in every fibre of my body, and on awaking next morning have found my whole system still filled with this ineffable harmony of concordant sound. In the present spirito-physical condition of mankind the continual microphonetical amplification of sound would scarcely be endurable; but when the latent divinity of the soul shall have spiritually tempered and perfected the , auditorial and corresponding nerves to the natural capabilities of clairaudience, all sound, from that which is now inaudible to the greatest, may not only be heard but harmoniously received and enjoyed. However, pending the psychomachy of the organism, these conditions may not be permanently attained. Yet this

ly promised that "He that overcometh shall in-herit all things." And righteously so; for then the *Dicinity* of his being will reign supreme, THE TELEPHONE AND MICROPHONE making the man (male and female) " perfect, even as our Father which is in heaven is perfect." And this is the ultimate of human progress. In respect to the human body, the corruptible must become incorruptible; the perishable imperishable; the mortal immortal, in order that death It is evident that neither the telephone, the may be swallowed up in victory, so that we shall realize the fulfillment of the prophetic on earth as it is in heaven. Amen.

Hollywood Road, South Kensington, London, England.

A POOR SERMON FROM A GOOD TEXT. BY J. M. PEEBLES.

"And Jesus answering, said, Were there not ten cleansed? but where are the nine?"—St. Luke xvii : 17.

Spiritualism is perhaps the most comprehensive and sacred word in the English language. Consider its construction. The beginning or basic foundation of the word is spirit. And "God," said Jesus," is a spirit." The al is a suffix, and implies purity of mind and holiness of heart ; and the ism refers to the phenomenal fact of the present ministry of spirits and angels. Therefore I repeat, the word is sacred, being rooted in God, and relating to the soul's immortality. To shrink, then, from the term, as do some cowardly souls, is to shrink from God, from purity of purpose, holiness of life, and the blessed truth of angelic ministration.

In New Testament times there met Jesus on his way from Jerusalem to Galilee, "ten men that were lepers "; and by the account it seems that they lifted up their voices and cried, "have merey on us"-that is to say, heal us. And when he saw and heard them, he said, "go show yourselves unto the priests; you believe ent of mechanical invention. And I have long in your priests, let them heal you." They started on their way, but were immediately cleansed : and "one of them, when he saw that he was with not only clairrogance and clairaudience, healed, turned back," and thanking Jesus for but with the power to micro-phonographically the exercising of the healing gift, "glorified

"And Jesus answering, said, Were there not enable the finite mental faculties, under proper ten cleansed? but where are the nine?" Poor conditions, to reproduce them at any time in human nature-the same in all ages and among all nations—the nine were healed through the healing influences of Jesus; but what cared the microphone increase sound. And though they more about it? Did they feel grateful? Did they acknowledge the wonderful gift of the Messiah? Did they return to express their thanks? Did they in any way afterwards acknowledge Jesus and his power to cleanse or the divinity of the man; and there is nothing heal? Nothing of the kind appears in the within the range of the material world that can records. And how often do we see the same principle manifest at the present time! The sick are healed by the laying on of hands; but do they acknowledge Spiritualism? The lame they are incessantly at work, and their ramifi- are made to walk, through mediumistic influences ; but do the once lame, like those of old, when healed, "leap and walk and praise God," and give honor to whom honor is due? Tears In the progress of the psychomachy of my own have been brushed away from mourners' cheeks, and broken hearts have been made whole have been frequently brought so completely un- through beautiful messages from their spiritder the control of the more divinely intellectual friends in heaven. But do they return to the powers of the soul as to enhance the visional mediums, thanking them for being instruments of angelic influences? All through the country ported to have been produced respectively by I meet with men and women who, while not the application of the microscope and micro-phone. And under these conditions I have ob-knowledge and wisdom, were either entranced, inspired or otherwise influenced by spirits, who the innate powers of the soul fully control the aided them to make their mark in the world; but do they "return "-do they give sufficient external or finite mind can see (in actual vision) credit to spirits and Spiritualism? Oh, how persons and things, and hear actual conversa- base and mean is such ingratitude! I have tions, songs and other sounds, regardless of dis- often heard it said, and have never heard it detance or any material obstruction whatever. nied, that the noted Anna Dickinson, in years And in many cases I have verified such experi- agone, sat in spiritual séances, and was, for a ences. And in no case have I failed to verify time at least, palpably influenced and helped the phenomena when I could personally com- by spiritual intelligences. Does she ever menmunicate with the parties whom I had thus tion the fact? ever refer to the blessedness of angel ministry? Who has not been charmed

The clairroyant and clairaudient attributes of with Clara Louise Kellogg's music? And how

JULY 19, 1879.

Banner Correspondence.

Vancouver's Island.

VICTORIA. - After years of silence, permit me, Mr. Editor, once more through your columns to Mr. Editor, once more through your columns to assure those of your readers who remember an old-time contributor, and a long-time missionary, who has spoken to thousands of them all along from Penobscot Bay to Puget Sound, from Lake Superior to the Gulf of Mexleo, that 'I still live,'' and though my pen has "lost its cuming" from want of use, my tongue has continued to proclaim the "glad tidings" of ancel ministry during the six years I have been on the Facilie coast, except when the frail body has re-fused the necessary force to propel it. The shining folds of the dear old *Danner* have greeted my eyes and cheered my way-worn spirit wherever I have reamed, from the grand old Green Mountains of my native State, through twenty-eight of her sister domin-ions, and to-day it bears its messages of wisdom, love and truth, inscribed by angels above and thinkers on earth, to this far-away land of the setting sun, where my en-raptured vision greets it as a tried and familiar friend despatched from home to "the ends of the earth" to enlighten and bless alike the denizens of populous cities and the hermits of far distant wilds! I spent about three-fourths of a year laboring in Ore-gon, then came to Olympia at the head of Puget Sound, where I gave a few lectures a year ago, then retired upon a farm to recruit my health with manual labor, clearing land of abounding firs that the wilderness may blossom with fruit trees, which now occupy the ground. As soon as health permitted I resumed lectures at Olympia, where I have spoken from one to two Sundays per month for nearly a year. Last autumn I extended my labors up the Sound to Seattle, and recently have journeyed to Port Townshend and crossed the Strafts of De Fuca to this beautiful and quiet Island City bearing the name of "Her Majesty," whose rule nomi-mally extends to this foreign port. Our cause has mado journeyed to Port Townshend and erossed the Strafts of De Fuca to this beautiful and quiet Island City bearing the name of "Her Majesty," whose rule nomi-mally exte assure those of your readers who remember an old-

handy extends to this toreign port. Our cause has hade its way, borne by the ubleutous unseen heralds and perhaps has as many votaries in proportion to popula-tion, in Oregon and Washington Territory, as in the average Western States. But our more zealous (and shall I say avarietous) sectarian brethren of the "Church Universal," have built their churches and schools in every little handet and neighborhood en-croaching upon the primeval forest, and so here as everywhere the New Gospel has to conquer its way against large odds. At Olympia our cause has a good foothold, and sev-eral stanch supporters among the prominent clitzens of the town. The Banker, Mr. G. A. Barnes, and his earnest wife, are zealous and liberal supporters. Capt. C. Hale, Indian Commissioner during Mr. Lincoln's administration, and his estimable wife, a prominent teacher, though members of the Unitarian Society, are Spiritualists, and attend my lectures, and give me a home whenever I wish. Mr. A. B. Woodard and his beloved companion are also my warmest friends and supporters, and there are others to the number of more than a score who aid in sustaining our meetings. Mrs. Alexander is a very good speaker, and renders efficient ald with poetical improvisations. The Washington Standard lends the powerful aid of the press to en-courage our work, and with so much assistance I have succeeded in drawing the largest andience in the fown for nearly a year. The little Unitarian Church opened its doors to me when its pastor was away, (because half of its members are Spiritualists at heart,) but jeal-ousy at length turned us out, and now we have a nice half where the multitude gather. We expect to hold several grove-neetings near the town this summer, and you may hear concerning them. At Seattle 1 spoke twice per month for about four months, but the eause has had many obstacles thrown in its way by the mismanagement of some of its (dubi-ous) friends, and the few who have zeai and discretion enough to carry on the work successfully have not all suffi

ous) friends, and the few who have zeal and discretion enough to carry on the work successfully have not all sufficient means, so I have suspended work there till a more propillous season, and extended my circuit to Port Townshend, where there are several familles of stanch believers among the foremost citizens of the little town. Tam best paid there of any place on the Sound, and tolet my Easterneo-workers see how *richity* I am rewarded. I will tell them that I get seventeen dollars new Sunday for two lectures once new month. (I

Tam rewarded. I will tell them that I get seventeen dollars per Sunday for two lectures once per month. (I have large treasures laid up "where thieves cannot break through and steal.") In Victoria there are about a dozen stanch, open Spiritualists, and perhaps a score or more who fear Mrs. Grundy more than they love the truth. Mr. Fell, an Englishman, is one of our most prominent support-ers. Capt. Walker and wife, since the loss of an only, idolized son, have been bold defenders of the faith, and-Hon. Allen Francis, the American Consul, an old neigh-bor and warm friend of Abraham Lincoin for many years. Ike him, long ago came to the knowledge of im-mortality through our phenomena, and he has the moral courage and manilness not to hide his light, but tries to dispet the thick scetarian darkness with which he is surrounded, by letting his inner light irradiate both his outer life and the community of which he is an hon-ored member.

outer life and the community of which he is an hon-ored member. This is a new country, and business has been much stagnated for more than a year, consequently all public movements dependent upon general material prosperi-ity have to "go slow." Though the primeval forest yet occupies the major portion of Washington Territory west of the Cascade Mountains, yet there are several little towns along the shores of this beautiful Western Mediterranean which have all the comforts and most of the elegancies of Eastern elites. I wish in closing to bid God-speed to all my noble co-workers throughout the world. Let us never cease in the cause of human progress till error and evil are overcome with truth and righteousness. June 14th, 1879. DEAN CLARKE.

Georgia.

SAVANNAIL-A correspondent, "L. K.," writes : "I think that experiences in regard to the conditions hat disturb, n dify or hinder anifestations, ought i

THE STAR OF BETHLEHEM ;- THE TEMPORA RY FAREWELL.

Poems improvised by Oning from subjects chosen by the audience?

> I. Truth is not yet grown sere and old. But as a star in space : As a mortal form that ne'er grows cold, But through its added grace, All power and hope and prophecy; The star is symbol of light to be, And those who touch 'Truth's garment-hem Perceive her jewelled diadem.

The varying cycles change and pass, And angels from the skles Perceive earth as a burning-glass, Whose chalice with surprise Receives the drop of heavenly dew, And lets the saving angel through.

The Star of Betblehem's white light Was the symbol of the soul, Rising above the earthly night And swaying with its control-

New York at the present time that have re-cently appeared in the *Herold*, bring to my mind the following incident : Some years ago I at-tended a Spiritualistic convention in Boston, tended a Spiritualistic convention in Boston, presided over by an aged gentleman, i think from Beverly, Mass. There being a temporary pause in the proceedings of the meeting, the venerable chairman said he would avail him-self of the opportunity to relate a vision he had witnessed on the previous night. He thought he was standing in the pulpit of the most gor-geous and magnificent cathedral he had ever seen. Before him was, the priest or master of seen. Before him was the priest or pastor of the church, and beside him stood an angel with a tablet and peneil in hand, whose mission it was to make record of every act of worship or prayer that transpired in his presence and ascended as an acceptable offering to the throne of God. Every pew was filled with richly-attired worshipers of either sex. The most sublime music that ever fell on his enraptured ear filled the air with melody. All the beautiful Ritual-istic Church services, including a surpassingly-cloquent sermon from the gifted minister, had in turn transpired, and yet the recording angel made no entry in his tablet I. The congregation were at length dismissed by the pastor with a lengthy and beautifully-worded prayer, followed by a benediction, and yet the angel "made no dirg."

Attended still by the angel, the speaker left the door of the church in rear of the richly-attired congregation. A poor, tattered castaway stood in the gutter beside the curbstone, with

her pale, famished hand extended, silently plead-ing for alms. As the richly-attired worshipers from the church passed by they shrank from the poor Magdalen, the ladies withdrawing aside

Just then an intoxicated sailor came<u>reeling</u> down the sidewalk on the other side. When he got opposite the poor forsaken girl he staggered the recording angel, who instantly entered the sailer's act of sympathy and charity in his tablet, and departed with it as a sweet sacrifice to God.-T. R. II., in the N. Y. Herald.

from destruction: but the lava would not stay its majestic course for these idols. It advanced slowly, and touched the trees and the vines, the houses and cabins and barns with its fiery fin-ger, and they blazed up with a white heat and were destroyed. At Randazzo, a town at the foot of Etna threatened by lava, it is related that toward evening a procession of men, wo-men and children, with lighted candles in their hands, moved toward the advancing mass of tiery lava. They carried an image of the Ma-donna, and held it up before the burning flood. donna, and held it up before the burning flood, while they called out in anguish, "Have pity! have mercy upon us!" The lava, however, did not stop, but covered the national road, which connects that town with Messina and the sea, as well as with the other towns near. Its trade is ruined by this cutting-off of its communica-tions, and the people are awe-struck and de-pressed.

For fifteen centuries war has been a standing libel on Christianity, making it a by-word and a reproach all over the earth.

York, and on her door-plate was the phrase. "Test Medium." "Were there not ten cleansed?

Why should mortals be ashamed of their helpports but little of this psychological intercom- ers? Why kick down and deny even the existence of the ladder by which they climbed to held that, "There is a fluid diffused throughout | eminence? Why such cowardly hiding, such all nature, animating equally all living organic base ingratitude? Do they not know that God beings:" And that "the difference in their action | is just-that compensation is certain, and that is owing to their particular organization." Be it is no slight affair to slam the door in the faces this as it may, I nevertheless find a divine spirit- of angels, denying the benefits that they so genunl entirety peculiar to and abiding within every erously conferred? Why, the moral bravery human being : and I am quite sure that there and manly independence of Henry Kiddle, A. M., are spirito-magnetic currents more or less in- of New York, ought to put the blush of shame all mankind; and that through such currents we ists! Many of these latter, having drank comay, under proper conditions, hold intellectual pious draughts from the spiritual fountain, and communion with the inner intelligence of in- fed on the spiritual bread that cometh down out dividuals, however remotely situated. I have of heaven and giveth "life unto the world," frequently experienced such phenomena; and now indirectly ignore the name Spiritualism, as far as I have been able to test its correctness, giving their influence and their money to the I have found my experiences corroborated by upbuilding of sectarian churches and the dissemination of Calvinistic dogmas. Is not this the rankest hypocrisy? Do not angels see through the flimsy gauze, and will they not, just previous to going where Judas went-that is to their own place-hear the terrible words : "Ye knew your duty, but ye did it not"?

I write this sermon under the influence of a spirit who calls himself "Justice," and he requests me to close with these lines of Samuel Longfellow's :

"One holy church of God appears Through every age and race, Unwasted by the lapse of years, Unchanged by changing place.

From oldest time, on farthest shores, Beneath the pine or palm, One Unseen Presence she adores, With slipnce or with psalm.

Her priests are all God's faithful sons, To serve the world raised up; The pure in heart her baptized ones, Love, her communion cup.

The truth is her prophetic gift, The soul her sacred page: And feet on mercy's errands swift Still make her pilgrimage."

AMERICA'S FIFTEEN INVENTIONS .- An English journal frankly gives credit to the American nation for at least fifteen inventions and discoveries which, it says, have been adopted all over the world. These triumphs of American genius are thus enumerated : First, the cotton gin ; second, the planing machine ; third, the grass-mower and grain-reaper ; fourth, the rotary printing press; fifth, navigation by steam; sixth, the hot air or caloric engine; seventh, the sewing machine; eighth, the India rubber industry: ninth, the machine manufacture of horse shoes; tenth, the sand blast for carving; eleventh, the gauge lathe; twelfth, the grain el-evator; thirteenth, artificial ice manufacture on a large scale; fourteenth, the electro-magnet and its practical application; fifteenth, the composing machine for printers. It is not often that American achievements in this direction receive due credit from such a source.—New very warfare is unto that end. And it is divine- | York Sun.

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that disturb, modify or hinder manifestations, ought to be published, in order to facilitate the study of the un-derlying laws. Especially is this important with the primary manifestations of table-tippings, since they form generally the foundation-stones of the whole structure, and serve most generally for that sacred, loving, family intercourse all over the world. I have had particular facilities for studying this phase during the hast five years, and met with the usual difficulties and sources of error. But besides, I met with a source of error I never have seen mentioned by any other in-vestigator. When there was not the least doubt about the identify of the communicating spirit, some inter-esting and entirely unexpected family event, but one ardently desired by the communicating spirit, was re-ported as having taken place in Europe, and hearty comgratulations given. But after a couple of days the spirit discovered that what was reported as a *jatt accompt* had not taken place. Now a similar occur-rence took place a second time, only that not the spirit, but we courselves, discovered the mistake by letter after awhile. How is this to be explained? I cannot find any other explanation but that spirits are liable to confound facts with ardently-desired objects. Can any-body give a better explanation:"

Illinois.

WAUKEGAN .- A correspondent writes : "Bishop A. Beals has just finished his lectures in this vicinity, closing with one at this place. He came among us a closing with one at this place. He came among us a stranger, but being a person of refinement, truth and principle, and a thorough gentleman, his controls be-ing of the highest order, and his nusle soul stirring, he has reached the hear's of the people. While looking over the appreciative audiences that have greeted him. I have felt that it was indeed 'good to be there.' Ho has the good wishes of a host of friends, who will watch with interest his work while doing the blidding of the angels—friends who feel that the world will be the better for his ministrations. All hope to welcome him again at no distant day."

New York.

ROCHESTER .- Mrs. Sarah A. Burtis writes July 2d, forwarding money to renew her subscription for the Banner of Light, which she says she Cannot do withbuilter of Dight, which are says she technole do which out," and adding: "Rochester is more alive to the subject of our Divine Philosophy than for many years, owing to the Beautiful ministrations of Mrs. Nettic Pease Fox, who delights and instructs large and in-creasing audiences twice each Sunday with her elo-quent addresses, and convincing manner of answering the various questions from the audience."

Maine.

BRADLEY. — James J. Norris, Conductor, writes, July 6th: "Spiritualism still lives with us, and we are enjoying its peaceful influence by holding circles every Sunday evening, and the Lyceum every Sunday at 2 o'clock r. M. We celebrated on the 26th of May last the twelfth anniversary of our Lyceum by giving a concert, exhibition, and dance, assisted by the very efficient Bradley Band, that, with the friends of the Lyceum, rendered us much and good service, for which we return our sincere thanks."

Iowa.

TAMA CITY.—Mrs. Matt. Baker writes that Spirit-ualism is making its way steadily in this community, though its advance is achieved in the face of all the untoward circumstances and opposing agencies inci-dent to any new cause. Herself and husband have held circles, encouraged the delivering of lectures, etc., and have received much aid from Dr. J. C. Corey's dis-courses in that place, also those of O. H. Godfrey.

Ohio.

JEFFERSON. – R M. Lace writes, under date of July 4th, endorsing the reliability of the mediumship, both physical and mental, of Frank T. Ripley, his ex-periences with Mr. R. having been of the most satis-factory nature. Mr. Ripley, he states, would like en-gagements to give tests or speak anywhere after Sep-tember 1st.

Missouri.

WEBB CITY.-E. H. Freeman writes that himself and Mr. Harrington are doing what may lie in their power to present Spiritualism to the people of this place. He thinks "if a speaker were to come here and give us a few lectures I have no doubt it would awaken an interest that would last for a long time."

BANNER OF LIGHT.

Free Thought.

SCIENTIFIC ASSERTIONS AND DEMON-STRATIONS.

BY FRANKLIN SMITH.

To the Editor of the Banner of Light :

In the Banner of Light of June 21st William E. Coleman says that the quotation from him to which exceptions were taken, detached from its context, tends to convey a wrong impression. It was an oversight of mine not to have stated that his article otherwise spoke in strong terms of praise of Dr. Babbitt's work. But while this is the case, both in his article and reply, it seems to me that there is no such analogy between "The Principles of Light and Color" and Mrs. King's work as Bro. Coleman represents. On the contrary there is a world-wide contrast between them, amounting to the difference between assertion and demonstration.

What the world has been sighing for is some positive knowledge in relation to those motive forces that cause the varied phenomena in the world around us. The physical scientists have given us some important facts in relation to them, but their real character has remained a sealed problem, while inspirational scientific writers have made statements which were of so vague and general a character that they amounted to mere assertions which could not be demonstrated. But in marked contrast to these writers in "The Principles of Light and Color," great leading and fundamental principles of things are demonstrated by facts drawn from heaven and earth, from art and literature, from every department of Nature and human life, while the scores of facts to settle the principles of chromo-chemistry and chromo-therapeutics certainly ought to be called demonstration.

Mrs. King and other inspirational writers say that electric force causes motion, but they do not tell us what it is or how it acts. "Light and Color" explains just what it is as an element and a principle of motion, and shows that heat causes motion just as much as electricityin fact, that electricity itself cannot work aside from the principle of heat, nor heat aside from electricity. On page 25 of Mrs. King's work she says: "Chemical action is simply the attractive force exerted by similar atoms on each other; the repulsive force exerted by dissimilar ones upon each other." Now this is simply assertion merely. Science shows that the exact opposite is the case, and Dr. Babbitt explains just why "similars repel and dissimilars attract" in all laws of force. An alkali ought to attract an alkali instead of an acid, according to this theory.

Other works, as well as Mrs. King's, constantly talk of positive and negative forces, attraction and repulsion, etc., and what they do, but we must simply take their statements on trust, as we are left entirely in the dark as to how they work. But "Light and Color" shows that the spiral and vortical motion around and through the atoms must develop just these phenomena of attraction and repulsion, contraction and expansion, positive and negative, and cold and heat.

Dr. Babbitt has demonstrated the universality of the principle of unity in all nature, by shells, flowers, leaves, trees, worlds and solar systems. But more than all these, by showing the nature of atomic action, he has demonstrated the identity of the principles of all action in the universe.

In the science of color he has shown the chemical and therapeutic powers of the red, yellow, blue, violet, etc., by means of drugs, by the colors of sunlight, by color-charged substances, and by the very mechanical processes of their atomic action. These are demonstrated by multitudes of facts, including scores of cures wrought. He not only states principles, but brings all sorts of facts to prove them. In short, his work makes plain hundreds of things not before demonstrated.

