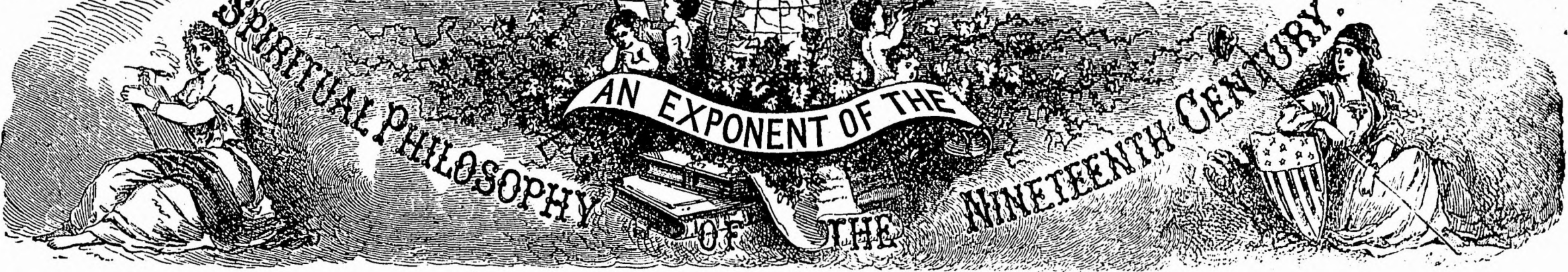


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The Rostrum.

THE NEXT STEP.

Being the Closing Number in a Series of Three Typical Discourses Delivered Before the Parker Memorial Society of Spiritualists, Boston, Mass., on Sunday Afternoon, Dec. 15th, 22d and 29th, 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 Benevolence, of Charity! 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, progressive and aspiring, sent out from the infinite arena of thine existence, is still enshrouded 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 dove—who make of practical 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 psalm of praise in which men, spirits, angels and arch-angels shall join forevermore. Amen!

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 in oneness abides. I doubt not the lily, between the pulses of each springtime, has loftier lives than that which blooms in the brief hours of summer; I doubt not that when ye think the flowers are sleeping, their souls abide in another and more active state of being; I doubt not that the interior souls of violets and daisies are now woven in chains of celestial love by unseen fingers, while their bodies rest beneath December's cold and frozen sod! The narrow and circumscribed vision of the mortal plane—the eye that is only accustomed to the sun's

rays and to material forms—is all inadequate 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 reagent, death, breaks its union with the clay and ushers it once more into its native and untrammelled 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 may fail to convince you at present of their utility. I have seen the blacksmith who doubts the use of an anvil because he does 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 impulses 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 impulses 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 earthly life; it had been embodied in form before; you who knew me best could see in my eyes a far-away 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 Dante 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 I 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 séance-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 *revelant* message-bearers. A post office is not a name alone, but it is the point toward which converge and from whence 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 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 these messenger spirits between this life and that of humanity in all degrees of unfoldment and growth, and I have fathomed alike the importance 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 each of these returning spirits had a special message that they were anxious to express,

each sought to speak the loving word, or to trace 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 feeble parallel sought to be drawn by this distinguished 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 hierarchies 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 ostensibly 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 séance?" 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 faith 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 "respectability" 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 together. 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 human 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 unperceived 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 *credo's*, but expressing itself continuously in power to uplift the masses: I find it in the theologic-social 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 union 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 retard nor alter their course by the endeavor exercise of any individual notion; and those

who are instrumental in producing such an advanced condition of living spiritual thought will 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 mortal thought, they will yet more and more recognize that it is themselves that they will govern. Spiritualism will have no human organization to 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, creed, class or denomination that which at the present time is intended as the solvent for the whole of mankind. It will contrast in an explanatory manner every form of human thought; it will band and bind in harmonious unity those thoughts and principles that seem opposing and conflicting; it will prove a solvent between 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 will take its place in spiritual time, in order to make Spiritualism measurably respectable, and bring the new thought into position to receive in its turn the brunt of opposition. This is right. Just as soon as the world is in need of 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 sunshine 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 impulse, and does not destroy, but spiritually infuses its predecessor, merging it into oneness with the coming order of things. As geology demonstrates that in the progressive development of your planet that only appeared which was natural and spontaneous, (i. e., the next in order of being)—as vegetable and animal life, so 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 out-broadening 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 out of the case to-day, I shall refer for awhile to what is known as Phenomenal Spiritualism. I have learned my lesson: I have stood and awaited the mysterious return of the spirit to 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. e., 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 the angelic existence were brought to me this hour, with all its subtler meanings and grander

possibilities, I am ready?" Would you find no 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 am ready to stand face to face with those who are true and are disenthralled from every 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 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 fill up that which is lacking; if you find a link broken, if you find an impulse wanting to make 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 spirit-life: and in that life the line to be followed is analogous to the one just specified. I have seen great men, suddenly awakened to the reality of this fact, pausing on the brink of eternal 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 I left 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 blot 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 revelations 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 cultivation gained by imitation of models presented from without, and as such growth is gained only in and by individual experience*, I know of no way to get that next step except through the change of *additional* experience! If, even though unaware, I have wronged another in my contact with matter, that wrong-doing 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 path through which the goal is to be gained.