That the world has had no positive knowledge or science of the so-called imponderable forces, is shown by the fact that the popular

tle quietly stepped to the front and spoke as follows :

the quietly stepped to the front and spoke as follows: 'We have invited 'you, friends, to witness the marriage of our daughter Rose to Mr. Harry II. Crocker, and to participate with us in the fes-tivities such occasions have called forth from remotest times. The union of husband and wife is the most momentous event possible in human life, and fraught with the most far-reaching consequences. The happiness of two beings is staked upon the result, and from the conse-quences there is, nor can be, no retreat. It not only relates to the present, but its results stretch into the infinite future with the inexor-ableness of fate.

Recognizing that marriage is founded in the Recognizing that marriage is founded in the laws of nature and a fountain from which spring the purest and holiest joys, the union of loving, trusting hearts is an occasion of rejoic-ing to all. That your hearts are thus united you have already determined, and I presume have considered the responsibilities you are about to assume. They are by their very na-ture such that, once accepted, you can never cast them aside. They will shape the course of both your lives for all future time, and if you are to each other all you should be, as implied in the vows you are about to make, you will find your pathway flower-strewn by the hand of love, and whatever burdens you are called upon to bear, they will become pleasures when you feel they are for each other. You should feel that the sweetest words in our language are those which express this saced relationship, those which express this sarred relationship, husband,— wife. The halo which surrounds them dims the lustre of all other relationships of life, and its perfections, as we fondly believe, bloom in immortal verdure on the other shore bloom in immortal verdure on the other shore of the grave. Fully understanding this, before these friends you pledge yourself to take my daughter Rose as your wife, and to be to her a kind, faithful and considerate husband, and in sickness and health, in adversity as well as prosperity, to sustain her with loving care and tenderness? And you Rose accent Harry II Crocker as

tenderness? And you, Rose, accept Harry H. Crocker as your husband, and to love him with the same devotion he promises you? Then I pronounce you husband and wife, and may no power rend asunder the hearts bound together by the golden chains of love.' The ceremony was beautiful and impressive. The presents with which the table was loaded were of unusually expensive and tasteful char-acter, but we have not space to give a complete

acter, but we have not space to give a complete

Letters of congratulation were received from Epes Sargent, Dr. Eugene Crowell, Jno. C. Bun-dy, A. E. Giles, Dr. Henrich Tiedemann, and the union one that angels can smile on, fore-seeing its issues." We will add that a noticeable feature of the

we will add that a noticeable feature of the ceremony, especially to Spiritualists, was the address of the control of Mrs. Crocker to the young couple. When she advanced to congrat-ulato them she was controlled and gave a feel-ing speech, showing that the spirit-world was near and deeply interested in the welfare of their earthly friends. R. C."

For the Banner of Light. "I STILL LIVE!"

[Lines written by Capt. H. H. Brown for the commemoration services at the grave of Achsa W. Sprague, held June 14th, 1879, by the Vermont State Association of Spiritualists.]

> Each year the earth hath garnered Her store of fruits and flowers ; Each year the clouds above you Have wept themselves in showers ;

Each year hath winter brought you Its robe of crystals white : Each year have song-birds welcomed The morning's early light.

And ye have seen no changes In Nature's mysteries, Because my form hath left you To moulder 'neath the trees : The flowers in early springtime

Have sentineled my grave, And autumn's artists came here Their brightest tints to lave.

The heary beard of winter Its frosty harvest shed, And Nature's yearly journey Hath never known me dead : For in the great procession

Of all these harmonies There is no time for mourning, No place for life to cease.

Nor ever dies the daylight-It only moveth on ;

Nor ever dies the springtime

Spiritual Phenomena.

(From the San Francisco Sunday Chroniele,)

MYSTERIOUS MANIFESTATIONS. SLATE-WRITING BY UNSEEN HANDS-TRUMPETS SUS-PENDED IN AIR BY INVISIBLE FOR ES-MYSTERI-OUS MUSIC-BOX.

The recent avowal of Spiritualism by the Superintendent of Public Schools of New York City, has caused a very perceptible current of excitement to pervade society in that locality. Not only has he publicly expressed his belief in Spiritualism and spirit communications and manifestations, but has published a book giving his own experience and observation in his investigation of the subject. Coming from such a source as this, of such acknowledged ability and intellectual culture, the apathetic public naturally enough inquire as to the truth of his statements. He gives a great many Illustrations of what he is pleased to term spirit manifestations, and no doubt his work will give the cause a great impetus, not only in New York but wherever it is read.

Spiritualism in this city has also received a strong champion in the recent arrival here of Mrs. E. W. Lennett, now domiciled at No. 817 Bush street, where her parlors are daily thronged with visitors, some from mere curiosity to witness her peculiar powers, others for honest investigation, and others again in the hope of receiving some cheering message from friends gone before ; and whatever the motive is in visiting her, all go away satisfied at the exhibition of her wonderful gifts. Her peculiar phase of mediumship is independent slate-writing. However, she also claims to possess the gift of seeing and describing spirit-forms who chance to linger around this mundane sphere, as well as hear their conversation, which, by the way, is usually supposed to be in whispers-these latter gifts being known as clairvovance and clairaudience.

As a slate-writing medium she is ranked among the highest in the profession by the disciples of this faith, and the exercise of her gifts is put to the severest test. A gentleman of undoubled veracity gives his experience with this medium. Being skeptical as to the genuineness of her written communications, he procured a double slate joined by hinges, permitting it to open, the exterior of which was covered with wooden panels, so that when it was closed the slate was not visible. Armed with this he proceeded to her resi-dence and made known the object of his visit. Then Epes Sargent, Dr. Henrich Tiedemann, and dy, A. E. Giles, Dr. Henrich Tiedemann, and many others. Among other pleasant words Epes Sargent wrote: "May happiness go with your daughter into her bridal home. That matches are always made in heaven I do not be-lieve; but may hers be an exceptional case, and the union one that angels can smile on, forebreaking off a piece of pencil which he had also taken was filled with writing In a plain, bold hand, in English, while the other was partially filled with writing in French, a language the medium is entirely unacquaint ed with, but which the gentleman in question thor-

oughly understood.

As a still further test, the medium gave him the slate to hold in his own hands without her being in contact with it in any way, when the result was the same as before, the slate being filled with writing. During the progress of these manifestations rappings were heard under the table and on the wall. He also visited her parlors in the evening, when a circle was being held for physical development, during which a large trumpet in the room sailed round the apartment in mid air, with no visible support whatever, at times touching the ceiling, again coming in uncomfortable proximity to the heads of those in the circle, and at times voices could be distinctly heard speaking through it. Another demonstration of the power of these unseen agencies is given by this medium, besides whom there are but two or three others known who lay claims to this power; it is stopping a music-box when wound up by merely placing the hands on the cover while it is closed. To the believers these manifestations are strong evidence in support of their faith, while to the skeptical they are at least marvelous and inexplicable, and they afford food for reflection to all who witness them, and a visit to the parlors of this truly wonderful medium will amply repay the trouble.

The Government's Indian Policy.

The Government's Indian Policy. The officers at military headquarters appear to think that the Indian is more sinned against than sinning; that the cause of nearly every Indian war during the past twenty years has been the Inroads and trespasses of a certain class of renegade whites styling themselves "mountaincers." They claim, for instance, that Chief Joseph and his band were not hostile Indians in the full sense of the word, but that they were living peace-ably in a small reservation given them by the govern-ment of perhaps ten miles in length by two or three in width; had adopted many of the customs of civiliza-tion; had built houses and schoolhouses, educated their chidren to a certain degree, cultivated farms, and, in short, were doing all that could be expected of any savages, and were prosperous and contented, sup-porting their families and asking no favors in the way of rations or clothing from the government, when the "mountaineers." so-called the off-scouring of civilizaporting their families and isking no favors in the way of rations or clothing from the government, when the "mountaineers," so-called, the off-scourings of civiliza-tion, and the bane of frontler-life, pounced down upon the little band, drove them from their farms and homes, and moved their own families into their houses. At last the Indians, driven to desperation, took up arms against the livaders, and, having no abiding-place, no homes, no refuge of any kind, resolved to fight and die rather than starve and die. The government sets off a small tract of country for a reservation, and promises the Indian a "good thing," away off from the habitations of the whites. Present-ly the government land is taken up, the land of the In-dian looks rich and fertile, and the lazy mob element of the white freeboders have an eye upon it, and pro-ceed to drive the rightful orners off, thus creating dif-ficulties which result in war and the slaughter of inany innocent parties.—Exchange. innocent partles.—Exchange. And yet Gen. O. O. Howard, the "Christian warrior," followed the wronged and fleeing Indians with his soldiers, shot them down wherever he could find them, burnt their wigwams and reduced them to the most miserable vassalage. And why? Because the government required it. Still, in the intervals of killing Indians and white men he writes plous' articles for the religious *Advance*, entitled, "Hints on Lay Christian Work." We see the Advance weekly, and like its general character, but do not read these articles. We want no man to furnish our moral or spiritual pabu lum who has not the perception to see the incongruity between a military life and the profession of Christianity.-The Informer.

P. M., at Covenant Hall, Eddy street, near Mason street Also meetings for loctures in the evening. Children's Pro-gressive Lycenin incets at 10 A. M.
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and Bhamhaitlon, In the exercise of their own judgment and consciences never to be supersodial. The joldwing are the chapter headings: Introduction; Narrative of Facts: Narrative of Facts continued, with Va-rious Specimens of Split Communications; Communica-tions from Various Splitise Communications; Communica-tions of Earth: Splitised the Lower Spliters; The Shert-thread on Earth: Various Communications; Communica-tions Clerical, Sacrod, and Biblical; Importance/of the Spliti Writings: Appendix Ender. Cloth, Price 91,59, postage free, For sale by COLRY & RICH.

scientific idea of them is that they are modes of motion merely, and not fluids of any kind, and no amount of mere assertion that these agents have any substantial existence, or that the electric or apy other fluid causes motion, would ever change this erroneous view and convince the world of their real existence. But when you can show just how these fluids cause motion, by showing their exact mechanical action on the atoms of matter, and thereby explain the hitherto scaled mysteries of positive and negative, attraction and repulsion, heat and cold, and satisfactorily account for all the various phenomena which are results of this action it seems to be far more than mere assertion, and worthy to be called demonstration.

The Crocker-Tuttle Wedding.

We are not exclusives nor bigots, yet we do believe that in the marriage relation there should be similarity of views between the contracting parties, and we do not think connubial happiness can be gained when husband and wife entertain opposing religious views. In this light the marriage of the daughter of Hudson and Emma Tuttle, who have boldly and consistently advocated Spiritualism for over twenfive years, to the son of Mrs. H. H. Crocker. the well-known and trusted medium of Chicago, is peculiarly a happy one. From the local press we extract the following notice of the event:

we extract the following notice of the local press we extract the following notice of the event: "The wedding of Miss Rose Tuttle, to Mr. H H. Crocker, was one of the most delightful gatherings in our town for a long time. Miss Tuttle has many and warm friends, especially in Norwalk, to whom she was first introduced in the character of 'Miss Corney' in 'East Lynne,' which she played as an amateur for the benefit of the Band. She made, by hef genius, of an inferior part a leading *rôle*, and carried the audience by storm. Since then her ac-quaintance has widened, and with her circle of friends she has been a great favorite. Mr. Crocker is from Chicago, whither he will transplant his bride. The early acquaintance of the happy couple began rather romantically during a pleasure trip on the Upper Lakes. Over one hundred and seventy-five guests as-sembled at the residence of Mr. Hudson Tuttle on the eve of June twenty-sixth to witness the ceremony and participate in the festivities. Be-sides the home-circle there were friends from Toledo, Chicago, Cleveland, Clyde; and Nor-walk was well represented. The wide grounds were illuminated with Chi-nese lanterns, the gateway being adorned with an evergreen arch, in the centre of which was a

an evergreen arch, in the centre of which was a monogram, 'C.-T.,' illuminated with a Japan-ese lantern. The porch was decorated with lace and evergreens and flowers, and the rooms

Lace and evergreens and flowers, and the rooms were festooned in the same manner. At nine o'clock the guests assembled on the grounds in front of the poroh, where the cere-mony was performed by Hudson Tuttle. Miss Jessie Webster, assisted by the Norwalk or-chestra, played a march as the bridal party came forward; Mr. and Mrs. J. K. Miller, and Mr. Carl Tuttle and Miss Gussie Heinsohn, bridesmaids and groomsmen, were followed by Mrs. Crocker with her son, and Mr. Tuttle with his daughter. When the music ceased Mr. Tut-

Because the flowers are g It ripens into summer, And there it liveth still : It liveth in the autumn

In seeds that work its will. Nor dies the year in winter, -It only goes to sleep, ' And o'er its snowy pillow

Bright stars their vigils keep; It waketh in the springtime

To hear the murmuring stream. And through the New Year's beauties The Old Year's memories gleam.

Nor die they whom ye sadly Have lain in emerald rest; The low tent of the valley,

With grasses for its crest, Guards well in its recesses Armor we once did wear ; We left it there in keeping, And passed to fields more fair.

Ye saw eyes close in slumber, Ye watched the failing breath. Ye laid away the casket, And said, "Ah, this is death!" But beyond the mountain's verdure Awoke the sleeping one. Where sorrow enters never,

And mists of earth have flown. Not dead ! No, no, nor sleeping Are we, but warriors still, Fighting the valiant battle, Doing our Master's will. For valor in earth's conflict. When death's brief message came, " Promoted for faithful conduct !"

I read beside my name.

A worker still, and woman, For truth and human love, Promoted from this lower field To higher ones above. And there with many another I live to toll and win-

Still live to battle error And that the world calls sin.

And when in love ve gather. To con o'er angel-lore,

I come from my home of beauty To join your band once more.

I live, I love, I'm human still ! Old friends, I clasp each hand,

- I bring you wreaths of immortelles Gathered in Summer-Land.
- To all who in the angels' name Gather in memory here,

In behalf of all who've "gone before" I bid you be of cheer.

Your loved ones come in garments white,

"The grave hath lost its victory!

A son of an English lord was married quietly in Virginia the other day. Some time ago Herbert Holmes A'Court, son of Lord Heytesburg, visited Augusta County, and was so pleased with Miss Anna Francis Bray and Augusta County that he made the young

SPIRITUALIST MEETINGS.

SFIRITUALISI MEETINGS.
 BROOKLYN, N. Y.-Society of Spiritualists meets at the Brooklyn Institute, corner Washington and Concord streets, Sundays, Lectures at 3 P. M. and 75 P. M. Mr. Charles R. Miller, President; Dr. A. B. Smith, Ytee Presi-dent; Mr. B. French, Scretchary; Mrs. C. E. Smith, Treas-urer, The Children's Progressive Lyceum meets at 10½ A. M. Jacob David, Conductor; W. C. Bowen, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. Hattle Dickenson, Assistant Guardian; Miss Belle Reves, Musi-cal Director; Mrs. C. E. Smith, Guardian; Miss. Hattle Dickenson, Assistant Guardian; Miss Belle Reves, Musi-cal Director; Mrs. C. E. Smith, Sceretary and Treasurer, CHIGGO, ILL.-The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, cor-ner of Latiln and Monroe streets, every Sunday at 10% A. M. and 754 P. M. Dr. Louis Bushnell, President: A. B. Tuttle, Vice President: Miss Neithe Bushnell, Treasurer; Colling Eaton, Serretary; A. Social Schemer, A. B. Tuttle, Serretary; Schemer, Schemer, Colling Eaton, Serretary; Schemer, A. B. Street, Schemer, Sch

Eaton, Secretary, CLEVELAND, OHIO.—Spiritualists' and Liberal-ists' Sunday School.—The Children's Progressive Lyceum Alexandra, School, -The Children's Progressive Lycenm meets regularly every Sunday at 12% r, m, in Halle's Hall, 233 Superior street. Class Coller, Conductor; Mrs. Eme-lie Van Scotten, Guardian; Mr. George Benedlet, Secte-tary, The public are conflaily invited.
 TNDLANAPOLIN, IND. -The First Society of Truth-Seekers meets for religious service at 86/2 East Market street, every Sunday at 2% and 7% r. M. J. R. Buell, President; S. D. Buell, Sceretary. The Scalart to the sector of the secto

ardially invited to attend. SUTTON, N. H. -Society holds meetings once in two weeks. Chas. A. Fowler, President; James Knowlton, Sec-

SPRINGFIELD, MASS. —The Free Religions Society (Spritualists and Liberalists) holds meetings every Sunday at 25 and 75 p. M. J. S. Hart, President; S. C. Chapin, M. A. P. Clark, Pridential Committee; W. H. Jordan, Treasurer; F. C. Cohurn, Collector, **SAN FRANCISCO, CAL**.—The First Splritual Union Society holds a conference and scance every Sunday at 2

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To meet a want that has long over the at over the country for a fresh supply of words and musle.
 OR(1G) NAL PIECES. - Beautiful Angels are Walting for Me; There's a Land of Fadeless Beauty: Oh, show me the Spirit's immortal Abode; Sweet Meeting There: Longing for Home: My Arbor of Love; Moving Homeward; I shall know his Angel Name; Waiting rind the Shadows: Beautiful land of Life; Home of Rost; Trust in God; Angel Vis-liand of Life; Home of Rost; Trust in God; Angel Vis-liands; Sweet Reflections; Looking Over; Gathered Home; What is Heaven? Beautiful City; Not Yet; Looking Be-rond; Let Men Love One Another; Strike all your Harps; Tenting Nearer Home; Welcome Them Herg; Volces from the Better Land; Chant-Come to Me; Invocation Chant; A Little While Longer; They're Califug Over the Sea; Over There; Beautiful Land, SELETED, - We Shall Meet on the Bright Celestia Shore; Angel Care; They'll Welcome us Home; Welcome Angels; Come, Gentle Spittis; Repose; Sweet Hour of Priver; Chant; Moving Homeward; Come Up Hither-Bethany; Only Walting; Evergreen Shore; Gome Before-Chant-By-and-By; Shall we Know Each Other There? Angel Friends; Gentle Word; My, Home Beyond the Riv-er; Sow in the Mort thy Seed. Bound in boards, 35 cents, postage free; 12 copies in boards, 83,550, postage free; paper, 25 cents, postage free; 12 copies, Priver, 82,50; 25 copies and upwards to one address at the rate of 20 cents per coye.

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RULES

TO BE OBSERVED WHEN FORMING.

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BY EMMA HARDINGE BRITTEN.

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"Labor is the ultimate price paid fer everything. Labor, therefore, is the real measure of exchangeable value of all commodities." — Advan Smith.

commodifies."—Adam Smith. "The Instrument of exchange now the existence, metallle or paper, convertible or legal render, does not possess quali-des adapted to the purposes of justice. A dolar represent various amounts of labor-time in various departments of serviceable evention, so that commodities are sold and ser-vices remunerated at the most dispropertionate rates, and therefore most unjustly."—Thomas J. Durant. Price 2 cents. For sale by COLBY & RICH.

LIGHT. BANNER OF

JULY 19, 1879.

TO BOOK-PURCHASERS.

A RICH, Publishervoin theodorllers, Place, corner of Procince street, has COLE

omery Place, corner of Procence dreft, hodon, Massa wep to sub-a complete a value atom to Spiritumi. Pro-result c. Reformatory and Miscellaneous Books, it Wolecule and Retail. Terms the coromputed is for Books, to be sent by Papiera, mother accomputed to an or batt cash. When the home y wand data it sufficient to the order, the batture in a paid (2010), and each to the order the batture in a paid (2010), and each to the order to batture in a paid (2010). be accompanied by each to the amount of a b bustness operations becking it the arcost flexi-cant respectflexic becking it the arcset flexi-tor America and our of puntient be suit be trained. may of explosion **Bur** Pathogenee of Books, Publicket and for Sale by Public & Richard free.

SPECIAL NOTICES.

SPECIAL NOTICES. 12 team the RANNER of LIGHT care should support of when a bronal access with the set of the other wave of a trap-tal plan. 40-1 rich d'fi the Auto though a shale of state of state of thousand thousand thousand tarth, We cannot un right that are not u er foll who is centary matter for sola center a favor by Thawing , size equality to recommend for) for even by 2 restricts of spiritual meet-ics and so mines, will please to remeas ror a form formage to press on Theoday or notices, therefore, to fixing prompt forwards in time, to reach this office on the spiritual sp

The presents Measure 1999 The presents Measlays

Banner of Light.

BOSTON, BATURDAY, JULY 19, 1879.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province street Lawer Floor.

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY,

14 Frenklin Street, Baston

THE AMERICAN NEWS COMPANY, 13 and W. Chambers Steed, New York.

Besters Letters should be adding the Level B. Bron, Bonnet of Light Physicity 2 House, B. See, Mes-Alterbor beings and communication stars shall be feasible to be the Compt.

Ro We shall plint next week an able lessay from the pen of our esteemed correspondent, A. E. Newton, on the query," Is ANYTHING SUE-TLED?

Scientific Claims of Spiritualism.

Professor Newcomb expresses the homest conelusion of physical science in these words 2"The entire course of nature is a series of no chandead sequences, from whilthendly interference from outside causation is entirely excluded."

The position of science is that it deals with phonona within is, good and approximation leaves to metaphysicians all discussion as to what may be beyond thehomena. We offer the realm of onf-doly and of first causes, when we leave mechanical sequences and try to leave their origin. Within the limits he has preseribed for science, Professor Newcomb is therefore right.

But funfertunately for these physicists who refuse to look into Spiritualism, the limits they would assign to science have proved to be afbltrary and false. Occurrences of the most surprising character, and quite reversing the notions of conservative science as to the possibilities of nature, are now taking place, and we can say to, science, "These, too, are phenomenatthey lie within the legitimate scope of your researches. They are demonstrable and verifiable. Many of them are phenon enabaving their physical as well as their spiritual, their objective as well as their subjective side."

The slate-writing manifestations -- the logicar of flowers-the independent movement of oblects-independent, joursical instrumentationlevitation and materialization are all of them phenomena with a physical side. They are therefore just as much subjects for scientific investigation as the facts of chemistry and pathol-

Medical Persecution in Missouri, The infamous State ordinance prohibiting freedom in medical practice, after being once defeated, was recently pushed through the Mis- tion, have continued to offer clear and added [Camp-Meeting, carrying passengers between to notice in your columns what seemed to me a somi Legislature, and is now in force in that Commonwealth, Under its provisions it seems one unfortunate magnetic healer has already been apprehended, pronounced guilty, and sentenced to pay a fine, as a writer in the Kansas City (Mo.) Mirror of Progress has it, "for the numerous Camp and Grove-Meetings announced giving opportunity to a limited number of those askilled esc of things which he does not use at all, or profess to use?"

The Kansas Pioneer, Kansas City, (Mo.) for July 5th, speaks of the case in the following indignant strain :

WONDERS WILL NEVER CEASE ! A Man Fined for Providing Surgery and Medicine Without Using Fither Instranonts or Medicine

Strungents or Medicine. Mr. VanHorn, a well-known citizen of Kan-sas City, was arrested and taken before the criminal court, stied, found guilty, and fined \$250 for practicing medicine without license. It was proven in court that he washed his hands in cold water, and then proceeded to rub the pain out of a young lady's limb, who had ap-plied for magnetic treatment, and after doing so he charged her a dollar. Now let Christ come back and undertake to cure the lame by the laying on of bands, and our criminal court

the laying on of hands, and our criminal court will take him in and fine him at once. The fine was subsequently remitted, and Mr. Van Horn was committed to the county jail for fifteen days; but the question arises, If he was not guilty enough to be fined, under what rule

of right was he submitted to the insult and disgrace of a term of penal confinement usually dealt out to the most abandoned classes of society? Allocathy may plume itself upon this tennorary success, but coming events will prove it to be of that order of triumphs whose acquisition in the end proves the destruction of the victor rather than the vanquished.

----The Concluding Rife.

e de la Textileries Jeste, Mars, 186, mort den gradieg nes régifieless, definition, le 1 dy 10, 1870, 1997, 19 The funeral of all that was mortal of Napoleon IV. occurred at Chiselhurst Saturday, July 12th; and was attended by thousands of people, including many of the most prominent personages of England and the Continent. Queen Victoria and her daughter Beatrice, who were present, viewed the cortege from a pavilion on Canden Grounds. The pall-bearers were the Prince of Wales, the Dukes of Edinburgh, Connaught and Cambridge, and the Princes of Monaco and Sweden. The chief mourners were Prince Jerome Bonaparte and his two sons, The year of minute-guns, the crash of bands, and a sombre display of troops bearing the insignifie of finartial incurning entered into the dofails of the solemn hour. At the conclusion of the funeral coronionies in St. Mary's Chapel the body of the Prince was conveyed to the tomb at the side of the succedurys in which his father

is laid. A large delegation of mourners from France, on foot, joined in the procession. It was not so large as it might have been had not the so-called Republic choices to refuse to allow the attendance on the functal of the Prince Imperial of Mayshal MaeMahon and others who desired to do so. One of our Boston contemporaries says justly in this connection : "Faction, like censure, should stand dumb in the silent halls of death, for, assuredly, politics is seen at its ribest. then it spits its remain interant open grave," -----

Lake Pleasant Camp-Meeting.

The traveling rates for visitors to this great gathering have been reduced to the lowest possible figure. John Harvey Smith, of Springfield, Mass., informs us that he is authorized to make the following announcement: Hartford, Conn., people can visit Lake Pleasant via. Conn. Cen- ered in Nickerson's Grove, Harwich, Mass., on tral Bailroad to Springfield, thence by Conn. Sunday, July 20th. See advertisement of the River Railroad, for half fare. Trains will leave Hartford at 10:12 A. M.; Springfield 12:55-noon. Arrive at the Lake at 3 p. M.

'Fare to New York and Lake Pleasant and return, st. o, ria. New York and Troy Citizens' Sept. 10th, and hold through the month. Line of Steamers, Saratoga and City of Troy.

Spiritualist Camp and Grove-Meetings.

The columns of the Banner of Light for sevevidence-if any more proof were required-that | New Bedford and Onset Bay. the influence of Spiritualism is as thoroughly at the country, goes to show that the advance of ters. the movement is even in excess of what has Henry B. Allen, who used to be familiarly the friends of the cause in places where no such creased within a few months. prononneed evidences of spiritual activity have low:

ONSET BAY.

will be found on the fifth page, present issue.

LAKE PLEASANT.

The yearly gathering at this popular resort will commence August 6th, and conclude September 3d. J. H. Smith, Secretary, Box 4260, pringfield, Mass., will give full particulars on application ; and some items regarding trains, e., will be found in another column.

SHAWSHEEN GROVE.

This meeting will commence July 22d, and close August 12th, under management of Dr. A. II. Richardson-Dr. John II. Currier, Chairman. See advertisement fifth page.

LAKE WALDES.

J. B. Hatch will hold a series of Sunday Grove-Meetings at this place, (on the line of the Fitchburg Railroad,) to be continued weekly until the 1st of September. Good speakers and excellent music will be provided. The series was successfully inaugurated on Sunday, July 13th. The attendance in the morning was not very large, but the utmost harmony and interest prevailed. Mr. Oscar Fuller presided at the organ and gave the opening song. Remarks by Mr. Hatch followed, after which C. Fannie Allyn was introduced, who presented a reading, and then accented, as usual, subjects from the audience for Discourse and Poem, "The difference between Jesus and the Christ" was the basis of the morning lecture. Congregational singing led by Mr. Fuller, followed by an impromptu poem onthe subject, "Who is My Brother ?" and several other themes, closed the morning services. The interval between meetings seemed to be fully enjoyed in this beautiful grove. The caterer's epartment gave general satisfaction. At 2:30 the interest and harmony of the audience had largeincreased. The people were agreeably entertained and instructed by Dr. John H. Currier in an opening address : delineations of characer by gloves and handkerchiefs by Mrs, Allyn, address by Mrs. Clara A. Field, the answering of questions and more glove-readings by Mrs, Allyn, (all but one acknowledged correct,) and an improvised poem constituted the afternoon services, which were pleasantly interspersed with music. All present seemed satisfied and pleased, and there is good evidence of an increase of audience and happiness next Sunday. Mrs. Allyn and others will be in attendance on that day, after which various good speakers will be secured for the course.

CAPE COD-CAMP-MELTING.

'J. Frank Baxter will address the people gathdetails of this camp on our fifth page.

SCHROON LAKE, N. Y. The Spiritualist Camp-Meeting will begin

NUSHAMINY FALLS, PA.

The Spiritualists of Philadelphia commenced phia, have secured a large, new, double house at Langhorne Station, Pa., within five minutes' ride by cars from the Camp-Ground, and are prepared to receive boarders by the day or week. during the entire season. Terms, \$1.00 per day in advance." Persons from a distance, in a delicate state of health, desiring to attend the Camp-Meeting, who fear to sleep in tents, should immediately secure their rooms, as this a the nearest house to the Camp-Ground where and from the grounds stop at Langhorne Station. For further particulars, address, James | these meetings, A. Bliss, 713 Sansom street, Philadelphia, Pa. Mrs. Bliss proposes, health permitting, to hold a select séance for "full form materializations," at this house, every evening while the Campmeeting is in session. Admission \$1,00.

Onset Bay Notes.

The steamboat John A. Stevens, Capt. J. W. | To the Editor of the Banner of Light : eral weeks past and the present is no excep- Hawkins, will run every Sunday during the

work among the people the current summer as distinguished letter-answering medium, and been identified with it as Seer and philosophical at any past period ; indeed we think the practi- faithful exemplar of genuine spiritual medium- expounder, but who has recently taken his "decal demonstration of that activity made by the ship, will be at Onset during the Camp-Meeting, parture " to the ranks of those who decry and of late in this paper as about to be held in the who may wish to communicate with their spirit- departed brother has not yet recovered from interests of the cause in widely distant parts of friends by receiving answers to their sealed let-

been known at any previous time. In order ; known as the "Allen Boy," will also spend some that these announcements may be particularly time at Onset. His seances are truly marvelcoupliasized to the popular attention for the lous, his wonderful powers as a medium for phys- | in which he uses the following language : benefit of all concerned, and with the hope that | ical and mental phenomena having greatly in-

Mrs. Maud Lord Mitchell has expressed her as yet been arranged, will feel encouraged to intention to give some séances there during the "go and do likewise," we epitomize the list be- (meeting, which will be highly enjoyed by those fortunate enough to gain admittance.

The Brockton public highly appreciate Onset. By reference to another column interesting : It is convenient of access for them, and is the notes will be found concerning this Camp-Meet- most delightful summer resort within their ing, which commenced July 18th, to continue till reach. The Narragansett House is kept by Aug. 1st. The announcement of trains, etc., Washburn & Southworth, of Brockton, the restaurant is kept by Mr. and Mrs. Pratt, of Brockton, and that zealous worker and Spiritualist,

> modious houses filled with Brockton summer boarders. 'Nelson Huckins, of Brockton, has built a new bath and boat-house in front of his cottage, with steps leading down the bank to the new private wharf which he has just built.

> Nelson Buckins, of Brockton, has both his com-

Bostonians and people on the line of the Old Colony Road should take the Sunday excursion train for Onset Bay, which leaves Boston at 7 o'clock during the three Sundays of the meet ing, arriving at Onset at 9 o'clock, and giving a whole day at the Camp, returning at 7. P. M. Hon, J. M. Peebles and E. S. Wheeler, Esq., of Philadelphia, are the distinguished lecturers for next Sunday, July 20th.

The new and commodious steamer, Lizzie May, Capt. Robbins, will make frequent excursions down the Bay during the Camp-Meeting, giving fine views of Dry Ledge, Wing's Neck Lighthouse, Bird Island Light, Great Hill House, Pocassett, Marion, North Falmouth and the entire length of Buzzard's Bay.

Yachts in abundance have already commenced the season by taking out parties from Onset. large numbers of visitors having already arrived. A meeting was held in the Grove last Sunday. well attended, and addressed by Dr. I. P. Green-

leaf, Mrs. A. P. Brown, and Dr. H. B. Storer. Circles at several cottages in the evening attest the prominent interest in Spiritualism to which Onset is dedicated. Long may it be be-

fore the spiritual interests are subordinated to the material. An Appeal to the Spiritualists in Be-

half of E. V. Wilson.

Milton Allen writes :

"The old and well-known veteran worker in the cause of spiritual progress, E. V. Wilson, is prostrated with severe sickness, induced by bog continued labor and over-work in the cause of truth and humanity, and is now, at this writ-ing, in such a low condition that, although he has probably passed the point of greatest dan-ger, and may be considered convalescent, it will doubtless be several months before he can safely take the lecture field again. He has been under quite heavy expense, with the usual source of income cut off, and has some maturing financial obligations hanging over him; all of which are very naturally a cause of great anxie-ty to himself and his family. The most pressing of these obligations is in the form of interest on a quite heavy debt against his homestead, which must be met soon. Without entering into par-ticulars, which is not necessary at present, let me say in all kindness to the friends, that E. V. Wilson needs pecuniary help, not only to pay interest on his debt, but to pay the debt itself, and thus stop the heavy interest that is eating away his substance. He, however, desires to give a quid pro quo for what he receives. He has published a very interesting book, entitled "The Truths of Spiritualism," which he desires to sell to all who are willing to help him in this their Camp-Meeting, July 18th, to continue four ly enough to say that we endorse it entirely as way. We have not examined this book criticalsuccessive weeks, at Neshaminy Falls Grove, distant from Philadelphia eighteen miles, and from New York seventy miles. Particulars con-cerning this meeting, now in progress, can be found on our seventh page. It is announced that Mr. and Mrs. James A. Bliss, of Philadel-phia, have secured a large, new, double house 1977 Harry Bastian has just closed a seven weeks' engagement in Troy and Albany, and will locate permanently at Cascade, Cayuga Co., N. Y., where he will be pleased to meet all his old friends as well as recent investigators of the phenomena occurring in his presence. Caseado is well known for its lovely surroundings, and those who make a pilgrimage thither to attend his séances will enjoy a rich treat at the hands board can be obtained. Nearly all the trains to of material Nature, as well as the reception of the evidence of continuous life so fully given at

More Imperfect Seership.

Not long since I found it my unpleasant duty singularly unfair and untrue definition of Mod-J. V. Mansfield, of New York, the worthily- ern Spiritualism, given by one who has long misrepresent it. I regret to observe that our the unfortunate attack of mental obliquity which I had hoped would prove but a temporary affliction in his case.

In a recent issue of your Chicago contemporary is a communication from this departed friend,

"Since the Religio-Philosophical Journal's frank and brave attack upon false mediums and pretenders in Spiritualism, it is gratifying to observe an improvement in intellectual perception among the Banner's staff correspondents,"

In proof of this he proceeds to quote a passage from my late review of Mr. Tuttle's "Ethics," in which I said that among intelligent Spiritualists the claim of spirit-authorship for a book gives no exemption from legitimate criticismthat the work, like every other, must stand on its own intrinsic merits, whatever its origin.

These expressions are joyfully seized upon as embodying "the elements of a true forward movement in Modern Spiritualism "-as affording gratifying evidence of "improvement in intellectual perception" on my part, and of "progress indeed " on the part of the Banner !

Now I partially regret to dispel this illusion which seems to afford our brother so much pleasure. But he has recently said that he desires to know the exact truth above all things, and perhaps it is my duty to enlighten him. The fact in the matter is, that his rejoicing in my case is quite out of season ; it should have been indulged in many years ago. The opinions above expressed are of no recent origin with me. They have been held, ever since I, began to advocate Modern Spiritualism. More than twenty-four years ago. I wrote and printed in the first number of the New England Spiritualist this declaration :

"The standard of all truth is within, in the constitutional intuitions which God has implanted in every human being."

And again, a few weeks later :

"They [i, c., modern spirit-teachings] come not to relieve us from the normal exercise and development of our own perceptions and judgments, but rather to promote them. Were we to yield credence to everything that spirits tell us, or that men may say to us, we should be carried listlessly forward, like the infant in its mother's arms, without the exercise and culture of our own powers of discrimination and action. If we would be men and women we must learn of our own selves to judge what is right-by our own perceptions to discern between good and evil, and not to rely on any authority out of ourselves. . . . But if they [spirit-teachings] conflict with our knowledge, and do violence to our intuitions, then they are falsehoods to us, and are to be rejected, though backed by all the extrinsic authorities of the universe."-N. E. Spiritualist, April 28th, 1855.

Pages to the same effect might be quoted from earlier and later writings, showing that your correspondent arrived at this "improvement in intellectual perception" not "since the Religio-Philosophical Journal's brave attack," etc., but years before that journal came into existence, and before my friend A. J. D. ever dreamed of a "new departure "! Can it be possible that our Seer is no better acquainted than this would indicate with the position of Spiritualists in general? and that this unacquaintance is the secret of his "new departure"?

Not less mistaken do his perceptions seem to be when he endeavors to show an inconsistency between my position as above stated and that of the Banner, relating to materialization and other phenomena. He says :

"And this appeared in the *Danner of Light*! the same paper which, a few months since, editorially sustained the doctrine . . . that the spirit-world alone is authorized to dictate 'the conditions' under which materializing or other mediums should deliver to investigators their manifestations! . . . Here is progress, indeed, and we may all rejoice."

The question relat produces these pleanment lies, we admit, in the ontological realm, and transcends the phenomena thenselves. But that is no reason why the phenomena should not be examined and verified, or why an hypothesis as to their cause is not perfectly legitimate. Science cannot assert what life is or what is its origin; but it does not sample to theorize on its phenomena, and to hold very confident opinions as to the conditions under which it is manifested or produced.

ley and Newcomb, show such a deadly opposi- ed on, June 19th, at his residence at Upper tion to Spiritualism is, that, it directly contradiets all their confident potions as to the limits of His name carries us back to the early days of scientific inquiry. Huxley gives this as his of the movement, in which he was a most unpreferred hypothesis: "Sensations are the dist dinching and determined champion of truth. rect effects of the mode of motion of the senso- A very large number of English Spiritualists rium brought about without the intervention, of fo-day owe their conversion to him, and of any substance of mind."

the wrath of Huxley:

Newcomb would limit the course of nature to a series of mechanical sequences. But Spiritualism, by introducing us to forces and intelligences from the unseen world, shows the inade- Lansing, Mich. We have received a specimen quacy of this arbitrary limitation to take in number, and find it to be a four-page publicaphenomena which we know are occurring, and tion of good appearance and promise. Its aims which we believe to be spiritual. "The soul is are thus editorially set forth:

not an object of scientific inquiry," says Newcomb. But Spiritualism brings a host of facts to prove just the contrary; and hence the animosity of Newcomb.

The facts of Spiritualism are legitimate subjects for scientific investigation and hypothesis. It is a discreditable pusillanimity which deters our leading men of science from giving to our facts a faithful and patient investigation. It is otherwise in Germany." There some of the most distinguished contemporary physicists have satisfied themselves of the genuineness and the transcendent character of our phenomena. "The cause of Spiritualism is secure in Germany," writes Fichte. When will our American men of science show an equal courage in grappling with an unpopular truth?

The Next Step.

On the first page of the present number of the Banner of Light the reader will find an eloquent lecture delivered in Boston last winter by Spirit Theodore Parker through the trance mediumthe above title. The discourse embodies profound thought clothed in clear and classic lan- The Cure of Care," T. S. guage, and is worthy of attentive perusal.

of the cause of Spiritualism. з А. М."

Leave New York, at 6 P. M., pier, No. 19, foot of Le Roy street, arrive in Troy at 6 A. M. Leave Troy at 7:40 A. M., by Troy and Boston Railroad Hoosae Tunnel routes, arrive at Lake Pleasant at II V. M. Trains leave Troy at 7:10 A. M. and 2035 to M. Fare from Troy and return, 83,50, The indications are that there will be a very large attendance at the Lake this year.

Decense of Benj. Coleman.

Mr. Benjamin Coleman, one of the oldest The reason why men of science, such as Hux- among- the transatlantic Spiritualists, pass-Norwood, Of him Spiritual Notes remarks: his brave words have frequently 'strength-

This hypothesis Spiritualism, by its direct ened the feeble knees,' and have never been proofs of a spiritual body, uproots and casts wanting when any principle or fact of Spirituaway as we would a worthless weed. Hence alism had to be defended.'

> THE RATIONAL APPEAL is the title of a proposed new paper to be brought out, should circumstances warrant, by Mr. McCraeken, at

are thus editorially set forth: "The plan, as it exists in the mind of the projector, Mr. S. B. McCracken, while it would aim locally to re-present the organic work of the spiritual-liberal ele-ment of the State, would yet deal less exclusively with those topics than do the leading spiritual-liberal papers of the country. In this respect it would seek rather to indicate lines of action and to record results than to expound tenets. It would aim at the discussion of more general topics, especially State topics, and by reaching the popular mind through the representative masses of the people and more advanced thought, im-pregnating the one with the other."

E. The July number of the PSYCHOLOGICAL REVIEW-published by Edward W. Allen, 11 Ave Maria Lane, E. C., London: Glasgow, Hay Nisbet & Co., 52 Ropework Lane-is received, and

itual Pilgrim," M. A. (Oxon); " Voices from the Ages-The Pimander," P. Davidson; "The Story of Him who Wore the Wreath," A. M. Howitt Watts; "The Attitude of the Religious World toward Modern Spiritualism," John S. Farmer : "The Philadelphian Society," J.W.F.: "The Rev. J. Baldwin Brown on the Resurrection," J. S. F.: "Spiritualistic Sanity;" "The Muship of Mrs. Cora L. V. Richmond, and bearing sie of the Spheres-An Inspiration," M. C. T. G.; "Notes and Gleanings;" "Spiritual Lyries-

EF-A. W. Allen, Secretary, informs us that

😥 We are privileged to record the fact that ["The First Spiritual Union Society of San Franthe indications now are that Jennie Leys, the ciscoholds a conference and scance every Sunday talented and brilliant inspirational speaker, 1 at 2 o'clock P. M., at B'nai B'rith Hall, on Eddy whose absence from the field has been sorely street, above Mason; also meetings for lectures felt for so long, will at no distant day enter in the evening. The Children's Progressive to be held as reliable proof. We shall print next once more upon her platform labors in behalf | Lyceum meets in the same hall at 10 o'clock, | week two selections, bearing on the Doctor's

LANSING (MICH.) CAMP-MEETING.

A State Camp-Meeting, under the auspices of the Michigan State Association, will be held at Lansing, commencing Saturday, July 26th, and closing Monday, August 4th, 1879. For circulars, given in these columns. announcements and other information, address S. B. McCracken, Chairman Ex. Com., Lansing, Mich. Mrs. Cora L. V. Richmond will spork at this meeting on Sunday, July 27th.

OSWEGO VALLEY.

Read the card on our seventh page concerning the Oswego Valley Grove-meeting at Fulton, N. Y.

EAST SAUGUS.

C. D. Brown writes : "Mrs. N. J. Willis, or Cambridgeport, will speak in Howard's Grove, at East Saugus; Mass., the 20th of July, at 2 o'clock. Barges will leave the dépôts at Lynn at 140'clock for the Grove. Friends are cordially invited to be present,"

Ror" A correspondent writes from Rochester, N.Y., July 18th, "Our congregation in this city is opposed to suspending meetings through the warm weather, and they will be continued. Last Sunday night was very warm, but the hall was full-showing a continued interest. Mrs. Nettie Pease Fox goes to the Philadelphia Camp-Meeting, and will speak there the last Sunday (Aug. 10th), and probably some of the week days previous."

For During the early part of July, Dr. Slade made a tour to San José, Cal., and was while there very successful as to the phenomena presented and the effect produced upon the witnesses, if the statements of the local press are visit and séances, from the San José Mercury.

En Dr. J. R. Newton, the celebrated heater, writes to us from Yonkers, N.Y., that his health is excellent, healing powers unabated, and that he thinks he is good for ten years' more labor in the mundane sphere of life. A full history of the Doctor's experiences as a healer is in the course of preparation for the press. Due notice of the issuance of the contemplated book will be

En "Cephas" writes : "L. H. Stone and A. L. Bond, 20 Chapman street, Greenfield, Mass., are meeting with excellent success in their new for circular. The above named parties are in- | foolish. telligent and reliable Spiritualists, whose main aim is to help the cause of Spiritualism and benefit humanity."