On the threshold of this new step I find those minds whom on earth I 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; I am silenced by their utterances; in presence of their transfigured majesty I feel the weight and burden of my diminutive existence: I 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 I 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 the midst of this, I am reminded of the stream that divided Dante from his beloved! What stream is it that broadly flows between the imperfect 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 aggregate of your intelligent lives, and that superior

Life of the soul abides as an entity, whatever may have been the varying habitations which have enshrouded it for a space. The past is veiled from the outer memory, but abides in the spirit; that veil is rent in truth when the soul stands face to face with its record in the interior state; thus today I consciously feel what I am—I perceive the past that I have been, and I see the next future step between the impulses in the outer life and the spiritual state.

Death is not a loss, it is a transition. Man's soul does not live in his body in the sense and meaning of a vital partnership; it only dwells there in a transient state. It works, it conquers there, but it is not in the body, and after the repose, it is a native state, there comes again the battle and the strife, each succeeding one a step in advance, that the pilgrim soul may reap additional harvests for its spiritual existence. Even here I stand today. After rest I shall struggle again after the needed, present victory is won I shall rest once 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 impulse of life, he will be among you, repeating 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 soul. No matter how many persons may be wrapped up in his individuality, the soul in the larger growth of eternity is clothed and rounded from the experiences of the human being; each differing from the other, which experience is gained may be transient, but the spiritual accretion it attended will abide and forever expand. The spiritual and the divine are forever just beyond the grasp of the material, and it is because they are so that they do not pass away, while the salient characteristics of the soul may be veiled within the narrow confines of the human brain, and seemingly annihilated, the soul will not have lost its essential attributes; when the close-linked chain of materiality is broken, that soul will remain not only a perfecting sense of, but also letters patent of possession concerning its rightful inheritance.

In the degree of rest and aspiration which I find I must pass this, and which my angel guides say is necessary to prepare me for these things, I feel a kind of natural distance—a distance born not of mathematical measurement, but through a prophetic intuition 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 trammels of human duty; but rest assured that a 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 hear 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; I 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, whether you shall receive it or not, but feel conscious that I cannot pass on until 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 struggles for the truth we have added together, the trials we have borne together, the victories we have unitedly won against error, you and I even as friends across the rivers of death and birth will know and claim each other still. The friendship reaching instinctively across the spaces, the ties that link us together in one common chain, will still be ours. In dreams and visions we will come to the spirit-shores, and we shall sit down in solemn silence by those crystal streams that flow over golden sands; 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 in divine forms and habiliments, and I shall know that you are the same souls that with me struggled to uphold the truth in by-gone years.

I shall bring pleasure and solemn joy into the next great change; I pass under the kind control of my guardians; 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 reinvigorated 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 by the hand each neophyte to the portals of 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!

THE STAR OF BETHLEHEM.—THE TEMPORARY FAREWELL.

(Poems improvised by Quina from subjects chosen by the audience.)

Truth is not yet grown sore and old,
But as a star in space;
As a mortal form that never 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 skies
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 Bethlehem's white light
Was the symbol of the soul,
Rising above the earthly night
And swaying with its control—

Brings peace on earth, to man good will,
Love's golden message to fulfill.

The babe within the holy place,
Truth's humble advent here,
The city of the valley's grace,
Rejoice 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 earthly-born and chosen Lord,
Not laid 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 earth is born.

Who lives in perfect, radiant grace,
As in that far-off time,
That star will shine again as bright
As in its primal, golden day;
Ideal still as sacred angel 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 risen.
Life, light and love to you most dear,
Releasing from death's prison—

Not as the falling of a bell,
Not as the chiming funeral knell,
Not as the torch held over the dead,
Not as the slow and silent tread
When fearful eyes look up in vain
To hide their grief and pain!

There is no word "Farewell!"
Your soul meets soul today;
You lives coming here and blend,
And pass another way;
You meet, ay, meet to part no more,
Forever on that blessed shore!
There is no word "Farewell!"
The value of the eyes
From mortal form but bids the soul,
Through dwelling in mortal life,
Though every form be cast aside,
Though land and ocean's wave divide,
The spirit still is near,
And forever is more dear.

No word "Farewell!" the joyous voices
Of breathing life and light,
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 soul and tears
The links in heaven are seen,
And through your souls you all keep pace
With love's appointed grace.

"Today," you say, "my friend is here—
Today he thinks of me—
Today his presence is more near
Than if his form I see.
For though within the higher life,
Unfused in heaven above,
Or in far distant scenes of strife,
He meets on planes of love."

Oh, no! "Farewell!"
The drooping eyes of sleep,
The leaving of the souls that dwell
Within life's earthly keep;
Glad thoughts are born, and love and life
And all things else survive
By other ties than those of sense;
By other lives we live;
By other wings we soar:
"Tis not "Farewell," but, meeting still
Upon another, brighter shore,
We're meeting, greeting still!

BENEDICTION.

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

What Constitutes True Worship.

The several rather severe criticisms on the fashionable modes of worship pursued in the leading Catholic and Protestant churches of New York at the present time that have recently appeared in the *Herald*, bring to my mind the following incident: Some years ago I attended 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 himself 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 gorgeous and magnificent cathedral he had ever seen. Before him was the priest or pastor of the church, and beside him stood an angel with a tablet and pencil in hand, whose mission it was to make record of every act of worship or prayer that transpired in his presence and ascend as an acceptable offering to the throne of God. Every pew was filled with richly-attired worshippers of either sex. The most sublime music that ever fell on his enraptured ear filled the air with melody. All the beautiful liturgical Church services, including a surpassingly eloquent sermon from the gifted minister, had in turn transpired, and yet the recording angel made no entry in his tablet! 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 sign!"