DP. C. Mills and R. D. Jones have written us letters commendatory of the development of W. H. Powell, independent slate-writing medium, of Philadelphia. We shall print their favors next week. Meanwhile we advise seekers after the phenomenal phase of evidence concerning the truth of Spiritualism to be sure and visit Mr. Powell whenever an opportunity is presented for their so doing.

En A correspondent writes from Chebanse. Ill., as follows : "The Grove-Meeting here the first Sunday of July was a grand success. We held another at the same place Sunday, the 13th. The third Sunday, July 20th, Bishop A. Beals speaks at Chatsworth, and the fourth Sunday, July 27th, at Farmington, O."

Fin An interesting article from the pen of Allen Putnam, Esq., which we intended for use in the present issue, is unavoidably delayed till next week.

EF Maud Maynard, magnetic healer, has left Boston for the summer. She will return about | ing a great truth in a conveniently quotable the first of September.

Now it seems to me, not being a seer, that to use one's own judgment in the acceptance of doctrines taught by spirits is one thing, and to attempt to dictate to spirits the character and conditions of their manifestations is quite another.

I have the power, and it is my duty, to determine for myself what I will receive as truth on any question of doctrine; so I have the power, and it is also my duty, to determine what I will accept as proven on any question of fact. But I have no power to determine what spirits can or cannot do, on any particular occasion, in manipulating the subtle and sensitive agencies employed by them in making the varied demonstrations of their presence. Hence I would no more presume to dictate to them in this matter than I would dictate what doctrines they shall teach, or what language they shall employ.

If their teachings fail to interest or instruct me, I do not take the trouble to listen to them ; if they appear false and pernicious, I may think it my duty to oppose them. So if their phenomenal performances are not given under such conditions as afford proof of spirit-agency, or do not add to my stock of useful knowledge, I refrain from witnessing them as unprofitable; and if imposture on the part of human participators is unmistakably detected, I shall doubtless consider it my duty to expose and denounce the same when it is apparent that this course will result in good. But it seems plain to me that spirits are alone competent to determine the conditions under which they can operate, method of treatment, which is denominated and hence that attempts to dictate in this mat-Psychopathic Healing.' Send to their address | ter on the part of mortals are both futile and

> This, if I understand it, is and has been the position of the Banner on this question (if I am wrong the editor will correct me), and that seems to me a strange obliquity of vision which can see in it anything inconsistent with a rejection of spirit-authority, whether in matters of doctrine or matters of fact.

A. E. NEWTON. Ancora, N. J.

To the Editor of the Banner of Light:

E. B. Fish, the celebrated magnetic healer, is to be at the Lake Pleasant Camp-Meeting on or about the 10th of August. Knowing of his great success here, knowing personally many of his patients whom he has, as it were, miraculously cured, I feel it to be a duty to commend him to the suffering, let their disease be what it may. The "laying on of hands" is to supersede all methods of cure, and the angel-world is to bless it as in times of old. (J. L. DITSON, M. D. Albany, N. Y., July 8th, 1879.

ET Be sure to read Dr. J. M. Peebles's truly idmirable-and at the same time brief--"Sermon" on our second page. The definition of the word "Spiritualism" with which it opens, and the application he makes of its signification, are worthy of thoughtful recognition as expressform.

has the following table of contents : " The Spir-

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BRIEF PARAGRAPHS.

True dignity abldes with him alone who, in the silent hour of inward thought, can still suspect and still re-vere himself in lowliness of heart.—*Wordsworth*.

NEW CURE FOR NEURALGIA .- For the benefit of sufferers from neuralgia, we give Edison's recipe for his polyform, as published in the Drug Reporter, a high medical authority: Chloroform, two ounces; chloral hydrate, two ounces; alcohol, one and a half ounces; camphor, one ounce; sulphuric ether, one ounce; sulphate morphine, six grains; oil peppermint, two drams. Shake thoroughly. For outward application only.

HYOTOZOZIE RIVER, JUNE 1ST-CHISLEHURST, JUNE 20TH. JUNE 20TH. Oh, pity, Lord, her grief, whose anguished soul is stunned by this, the hardest blow of all; Whose eyes refuse to look upon that sun Which stines no more on him-cut off at noon ! He never drew her tears by unkind word, By thoughtless act, or reckless deed of sin; Soft as a girl to her, yet rashly brave-So brave his life has been the sacrifice! Oh! long desiréd, fondly hoped-for son, How did she love thee! How, with widowed heart, Cling to thine arm to shield her later years— Now by one sudden stroke left desolate. Now by one studen stroke left desolate. Oh! plerce, good Lord, the gloom around her cast, soften her grief, and cause warm tears to flow, To case her brain of this duil, volceless load, And let Thine hand support her in her woe! -[L. F. S., in The Splritualist, London.

When the old Roman stole, Seneca, declared that "he is wicked who does not practice that chastity which he requires from his wife," he taught a great and noble truth which millions to-day disbelieve in their hearts. When will the world grow up to its altitude?

Half way up the hill-*(irandpapa:* "By George, I must stop and blow a blt, Tommy." *Tommy:* "All right, Grandpapa. I've got a stone to put under your heel."-Punch.

THE QUESTION SETTLED !-- It has fallen to the lot of a Lutheran clergyman named Baltzty—where living the report says not-to ascertain to his own full satisfaction the dimensions of heaven. It is, he says, square, and contains somewhat over 946,000,000,000,000,-000,000,000 cubic feet. Each person who goes to heaven is to have an apartment about the size of an ordinary hotel bedroom, and of such apartments he estimates the existence of 39,541,166,666,666,666,666, with a fraction of two-thirds of a room remaining.

> M. ENTOMOLOGUS. Ite from all realms together brings Probosels, antlers, legs and wings; For these alone he spends his pains, Its life consumes, his treasure drains, And leaves his children when he dies The richest Legacy of Flies!

A minister in Seneca Falls, N. V., is charged with hiring a livery horse and wagon, swapping horses six times in two days, and returning to the stable with the same horse he took out, having made \$100 by the operation.

The house-files held their regular annual convention all over the country the first of this month and unani-mously adopted last year's platform without any changes.—Burlington Hawkeye.

Healthful exercise taken in moderation, and athletic sports engaged in with due carefulness, are advantageous to body and spirit.

Our greatest glory is not in never falling, but in ris-ing every time we fall.—*Confucius*.

A Down-East editor has had a present of some choice " coots," has made the effort to partake of them in several ways, without success, and now desires to put this paragraph on record :

'Webster has two definitions for coot-one, 'A lobefooted water fow; the other, 'A stupid person.' The first definition refers to the bird liself; the second to the person who attempts to eat it."

The dear little children of the Herald will miss Sennott's sonnets.

According to the Année Maritime, France in 1877 had 120 war ships on active service; England, 202; Germany, 88; Russial 260—mostly small and old-fash-loned; Austria, 61; [taly, 66; Turkey, 108; Spain, 137; Greece, 15; Denmark, 33; Holland, 102; Portugal, 30; Sweden, 69; Brazil, 65; Peru, 18; Chill, 13; Argentine Republic, 21. France had 42 ironclads : England, 47 : Germany, 16; Russia, 29; Austria, 13; Italy, 15; Turkey, 22; Spain, 8; Greece, 2; Denmark, 6; Holland, 19; Portugal, 1; Sweden, 18; Brazil, 19; Peru, 6; Chill, 2; Argentine Republic, 2.

Cant. James C. Luce, formerly of the Collins Steamship Line, and commander of the Ill-fated Arctic when she went down with her precious freight of lives off the Provincial coast, died on the night of July 9th at New Rochelle.

HOW HE MANAGED-AND WHAT CAME OF IT. A farmer had seven daughters, And but little else he had ; And the girls all had good appetites ; And times were very bad.

New Publications.

THE ATLANTIC MONTHLY for July, Houghton, Osgood & Co., publishers, 220 Devonshire street, Winthrop square, Boston, has the following table of contents "Massy Sprague's Daughter"; "Glamour," William O. Bates; "Public Balls in New York"; "The People for whom Shakspeare Wrote, 11.," Charles Dudley Warner; "Recent Modifications in Sanitary Drainage," George E. Waring, jr.; "Juno Ludovisi," Hjalmar Hjorth Boyesen; "Irene the Missionary. XIV .-XVIL"; "The Morning Hills," Maurice Thompson; 'Our Commerce with Cuba, Porto Rico and Mexico," C. C. Andrews; "The Children Out-of-Doors," John James Platt; "A Fossil from the Tertlary," Edward E. Hale; "Avalanches," H. II.; "English Skies," Rich-ard Grant White; "The Contributor's Club," "Ilecent Literature," " Education."

A. Williams & Co., 283 Washington street (corner School), furnishus with the July Issues of SCRIBNER'S ILLUSTRATED MONTHLY MAGAZINE and ST. NICHO-LAS, which they have on sale. The first-named publication presents as a practical and useful, to say nothing of attractive feature, a reprint of the engravings made by Marsh for Harris's "Insects Injurious to Vegetation," a volume issued by the Massachusetts State Board of Agriculture. It is claimed for these limnings of entomological life, that they have never been equalled in natural history work. "The American on the Stage" is another illustrated article of marked merit : "Madame Bonanarte's Letters from Europe" are of sustained interest-the present installment treating mostly of the matrimonial venture of her son. "An Indian Village on the Amazons" is the title oba third paper on Brazil; "Trinity Parish" is also worthy of note among the illustrated articles. The poetry of this number is furnished by Austin Dobson, R. H. Stoddard, T. W. Parsons, Elizabeth Stuart Pheips, Henry S. Cornwell, and Joel Benton, and the departments, continued stories, etc., etc., combine har-moniously to make up a good number. The effect is, however, singularly marred by a clumsily executed article on "Clairvoyance" (to which we have before referred), by Dr. Beard, whose ignorance of the subject upon which he endeavors to write is only matched by the dictatorial way in which he gives expression to

his sciolistic diatribes. ST. NICHOLAS for July has a singular frontispiece, backed by an article, "Dru's Red Sea," by Mrs. Mary A. Parsons ; "Dory Fishing" has a graphic Illustra-Non, full of the send and swing of the sea; "The Sylvan Party" is sure to be greeted with roars of merriment; a fine portrait of Oliver Goldsmith, with a word of explanation from Rossiter Johnson, is given; the continued article on "A Jolly Fellowship" is quaint indeed, both as to picture and letter-press ; "A Talk about Royal Children," "The Blossom-Boy of Tokio," "Hay Foot, Straw Foot," and other interesting sketches are afforded, and are made additionally plain to the youthful comprehension by appropriate limnings; 'How to Make a Hammock" is certainly a seasonable article; "The Fourth of July March, for Four Little Hands," is a stirring production. The very little ones will find that their wants are provided for. The number has eight extra pages, and more than eighty illustrations in all, and is truly an ornament to the always bright ST. NICHOLAS series.

THE WIDE AWAKE for July reaches us from its publishers, D. Lothrop & Co., 30 and 32 Franklin street, Boston, with a fresh face and a goodly supply of readable matter in which the adolescent, and adult too, may profitably participate. One of the finest articles in the issue is No. XXIV. of the " Poet's Homes" series, the subject being J. Boyle O'Reilly, the soldier-editor of the Boston Pllot. "Bunker Hill Revived" and "The Ragamufilms and Gen. Washington" are replete with patriotic sentiment; "The Children's Hour at the Old South" is full of information on points not generally known about this Revolutionary pile, and Miss Humphrey illustrates it with thirteen appropriate drawings; J. J. Enneking is the subject of the "American Artist" series this month; the boys will be delighted with the Archery" article; the three serials, "The Dogberry Bunch," "St. Olaves" and "Don Quixote, Jr.," receive continuation in this number, and a Natural History supplement of sixteen pages adds much to the genuine worth of this favorite among the young.

THE SUNDAY AFTERNOON, published monthly at No. 309 Main street, Springfield, Mass., Itev. Wash-ington Gladden, editor, comes to us for July with a table of contents in which, in addition to the departments, some fifteen dishes of variously-composed viands are set before the reader ; prose and poetry, philosophy and sentiment, fill out its pages. The editor has a poem, "Ultima Veritas," that is replete with a feeling with which all true men may claim kinship, except that in these latter days the "Him" whom the singer hopes to see as a finality has been broadened to "Them" by a hopeful humanity. The usual Fabian policy pursued by this magazine toward Spiritualism is illustrated this month by a story entitled, "A Sorrowful Guest." in which Sarah O. Jewett builds a nice little narration of two friends who made an agreement to appear should either die before the other; the one supposed to have died (but did not) is seen by the living one in propria personal, but for reasons sufficient to himself fails to inform his friend that he is not dead ; this friend dies slowly from the shock of "the vision." and the supposed dead man is at last found alive in a hospital. Ergo-by inference-there is no such thing as spirit-return. If such "whistling" can keep up the Christian's courage as he goes by the now rapidly-lengthening "grave-yard" where the influence and the power of his church are being interred, we wish "power to his [or in this case her] lungs": but the cause of truth will go on all the same, such detitious

ter of necessity as well. Due notice of the resumption of her sittings will be given in these columns.

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. Dr. Currier will during this meeting act as agent for the Banner of Light,

Warren Chase lectured at Crane's Hall, Santa Barbara, Cal., Sunday afternoon, July 6th, on "What shall we do to be saved ?"

J. Frank Bayter lectured and cave tests to large audiences at Clinton, Mass., Sunday, July 15th, afternoon and evening-his efforts being provocative of great sat-Isfaction on the part of his hearers. Next Sunday he will be at the Cape Cod Camp-meeting, and on the 27th, at the Oswego Valley, N. Y., Grove-Meeting.

Fo Watkins, the eminent psychographist, is giving good satisfaction to all who witness exhi-bitions of his wonderful gifts and powers. He demonstrates in broad daylight this new science of "independent slate-writing." It is an undeniable fact that a pencil, without human hands touching it, writes intelligent messages purporting to come from the spiritual world, the full name of a departed spirit being signed at the bottom of each communication.-Independent Age, Alliance, O.

EF Miss Lottie Fowler, test and business melium, has removed her office and residence from Tremont street to No. 9 Fay street, (off Dover) Boston.

Ten payments, amounting to \$238,19 on the forty-five car endowment policy of \$1,000, issued at age 30, by the Union Mutual, will secure 19 years' and 220 days' insurance, against 18 years' and 236 days' for \$227 paid on the ordinary life plan.

\$500 will be paid for any one case that Hop Bitters will not cure or help. Doubt not.

Spiritualist Meetings in Boston.

PYTHIAN HALL, "The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, for Tremont street, Services every Sanday morning and afternoon. Good mediums and speakers always present.

EAGLE HALL -- Spiritual Meetings for speaking and tests are held at this hall, 606 Washington street, every Sun-lay, at 40½ A, M, and 2½ and 7½ P, M. Excellent quartette singing provided.

SCIENCE HALL.—Spiritual meetings for speaking and tests every Sunday in this hall, 718 Washington street, at $10\frac{1}{2}$ A. M. and $2\frac{1}{2}$ P. M.

KENNEDY HALL, WABREN STREET, BOS-TON HIGHLANDS, - Free Spiritual Meeting every Sun-TON HIGHLANDS, - Free Spiritual Meeting very Sun-day, at 3% and 7% p. M. W. J. Colville bectures 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,

Married :

In Auburn, N. Y., July 9th, 1879, by Rev. J. H. Harter, Mr. James Smith and Miss Mary Louise Cady, all of Auburn, N. Y.

RETAIL AGENTS FOR THE BANNER OF JAGUT,

BIGHT, THE AMERICAN NEWS COMPANY, 39 and 41 Cham-ers street, New York City, NEW ENGLAND NEWS COMPANY, 14 Franklin street, Boston, THOMAS MARSH, 919 Washington street (south of Pleasant street), Boston, Pleasant street), Boston. T, O, OSTRANDEB, Republican Hall, 55 West 33d street, New York Chy.

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[Other parties who keep the *Banner of Light* regularly on sale at their places of business can, if they so desire, have their names and addresses permanently inserted in the above list, without charge, by notifying Colby & Rich (publishers, No. 9 Montgomery Place, Boston) of the fact.]

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Each line in Agate type, twenty cents for the first, and lifteen cents for every subsequent in

first, and fifteen cents for every subsequent in-sertion. SPECIAL NOTICES. – Forty cents per line, Minion, each insertion. BUSINESS CARDS. – Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

An For all as

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TROY, N.Y., AGENCY, Partles desiring any of the Spiritual and Reformatory Works published by Colby & Rich will be accommodated by W. H. VOSBURGH, at Rand's Hall, conner of Congress and Third streets, on Sunday, or at No. 40 Jacob street, Troy, N. Y., through the week, Mr. V. will procure any work desired.

ADVERTISEMENTS. **CAMP-MEETING!** ONSET A GROVE. July 18th to August 1st.

A MPLE accommodations, boarding and lodging in cot-tages or hotel, or meals at restaurant or of caterier, fa-childes for housekeeping, tents, cottages, at low rates, for all who desine to attend. Call for Exemption Tickets, for which special rates have been made on the Oid Colony Railroad and all its connec-tions and divisions, the Boston & Albani, as far west as Albani, and the Flichburg, as far west as Troy. Electrupte DAYS AND LECTURERS

LECTURE DAYS AND LECTURERS.

LECTURE DAYS AND LECTURERS.
 On Sundays hereines will be given norming and atternoon, on other days there will be given norming and atternoon, on other days there will be a conference in the morning, opened by the speakers first named, each day, hi the following list. The last named speaker, in each day, will deliver an atternoon lecture:
 Sunday, July 20, Hon, J. M. Peebles, Edw. S. Wheeler, Monday, ** 22, Dr. H. P. Greenleat, Edw. S. Wheeler, Tuesday, ** 22, Dr. H. B. Storer, W. J. Colville, Weyday, ** 23, W. J. Colville, M.S. S. M. Prechas, B. J. Mires, A. P. Brown, Dr. J. P. Greenleat, Friday, ** 25, Dr. H. B. Storer, M. S. A. P. Brown, Sanday, ** 25, Dr. H. B. Storer, M. S. A. P. Brown, Sanday, ** 25, Dr. H. B. Storer, M.S. A. P. Brown, Sanday, ** 26, Dr. H. B. Storer, M.S. A. P. Brown, Sanday, ** 26, Dr. H. B. Storer, M.S. M. S. Wood, Tuesday, ** 26, Dr. H. B. Storer, M.S. M. S. Wood, Tuesday, ** 26, Dr. H. B. Storer, M.S. M. S. Wood, Tuesday, ** 26, Dr. H. B. Storer, M.S. M. S. Wood, Tuesday, ** 26, Dr. H. B. Storer, M. S. M. S. Wood, Tuesday, ** 26, Dr. H. B. Storer, M. S. M. S. Wood, Tuesday, ** 26, Dr. H. B. Storer, M. S. M. S. Wood, Tuesday, ** 26, Dr. H. B. Storer, M. S. M. S. Wood, Tuesday, ** 26, Dr. H. B. Storer, M. S. M. S. Wood, Tuesday, ** 27, Mirs, M. S. Wood, Cephas B. Lynn, Monday, ** 28, Cephas R. Lynn, Mrs, M. S. Wood, Tuesday, ** 30, M. S. A. P. Brown, Dr. H. B. Storer, Thursday, ** 31, H. P. Fairfield, Dr. I. P. Greenleaf, Friday, ** 27, Giles B. Stelblus, Schlie J. T. Brigham, Sanday, ** 28, Celile J. T. Brigham, Giles B. Stelblus, Stunday, ** 20, Celle J. T. Brigham, Stelbar, ** 31, M. S. Weild Colony Depot In Beston at st5 v. N. A. S. Trahis leave Old Colony Depot In Beston at st5 v. N. and Tatas Lavy Old Colony Depot In Beston at st5 v. N. and ** 57, ** 1, *

TITCHING PILLES are most in a discussion of the second sec

Sunday, " - a, Nethe A, T, Brigham, Giles E, Stehnins, Trailus heave Old Colony Depot In Boston at 8.15 v, M, and 3.55 r, M, Arrive at Onset Bay, 10:32 A, M, and 5:50 r, M, Leave Onese Bay at 7:50 A, M, and 5:18 r, M. The above change in this gives visitors two hours motion the ground than during previous years. It will be noticed that trains do not leave for Bioston multi-5:18 in the after-tia.

Special Sunday Trains.

Mass. Ist Jan, L. HAAY, PERVER Carbon borner of voltage of the Co-view of the second second second second second second tradition at has redeved so many from the tortrines of that tradition at has redeved so many from the tortrines of that disease. The one boint Descriptive Chemins may bo had of GEO, CHOHANDA CO, Scharbert Street, Bor-na JOHNSTON, HOLLOWAY A CO, Scharbert Street, Bor-philadelphic, C. S. POLTS & CO, 602 Arch street, Philadelphic, C. S. POLTS & CO, 602 Arch street, A special train will leave Boston Sundays, July 26, 27, and A special train will leave Boston Sundays, July 26, 27, and Aug. 36, at 7, A., taking passengers from Brockfon. Bridgewater, Middlenoro, and way stations, arriving a Onset Bay at 9 A. W. Refurcing, leave Onset Bay at 7 P. W. On Sunday, Aug. 3d, a special train will run to and from the stations on Uape Cod to Onset Bay. See special bill to time table.

line table, Saturdays only a frain leaves Boston at 6:25 9, 30, -Return-ing Monday monning, leaves Onset Bay at 6:25, Fare for the round trip, Boston, 82, 39, ONSET BAY GROVE ASSOCIATION, East Watefram, Mass, July 5,-45, Hi, S, WILLIAMS, President,

CAPE COD CAMP-MEETING.

THE SPHRITUALISTS will hold their Thirteenth An-nual Camp-Meeting at Nickerson's Grove, Har-wich, Mass., commencing Sunday, July 20, and closing Sunday, July 27, 1529. Gibes B. Stelobins, J. Frank Bayter, Dr. H. B. Storer, W. J. Colville, are positively emgaged, and other speakers expected. Thekets to and from Boston 53, and at the same rates as in previous years from stations on Old Colony Railroad. July 19.

MEDIUMS' REST.-Parties requiring moun-At talk air can find a pleasant home for a few weeks at a farm-house near Hartford, Conn. Terms Five Dollars per week. Children under 12, halt price. Address Mrs. DR MORRILL, 56 Irving Place, New York. 1w⁺ July 19.

JOHN WETHERBEE wants a tew persons to join him and expert direction, Will answer application under spiri with explanation. No, is Old State House, Boston, Mass, July 19, - 2w

MISS E. M. LEWIS, Blind Gifted Medium, and Magnetic treatment given. Office hours from 9 A. M. to 12 M., 240 6 P. M. No. 2 Chambersstreet Arch, INV-JULY 19,

AUGUSTIA DWINELLS, Clairvoyant, A Trance and Prophetic Medium, 25 Winter st., Room 37, Jan. 25, -oam

HEALTH RESTORED AND MONEY SAVED BY THE USE OF

Pit of the Stomach, James's Vegetable Pills. The most susceptible part of the human body, and its pow-erful healing properties, which are Anti-Septic, Dishn-fectant, Stimulating and Resolvent, are taken up by the absolution an induced article very part of the system through the circulation. They especially act upon the

Among the many medicines now being offered to the pub-lie, Jannes's Vegrelable Pills stand prejonment. Compara-tively none others are worth buying. The proprietors of Jannes's Pills will not recommend them above their real merit, by saying that they are a certain remedy for all the aches and pains to which man is liable, but feel confident they will never fail to meet the expectations of such as use them.

The Tenth Annual Camp-Meeting OF 1111

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SPIRITUALISTS AND LIBERALS

W 11.1. be held at Shnusheen River Grove, Bal-inet Vale, Mass. on floston and Maine Ralfroad. The Grove will be opened for campers The day, July 22, closing on Thesday, August 12th Opening services Fiblay, July 24h. All orderity people of every denomination, Spit-furnists, Liberals, A.c., A.c., who wish to spend a summer vacation in a beautiful Grove, are cordially invited to join this camp. Among the many prominent speakers who will address the people during the meeting are Mr. J. Frank Bayter, Prof. Win, Denton, Dr. J. H. Currier, Mr. W. J. Colvide, and many offers.

people during the intering are Mr. J. FUM, W. J. Coldle, and Win, Donton, Dr. J. H. Currier, Mr. W. J. Coldle, and many others,
 There will also be present many weil-known Business,
 Medical, Charvovant, Musical and Test Meditans, ameng whom are Mrs. Veille velson, Mrs. H. W. Cushnau, Mrs. H. A. Whittler, Dr. Arthan Hodges, Mrs. Maggle Folson,
 Mrs. Leslie, Mrs. Rowelf, and others,
 On Sunday, July 27th, at 10⁴, y. M., Dr. J. H., Currber and ethers will occups the phation. At 2 a oclock Mrs. Strait A. Byrnes will betture, On Sunday, August 16 Mrs. Strait A. Byrnes will betture, On Sunday, August 16 Mr, J. Frank Bayter will betture, On Sunday, August 16 Mr, J. Frank Bayter will betture, On Sunday, August 16 Mr, J. Frank Bayter will betture, On Sunday, August 16 Mr, J. Frank Bayter will betture, On Sunday, August 16 Mr, J. Frank Bayter will betture, On Sunday, August 16 Mr, J. Frank Bayter will betture, On Sunday, August 16 Mr, J. Frank Bayter will betture, On Sunday, August 16 Mr, Prof.
 Win, Bonton will address the multitude.
 Threshay and Friedax will all be Speckal Prenic Days. On each atternoon addespeakers will address the people, On Fri-day, August sth. Mr, W. J. Colville will be ture, answer question and deliver a peen.
 Thatis will leave the Groove for Bosten at 9(18 P. M.; for bowell, Lawronce, and way stations, at 10 P. M.; glying these why he good music will be provided.
 Tentis will be provided at a very low rate. Toxi2 only sity dollars.
 Good bostel can be dat med, from an experimened Cather)

SPIRITULISTS' CAMP-MEETING.

THE NEW EXGLAND SPIRITUALISTS' CAMP-DEETING ASSOCIATION with hold their sixth Annual Camp-Meeting at Lake Plensant, Mon-fagne, Mass., from August of the September 34, 1859. Circulars of Information sent on application.

J. H. SMITH, Secretary, June 28. Jowls P. O. Box 1260, Springfield, Mass.

adviec, Sold by leading druggists, Sold by COLBY & RICH, 9 Montgomery Place, Roston, Mass, 180 Jan. 4.

WORTHY MAN, formerly in good health,

A and a togeth efficient is now broken down entries by paralysis and desace, and hash of the need of means of sup-ort. Any conflict thous for him with be thank tolk accented by DR, SAMUEL, GROVER, No. 76 Dwight street, Bos-ton, Mass., and appropriated to his benefit. July 93

John Wetherber.

We have received some excellent Carte de Visite, Phalo-graphs () this well-known and highly-esteemed contributor to the BANER OF LIGHT, which we now offer for sale, Price 20 cents, COL BY & RICH,

THE SICK CURED

Without Drugging the Stomach

MARVELOUS RESULTS attest the superiority, mild-ness and certainty of the

Absorption Cure!

In diseases originating in torpor of the

LIVER, KIDNEYS AND STOMACH

DR. H. B. STORER'S

Vitalizing Pad!

Is worn upon the

He bribed the county paper To say in his cellar's mould He had hidden, being a miser, Seven-kegs of red, red gold. He thought he knew human nature, That farmer, and he smiled That farmer, and he smiled When down the seventh rope-ladder he Saw elope his seventh child. But it is extremely doubtful If at the time he foresaw Their return with his fourteen grandchildren And seven sons-in-law.

The French capital is to be reëstablished in Paris the 3d of November next.

The Regular doctors don't believe in advertising— it's not professional, you know, and any one of them so doing is liable to expulsion from "The Society"— but let one of 'em tie up a sore thumb for John Brown, and he'll climb up several pairs of stairs to have a reporter mention it, you know.—Ex.

The Boston Herald says, speaking of the present French government, "The republic which shudders at a coffin and strikes at a corpse would seem to confess that its authority is hardly more substantial than the shadow which affrights it." The shadow which affrights it, Mr. Herald, will be no shadow in the not remote future. The French government has reason to fear, as it is fully aware that the Nanoleonic dynasty is not yet ended. Wait and see.

Eve is now her shades extending, Night, obscure and dread, descending, Darkness shrouds the earth and skies; Glorious from thy bright dominions, Bearing health upon thy pinions Rise, oh, Sun of Justice, rise !

Jo Cose says he shall always bear in mind the time he was attacked by a Maine bear, the animal laying bare his scalp. It took place in Scarborough.

Some eight persons were killed outright, and over forty wounded by a powder-magazine explosion near the old Standard Incline in Bodie, Cal., July 10th.

For a kicking horse I would fill an old sack with hay, and suspend it from the loft, by means of a rope, in such a manner that the horse will be able to kick it every time it swings against him. Let him kick un-til he stops of his own accord, and I feel quite satisfied you will have no more trouble with him in that way.— Toronto Globe.

The Christian Register is desirous of knowing what kind of books clergymen steal from the public libraries. How do you know they steal any?

II. W. Beecher says people liable to be insane should n't read the bible.

The poplar leaves were fluttering In the shade trees overhead; 'T was time for every eitizen To be at home in bed; -When the stillness deep was broken By a most uncarthly row, And the dreadful words there spoken Were "Me-ow-ow-ow-ow !"

Recent cases of yellow fever in Memphis have set the whole country on the alert to keep off "yellow Jack." He is like our State prison convicts, liable to break out at any moment.

Ex-Gov. William Allen died suddenly on the morn ing of July 11th at his home near Chillicothe, Ohio. He was born in Edenton, North Carolina, in 1806.

Wherever Christians go, they whiten the soil with human bones; and I will not have Christianity in my Empire.—Emperor of China.

pipings to the contrary notwithstanding. THE PHRENOLOGICAL JOURNAL for July-S. R. Wells & Co., publishers, 737 Broadway, New York City -has among its contents an article on Dean Stanley (with portrait); a sketch of Mrs. Belva A. Lockwood. the woman-lawyer of Washington (with portrait); essays, poetry, notes on current topics, etc., etc.-the whole making up a good display of reading matter.

THE TEXAS SPIRITUALIST, issued at Hempstead, Tex., by Charles W. Newnam, has in its July issue articles entitled: "Bible Lessons in Spiritualism," 'The Gift of Healing," "The Destiny of Man After Death," "Spirit Communication," "How to Form Spirit Circles," "A Remarkable Séance," etc. Under the head "Editorial Notes," the following idea is put forth for the consideration of its readers:

forth for the consideration of its readers: "Every Spiritualist is a thinker, and when he has evolved a thought he should give it to the world, and never fear but that it will do its part toward the eluci-dation of truth. If, however, he locks it up in his own mind, however good and important it may be, it be-comes of little or no value to himself or others. He should not suppress it for fear it contains error, but let him give it out, and some one who views the question from a different standpoint will take it up and elimi-nate the error, and give back the thought a pure jewel of truth."

We trust our worthy Southern contemporary may meet with every success in its earnest efforts to "furnish a vehicle for the interchange of thought" concerning Spiritualism in that part of the continent.

RECEIVED : THE SHAKER MANIFESTO for July. G. A. Lomas, editor. Published by the United Societies, at Shakers, N. Y.

THE HERALD OF HEALTH for July. M. L. Holbrook M. D., publisher, 13 and 15 Laight street, New York. FAMILIAR SCIENCE, AND FANCIER'S JOURNAL for July. Published at Springfield, Mass.

Movements of Lecturers and Mediums.

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

Giles B. Stebbins will be in Boston, July 20th, on his way to the Cape Cod and Onset Bay Camp-Meetings.

C. B. Lynn has been addressing large audiences in Centennial Hah, Ballston Spa, N. Y. July 25th and 27th he will speak at Onset Bay, Mass.; August 3d, at the Camp Meeting near Philadelphia; August 24th, at Lake Pleasant. Mr. Lynn is ready to receive calls for the fall and winter in any part of the country. Address per appointments, or Sturgis, Mich.

Ans. Suste Mickerson White, of No. 130 East Brook-line street, Boston, will hold no more sittings for the present—having decided to devote the time up to Sep-tember 1st to a four in the country. She has been hard worked of late, by the numerous calls made upon her test mediumship, and the proposed rest, while it will be a season of pleasure, has been rendered a mat-

page, 20 cents per line for each insertion,

Ar Electrotypes or Cuts will not be inserted.

43° Advertisements to be renewed at continued rates must, be left at our Office before 12 M. on Saturday, a week in advance of the date where-on they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvov. Give name, age and sex. Address Mrs. C. M. Monnison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. My.10.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 126 West Elev-enthst., between 5th and 6th ave., New York City. Ja.4.

Special Notice.

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

MRS. L. LENZBERG, Medical, Business, Clair-voyant, Trance and Test Medium, No. 88 Fourth Ave., New York. Sittings 9 to 5. (Ring twice.) Je.28.4w*

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

FANNIE A. DODD, Test and Healing, 1030 Wash-ington street, between Asylum and Davis streets. Jy.19.1w*

BUSINESS CARDS.

PHALADELPHIA AGENCY. DR. J. II. RHODES. Philadelphia, Pa., is agent for the **Banner of Light.** which can be found for sale at Acade-my Hall, No. 810 Spring Garden street, and at all the Spir-itual meetings. al meetings.

G. D. HENCK, No. 446 York avenue, Philadelphia, Pa., is agent for the **Banner of Light**, and will take orders for any of the **Splrituni and Reformatory Works** pub-lished and for sale by COLBY & RICH.

HILADELPHIA PERIOPICAL DEPOT. WiLLIAM WADE, 533 Market street, and N. E. cornet Eighth and Arch streets, Philadelphia, has the **Banner of** Light for sale at retail each Saturday morning.

ST. LOUIS, MO., ROOK DEPOT. MRS, M. J. REGAN, 65) North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

 published by Cony & Rice.

 ROCHESTER.N.Y. BOOK DEPOT.

 WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published at the BANNER OF LIGHT

 PUBLISHING HOUSE, Boston, Mass.

ROCHESTER. N. Y. BOOK DEPOT. JACKSON & BURLEHGH, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the **Spiritual and Re-**form Works published by Colby & Rich.

These pills have already gone into extensive use without advertising other than recommended by one friend to another. James's Pills consist of three different kinds, viz : .

TAMES'S COUGH PHAS

JAMES'S ANTI-DYSPEPTIC OR LIVER PILLS. JAMES'S CATHARTIC OR PURIFYING PILLS. In Liver Complaints.

James's Cough Pills.

For the cure of pulmonary Disease, they will be found en-thely superior to any medicine now in use for the cure of Diseased Lungs. Few, if any, would die with Consumption if this PHI was timely used. James's Cough PHI is applicable in common Coids or In-fluenza, Coughs, whether recent or chronic, Asthma or Philhils, Spitting of Blood, Weakness of Soreness of the Lungs, Tightness of the Chest, WhereZing, Shortness and Difficulty of Breathing, Chronic Inducation of the Lungs, and Consumption, and Ilkewise in Wheeping Cough, and shortd always be resorted to in this disease when the patient needs any medicine.

aneds any medicine, James's Cough Pills are put up in bottles, and are sugar-coated, and should be kept from the air as much as possible,

James's Anti-Dyspeptic or Liver Pills.

This Phil is peculiarly adapted to *fielde females*, and will be found highly useful in that very troublesome eruption called Nettle Rash, and Blotched or Pimpled Face; in Ver-tigo or folddiness; in Jaundice and in the different kinds of Dropsy; Pain of the Head or Side; and the very trouble-some drowshess common in the spring season; in Nervous Discases, as Eplicies or Falling Sciences, Dysterles, Agnein the Breast, Swelled Linb, &c.; and will entre the most ob-stinate rase of Habitual Cositiveness. From two to five of these Phils are a dose for adults of ordinary constitution, but the dose may be varied according to circumstances.

For the curve of all Fevers, as Intermittent, Remittent, In-flammatory, Billons and Typhus; all the varieties of Fever and Ague, as Chill Fever, Lake Fever, Dumb Ague, &c.; simple Inflammation of the Eve or Ear, and Sove Eves in general; Quincy and common Sore Threat; Inflammation of the Liver, Spiecn, Kidneys, or Budder, and Bewise Gout and Rheumatism. These Pills should be used in all cases of Billons Derangement, for Sick Headache, Achity and Pahas of the Stomach, Want of Appetite and Pathlation of the Heart, and in all cases of Importing of the Elood.

EVIDENCE WORTH READING.

EVIDENCE WORTH READING. UNION MILLS, Eric Co., Pa., Sept. 2. TO THE PUBLIC: – This may certify that for two years just had been suffering under a disease of my hoars; intropuls wavery severe. I tried many medicines, but still grew worse, My cough hiercased daily, and I was tast wasting away with consumption. Having lost all confidence in phy-sicians and medicines. I did not try James's Cough Pill when first recommended, nor until 1 had seen its almost infractious effect on another person, when I was induced to use it, and, netwithstanding my preducies. I wascompelied to admit a strong confidence in the medicine from the effect of the first pill. I used about one and a hait boxes of pills, which entirely restored me to health, My hings are now as good as any man's-no cold affects them. I have no doubt these pills savel my life, and James's Cough Pill, In my ophiloa, is worth more than all other cough termedies pill together, and would be cheapt any price. MIRAILAM TOURTLETT. Thave never known James's Cough Pills to fail of imme-diately removing coughs originating in colois and I would breath, or cough, to use these pills in preference to and I would recommend all who are afficient with a stimma or shortness of breath, or cough, to use these pills in preference to and I would which han acquainted. S. WHITTEMORE, P. M. I self more of James's Cough Pills than of all of er Cough Pamoline. All near neight cough couch originating in the start of the set of breath, or cough, to use these pills in preference to and thing with which I an acquainted. S. WHITTEMORE, P. M.

1 believe James's Cough Pills are the best medicine known to man, M. SMITH, fate Sheriff,

HEREDITARY CONSUMPTION.—The propietors of James's Cough Pills would say to any family where there is any predisposition to this dreadlud disease, keep in your house James's Cough Pills, and use them according to di-rections. Cure the colds and coughs that always precede-ment scilous difficulties, and there need be no fear of Con-munity scilous difficulties, and there need be no fear of Con-

sumption. Price 25 Cents cach Package.

JAMES'S COUGH PILL CO., Proprietors 485 and 487 Main street, BUFFALO, N. Y.

For sale by COLBY & RICH.

Awakening nervous energy both in the great nervous cen-tres and throughout the abdominal viscera. Every thre of the body participates in the improved vital action. It puts an increased amount of blood into active motion, improving its properties, and thus diffusing throughout all the organs a more healthy and vitalizing stream of

GREAT VITAL ORGANS.

PURE RICH BLOOD.

None but the purest and most potent ingredients are used, which are warranted tree from anything polynomia or is-jurious to the fieldest person.

Kidney Affections, and Diseases of the Stomach.

The Padacts with constant and vigorous energy, Fever and Ague.

 Dumb Ague, Dyspepsia, Dumb Ague, Dyspepsin, And all the distressing symptoms resulting from Mailarini Poisons, Indigestion, Torpid Liver, Billiousness, Acc., such as Sick Bradacke, Constipation, Verligo, Flatte-lency, Jaundice, Palpilation and Nercous Buseases of the Bart, Liver Cough, Aten taken for Consumption, Ague Unke, Diziness, Neuralgia in head, wek, shoul-ders, stomach, heart and chest, Lumbago, Sciallea, In-ternal Rheumatism, Low Spirits, Female Weakness, Instelees, &c., &c. ternal Rheumatisn Hysterics, &c., &c.

This PAD is a powerful preventive and deobstruent in

KIDNEY AFFECTIONS.

Removing the utea, urle acid, urates, and effete matter, which obstruct the action of these most important organs, and cause Inflammation. Bright's Disease, Dropsy, and often death.

To quiet the nervous system, induce refreshing sleep, and an equal distribution of blood throughout the body, they should be worn by every invalid. Diphtheria and Con-tagions Diseases of all kinds are guarded against by neu-tralizing the germs of poison in the system.

49° These PADS have NO SUPERIOR AT ANY PRICE, but are sold at \$1,00, and sent by mail to all parts of the coun-try, postnage 10 cents extra.

Under existing postal arrangements between the United States and Canada, these **PADS** cannot be sent through the mails, but must be forwarded by EXPRESS ONLY, at the purchaser's expense, .

No Invalid should full to wear the VITALIZ-ING PAD.

Orders may be sent effect to DR. H. R. STORER, 29 Indiana Place, Boston, Mass., or COLRY & RICH, 9 Montgomery Place, Boston, Mass. March 29,

The Massachusetts and New Mexico

MINING COMPANY.

100,000 Shares, par value \$25 each. Stock Forever Unassessable. OFFICE, 7 EXCHANGE PLACE, ROOM 23.

BOSTON.

OFFICERS.

JOHN S. ARBOTT, of Baston, Predictin, ELIJAH WEEKS, of Silver Cuy, N. M., Vice Pres, EDWIN ABBOTT, of Boston, Treasmer, G. B. HASKELL, of Boston, Scretary, W. H. NEWCOMB, of Boston, General Manager,

DIRECTORS. JOHN S. ALBOTT, ISAAC B. RICH, CHAS, D. JENKINS, EDWIN ABBOTT, G. B. HASKELL, of Boston, ELLIAH WEEKS, JOSEPH T, VANKIE, of Shver City, New Mexico,

The property of the Company consists of the Legal Tender Ledge, 170 teet in length by cosin which, situated at Silver Chy, Silver Flat Mining District, Grant County, New Mexico. During the last ten months' work, 26 tons of ore extract-ed from this Mine returned (20,000, being at the average rule of about \$121 per ton. This at an expuse for milling of \$39 per ton. For the purpose of erecting a new null the Directors will sell \$20,000 shares of stock at the price (for the present only).

sell 90.000 status of a status of the state of the state state. Prospectuses and samples of ore at company's office. April 19.

LIGHT. OFBANNER

Message Department.

6

is to grower the ground avaims never below it is well to be understanded. It may have been owing to the charmed stand. This was a madium, like winte the mediums, with the wave to day per-bays more fully controlled. It may have been owing to the charmed stand is of life, the law of life, that he should be individuals, "Go, the conditions were, and do his work. Very many timely, when he shill be individuals, "Go, the thist of the sine forgive the charmed in the philosophy of the spiritual world that I may there to those I have that divine element which I reach the subscription the charmed in the philosophy of the spiritual is there is a howe. May the subscription is and therefore they entire the state that the shift be individually were than they to make the state that the shift be individually were the consequences of that the. If it has been a time they was a the charmed her to give here a the consequences of the time barry. But to tgil yo u that the dot of the shift is a been a time consequences of the time barry. But to tgil yo u that the dot of the shift is a been a time consequences, will not correct. Qe, the vant remined the forgive the sins of our fellow creatures, will not correct on the spiritual wing. Qe. If we are remined to forgive the sins of our fellow creatures, will not correct on the spiritual wing. A.-Our Heavenly father, the great God of the area the great we forgive the sins of our fellow creatures, will not correct on the spiritual wing. A.-Our Heavenly father, the great God of

Father forgive the sins of me, increases forgive the sins of the spiritual wing. Father forgive our shead from the spiritual wing. Father forgive our shead from the spiritual wing. A.-Our Heaven's Father, the great God of all, works by nature's how. Certain laws are restablished. If you walk in the water beyond the depth of you head, and stand there, you will surely drewn i if you throw yourself from a building two or three stories high, you will be likely to receive the stories high, you will be likely to receive the stories high, you will be the brink of a precipice and future of most likely receive the will surely drawn in you throw vorisen from a building two or three stories high, you will be likely to receive broken bones; if you stand on the brink of a precipice and jump off, you will most likely receive injury. Nature's laws are grand. God's through nature. Obey the natural laws, and you need not fear. If you cat some-thing which you hadwe will injure you, you will surely super the consequences of you drink some thing which you had will injure you, you will surely super the consequences of you drink some thing which you had will include a you will surely baye to suffer for it. It is natural, by we stand you standard nature.

I am Deborah M. Danforth, of Milwaukee. The spirit Messages gives at the Banner of Light Pathe resource Meetings, the order to standing of Mrs. Resource Meetings, the order to standing of Mrs. Resource Meetings, the order and politisted each work atto Denument.

Deborah M. Danforth.