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 and extended, silently pleading for alms. As the richly-attired worshippers from the church passed by they shrank from the poor Magdalen, the ladies withdrawing aside their silken, jewel-bedecked robes, lest they should be polluted by her touch.

Just then an intoxicated sailor came reeling down the sidewalk on the other side. When he got opposite the poor forsaken girl he staggered across the street to where she stood, and taking a few pennies from his pocket, he thrust them into her hand, accompanied with the adjuration, "Here, you poor forsaken cuss, take this!" A celestial radiance now lighted up the face of the recording angel, who instantly entered the sailor's act of sympathy and charity in his tablet, and departed with it as a sweet sacrifice to God.—*T. R. H., in the N. Y. Herald.*

Enough superstition lingers to induce the peasants of Catania, at the foot of Etna, to hang images of the saints and apostles on the trees and vines in the track of the lava. They hoped in this way to save their fields and houses from destruction; but the lava would not stay its majestic course for those idols. It advanced slowly, and touched the trees and the vines, the houses and cabins and barns with its fiery finger, 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, women and children, with lighted candles in their hands, moved toward the advancing mass of fiery lava. They carried an image of the Madonna, 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 communications, and the people are awe-struck and depressed.

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

Original Essays.

THE TELEPHONE AND MICROPHONE EXPRESSIONS OF INNATE HUMAN FACULTIES.

BY ANDREW J. ROGERS.

To the Editor of the Banner of Light:

It is evident that neither the telephone, the phonograph, the microphone, the microscope, nor any other invention could have been discovered 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 Holy Spirit of God abides therein. St. Paul doubtless referred specially to the righteous man. And the Messianic 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 independent of mechanical invention. And I have long since demonstrated to my own satisfaction that, at least potentially, man is inherently endowed with not only clairvoyance and clairaudience, but with the power to micro-phonographically record, within the intellectual domain of the soul, every vision and sound in such way as to enable the finite mental faculties, under proper conditions, to reproduce them at any time in after life.

As the microscope magnifies vision, so does the microphone increase sound. And though these amplifications reveal the latent powers of the optical and auditory nerves, they are neither clairvoyance in the one case, nor clairaudience in the other. These attributes are peculiar to the divinity of the man; and there is nothing within the range of the material world that can impede either the one or the other. But these *divine faculties* seldom report their observations to the man's finite mind. Nevertheless they are incessantly at work, and their ramifications extend far and wide throughout the domain of humanity, according to the peculiar mission of the individual soul.

In the progress of the psychomachy of my own organic being, the bodily faculties and functions have been frequently brought so completely under the control of the more divinely intellectual powers of the soul as to enhance the visional and auditory faculties far beyond what is reported to have been produced respectively by the application of the microscope and microphone. And under these conditions I have observed, among divers other things, that when the innate powers of the soul fully control the necessary physical faculties and functions, the external or finite mind can see (in actual vision) persons and things, and hear actual conversations, songs and other sounds, regardless of distance or any material obstruction whatever. And in many cases I have verified such experiences. And in no case have I failed to verify the phenomena when I could personally communicate with the parties whom I had thus seen and heard.

The *clairvoyant* and *clairaudient* attributes of the soul are, of course, accompanied with the corresponding attribute of *interior articulation*. And I have observed that through *innate intelligence* the spirituality of mankind is more or less in intellectual communion throughout the world. Of this I can have no doubt, notwithstanding in the present condition of humanity the inner intelligence of the soul reports but little of this psychological intercommunion to the finite or carnal mind. *Quæstio* held that, "There is a fluid diffused throughout all nature, animating equally all living organic beings." And that "the difference in their action is owing to their particular organization." Be this as it may, I nevertheless find a *divine spirituality* peculiar to and abiding within every human being; and I am quite sure that there are spirituo-magnetic currents more or less intellectually inter-connecting the spirituality of all mankind; and that through such currents we may, under proper conditions, hold intellectual communion with the inner intelligence of individuals, however remotely situated. I have frequently experienced such phenomena; and as far as I have been able to test its correctness, I have found my experiences corroborated by those 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 my corporate being with the most delightfully thrilling melody. And I have observed that though these phenomena belong primarily to 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 mind. They are of the spirit-spiritual; and in a properly developed organism may break forth at any time. I have frequently enjoyed such phenomena while prayerfully meditating, or 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 spirituo-physical condition of mankind the continual microphonical amplification of sound would scarcely be endurable; but when the latent divinity of the soul shall have spiritually tempered and perfected the auditory 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 very warfare is unto that end. And it is divine-

ly promised that "He that overcometh shall inherit all things." And righteously so; for then the *divinity* of his being will reign supreme, 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 may be swallowed up in victory, so that we shall realize the fulfillment of the prophetic prayer, "Thy Kingdom come: Thy will be done 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 *id* 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 mercy 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 in my priests, let them heal you." They started on their way, but were immediately cleansed; and "one of them, when he saw that he was healed, turned back," and thanking Jesus for the exercising of the healing gift, "glorified God."

"And Jesus answering, said, Were there not ten cleansed? but where are the nine?" Poor human nature—the same in all ages and among all nations—the *nine* were healed through the healing influences of Jesus; but what cared 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 heal? Nothing of the kind appears in the 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 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 have been brushed away from mourners' cheeks, and broken hearts have been made whole through beautiful messages from their spirit-friends in heaven. But do they return to the mediums, thanking them for being instruments of angelic influences? All through the country I meet with men and women who, while not only unknown to fame, not only striplings in knowledge and wisdom, were either entranced, inspired or otherwise influenced by spirits, who aided them to make their mark in the world; but do they "return"—do they give sufficient credit to spirits and Spiritualism? Oh, how base and mean is such ingratitude! I have often heard it said, and have never heard it denied, that the noted Anna Dickinson, in years ago, sat in spiritual séances, and was, for a time at least, palpably influenced and helped by spiritual intelligences. Does she ever mention the fact? ever refer to the blessedness of angel ministry? Who has not been charmed with Clara Louise Kellogg's music? And how few know that her first musical inspirations and directions were from the spirit-world? Mrs. Jennie Kellogg, the mother of Clara, gave for a time spiritual sittings at 624 Broadway, New York, and on her door-plate was the phrase, "Test Medium." "Were there not ten cleansed? but where are the nine?"

Why should mortals be ashamed of their helpers? Why kick down and deny even the existence of the ladder by which they climbed to eminence? Why such cowardly hiding, such base ingratitude? Do they not know that God is just—that compensation is certain, and that it is no slight affair to slam the door in the faces of angels, denying the benefits that they so generously conferred? Why, the moral bravery and manly independence of Henry Kidde, A. M., of New York, ought to put the blush of shame upon the faces of many of our older Spiritualists! Many of these latter, having drank copious draughts from the spiritual fountain, and fed on the spiritual bread that cometh down out of heaven and giveth "life unto the world," now indirectly ignore the name Spiritualism, giving their influence and their money to the upbuilding of sectarian churches and the dissemination of Calvinistic dogmas. Is not this the rankest hypocrisy? Do not angels see through the flimsy guile, 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.
Unchanged 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 silence or with psalm.
Her priests are all God's faithful sons,
To serve the world raised up;
The pure in heart her baptized ones,
The true her sacred cup.
The truth is her prophetic gift,
The practice her sacred page,
And still 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 plating machine; third, the grass-mower and grain-reaper; fourth, the rotary printing press; fifth, civilization 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 elevator; 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 York Sun.*

Banner Correspondence.

Vancouver's Island.

VICTORIA.—After years of silence, permit me, 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 alone, from Pemberton Bay to Puget Sound, from Lake Superior to the Gulf of Mexico, that "I still live," and though my pen has lost its cunning "front" of use, my tongue has continued to proclaim the "glad tidings" of angel ministry during the six years I have been on the Pacific coast, except when the frail body has refused the necessary force to propel it. The shining folds of the dear old banner have greeted my eyes and cheered my way-worn spirit wherever I have roamed, from the grand old Green Mountains of my native State, through twenty-eight of her sister dominions, and today I bear 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 enraptured 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 Oregon, 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 returned to Seattle, 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 Townsend and crossed the Straits of De Fuca to this place, to this beautiful and verdant bearing the name of "Her Majesty," whose rule nominally extends to this foreign port. Our cause has made its way, borne by the ubiquitous unseen heralds and pioneers of the new era, and the number of hearers and perhaps has as many votaries in proportion to population, in Oregon and Washington Territory, as in the average Western States. But our more zealous (and shall say, ardent) sectarian brethren of the "Church Universal" have built their churches and schools in every little hamlet and neighborhood encroaching 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 several staunch supporters among the prominent citizens of the town. The Banker, Mr. G. A. Barnes, and his earnest wife, and a few other supporters, Mr. 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 some welcome help. I wish, Mr. Editor, that my 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 woman, and she is ready to aid with poetical improvisations. The *Washington Standard* lends the powerful aid of the press to encourage our work, and with so much assistance I have succeeded in drawing the largest number of hearers 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 jealousy at length turned us out, and now we have a nice little hall where the multitude gather. We expect to hold several grove-meetings near the town this summer, and you may hear concerning them.

At Seattle I spoke twice per month for about four months, but the cause here is not so strong as it was in its way by the mismanagement of some of its (dubious) 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 for a few months. I wish, Mr. Editor, that you would visit Port Townsend, where there are several families of staunch believers among the foremost citizens of the little town. I am best paid there of any place on the coast, and I tell you that I am well paid. I am 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.")

Victoria there are about a dozen staunch, 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 supporters. Capt. Walker and wife, since their only child, now a young man, has been a bold defender of the faith, and Mr. Allen, formerly the American Consul, an old neighbor and warm friend of Abraham Lincoln for many years, like him, long ago, and is a firm believer in immortality through our phenomena, and he has the moral courage and manliness not to hide his light, but tries to dispel the thick sectarian darkness with which he is surrounded, by letting his inner light irradiate both his outer life and the community of which he is an honored member.

This is a new country, and business has been much stagnated for more than a year, consequently all public movements dependent upon the general public are very slow 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 the Strait of Juan de Fuca, and the Mediterranean which have all the comforts and most of the elegancies of Eastern cities.

I wish in closing to bid God-speed to all my noble co-workers throughout the world, and to bid them persevere in the cause of human progress, till error and evil are overcome with truth and righteousness.

June 14th, 1879. DEAN CLARKE.

Georgia.