<text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text> next for forgiveness and solver in which the who have the and thither at the will of those who call me and maybe when I have socken here they will allow us to test, allow us to approach the spiritual and heave the earthly. Give is our sing, if the delt is rabbed as they better for not being with me. The first will be sing and it is from the spiritual and heave the earthly. Give is our sing, if the delt is rabbed as they better for not being with me. The first is giveness to See also Mar. will the solution of form the solution of the model is a solution of the solutio

will surely drewn i if you throw yourself from a building two or three stories high, you will be likely to receive broken bones; if you stand on the brink of a precipice and jump of, you will nost likely receive injury. Nature's laws are grand. God's haw are nature's laws, because for the brink of a precipice and jump of, you will nost likely receive injury. Nature's laws are come. Don't make any fuss, do you? [All are wel-come. Don't make any fuss, do you?] All are wel-come. Don't ask 'em for their memey or their recom-mendations, do you? [All are wel-come. Lon't ask 'em for their memey or their recom-mendations, do you?] [No. There's where you're right. I suppose the first thing is to tell ny name that's what they tell me here: but will such super the consequences; if you drink something which you have will insure you you will's ned why to any her will insure you you will's ned why to super to right. It is natured to the benefit of superiors in the line of remedies for the benefit of superiors in the line of remedies of the benefit of superiors in the line of remedies to the benefit of superiors in the line of remedies of the best of an the schift all world. We are constantly investigation leve, we are trying to understand the have of life, endeavoring to the best of an addity to gain knowledge, which we field will be 2 soft if the constantly with them, except to impress them upon the beam of some susceptible individua-who will take them, as and perfected our inventions, they are not needed with us. What any we do with them, except to impress them upon the beam of some susceptible individua-who will take them, as and oarry them forward into practical us? Every medical discovery of any upon the beam of some susceptible individua-tion that too't believe heaven is any bet-iter than life is on earth. Whatever you have ter than life is on earth. Whatever you have ter them life is on earth. Whatever you have

Julia D. Childs. I am Julia D. Childs, of New York City, but I died in Brooklyn, close by Classen Avenue. I had consumption of the blood. I am very weak to-day. I was of the Catholic faith, or rather sometimes went to the Catholic faith, or rather sometimes to the High Church. I was thirty-two years old. I have come here to-day more because I wanted to see what you did here, how things were going, than anything else. You can send my letter to Betsey Snyder, if you like. She took care of me while I was sick. I don't know exactly where she is. I only know that those she works for oftentimes get letters from you folks, and I think they will be able to let her know. If so, I shall be glad, because I want to ask her if she won't go somewhere where I can tell her something. I want to talk to her about a few things that I left behind me, and what I want her to do with them; though I don't know, I can't see plainly—maybe they are all to ask they if she won't go is that I want to talk to her about a few things that I left behind me, and what I want her to do with them; though I what I want her to do with them; though 1 don't know, I can't see plainly—maybe they are all gone. If they aint gone, I'd like to talk to her about 'em. 'T was a hard thing—consump-tion; one has to suffer so long and be so tired ! I have n't felt a bit of it till I came back here. It almost makes me feel as if I never would try to come back again. April 24.

Maurice N. Sheldon.

I wish you would say that Maurice N. Shel-don, of Trenton, N. J., called here and placed his name upon your books, and stands ready at any, time to return to his friends and talk with them. He passed out of this life at Mon-treal, while on the expedition going round some four years ago, it will be, about the twenty-eighth of May. I would like much to talk with any friends who wish to talk with me. I would do anything for them I can, but at any rate, as the old hady said, when she started out and they the old lady said, when she started out and they asked her what she expected to do, she said she was going to show which side she was on, so I am going to tell that I am alive and well, there-fore I have come here. That is my only excuse, Mr. Chairman Mr. Chairman. April 24.

Charles Norcross.

teenth. I've come from Annapolis. I have some friends in Boston, and some in New York. I want to give my love to them and tell them that I'll do all for them I can. I want to tell them how bright it is up here, how sunny and beautiful everything is, how much I want to talk to them. April 24,

I 've come from the West. 1 'll do all I can for humanity, if it will only help me to see a little more light. The lights were bright, the Christ-mas-tree was beautif al, but I can't find what I want to here. I want strength and life and power, and I came to gain it. I don't expect to gain it in one hour, one day or one week. I am willing to wait. 1 have waited some months, but I certainly hope I shall gain a little more strength by coming to you. April 21. Lewis B. Powers. May 25. — Laac B. Cross: James M. Burgess: Catharine ber where she won't be frightened at all. Or do you think, sir, we had better stop entirely, and not throw any more things at her? [Act more cautiously and wisely until she under-stands what it is.] I don't like to have her think the devil is there, when it is only me, think the devil is there, when it is only me, think sees me, she hears me, and she feels me ; why should she think I am the devil? [Because she don't think you can return in that way.] Then, sir, you think I had better hold up for a while? Then I will: as sure as you're a live man I will mind you. I believe you have more sense than I have. April 25. Across the river of dight, with the boat of truth and the oar of love, beneath the sunshine, while every thought I bring must be as dew.

he could teach others that which he had learned: consequently we have in the spiritual all that you have on earth. You are but a reflection, as we have told you, of our world. Would that we could let you peep, with clairvoyant cyes, into the great hereafter; and see our busy lives, and understand them. Yet you often question within yourselves whether there will be anght for you to do. You will choose your own work; you will be your own masters; you will work out your own salvation, and continue to live, on the immortal shores of life. Whether to live, on the immortal shores of life. Whether it be a shore of darkness to you, or filled with light and love and beauty, is yours to choose. April 25.

MESSAGES FROM THE SPIRIT-WORLD GIVES THROUGH THE MEDIUMSRIP OF

MRS. SARAH A. DANSKIN.

Paul Griffith.

My name was Paul, my mother's name was Anna Griffith. I don't think I was more than eight years old. I had grandparents and aunts, and they grieve so much about me that is why I come to you to tell them I am as happy as ever I was when I was playing around the house with all of them.

I do not want any one to cry for me, for it I do not want any one to cry for me, for it makes me unhappy. This beautiful world is brighter and prettier than the one where I used to be. All of them up here are so good and kind to me! They say, "Do not cry, little one, for your grandparents and aunts will soon be with you; then you can all build a nice home for yourselves and live all together." So then I do not cry any more, for the lady who brought me here takes me to see my grandparents and mother; and then when she takes me back I am ever so hanny." I think it is so nice and good to My name is Charles Norcross. I went away ever so happy! I think it is so nice and good to when I was fourteen years old. I shall be eight-come here and then go back again and live with teen years old when it comes June. I can't tell the angels. I can't talk any more; I must go exactly what day, but I believe it is the four-with the lady. Good-by.

William Simpson.

4 was a loaner of money—William Simpson by name. My residence was West Farms, N. Y., West Chester Avenue. 1 had a wife, three daughters, and two sons, all of whom are re-spectably allied. 1 have other relatives like-wise-the relationship of burthers.

JULY 19, 1879.

May 16.—Albert C. Wesley; Abner K. Kilburn; Andrew A. Alben; B. May 20.—Antoinette Marka Gifford; Mercy N. Andrews; William H. Godfrey; Isadore Snow; H.—; Cella D. Son-erbe; J. W.—g, to Mary E.—n, May 22.—Henry Bernardson; William D. Melbourne; Thuodhy C. Coates; Annt Sally Stearns; Frank M.—n, May 21.—Percy H. Davis; Augusta E. Dunham; Lucy Mford Lord; Sarah A. Burr; Ofiver Alden; Abbot Bris-bane.

hane, May 27,-1-saac B. Cross: James M. Burgess; Catharine Le Roy; Patrick Reeves; Michael I. Jones; Lucy A. Kel-

Dennis, Ou Binings, and an energy in the energy is the energy in the energy is the energy in the energy in the energy is and the energy in the energy is and the energy is an energy in the energy in the energy is an energy in the energy in the energy is an energy in the energy in the energy is an energy in the energy is an energy in the energy is an energy in the energy in the energy is an energy in the energy in the energy in the energy is an energy in the energy in the energy is an energy in the energy in the energy is an energy in the energy in the energy is an energy in the energy in the energy in the energy is an energy in the energy in the energy in the energy is an energy in the energy in the energy in the energy in the energy is an energy in the energy in the energy in the energy is an energy in the energy in the energy in the energy is an energy in the energy i

Children's Department. MATRIMONIAL.

Little Miss Featherweight, Mineing along, Haughty and arrogant, Train a yard long ; Too proud to notice Shop windows or wares, Rude and unladylike, Putting on airs !

Young Mr. Nobody, Living Mr. Nobouy, Living of pedlgree, Rank In the past ! Nursing with fondness A few silken hairs, Leaning on relatives, Putting on als !

Little Miss Featherweight Meets Mr. N...., "Angel in petiticoats"... "Sweetest of men"... Giggle and badinage, Love unawares; Each to the other one Putting on airs!

Young Mr. Nobody Marries the maid : She blushing tenderly, He half atraid. Now we've two Nobodies— Doves go in pairs— Spending the honeymoon, Putting on airs.

One year has passed away, Masks are thrown down; Masks are thrown down She a virago proves, He but a clown ! Strangers, the Nobodles Pass on the stairs ; Vold is the pedigree, Gone are the airs !

A RIVER MYSTERY.

[Conclusion.]

[Conclusion.] At last, after wandering for a long happy while beneath the stars, they came to a lovely moss and flower-carpeted dell in the wood, over-arched by branching trees, whose foliage made a wonderful lacey pattern against the gold-span-gled blue above, and in whose lap the river lay, a clear, deep emerald pool, on whose translu-cent surface bloomed numberless water-lillies, open to-night against their custom, to do them honor, and whose pure white blossoms, with their snowy moon-brightened petals and golden eyes, rose immaculately perfect from the noi-some impurities beneath, and sat queen-like among a tangled net-work of long pink stalks and shining green plate-like leaves. The brother and sister stood still by the water's brink, feel-ing hushed and awed by the great calm beauty of the place. As they stood there silent, the boy so thin and fragile and spiritually fair, with the new radiant light as of another world shining in his blue eyes, and the girl in her sweet strong beauty reminding one of the water-lilies at her feet, in that they were both so fair and had equally sprung from muddy impurity and filth —they seemed emblems of spiritual and materi-al life. The river scarcely murmured now, but just whispered as the trees waved gently to the breeze: "Children, I have brought you home

who will take then, as and eary them forward into practical use? Every medical discovery of any inspirituee, every mechanical invention that has amounted to anything, has been given to some mediamistic individual from the spiritual world. This is certainly true. Trace it back if you will. Almost any inventor who will which prove that in passive moments all that he has ever invented came to him like a flash of light and sunshine. Q.— By Mrs. H. G. T.— Can spirits see, us, as

we can see each other ?

We can see each other? Λ_{i+} Mydear go d woman, with all the powers of life which you posses, with all that the an-gels have given you, with the strength and wo-manheed with which, nature has endowed you, why doubt that spirits see you? $Q_{s} = By$ the same. D) spirits know our

thoughts?

A .- Yes: spirits do know your thoughts do understand your feelings, do read your heart-beats, and are cognizant of your going out and coming in. They realize in the morning what you think : they have knowledge in the evening of what you have done through the day. They feel for you, are cognizant of all things, and would do you all the good they can. Q = By Martin 6.) In contemplating the All-

(0, -) by Martin G.] In contemplating the All-Father, do we not see in the workings of nature-as manifest a malevolence as a benevolence to-ward all that have life, on land or in the sea? Λ .-Personally, as a spirit, 1 know nothing of malevolence with Goal. Goal is ever good, ever powerful, ever true to himself. I have never seen him, 1 do not know that Tever shall. I wit-nessed bicknotes while on earth and have real seen him, 1 do not know that I ever shall. I wit-nessed his works while on earth, and have real-ized the same in the spiritual realms. Whether I shall ever be permitted to go up far enough in the dim future to understand what God is, is a mystery to me. I know his works, I re-cognize his power. I realize the beauty of the manifestations of nature, which I might call God, but having been in the spirit-life half a cen-tury, I do not yet understand nor can I tell you what God is. Yet malevolent I know he is not, benevolent I know he is. To him who does not receive the largest treasures of earth, and who feels aggrieved because he does not, I would say, it is owing to the circumstances of birth and surroundings and conditions with which he is in contact. contact

Q.-In the spirit-world is there any difference

Q.—In the spirit-world is there any difference in the appearance of good spirits and bad ones? A.—If you enter the spirit world a darkened spirit you will have an appearance of darkness; while if you enter the spirit world a bright spirit, if you lived a good life while here, and did what you could on earth for all, you will perceive the difference between the darkness; and the light. There is a material difference; one is bright and sparkling, while the other is dark and murky. O.—By what power do spirits move ponderable

-By what power do spirits move ponderable substances!

-Through the laws of Nature. Electricity and magnetism, are the powers which we have ever used to move ponderable substances. Electricity and magnetism, well understood, can do a world of work of which you have no idea, and by these two agents have we managed to use our power to attract the attention of the people in the world, and to move ponderable sub-

I tell you that I don't believe heaven is any bet-ter than life is on earth. Whatever you have you have to work for, don't you? It was al-ways so with me: and, by George, whatever you get in the spiritual you've got to work for. Now, if God meant to make it so terrible nice, why the devil didn't he make a nice place for us when we get through working have. I begin to will

the devil didn't he make a nice place for us when we got through working here. I begun to work when I was about eight years old, and I worked up to the time I breathed my last, almost... No-body ever asked me for what I had that I did n't give it to 'em; nobody ever told me they needed anything that I did n't help 'em all I could--give 'em all the good wishes I could. Now it is the same old story. I believe that the old song, "Root, hog, or die," is about right. I want to know if, it is going day, do n't you know it is? nity is a devilish long day, do u't you know it is? If I thought it was, I should try to commit sui-cide. I suppose you think I can't do it now, but I 'll try my best to get out of this condition. I'm

I suppose you think I'm a devil, but I aint. I suppose you think I'm a devil, but I aint. I'd do you a good turn if I could. I would n't burt any of you. If it was necessary, I'd go trapping for you, or do anything else I could. I don't know why, but it seems dark and gloomy and I want to feel better. Are you going to let me out of here? I'll be plagued if I want to ay. It looks too much like old times. April 22:---stay.

A Friend, to Hattie Chase.

A Friend, to Hattle Chase. Again, Mr. Chairman, 1 present myself at your circle. I suspect that you may tire of having me come, and yet, do you know I am so closely allied to Spiritualism, and so much do I love its outworkings and its incomings, so much do I feel the power of the great Spirit of all life, that I desire ever to speak my thought, whenever I can get it from the spheres above, and bring it to earth. Again, one whom I loved dearly, one whose thought ofttimes ascends to me, asks me, "Can you not speak just onee more?" And yet I feel as if I was intruding; for one time I brought my thought of love; anfor one time I brought my thought of love ; an-other time came, and I brought my thought of promise: another came, and I brought the strength of love; now I bring the power of truth, and say to them. "Fear not; do thy work; thou needst not be discouraged; the strength of life will come to thee, and the power of love will give

thee understanding. Please direct my letter to Hattie Chase, R. I. Say it is from her friend. April 22.

--- Deming.

I have only been gone a few months—since Christmas time. I wandered from the bright lights out into the dark future. There is a light that seems to be beekoning to me from the window of truth, but yet I am not able to reach it. 1 am three, worried and wearied, and I come here because I have been told that here was an

The set of them.
A hardy has often asked me if I would please any things. I have often asked me if I would please to moving and told her the second best, for I was and told her if she would list importance, and deem it incurrently and her to second best, for I was and told her their own ideas concerning the her nequest to day, and send word to her togs with the right second best, for I was and doing every-thing found to her togs of the second best, for I was and doing every-thing found to her togs of the second best, for I was and doing every-thing found to have her fail, I shall do every thing possible.
Dr. Morgan.
A hady has often asked me to a great many years. I control a metor control a metor of the second best, for I was and doing every-thing found for her when she made the arrange ment. 4 shall not have her fail, I shall do every thing possible.
Dr. Morgan, formerly of Hartford. I have a sked me to a great many years. I control a metor to the area and governs, not the author of his own heing, conse and governs to the as asked me to a great many years. I control a metor to the last asked me to a great many years. I control a metor to the area to the area to be area to be area to be area to be there area to be the area to be area to be area to be area to be the area to be area to be area to be area to be the area to be area t

Willard D. Eaton.

Willard D. Eaton. I am Willard D. Eaton, of Newport, R. I. I died in 1955, somewhere about fifty-four years old. I return with thanksgiving, knowing some-thing of the spiritual world. I return hoping to bring others to my idea of life. I know that 1 have found the spiritual world, the real world. I was much interested in manufacturing : I knew something of inventions, and something of the mercantile world. I fear not to return to speak my word and tell my friends I still live. Though oblivion, as they call it, may have closed over me and my form, yet I shall do my work and do it to the best of my ability, using powers wherever I may find them that may be of benefit to the spiritual world. April 25.

James B. Rogers.

Mr. Chairman, I again return to your Circle-Room, not to injure you by any means, not to tell you any long stories, but to do all the good I can for humanity. My name is James B. Rog-ers. I have been gone four years last January. I think it was the fourth of the month. I am a be-liever in Spiritualism. I understand its power. I have friends in Boston, in Walpole, in differ-

ent parts of the State of Massachusetts, and some out of it. I desire to tell them that I have not changed one particle, only that I know now what once I dreamed, what once I hoped for, what once I dreamed, what once I hoped for, what once I trusted would be my fate. The old what once i trusted would be my fale. The old saying, "I know that my Redeemer liveth," I can repeat. I know, too, that Spiritualism liv-eth--that it is a grand truth, which bids us fear not the world, but go onward and upward, step by step, on the ladder of, progression, doing our work well. I was sixty-nine years old. April 25 April 25.

Peter Devine.

[To the Chairman.] And pray, sir, what 'll I

[To the Chairman.] And pray, sir, what 'll I do to relieve friends of mine that have the blues? They think the devil possesses them. My name is Peter Devine, and my sister's name is Mary. They say that the devil has got her. My name is Peter Devine, and my sister's name is Mary. They say that the devil has got her. I do n't believe a word of it, because I understand the whole thing. It is just like the deviltry that you have here, sir. Shure, sir, we come close to her, and once_in a while we sprinkle milk all over her, and we sprinkle water over her, when she's in the kitchen doing her work. Oh, sir, she 's in a terrible stew ! Then there's my sis-iter Katie is just as bad. They say she is crazy. The praist says he must n't tell anybody of it; she must just keep still. I tell you, sir, it is pretty hard keeping still when you know a thing. Both of them have the power, and it's scaring them both to death. I don't know what to do with them. It has been so for years now, sir. I can't rest easy. I tried my best to come back, and U've come here there the mark to dom. Way 3.--Janes D. Gibson: Elizabeth S. Jones; George Beals; A. B--r: Dorcast', Meseley. May 3.- Charles J. Georgel M. Steries J. Masser; John Mur-by: Bernas, Osgood. May 3.- Charles J. George J. here because I have been told that here was an she must just keep still. I tell you, sir, it is outlet for spirits. It has been dark, it has been pretty bard keeping still when you know a thing. dreary, the sun has seemed clouded, and the Both of them have the power, and it's scaring, moon has not been as bright as it used to be, them both to death. I don't know what to do I am tired. I want strength to go on, I want life, I want to find my friends, to live with them, to understand why I am here, and why I was so dazed when I went away. I don't like to say much about it. My name is Deming, and She is n't as frightened as the other, but, sir,

It is well for man to die, for then begins his new life, where all the blue vaults and all the planets are open for his inspection. I am not a returner for the salvation of men's souls, for I stand only an atom in the grand cosmic sea, filling only a part of my own being, revolving on my own axis—returning and taking up individuality. It is most grand and beautiful for one to fully understand his relationship to the author of his being. Naught but physical death gives you that knowledge.

John H. Tuttle.

I died at Pownal, Me. My name was John H. Tuttle, and I was fifty-three years old. I had a long and severe illness, of which I need not speak, or merely as a test, for all who knew me understood I was a physical sufferer—not men-tal, for my mentality was sound and clear, withall, for my normality was some and cheer, with out a break. That I was a kind father, an in-dulgent husband, all who knew me can testify. Death comes to every household. To some it is a disturber, to others it is a blessing. In my household they miss me, and my place is va-cant. Still they do not mourn me as lost, for they have a comprehensive knowledge of im-mortality, a life beyond the grave, with all the attainments of an evolution more progression attainments of an everlasting progression.

I find nothing difficult under the laws of the great Author of our being. "Ask, and ye shall receive; knock, and the door shall be opened." And in seeking, you find all the things that make this life perfect—perfect in its adaptation, perfect in its harmony. Then why, with all this placed before the human mind, should one become horrified at the idea of death? Death is

cerning the divine philosophy of Spiritualism, has been demonstrated in its truth and its beauty. The spirit is natural, real, tangible and dissolvable. It partakes of earth when coming in contentiate the demonstrate of earth when coming in contact with the elements of earth ; it dissolves. melts and loses its grossness as it approximates the finer.

Briefly have I spoken. I am now doing for others that which others did for me, and through

They were both beautiful exceedingly, but the face of one was as the face of an angel, glorious with an infinite peace and joy: while the face of the other, though beautiful, was sad and drawn and tear-stained, as though with pas-sionate suffering and pain. "Children," said she with the sad, solemn face, as they stood before them silent and awed, "we have been waiting for you to-night-my sister and I," and she smiled. The girl looked at them, and instinctively shrunk away from the beautiful, sad being who had spoken, and went close up to the other, whose eyes were fixed beaming and smiling on her brother. "You are so beautiful," she said, "an' look so bright and happy. Wull yo make my boy well, so he can enjoy hisself in the fields and woods?" Then the spirit with the radiant eyes rose and beckoned to the boy. "I have come to take your brother home," she said, "where he will be well and joyful always." "An' may I no come too?" the girl asked, putting her arm round her brother's neck, as if to keen him with her."

putting her arm round her brother's neck, as if to keep him with her. "I cannot live without him !" Her mouth quivered, and the tears welled up big and bright into her eyes. "My child," the spirit answered softly, "you

cannot come with your brother now—the time is not yet. Some day I will come for you, and he will come with me to welcome you. But now, my sister wants you still, and has work for you to do.