SAVANNAH.—A correspondent, "L. K.," writes: "I think that experiences in regard to the conditions that disturb, modify or hinder manifestations, ought to be published, in order to facilitate the study of the underlying laws. Especially is this important with the primary manifestations of table-tipping, since they form generally the foundation-stones of the whole structure, and serve most generally for that sacred, loving, family intercourse which is the basis of all the higher manifestations of the spiritual world. I have had particular facilities for studying this phase of the last 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 investigator. When there was no table, and the identity of the communicating spirit, some interesting and entirely unexpected family event, but one ardently desired by the communicating spirit, was reported as having taken place in Europe, and hearty congratulations given. But after a couple of days the spirit discovered that what was reported as a *fact* accomplished had not taken place. Now a similar occurrence took place a second time, only that the spirit, but we ourselves, 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 anybody 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 stranger, but being a person of refinement, truth and principle, and a thorough gentleman, his controls being of the highest order, and his music soul stirring, he has reached the hearts of our people, and has won over the appreciative audiences that have greeted him. I have felt that it was indeed 'good to be there.' He has the good wishes of a host of friends, who will watch with interest his work while doing the bidding of the angels, and who feel that they will be glad to be better for his ministrations. All hope to welcome him again at no distant day."

New York.

ROCHESTER.—Mrs. Sarah A. Durtis writes July 2d, forwarding money to renew her subscription for the *Banner of Light*, which she says she cannot do without, and adding, "Rochester is more alive to the subject of our Divine Philosophy than for many years, owing to the beautiful ministrations of Mrs. Nettie Pease Fox, who delights and instructs large and increasing audiences twice each Sunday with her eloquent addresses, and convincing manner of answering the various questions from the audience."

Maine.

BRAIDLEY.—James J. Norris, Conductor, writes, July 6th: "Spiritualism still lives with us, and we are enjoying its peaceful influence. The Lyceum meets every Sunday evening, and the Lyceum every Sunday at 2 o'clock p. 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 Spiritualism is making its way steadily in this community, though its advance is achieved in the face of all the untoward circumstances and opposing agencies incident to any new cause. Herself an invalid, she has held several lectures, encouraged by the friends of the cause, and have received much aid from Dr. J. C. Corey's discourses in that place, also those of O. H. Godfrey.

Ohio.

JEFFERSON.—R. M. Conner writes, under date of July 4th, endorsing the efficacy of the mediumship, both physical and mental, of Frank T. Ripley, his experiences with Mr. Ripley, he states, would like encourage him to give tests or speak anywhere after September 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 "I am anxious 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."

TO BOOK-PURCHASERS.

For a full list of books, see the *Banner of Light*, No. 1, page 10. For a full list of books, see the *Banner of Light*, No. 1, page 10. For a full list of books, see the *Banner of Light*, No. 1, page 10.

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Medical Persecution in Missouri.

The infamous State ordinance prohibiting freedom in medical practice, after being once defeated, was recently pushed through the Missouri 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* *Missouri* *Journal* has it, "for the unlawful use of things which he does not use at all, or profess to use."

The *Kansas Pioneer*, Kansas City, (Mo.) for July 10th, speaks of the case in the following indignant strain:

WONDERS WILL NEVER CEASE!

A Man Fined for Practising Surgery, and Medicine Without Using Either Instruments or Medicine.

Mr. Van Horn, a well-known citizen of Kansas City, was arrested and taken before the criminal court, tried, 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 of a young lady's limb, who had applied 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 hands, and our criminal court will take him in and fine him at once.

The fine was immediately rendered, 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? Alas, that may plume itself upon this temporary 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 Rite.

St. Mary's Church, Boston, Mass., on Sunday, July 14th, held a service for the late Mr. J. B. Hatch.

The funeral of all that was mortal of Napoleon IV. occurred at Chislehurst 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 Camden Grounds. The pall-bearers were the Prince of Wales, the Duke of Edinburgh, Comander and Cambridge, and the Princes of Monaco and Sweden. The chief mourners were Prince Jerome Bonaparte and his two sons. The funeral service was held in the church, and a solemn display of troops bearing the insignia of martial mourning entered into the details of the solemn hour. At the conclusion of the funeral ceremonies in St. Mary's Chapel the body of the Prince was conveyed to the tomb at the side of the sarcophagus 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 chosen to refuse to allow the attendance on the funeral of the Prince Imperial of Marshal MacMahon 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 right when it splits its crown into an 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. Central Railroad to Springfield, thence by Conn. River Railroad, for half fare. Trains will leave Hartford at 10:12 A. M.; Springfield 12:25—noon. Arrive at the Lake at 3 P. M.

Fare to New York and Lake Pleasant and return, \$1.50 via New York and Troy Citizens' Line of Steamers, Saratoga and City of Troy. Leave New York at 6 P. M., pier No. 10, foot of Le Roy street, arrive in Troy at 6 A. M. Leave Troy at 7:10 A. M., by Troy and Boston Railroad. Hoosier Tunnel route, arrive at Lake Pleasant at 11 A. M. Trains leave Troy at 7:10 A. M. and 2:15 P. M. Fare from Troy and return, \$3.50.

The indications are that there will be a very large attendance at the Lake this year.

Death of Benj. Coleman.

Mr. Benjamin Coleman, one of the oldest among the transatlantic Spiritualists, passed on June 19th, at his residence at Upper Norwood, of him *Spiritual Notes* remarks: "His name carries us back to the early days of the movement, in which he was a most undiminished and determined champion of truth. A very large number of English Spiritualists of today owe their conversion to him, and his brave words have frequently 'strengthened the feeble knees,' and have never been wanting when any principle or fact of Spiritualism had to be defended."

THE RATIONAL APPEAL is the title of a proposed new paper to be brought out, should circumstances warrant, by Mr. McCracken, at Lansing, Mich. We have received a specimen number, and find it to be a four-page publication of good appearance and promise. Its aims are thus editorially set forth:

"The plan, as it exists in the mind of the projector, Mr. S. B. McCracken, while it aims locally to represent the organic work of the spiritualist element of the State, would yet deal less exclusively with those topics than do the leading spiritualist 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 men of the State, become a medium between the masses of the people and more advanced thought, impregnating the one with the other."

THE July number of the *PSYCHOLOGICAL REVIEW*, published by Edward W. Allen, 11 Ave. Maria Lane, E. C., London; Glasgow, Hay Nisbet & Co., 52 Ropewalk Lane—is received, and has the following table of contents: "The Spiritual 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 Philadelphia Society," J. W. F.; "The Rev. J. Baldwin Brown on the Resurrection," J. S. F.; "Spiritualistic Sanity," The Music of the Spheres—An Inspiration, M. C. T. G.; "Notes and Gleanings;" "Spiritual Lyrics—The Cure of Care," T. S.

THE A. W. Allen, Secretary, informs us that the First Spiritual Union Society of San Francisco holds a conference and séance every Sunday at 2 o'clock P. M., at Pinal B'nith Hall, on Eddy street, above Mason; also meetings for lectures in the evening. The Children's Progressive Lyceum meets in the same hall at 10 o'clock, A. M.

Spiritualist Camp and Grove Meetings.

The columns of the *Banner of Light* for several weeks past and the present is no exception, have continued to offer clear and added evidence—if any more proof were required—that the influence of Spiritualism is thoroughly at work among the people the current summer as at any past period; indeed we think the practical demonstration of that activity made by the numerous Camp and Grove Meetings announced of late in this paper as about to be held in the interests of the cause in widely distant parts of the country, goes to show that the advance of the movement is even in excess of what has been known at any previous time. In order that these announcements may be particularly emphasized to the popular attention for the benefit of all concerned, and with the hope that the friends of the cause in places where no such pronounced evidences of spiritual activity have as yet been arranged, will feel encouraged to "go and do likewise," we epitomize the list below:

ONSET BAY.

By reference to another column interesting notes will be found concerning this Camp-Meeting, which commenced July 15th, to continue till Aug. 1st. The announcement of trains, etc., will be found on the fifth page, present issue.

LAKE PLEASANT.

The yearly gathering at this popular resort will commence August 10th, and conclude September 1st. J. H. Smith, Secretary, Box 1299, Springfield, Mass., will give full particulars on application; and some items regarding trains, etc., will be found in another column.

SHAW-HOLE GROVE.

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

LAKE WALDEN.

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 14th. 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 Allen was introduced, who presented a reading, and then accepted, 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 on the 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 department gave general satisfaction. At 2:30 the interest and harmony of the audience had largely increased. The people were agreeably entertained and instructed by Dr. John H. Currier in an opening address: delineations of character by gloves and handkerchiefs by Mrs. Allen, address by Mrs. Clara A. Field, the answering of questions and more glove-readings by Mrs. Allen, (all but one acknowledged correct, and an impromptu 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. Allen and others will be in attendance on that day, after which various good speakers will be secured for the course.

CAPE COD CAMP-MEETING.

J. Frank Baxter will address the people gathered in Nickerson's Grove, Harwich, Mass., on Sunday, July 20th. See advertisement of the details of this camp on our fifth page.

SCHEBOON LAKE, N. Y.

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

NESHAMINY FALLS, PA.

The Spiritualists of Philadelphia commenced their Camp-Meeting, July 18th, to continue four successive weeks, at Neshaminy Falls Grove, distant from Philadelphia eighteen miles, and from New York seventy miles. Particulars concerning this meeting, now in progress, can be found on our seventh page. It is announced that Mr. and Mrs. James A. Bliss, of Philadelphia, 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 is the nearest house to the Camp-Ground where board can be obtained. Nearly all the trains to and from the grounds stop at Langhorne Station. For further particulars, address, James A. Bliss, 733 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 Camp-Meeting is in session. Admission \$1.00.

LANSING (MICH.) CAMP-MEETING.

A State Camp-Meeting, under the auspices of the Michigan State Association, will be held at Lansing, commencing Saturday, July 20th, and closing Monday, August 4th, 1879. For circulars, announcements and other information, address S. B. McCracken, Chairman Ex. Com., Lansing, Mich. Mrs. Cora L. V. Richmond will speak 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, of Cambridgeport, will speak in Howard's Grove, at East Saugus, Mass., the 20th of July, at 2 o'clock. Barges will leave the depots at Lynn at 1:15 o'clock for the Grove. Friends are cordially invited to be present."

CEPHAS.

"Cephas" writes: "L. H. Stone and A. L. Bond, 20 Chapman street, Greenfield, Mass., are meeting with excellent success in their new method of treatment, which is denominated 'Psychopathic Healing.' Send to their address for circular. The above named parties are intelligent and reliable Spiritualists, whose main aim is to help the cause of Spiritualism and benefit humanity."

P. 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.

A correspondent writes from Rochester, N. Y., July 10th, "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."

During the early part of July, Dr. Shide 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 to be held as reliable proof. We shall print next week two selections, bearing on the Doctor's visit and séances, from the *San José Mercury*.

Onset Bay Notes.