The girl turned and looked timidly up at the sad-eyed spirit, who said: "Yes, my child, you belong to me; my sister has called your brother from me. In this he is happier than you. But I will love you, too. You need not fear me, if you only trust me and be brave. Will you come?" She held out her arms to her, and the come?" She held out her arms to her, and the girl, touched and attracted by the sad face, went toward her and said, still holding her bro-ther's hand tightly clasped in her own: "I am not afeard o' yo, an' I will trust yo; but I can-not give up my boy !" "But you must !" the sister spirit answered. In spite of her glowing beauty the children both felt that her will was inexorable. "Sister," said the boy. "yo mun let me go; I feel her drawing me, an' I cannot stay. I wull be so happy. An' yo wull come to me. Kiss me an' let me go!"

She turned and clasped him passionately in her arms. "I wull let you go," she sobbed ; " but it be so hard, so hard ! we was so happy togeth-or "

To the Liberal-Minded.

er

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaae B. Rich, of Boston, Massachu-setts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem ex-pedient and proper for the promulgation of the doctrine of the immortality of the soul and its detrnal progression." cternal progression."

We want no state where one man is rich enough to bribe, and another is poor enough to be bribed. The common love that Jesus taught is lost sight of in the inte of the seets. What we want is the real, true reli-gion of humanity.—*Florian Paul.*

Nations are members of one great family, the head of which is the Creator of the world. How criminal then is war .-- Upham.

All that I learned, all that I saw or heard con-

BANNER OF LIGHT.

[To be useful, this LIST should be reliable. It therefore behoves those humediately interested to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur.

mussfree, J. FRANK BAXTER, 13 Walnut street, Chelsea, Mass, Muss, L. E. BALLEY, Bathle Creek, Mich. A. B. ROWN, Jox 751, Worcester, Mass, J. P. BROWN, M. D., philosophical, Whiteshoro, Texas, Muss, AnBY N. BURNIAM, 20 Porter street, Hoston, D. S. CADWALLADER, 525 West Seventh street, Wilming-on, Del

A. B. BROWN, box 741, Worcester, Mass. J. P. BROWN, M. D., philosophical, Whiteshoro, Texas, MRS, ADBY N. BURNIAM, 20 Porter street, Boston, J. S. CADWALLADER, 525 West Seventh street, Wilming-ton, Del. W. J. COLVILLE, Inspirational orator and poet, 8 Davis street, Boston, Mass. WARREN CHANER, Santa Barbarn, Cal. Du, DEAN CLARKE, Fortland, Ore, MRS, HETTLE CLARKE, tranew Speaker, will answer calls to lecture or attend fumerals. 57 Dover street, Boston, MRS, S. E. CHOSSMAN, 157 Tremont street, Boston, MRS, S. E. CHOSSMAN, 157 Tremont street, Boston, MRS, J. CURRER, 71 Leverett street, Boston, MRS, J. CURREN, TARK, Plainville, Ind. MRS, J. CURREN, Chondallylile, Ind. MRS, MARLETA F. CHOSS, tranec, W. Hampslead, N. H. MRS, M. J. COLLURN, Champlin, Hempehio Co., Minn, MRS, J. COLLURN, Champlin, Hempehio Co., Minn, MRS, J. COLLURN, Champlin, Hempehio Co., Minn, MRS, J. COLLER, tranew, 525 Breadway, New York, DR, JAMES COOPER, Bellefontathe, O. ROBERT COOPER, Bellefontathe, O. ROBERT COOPER, Bellefontathe, O. ROBERT COOPER, Bellefontathe, O. ROBERT COOPER, BELLEMAN, KNOINOSCE, Johnson Co., Mo. L. K. COUNLEY, Vineland, N. J. MRS, ANNA M. CARVER, No. 30 Stevenson's Building, M. W. corner of Main and Ganal streets, Chiehmati, O. MIS, ANNA M. CARVER, No. 30 Stevenson's Building, M. W. CORTER, Styler street, Boston, Mass, WA, DENTON, Wellesley, Mass, MISS LAZZIE DOFEN, Pavilion, 57 Tremont street, Boston, REY, NORWOOD DAMON, S Tyler street, Boston, Mass, MISS LAZZIE DOFEN, Pavilion, 57 Tremont street, Boston, A. E. DOTY, Hou, Herkimer Co., N. Y. A. HAMIN DEWEY, M. D., 69 Warrenavenue, Boston, A. E. DOTY, Hou, Herkimer Co., N. Y. MISS, ADDIE P. M. DAVIS, Birmingham, Ala, J. HAMIN DEWEY, M. D., 69 Warrenavenue, Boston, A. E. DOTY, Hou, Herkimer Co., N. Y. MISS, CARVES, DEFILEO Street, Suffalo, N. Y. MISS, MARY L. FRENCH, Townsend Harbor, Mass, MI

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Beo, Cal.
Beo, Cal.
Chantas Hon, T., Chuton, Onelda Co., N. Y.
Chantas Hion, Chuton, Onelda Co., N. Y.
WM, A. D. HUME, West Sido P. O., Cleveland, O.
R. W. HUME, Long Island City, N. Y., will lecture on hereforms connected with Spiritualism.
Rey, J. H. HARTER, Auburn, N. Y.
DR. E. B. HOLDEN, Inspirational, North Clarendon, VI.
Mus, F. O. HYZER, 433 E. Baltimore st., Baltimore, Md.
DR. A. D. HUTCHISON, Inspirational, North Clarendon, VI.
Mus, F. O. HYZER, 433 E. Baltimore st., Baltimore, Md.
DR. A. B. HUTCHISON, Inspirational, Owensville, Cal.
DR. ADELIA HULL, 229 First street, Detroit, Mich.
HENRY HITCHCOCK, 620 North 5th st., St. Louis, Mo.
MRE, M. A. C. HEATH, Bethel, VI.
ANTHONY HIGGINS, JR., 2319 Stewart street, Philadol-hig, Pa.

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N. FRANK WHITE, 521 Tenth street, Washington, D. C. SUSIE NICKERSON WHITE, trance speaker, 130 West Brookline street, St. Ehno, Suite I, Boston, Mass, JAMESJ, WHELER, Cedar Lake, Herkiner Co., N. Y. E. V. WHENOR, Lombard, III, Dr. E. R. WHELER, Geokar Lake, Herkiner Co., Mich, E. J. WHELER, Bepfrathonal, Lesle, Mich, E. A. WHELER, Inspirational, Utica, N. Y. A. C. and MRS, ELIZA C. WOODRUFF, Eagle Harbor, N. Y.

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N. Y. MRS, ELVIRA WHEELOCK, Janesville, Wis, MRS, HATTIE E. WILSON, Hotel Kirkland, Kirkland street, Boston, Mass, S. H. WORTMAN, Buffalo, N. Y. MRS, SOPHIA WOODS, Burlington, Vt., care Col. S. S. Ruwa.

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 WARREX WOOLSON, Inspirational, North Bay, N. Y.
 MRS, MARYE E. WITHER, Marihoro', Mass., box 522,
 R. P. WILSON, 217 East 52d street, New York,
 MIS, MARYE A. WALCOTT, No. 55 North Liberty street,
 Battimore, Md.
 ASA, WARREX, No. 101 Julien avenue, Dubuque, Iowa,
 MRS, N. J. WILLS, 26 Broadway, Cambridgeport, Mass.
 GEO, C. WAITE, 28 Orth Rusself street, Boston, Mass.
 SARAH A, WILEY, Rockingham, VI.
 LOIS WAISIMOOKER, Riverside, Cal.
 E. S. WHELLER, 492 North 11th street, Philadelphia, Pa,
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 DR. D. WINDER, Wyoning, Ohlo,
 MRS, MA MRS, W. J. YOUNG, Bolse City, Idaho,
 DR, J. L. YORK, Ioula, Mich,
 DR, S. ZELLEY, Germantown, Philadelphia, Pa.

The Relation of the Lausing Meeting to the State Association.

The following letter, addressed by Mr. McCracken to Dr. Spinney, the President of the Michigan State Association, will sufficiently explain itself :

clation, will sufficiently explain fiscil : LANSING, June 23, 1879, DR. A. B. SPINNEY—Doar Sire: I am advised that the form of the notices issued for the Lansing meeting has led to some misapprehension in regard to the real auspices under which the meeting is to be held, and has subjected yourself, as President of the State Asso-clation, to some amoyance, which I greatly regret. The meeting having been authorized by the State Association, places it properly and legitimately under its moral support and countenance. But this does not imply responsibility for its results. This has never been claimed by me, nor by any one clace so far as I know. As such responsibility was not implied by the older of the proposal to establish a Spiritual or Liberal paper in the State. Should this be an outcome of the meeting, or of any future effort, it must of necessity at this time be secondary and contingent, the success of the meeting being the first end in view. Trusting that this explanation may reconcile any misapprehen-sion that may have arisen, I am truly and fratemally yours, S. B. McChacken.

To the foregoing letter Dr. Spinney has responded, giving his understanding of the matter as follows:

To the foregoing letter Dr. Spinney has responded, giving his understanding of the matter as follows: DETROIT, Jane 25th, 1879. - S. B. MCCRACKEN, Esq.—Dear Sir: Your letter of June 23d just received. It is a fact that many mem-bers of the State Association of Spiritualists and Lib-eralists have made inquiries of myself and other offi-cers of the State Association, in relation to how this Camp-Meeting can properly be under the auspices of the State Association, and yet be your meeting. I have referred them to the fact that at our last annual meet-ing, at Lansing, a resolution was offered and passed by the Executive Board, "that S. B. McCracken have the privilege of discussing the feasibility of holding a State Camp-Meeting under the auspices of the State Associa-tion, the proceeds, after paying expenses, to go to him for the purpose of starting a liberal or spiritual paper, the State Association to have no responsibility of lia-bility of the same." I have explained that you were devoting your time and money to the getting up of the same, and that you had the right to use the proceeds as you might desire. I regret that this meeting occurs so near the semi-annual meeting of the Association, which takes place the last four days of August, at Nashville yet by the Interest and energy I see everywhere mani-fest in the spiritual and liberal ranks, *hoth* meetings may be a success. In relation to the paper, you have the right and abil-ity to publish one, and it must stand or fall upon its own merits. Hoping that your interest in our cause of mental and moral freedom may tower above all others, and win you success, I remain Yours truly, A. B. SPINNEY.

PUBLIC MEETINGS, ETC.

Neshaminy Falls Grove Camp-Meeting. The First Association of Spiritualists of Philadelphia will hold a Camp-Meeting at Neshaminy Falls Grove, Willet's Station, on the Bound Brook Railroad, 18 miles from Phila-delphia and 70 miles from New York City, commencing Friday, July 18th, and continuing to the 13th of August, inclu-

 day, July Bth, and continuing to the 13th of August, inclusive,
 The following eminent speakers have been engaged: Prof. J. R. Buchanan, New York; W. J. Colville, Boston,
 Mass.; A. A. Wheeleck, Utlea, N. Y.; Nettle M. P. Fox,
 Rochester, N. Y.; Cephas B. Lyan, Sturgis, Mich.; Mrs.
 R. Buchanan, New York; W. J. Colville, T. Boston,
 Mass.; A. A. Wheeleck, Utlea, N. Y.; Nettle M. P. Fox,
 Rochester, N. Y.; Cephas B. Lyan, Sturgis, Mich.; Mrs.
 R. Shepard, Brooklyn, N. Y.; T. B. Taylor, Philadelphia;
 Mrs, E. L. Watson, Titusville, U.; C. Familo Allyn, Stoneham,
 Mass.; E. S. Wheeler, Philadelphia; Mrs. Nellie J. T. Brig ham, Colerain, Mass.; J. M. Roberts, Philadelphia;
 Misseak Sunday, July 20th, at 10 A. M., and Mrs, E. L.
 Witt speak Sunday, July 20th, at 10 A. M., and Mrs, E. L.
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 Witt speak Sunday, July 20th, at 10 A. M., and Mrs, E. L.
 Witt speak acutertaluments and exercises, A. Band of
 Musica will be healt as announced from the stand. Tuesday
 and Thursday of each week will be General Excursion Days, and Thursday of each week will be General Excursion Jussia, and Thursday of each week will be mather thruly enjoyable during the cuther term of the meeting. The proprietor of the forewhaw, support the branks of which are fine Crogned Lawns, Swings, &c.
 Trains will leave North Pennsytvania depot daily at 645, 615, 600, 11:30 A., at 12:30, 520, 715 P. M.
 And P., midnight. Returning, will leave Willet's Station at 7:20, 510, 01:130 A., at 12:30, 520, 715 P. M.
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The Semi-Annual Meeting

The Semi-Annual Meeting of the Michigan State Association of Spiritualists and Lib-eralists will take place Aug. 28th, 29th, 20th and 31st, at Nashville, Barre Co., on the line of the Grand River Valley Ralbroad. The meeting will be held in Lennuel Smith's beautiful Grove, one-half mile from the dépôt, which will be arranged to accommodate all who may come. In case of rain, the Opera House will be used. This is expected to be one of the largest and most profitable meetings ever held in this State.

be arranged to accommodate all who may come. In caso of rain, the Opera House will be used. This is expected to be one of the largest and most profitable meetings ever held in this state. The following speakers will be present and take an active part: J. H. Burnban, Saginaw (City, Mich.; T. H. Stev-rart, Kendailville, Ind.; Glies B. Stebbins, Detroit, Mich.; S. B. McCracken, Detroit, do.; Mrs. L. A. Pearsail, Disco, do.; Mrs. L. E. Balley, Battle (Treek, do.; Mrs. M. E. French, Greenville, do.; J. P. Whiting, Millord, do.; Chas, A. Andreys, Flushing, do. Mrs. Mary C. Gale, Byron, do.; Mrs. Sarah Graves, Grand Rapids, do.; Geo. H. Geer, Bat-tle Creck, do.; Dr. W. Jordon, Thornton, do.; Mrs. H. Morse, Wayland, do.; Dr. E. B. Wheelock, Saranae, do.; Dr. I. D. Seeley, Buchanan, do.; M. Balcocek, St. Johns, M. C. Vaudercook, Alegan, do. In addition to the above-named speakers, all the Mediums in the State are cordially invited to bo present, as a free tent will be provided, and, during intermissions from speaking and business, scances will be in session. As many visitors as possible will be accommodated by the friends. First-chass hotel accommodations at Wolcott House at one dollar per day; at Union Hotel at rate of \$6,00 per week. "Committee of Arrangements: Mr. Lemuel Smith, Mrs. C. W. Putnam, Mr. and Mrs. Wr. Teighnet, Mr. and Mrs. Joseph Saulsbury, Mrs. E. Chipman, Mrs. G. T. Ful-ler, Mrs. Bachelor, Mrs. Ware, of Nasiville, Mich. Mrs. R. C. Simpson, the great flower medium, will be secured if possible. A. R. Serinsver, Prestdent.

Itenry Stade, the wall A. It possible. A. MISS J. R. LANE, Secretary.

Grove Meeting at Euclid, O.

Grove Meeting at Euclid, O. The Church of the Universal Brotherhood (Spiritualists) will hold a Reiniton in the heautiful grove of Dencon Porter Sunday, July 27th, at 10 o'clock A. M. The best of Inspira-tional speakers and singers will be present. The Dummy Italiroad runs within a few steps of the grove. Nine Sun-day traines Superior street cars connect. N. B.—The Sisters will please bring large baskets of pro-visions, fulls, etc., that all may eat and be filled, as in the primitive days of Spiritualism. Per Order Com.

The Oswego Valley Spiritualists' Grove Meeting.

The popular lecturer, J. Frank Baxter, has been engaged to address the great Oswego Valley Grove Meeting of Spirit-nalists and Friends of Progress, on the well-known Oswego Falls Fair Grounds, Fulton, N. Y., Sunday, July 27th, for-noon and afternoon. In addition to the lectures, there will be singing and descriptive tests of spirit presence. There is abundant room for teams, plenty of shade, and good water; and friends are advised to further consult their confort by bringing their lunch and camp chairs. A collection of five cents will be taken at the gate as a provision for expenses.

State Camp-Meeting—Michigan State Association of Spiritualists and Liberals.

of Spirituitian and Liberais. A State Camp-Meeting, under the auspices of the Michi-ran State Association, will be held at Lansing, the capital of the State, commencing Saturday, July 26th, and closing Monday, August ath, 1874. For circulars, announcements and other information, address S. B. MCUNACKEN, Chairman Ex, Com... Lansing, Mich.

ment.

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Author of "Psychography," The author says this block differs from his previous work on Psychography, and that he writes now for these who have studled and male, themseives familiar with splittnal phe-nomena, where as then he writes for the uninstructed world who have no knowledge on the subject beyond what can be gained from a cas nate encersation or a misleadting paragraph in some newspaper. Then he was carried to employ non-committal terms, to state no theory for acceptance, and to refrain generally from the use of any language that might serve to increase the prejudice where with new truth is al-varys (lewed). In this work, on the contrary, he is speaking to the esoteric body, and propagning evidence for the per-petuation of life and holyadrafily after the death of the law.

petuation of file and individuality after the death of the lody. To advanced investigators the book is especially addressed. To those who may have donbts upon the subject of the full establishment of the fact of spirit identity, we think the re-lations and the reasons here presented will be especially ac-ceptable. The book is one that will require several permsals; and so it should be with all good books. We heartify com-mend "Spirit Identity" to the attention not only of all spiritmalists but of all carnest fruth-seekers. English edition, uniform with Psychography. Cloth, 113 pp. The §1,25, no-hage locents. For sale by COLRY & RICH.

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8

BY O. L. DITSON, M. D.

TEALY. the Control Spiritisme, Turin dune Nor, pens its fair pages with "Catholicism before the fine of Christ," a continuation of the publichtion. of Viscount de Torres-Solanot which has created so h jarsensation in Spain, and which Should's translate linto all the languages of the would. The present chapter chuckdates some of the principal features of Brahmanism and Buddhism, considers them the most ancient religions. of the world, and as embracing two-thirds of the population of the globe. The anatars or perishi al in arnations are important features of their doctrines, as by this, through a visible form, communications are more readily madeappearing under the aspect of a warrior, a penitent, a sage; at one time incarnated in the bosom of a virgin, and living a human life, teaching the people and requiring absolute submissloid to the priesthood and the sovereign. One passage says that "The Brahman Paraseerana, during the minority of Pratichta, governed India with such wisdom and sagacity that the greatest prosperity to the country was obtained, with riches and peace. By his energy he subdued one of the most terrible of revolutions, which threatened to overturn Brahmanical society, contending many years against the Joya, who had called to their aid the savage people of Himavat Himalay At his death Pratichta, whose liftancy he had protected, caused himto be earlied to the pagoda, in a carriage of massive allow, . . . This occurred about 500 B. ONS. The writer refersionly to the "third incarneticle of Mislear 750 B, C., Pland to the Rish may analysis the "inspirer of the Ruel," M. Jaolliar is frequently quoted.

The above is followed by the "Church of Rome and Phillosophy?" in which the desemption of . infallibility is been the with month per effectivy to the Bay of heas on 1 but its able and benzthy and terse arguments, with what is said of the purelists Bot fields and of the stationals of Thomas Aquinas, Leannad de Estrecté even if space primitted.

The day of has several lengthly extracts from foreign Formals, in Inding the Receiver $E_{\rm eff}$ if quotes from a Londen paper a no slife given to Mr. Jensken by return Lonie, writtenby the hand of His little child when only five months and sixteen days old datso an account of that volce leard in London, announ ing, as it were, the death of the Orientalist, George Shrith, wheratellat noncent in a foreign land was passing to the flat life.

Sz. G. Dandani, writing from Naples, under date of May 1st, says that the Rey, Dr. Moneli, who came to him in a deplorable state of health, had left for Reme with his forces much im- ta, were present at the marvelous exhibitions of proved. "Though Sr. Damiani was very particular not to call upon his invalid guest for any exhibition of his marvelous powers, the latter goddess of science, Sarawasti, and "Rama Bai were collast finally spontaneously displayed. ."Afew days before his departure," says the distinguished Neaj ofitan, whom the Annolli calls "the enlightened Spiritualist and philanthropist, Prof. Giovani Damiani," "we were with a friend conversing on matters foreign to Spiritualism, when suddenly, as if from the celling of the diamber, we saw fall upon the table around which we were seated, a cashet, which opened of itself, containing a handsome gold bracelet. The doctor taking it up; said, "This was stelen from my wife about twelve years ago." After fetnizing home and while dining, the following was spelled out to us by the tipping of the fato reflect?

dictated by a spirit to A. Kardee magnetic fluid M. Maricot writes historically of "The Tradi-or electric fluid animalise. It is intermediate, tion of the Touchers," and says, "That the art¹ promulgates, but space forbids. Following this not developed except with the body, for this agent without matter is not life, hence it requires the union of two things to produce life. But one can say that while the vital agent is not united with the body, the *ritality* is in a latent state." . . . (Livere des Esprits e. IV. . A fuither consideration of forces, of the suns as stored up in coal, and other phenomena, make M. Caille's communication very attractive.

I find here also a letter of M. E. Rossi de Guistiniani, of Smyrna, from which I will quote a few lines ; " Mme, Blavatsky honors us with a lengthy response to the critic on the Elementals and Elementaries. We thank her infinitely : but she will excuse us for not following her toofar into the high regions of metaphysics or the planets of the gods of the Buddhists and Brahmans-regions inaccessible to common mortals, who, like us, seek the truth in another way, more sure and not so far off, that of scientific experience. Some doctrines which escape from the sanctuary of the new Theosophs cannot certainly initiate the profane into all the mysteries of the Indian philosophy. On our part, we confess not to know at all the sublime conceptions of Kapila nor the Nyaga of Gautama, nor Hindu philosophy, for which reason we can but imperfectly follow our contradictour in her polemic with us. . . . What, however, we do understand, and which we undertake to combat in spite of the initiates of the Orient, is the great error of the new Theosophists-the grave error, sad and baleful in its consequences, which consists in the complete destruction of self (du moil after or before death of certain individu-Man with the Theosophists is no longersa trinity, body, soul, spirit, but a Tetraktis, or quaternity. Of little import to be triple or quadmple. Man is above all (most tout) a unity, a thinking being and free, indestructible, immortal, eternal. . . . We have often conversed with the magi and dervishes of our country, and we can say, without being deceived, in

spite of Plutarch, Saint Jacques, the brother of Jesus: Pataniali, Kapila, Kanada, and all the Lierophants united, that all the sciences of the magicians, and ent or modern, are eclipsed before one sole spiritualistic experience of the eminent Mr. Crookes, of the Royal Society of London. . . . Speculative philosophy has had its day. Now we require facts, and not systems, . . . These new Theosophists are probably not ignofant of the exigencies of modern science, and their Indian leaders make a false route in wishin ; to imitate, in this culichtened nineteenth centiny, the invitaties of Ceres, Eleusis, or these of the cave of Trophonius."