The steamboat John A. Stevens, Capt. J. W. Hawkins, will run every Sunday during the Camp-Meeting, carrying passengers between New Bedford and Onset Bay.

J. V. Mansfield, of New York, the worthy-distinguished letter-answering medium, and faithful exemplar of genuine spiritual mediumship, will be at Onset during the Camp-Meeting, giving opportunity to a limited number of those who may wish to communicate with their spirit-friends by receiving answers to their sealed letters.

Henry B. Allen, who used to be familiarly known as the "Allen Boy," will also spend some time at Onset. His séances are truly marvelous, his wonderful powers as a medium for physical and mental phenomena having greatly increased within a few months.

Mrs. Maud Lord Mitchell has expressed her intention to give some séances there during the meeting, which will be highly enjoyed by those fortunate enough to gain admittance.

The Brockton public highly appreciate Onset. It is convenient of access for them, and is the most delightful summer resort within their reach. The Narragansett House is kept by Washburn & Southworth, of Brockton, the restaurant is kept by Mr. and Mrs. Pratt, of Brockton, and that zealous worker and Spiritualist, Nelson Hinkins, of Brockton, has both his commodious houses filled with Brockton summer boarders.

Nelson Hinkins, 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.

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 meeting, arriving at Onset at 9 o'clock, and giving a whole day at the Camp, returning at 7 P. M. Hon. J. M. Peabody 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 Light-house, Bird Island Light, Great Hill House, Ponssett, 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. Greenleaf, 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 before 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 long continued labor and over-work in the cause of truth and humanity, and is now, at this writing, in such a low condition that, although he has probably passed the point of greatest danger, 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 anxiety 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 particulars, which is not necessary at present, let me say, in 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*

BRIEF PARAGRAPHS.

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

NEW CURE FOR NEURALGIA.—For the benefit of sufferers from neuralgia, we give Edison's recipe for his polyoma, 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.

HYDROXYD RIVER, JUNE 1ST—CHISHOLMIST.

Oh, pity, Lord, her grief, whose anguish'd soul is stung by this, the hardest blow of all; Whose eyes refuse to look upon that sun Which shines 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 rarely brave— So brave his life has been the sacrifice! Oh! long desired, fondly hoped-for son, How did she love thee! How, with widowed heart, Cling to thee arm to shield her later years— Now by one sudden stroke left desolate, Oh! pierce, good Lord, the gloom around her east, Soften her grief, and cause warm tears to flow, To ease her brain of this dull, voiceless load, And let this hand support her in her woe!

—*L. S. S., in The Spiritualist, 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—*Grandpapa*.—"By George, I must be blind and bow a bit, *Grandpapa*." "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 Baltzy—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 916,000,000,000,000,000 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 39,541,106,666,000,000,000, with a fraction of two-thirds of a room remaining.

ENTOMOLOGICAL.—He from all realms together brings Proboscis, antlers, legs and wings; For these alone he spends his pains, His life consumes, his treasures drains, And leaves him dead when he dies The richest legacy of flies!

A minister in Seneca Falls, N. Y., 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-flies held their regular annual convention all over the country the first of this month and unanimously adopted last year's platform without any changes.—*Hurlington Hawk.*

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

Our greatest glory is not in never falling, but in rising 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 lobed-footed water fowl'; the other, 'A stupid person.' The first definition refers to the bird itself; the second to the person who attempts to eat it."

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

According to the *Annals Maritimes*, France in 1877 had 120 war ships on active service; England, 202; Germany, 88; Russia, 260—mostly small and old-fashioned; Austria, 61; Italy, 66; Turkey, 108; Spain, 137; Greece, 15; Denmark, 33; Holland, 102; Portugal, 40; Sweden, 69; Brazil, 65; Peru, 18; Chili, 13; Argentina Republic, 21. France had 42 ironclads; England, 47; Germany, 10; Russia, 29; Austria, 13; Italy, 15; Turkey, 23; Spain, 8; Greece, 2; Denmark, 6; Holland, 19; Portugal, 1; Sweden, 18; Brazil, 19; Peru, 6; Chili, 2; Argentina Republic, 2.

Capt. James C. Luce, formerly of the Collins Steamship Line, and commander of the ill-fated *Arclet* 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.
He bribed the county paper
To say in his column's mouth
He had hidden, being a miser,
Seven kegs of red, red gold.
He thought he knew human nature,
That farmer, and he smiled
When down the seventh rope-ladder he
Saw down 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 reestablished 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 them up a sure 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 Napoleonic dynasty is not yet ended. Wait and see.

Eye is now her shades extending,
Night, obscure and dread, descending,
Darkness shrouds the earth and skies;
Glorious from their bright dominions,
Beating down upon thy plains,
Lift, 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 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 until he signs 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?

H. W. Beecher says people liable to be insane should not read the bible.

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

Now 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 Halls in New York"; "The People for whom Shakespeare Wrote, II." Charles Dudley Warner; "Recent Modifications in Sanitary Drainage"; George E. Waring, Jr.; "Juno Ludovisi"; Hjalmar Hjorth Boyesen; "Irene the Missionary, XIV.—XVII."; "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 Tertiary"; Edward E. Hale; "Avalanches"; H. H.; "Early Skies"; Richard Grant White; "The Contributor's Club"; "Recent Literature"; "Education."