Intimately connected with this subject is a statement in the *Behave Herald*, of Bankipore Hindostany, concerning the medium Rama Bell, of Mahaiatta : "Rama Bai, whose beauty equals hor wisdow, bus just paid a visit to Mr. Tawney, of the Senate. Professor Cough and the Pandit, M. C. Nyazaratna, of the University of Calcutthis young girl." Questions were asked, as it were, of some learned split, of the veritable replied in slow composition extempore," with remarkable aptness- a translation being given. "The Paulit then proposed a thesis on the University, and Mr. T. on the Empress, and in a few moments she composed two extraordinary poems, which Sanserit scholars admired for their profundity and brilliancy. Last Monday Rama Bai paid a visit to the honorable Maharaja, J. Melum Tagore, and sustained there, again in the midst of a select andience, by the incomparable facility with which she responded to subjects suggested, her reputation as an inspired footess."

M. Annand Greslez, writing to the Reene, cau-"Monck, you suspected that 'one of your tions people about too much levity at "circles," servants stele this during your wife's last ill- and shows how that, by calling carelessly upon ness, but they were intecent. The bracelet and in saint, we may encounter one not in good odeur other objects which then disappeared, were with good spirits. "A new medium," he says, faken ----- by whe will be considerably aston- "presented himself, at our groups. The preished not to find them in their lucking-hole.' siding spirit said to him : 'My friend, take care, to hand-has many things to interest the gener- three weeks, and has now been thirty years An object stolen twelve years ago, brought as for you are obsessed by a spirit extremely danif by a miracle from Ungland to Italy, is it not a gerous. You have St. Peter, the apostle, for a phenomenon that should cause men of science guide, but you have invoked only St. Peter. There is more than one who can respond to this appeal, for the church has canonized several The June number of the Revue Spirite, Parise Peters. He who has obsessed you is one of the phy." In the "Miscelania" there is some suphas been received, and is overflowing with im- most wicked and most dangerous of spirits. God portant and entertaining matter. "Considera- permits it to punish your levity. To convince tions Concerning Materialism," by C. L., is a you; evoke the spirit of St. Peter of Alcantara: you; evoke the spirit of St. Peter of Alcantara ; are fraudulent. In fact, this very periodical and she informed him she was engaged to be I will oblige him to manifest and confess.' I must say that we were all ignorant of the existence and of light and heat, he says, "Are they not to- ; of this saint of Alcantara, and of course knew day less material than they were supposed to be nothing of his life. On the following day I conheretofore? Are we not conducted in physique consulted Bouillet's Dictionary, and found that to recognize that there are matters, or at least the details given by the spirit were exact." Havthat which one supposes to be solely matter, ing Bouillet's French Biographical Dictionary at hand, I also found therein the name of said celebrated St. P. of Alcantara, "so named from the place of his birth." medium, follows the above. I will quote a line or two : "Pascal is your guide, an point de rue ? philosophique. Listen to some instructions: That a spirituall humanity are of spirits incarnated in a material body) may arrive at the divine essence, there is necessary: 1st, intellectual perfection: 2d, moral perfection. I may add material perfection, but we will leave this for the moment : another of your guides will speak on the subject of Greek mythology." Under the first the inexplicable, except upon the spiritual hyhead come Letters, Sciences, Arts, with their subdivisions; under the second, Devotion, Abnegation, Charity, Benevolence, Love. "To ob-, cumstances in the presence of Professors Zölltain perfection," continues Pascal, "time is ne- ner, Fechner, Weber and Schezbner, says: "The mistakes. In answering letters he may give the cessary, time and inspirers! Suppose a complete intellectual being, it is necessary to add as an absurdity of Dr. Zöllner," though acto this elected overce moral perfection; for this, knowledging that these learned professors above tions from spirits. I do not say that this is a special protector, or protectors particuliers, chosen as reason demands, are necessary." Thus had observed. the most noted writer of the seventh century, from his higher walk now, announces that we ceited and those who think they know all the must have, not one alone, but several guides, Journal du Magnetisme, Paris (June 14th). On think, from Baron Reichenbach's experiments, opening the leaves of this excellent work I first | as published by him some years since, and often | readily accepts them as spiritually authentic. encounter an engraving of the sun and earth. representing the comparative grandeur of the one and the tiny insignificance of the other. It is a page from the new popular work on astronobodies. The law of attraction is the same every- only by the distinguished Spiritualist, M. Camille Flammarion. M, the Baron Du Potet writes here admirably of the intolerance which seems in all ages to its union with the vital principle, which is at have pervaded communities, embracing the flite in learning as well as the unthinking rabble. "The priests," he says, "in all times and of all religions, have never been distinguished for it is evident that we cannot fully comprehend their tolerance. We live in an epoch when the relations of the world of spirits with this it is considered proper to repel everything of an In one instance he says, "I cannot give an exact occult character. There is so much to be forfeited, so much to corrupt and seduce man, that question whether there exists a perfect distincsorb and assimilate it. This vital principle is if Jesus himself were to return to earth he without doubt one of the necessary elements in | would probably be badly received-the scribes the constitution of the universe. . . . This vital and Pharisees are more numerous now than principle has its source in the universal fluid ; when Jesus was fulfilling his mission at Jerusa-

the bond, between spirit and matter. . . . It is of healing by the touch dates back to an epoch are two noble letters from the Viscount Soladate. The Vedas are the most ancient books | for Spiritualism [with which he had been acthat refer to it, which leads us to infer that the | quainted since 1862], and since 1872 being an un-Brahmans were the first who practiced it. They were probably followed by the Persians, Chal- crated my time and forces to it, being disposed deans, Ezyptians," In the list of those dealing to make any sacrifices in defence of the doc-Jesus, Apollonius, Simon Magus, Gregory of every word he writes should be repeated through-Casarea, Pyrrhus, King of Epyrus, Tiberius, out the world. A valuable correspondent, F. R. Vespasian, Robert the Pious, Louis IX, and XVL, and Charles X., Greatrakes and Gassner. An interesting notice of the "Pentacle of Paracelsus," by Dr. Peladan; "Studies Physiolo- munications will not end here. "A Materialgiques and Psychologopues," by M. A. Bué, and minor notices of events in the field of magnetism, I must pass over till some future time.

BILGIUM

Le Messager, of Liege (June 1st and 15th), has several articles of no little moment, but too lengthy even to be creditably abridged-" What Does Death Serve?" the "Necessity of Conciliation between Theology and Science," in which Canon Farrar's sentiments regarding the Bible, the necessity of a revision, &c., are commented upon with satisfaction; a portion of one of Mr. Peebles's lectures: "The Direction of Events," and "Miss Fancher, of Brooklyn," continued. In the second article above named the author, M. Meckenheim, says: "I prefer the positive and practical spirit of the English to the ideal- | death of Socrates, Jesus, Huss, Bruno, Savonaism of the Germans and the indifference of the French. It is to the English, then, disquieted minds are to turn to obtain a pacific and humanitarian solution. There we see already in- preme Being is not from education, but is induential dergymen entering the lists to commence the good fight. The task before them is rude and difficult, but nothing can break the courage of the new reformers. The approaching renovation will be a clean sweep of a multitude of errors and of old prejudices; but the times are favorable, though many a hard contest is in waiting. With the aid of God, I have no doubt moral progress will be made and one will walk with more assured step in the harmonious ways of fraternity and charity. . . . And it is here I would say that there are many distinguished men in the clerical ranks, like the Canon Farrar, who in their seats and through the press proclaim themselves in favor of this reform of abuses and errors: they demand with a loud voice the revision and correction of the Bibles, and prepare thus the ground for a renovation. imminent, indispensable. What a contrast with the Catholic clergy, even with the Methodists !"

Mme. Georgina Welden is reported in the Messenger as having appeared in Paris in the solons of M. Richefen, where several hundred people were assembled to greet the distinguished English singer; and that she spoke for two | Sarah Catherine, and a son of the late Presihours against the author of Faust, the director of the Conservatoire, the press, and even against | ing medium, from Memphis, Mo., was present the Prefect of Police himself. She expressed herself with much spirit of the persecution she | sion, and two figures, claiming to be the bride had suffered, and proved that her conduct had been exemplary.

GERMANY.

A new work has recently appeared in Germany from the pen of Dr. Baumgarten, entitled La France Contemporaine. Spiritualism and fair as it took place in the spirit-world, and of magnetism occupy nearly sixty pages of the which he gives an account, with the names of book; but the Doctor writes like a person who some fifty famous individuals among the departhas heard these subjects lightly discussed, but ed, who were present. not as one having any intelligence in the matter; not as a serious investigator. He however deigns to hope that the "Scientific Society," nomena, may be able to sift these matters, so explained without accepting the somewhat senthat if really worth anything they may be placed | sational story of a wedding in spirit-land, Mr. upon it, rather sareastically, 1 imagine, says Amen, and adds: "The influence of the astron- fanciful in the affair. omer Zöllner makes itself felt in this new work."

SPAIN. El Criterio Espiritista, of Madrid, though tar- what they believed to be the materialized form dy-the May number only just now having come of their daughter Katie, who died at the age of al reader, embracing the concluding part of the in spirit-land. Of course there could be no lengthy address of the able writer, D. Cesar proof of identity in the case except the mere Bassols, before the "Spanish Spiritualistic As- word of the manifesting spirit; and that she sociation"; a continuation of "Natural Som- was truthful on the occasion there was no nambulism," and "Spiritualism is a Philoso- | evidence whatever. Having accepted Swedenport given to the opinion of this journal that the spirit-world, Mr. Eaton was naturally curious phenomena so noted, of the "Grupo Marietta," on the subject of Katic's status in this respect, arose out of disputations upon this subject. La married to Benjamin Pierce. This intelligence, Revelacion, of Alicante, seems to favor the idea i as the manifesting spirit probably foresaw, just of charlatanism; and El Buen Sentido, of Leri- suited the views and wishes of Mr. Eaton. The da, says, after considering what has been writ- rest of the psychological phenomena followed ten upon the subject, that it "offers many vul- intelligibly from this beginning. nerable points to the critic." If deception should be here well substantiated, it would be a severe blow to our cause in Spain, for a vast deal of enthusiasm has been lavished upon the Marietta "circles" or séances, and many of the "Desirable Perfections," dictated through a 'most distinguished people in Madrid have given adherence to the cause from what they have there witnessed. With us considerable fraud only makes brighter and more beautiful the truth, makes us more cautious, not solely concerning the mediums but as regards ourselves. Good spirits will not be likely to commune much with individuals themselves full of deception, of gross passions, of low animal desires. The Revisto, after explaining as far as known pothesis, method of tying a knot in an endless cord, as witnessed under the most desirable cir-Revista of Sciences denies the fact, and judges it named were satisfied of the reality of what they

wearied soldier, I from the latter period conse-R., adds a graceful letter to this number of the Constancia, a portion respecting the celebrated "circle" Marietta, and it is to be hoped his comizing Somee" with Mrs. Stuart as medium, is quoted here from the Banner of Light (of March 15th), to which are added a number of names confirmatory of the truly wonderful phenomena-Wilburn, Hayden, Clark, et als.

Revista Espiritism, of Montevideo (May 15th). The editor writes upon the margin of his able magazine : "Messrs. Director and Directors of the Banner of Light: Dear Brothers-I salute you, and give you-thanks for your benevolent considerations. Yours, JUSTO DE ESPADA." The editor pens also a touching letter to Viscount Solanot, and adds some able comments on earth ?" assenting to it relatively and not absolutely ; quoting briefly accounts of the fearless rola. "The Angel Guardian" fails not to add her tender words, her warm appeals to earth's inhabitants. She says that the "belief in a Sunate in the spirit. . . . Lift your eves to heaven, your spirit to the realm of light," are among the closing words of her short address. Lady Soler contributes an able defence of Spiritualism, and adds, after reciting what Spiritualists really believe : "That they who believe in law of progress, who believe that charity is the the activities of their ascended lives. religion of the Omnipotent One, have a solid basis on which to rest." "Moral Degradation." from the well-known writer, Joaquin Calero, is will be given on "Great Musical Composers, with Parworthy translation, but I think I may have already quoted from it, as it originally appeared in the Mexican Ilustracion.

Sensational Spiritualism.

Free Chought.

To the Editor of the Banner of Light:

Mr. Isaac E. Eaton of Leavenworth, Kansas, a rominent Democrat, and a Swedenborgian Spiritualist, thinks he has had evidences of a wedding in the spirit-world between his daughter, dent, Franklin Pierce. Mr. Mott, the materializat the house of Mr. and Mrs. Eaton on the occaand bridegroom, appeared at the aperture of a cabinet. Dr. Mansfield of New York, the wellknown psychometrist, seems to have got mixed up in the proceedings, and professes to have had a psychometric glimpse of the whole grand af-

I think the phenomena, mingled as they are with delusions entirely compatible with freedom from all intentional deception both on the whose aim is the study of psychological phe- part of Mr. Eaton and the two mediums, can be upon a sound basis. The Rerue, commenting Eaton's strong Swedenborgian prepossessions were undoubtedly the cause of much that was

It seems that at a visit at Mr. Mott's in Memphis, Mr. and Mrs. Eaton had conversed with

JULY 19, 1879.

W. J. Colville's Meetings.

On Sunday afternoon, July 13th, Kennedy Hall was well filled by a very attentive assemblage-the people so remote it is impossible to assign to it any not. In one he says, that "being an old fighter appearing deeply interested in the replies made to a great variety of written questions furnished by individuals present. The nature of these questions gave evidence of deep thought and a desire to more fully comprehend spiritual laws on the part of the inquiring multitude. Many knotty points were dealt with and special attention was paid to the question relating to thus with the infirmities of the flesh are named trine;" and he is a host within himself, and discerning of spirits and the influence of the disembodied upon mortals. Mr. Colville's guides appear intent on giving the utmost information in their power to the large number of persons outside the ranks of Spiritualism who frequent Kennedy Hall on Sunday afternoons, and by their courteous attention and intelligent queries give evidence of a widespread spirit of inquiry now prevalent among those not at present identified with the spiritual movement.

In the evening of the same day a very interesting meeting was held. Mr. Colville's guides discoursed on George Thompson and William Lloyd Garrison. The controlling intelligences graphically described many striking episodes in the earthly lives of these noble men, and then proceeded to speak of their continued work for humanity in the spirit-spheres. The characters of these reformers were well delineated-the utterances of the inspired speaker meeting with a response in the hearts of many present. The guides averred that "Now the day is over for bloody conflicts paying the way for the abolition of slavery, but surely the time is at hand, yea, the hour has already come when the question, "Is perfection possible upon the with spiritual weapons a yet flereer conflict than we carth ?" assenting to it relatively and not absoof error. The pacific tendencies of W. L. Garrison, though inducing him to preserve peace whenever possible, could not, however, make him consent to any compromise with evil, and the fervid zeal of George Thompson, his most intimate friend, contributed an element to his life which made it yet more beneficial to humanity.'

These leading minds were spoken of in connection with a mighty army who interpret to earth the thought and effort of spheres beyond human knowledge. The recognition of Spiritualism by these mighty workers when on earth was touchingly mentioned, and the enthe discourse displayed a very thorough acquaintanceship with the men whose lives and influence constituted the existence of a God, who understand the life its theme. Winoona's poem was a glowing description eternal of the spirit, who admit the universal of the spirit-homes of Thompson and Garrison, and Next Sunday, July 20th, at 3:15 P. M., questions will be answered as usual, and at 7:45 P. M. a discourse ticular Reference to Mendelssohn and Beethoven."

On Tuesday and Wednesday, July 22d and 23d, Mr. Colville's guides will lecture through his mediumship at Onset Bay, and on Thursday and Friday, 24th and 25th, at Harwich, Cape Cod.

On Sunday, July 27th, concluding services will be held for the season in Kennedy Hall, Boston. On Monday, 28th, W. J. Colville will start on his summer tour ; on Tuesday, 29th, and following days, he speaks at Neshaminy Falls Grove, near Philadelphia; on Sunday, Aug. 3d, and two following days, in New York, Brooklyn and Harlem; on Friday, Aug. 8th, at Shawsheen River Grove, Ballard Vale, and on Sunday, Aug. 10th, at Lake Pleasant. Further engagements will be announced in due course. Mr. Colville's permanent address is still 8 Davis street, Boston.

Sunday Grove-Meetings at Lake Walden.

I would most respectfully announce that arrangements have been completed whereby Sunday grovemeetings will be held at Lake Walden Grove during the months of July and August. Able speakers and good music have been secured, and no pains will be spared to make these excursions pleasant to all who may wish to enjoy a day in the woods.

Special rates of fare at a great reduction have been obtained ; for particulars see time and fare-tables at all obtained; for particulars see time and farc-tables at all stations upon the line of the Fitchburg Raliroad. From Boston a ticket can be procured for the round trip for sixty cents. All parties not holding a rallroad ticket will be charged an admission fee of ten cents, receiv-ing a grove pass good for the entire day. Visitors go-ing by cars will provide themselves with an excursion ticket good only upon date specified. Cars leave F. R. R. at 9 A. M. and 1 P. M. J. B. HATCH, Manager.

ET Ladies are rapidly coming to the front in all parts of the Union. Mrs. Gross, M. D., of Chicago, has an income of twelve thousand dol-lars a year from her practice, and another lady physician in the same city, Mrs. Sabin Smith, makes even more than that. Beside these, there are saveral hading in Chicago who here a fai are several ladies in Chicago who have a fair practice, and make a comfortable living. And in common business ladies are beginning to be very successful. Mrs. J. B. Wilson of Canton, Ohio has made and cald tradies budded hard

TEANCE.

lengthy review of the subject. The Nature of Force, its Relation to Matter, etc., is considered ; one being more subtile than the other, one being weighable, and the other not?" But inwhichever way advancing, one at last finds ether, matters electric, magnetic, etc.; "We would not advise you, however, to ask proofs of a materialist : it will be time lost." The idea that anything in nature has been produced or works by chance or hazard, is also well presented and made impressive by propositions like the following : "Supposing we have occasion for anorchestra, and we begin by taking instruments. an larged; placing them an larged in the concert saloon, taking a leader on Logard," we, "We have our preparations, let us begin.". . . "To those who pretend that thought is free in us, that we have a consciousness of its independence, the choice of diverse determinations, the materialist says: 'Stop there! Gross error! thought is not free, it is a slave, it is a result, and not a cause." . . . But these outlines are almost too faint to convey any adequate idea of C. L.'s article.

The next article is from the able pen of M. Tonoeph, reviewing the scientific (?) rigmarole and the learned ? platitudes of the self-conlaws governing nature, and hence cannot and adapted to our special needs. will not admit of the phenomena called spiritual.

M. René Caillé gives here also his opinions on "Free Thought," in which occurs the following : "It is the same force which unites the elements of matter in organic and inorganic where. It is the same matter that constitutes the organic and inorganic bodies, only in the organic it is animalise, the cause of which is the same time effect and cause, and also special agent and propriété immunente (enduring inherency) of organized matter. Life is an effect produced by the action of an agent, on matter; this agent, without matter, is not life (n'est pas la rie), and this matter does not live without this agent. It gives life to all things that abthat which you call (this seems to have been | lem.'

SOUTH AMERICA.

gives its first few pages to a consideration of referred to in Prof. Gregory's able work on the same subject. This is followed by one of M. Flammarion's charming essays on the force of will and its independence of matter, in which he blends biographical sketches with much effect. From the Banner of Light is taken the " Avadi," by P. Chand Mittra, of Calcutta ; and from the pen of the celebrated poetess, Da. Amalia Soler, a lengthy poem on "To be or not to be." The spirit of Cahagnet imparts some information-replying to questions asked; but explanation of this influence." . . . To a tion or separation of the fluids necessary for the vibration of every one of earth's productions, he says: "There is only the effect of movements, since each corpuscle, each grain or semilla, contains all necessary to its vibration," etc.

How the two materialized forms were got to play their parts, will not be a matter of much wonder to those investigators who know how ready a certain class of spirits are to take part in such acts of deception or mischief.

But how can Dr. Mansfield's implication as a vitness of the imaginary wedding be explained? Any one referring to the back files of the Banner of Light, will find this subject of psychometric phenomena treated very fully. The sensitive may have been psychologized by Mr. Eaton so far as to confound what came to him clairvoyantly with the mere fabridations of his own imagination. That Dr. Mansfield has given incontestable proofs of clairvoyant power is well known; he gave them in connection with this very affair. But though he can, as has been proven, read letters in closely-sealed envelopes, he is, like other clairvoyants, not secure from mere presentations of his own abnormal mentality, honestly mistaking them for communicaalways or even generally the case with him. but that it is sometimes so, I believe. And so a vision, the mere offspring of his own stimulated La Constancia, of Buenos Ayres (April 30th), imagination, may impress him as a genuine spiritual representation ; and names may come odile and magnetism, taken principally, I should to him, as in this case, from recesses of memory of which he has no consciousness, so that he

I cannot, therefore, accept Mr. Eaton's account as affording sufficient evidence that there was any such occurrence as he relates in the spirit-world; or that the two forms that presented themselves in his own house gave adequate proof of their identity; or that the letters through Dr. Mansfield, purporting to be from Katie Eaton and from Swedenborg, had any other origin than the psychologized condition of the medium's own brain.

A PSYCHOMETRIST.

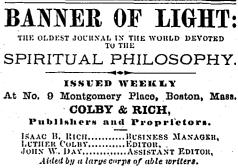
New York, July 12th, 1879.

EF We publish this week the prospectus of the Banner of Light, published by Colby & Rich, at Boston, Mass. The Banner is one of the best family papers published in this country. It is devoted to the cause of the Spiritual Philosophy. Read the prospectus.—The Harre Republican, Harrendecharce Md Havre-de-Grace, Md.

She praising generally results in considerable wool.

Ohio, has made and sold twelve hundred hayshipped to California, and some to England and France. This is a very good showing for these depressed times. At least it may be doubted whether many men have done better.—San José Cal.) Mercury.

No one can be sick if the stomach, blood, liver and kidneys are well. Hop Bitters keeps them well



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