A. Williams & Co., 283 Washington street (corner School), furnish for the July issues of SCIENTIFIC ILLUSTRATED MONTHLY MAGAZINE and ST. NICHOLAS, 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 illustrations 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 Bonaparte'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 Amazon's" is the title of a 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 Phelps, Henry S. Cornwell, and Joel Bentzen, and the departments, continued stories, etc., etc., combine harmoniously 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 scoldish 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 illustration, 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 Rosseter 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 Tokyo," "Hay Foot, Straw Foot," and other interesting sketches are afforded, and are made additionally plain to the youthful comprehension by appropriate illustrations; "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. Lathrop & 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 *Pilot*. "Bunker Hill Revived" and "The Ragamuffins 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. Emmeking is the subject of the "American Artist" series this month; the boys will be delighted with the "Archery" article; the three sisters, "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., Rev. Washington 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 finally 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 Sorrows 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 who is supposed to have died (but did not) is seen by the living one in *propria persona*, 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 "graveyard" where the influence and the power of his church are being interfered, we wish "power to his [in this case her] lungs"; but the cause of truth will go on all the same, such fitful plights 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. Newman, 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:

"Every Spiritualist is a thinker, and when he has evolved a thought he should give it to the world, never fear but that it will find its way toward the elucidation of truth. If, however, he looks it up in his own mind, however good and important it may be, it becomes 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 eliminate 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, 15 and 15 Light street, New York.

FAMILIAR SCIENCE, AND FANTASY'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 Hall, Ballston Spa, N. Y. July 25th and 26th 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 Sturges, Mich.

Mrs. Susie Nickerson White, of No. 130 East Brookline street, Boston, will hold no more sittings for the present—having decided to devote the time up to September 1st to a tour 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-

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 Shawheen 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 21st, on "What shall we do to be saved?"

J. Frank Baxter lectured and gave tests to large audiences at Clinton, Mass., Sunday, July 14th, afternoon and evening—his efforts being provocative of great satisfaction 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.

Watkins, the eminent psychographist, is giving good satisfaction to all who witness exhibitions 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.*

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

Ten payments, amounting to \$28.50 on the forty-five year 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 230 days' for \$27 paid on the ordinary life plan.

\$5.00 will be paid for any one case that Hop Bitters will not cure or help. Doubt not.

Spiritualist Meetings in Boston.

PATHIAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pathian Hall, 76 Tremont street. Services every Sunday morning and afternoon. Good medium and speakers always present.

EAGLE HALL.—Spiritual Meetings for speaking and tests are held at this hall, 616 Washington street, every Sunday, at 10:30 A. M. and 7:30 P. M. Excellent quartette singing provided.

SCIENCE HALL.—Spiritual meetings for speaking and tests every Sunday in this hall, 75 Washington street, at 10:30 A. M. and 7:30 P. M.

KENNEDY HALL, WARREN STREET, BOSTON HIGHLANDS.—Free Spiritual Meeting every Sunday, at 3:30 and 7:30 P. M. W. J. Colville lectures regularly under influence of his spirit-guides. The public are cordially invited. Week-evening lecture on Thursdays, at 8 P. M., followed by replies to questions.

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

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THOMAS MARSH, 99 Washington street (south of Pleasant street), Boston.

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MRS. M. J. REGAN, 629 North 4th street, St. Louis, Mo.

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W. A. & C. S. ROUGHTON, 75 and 77 J street, Sacramento, Cal.

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M. H. HOWARD, 61 East 12th street, New York City.

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J. B. ADAMS, 127 Seventh street, and 314 F street, Washington, D. C.

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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.)

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line. Minimum, each insertion.

ADVERTISEMENTS.—Thirty cents per line. *Agate*, each insertion.

Payments in all cases in advance.

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

Electrotypes or cuts will not be inserted.

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 whereon they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant!—For diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. My 10.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 126 West Eleventh street, between 5th and 6th Ave., New York City. J. 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.

Mrs. L. LENZING, Medical, Business, Clairvoyant, Trance and Test Medium, No. 88 Fourth Ave., New York. Sittings 9 to 5. (Ring twice.) J. 28, 4w.

J. V. Mansfield, 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 Washington street, between Asylum and Davis streets. Jy 19, 1w.

BUSINESS CARDS.

PHILADELPHIA AGENCY.
DR. J. H. RICHES, Philadelphia, Pa., is agent for the *Banner of Light*, which can be found for sale at Academy Hall, No. 816 Spring Garden street, and at all the Spiritualist meetings.

G. D. HENCK, No. 416 York Avenue, Philadelphia, Pa., is agent for the *Banner of Light*, and will take orders for any of the *Spiritual and Reformatory Works* published and for sale by Colby & Rich.

PHILADELPHIA PERIODICAL DEPOT.
WILLIAM ADE, 82 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the *Banner of Light* for sale at retail each Saturday morning.

ST. LOUIS, MO., BOOK DEPOT.
MRS. M. J. REGAN, 629 North 4th 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.

ROCHESTER, N. Y., BOOK DEPOT.
WILLIAM & HIGBIE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the *Spiritual and Reformatory Works* published at the *BANNER OF LIGHT* PUBLISHING HOUSE, Boston, Mass.

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JACKSON & BURLEIGH, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

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The *Banner of Light*, and all the publications of Colby & Rich, also all other standard Spiritualist, Liberal and Reform Works, like "Phantoms," "Senses," "Fetters and Negative Powers," "Storor's Nutritive Food," etc., supplied at Eastern rates. Catalogues and Circulars mailed free. Address HERMAN SNOW, P. O. Box 117, San Francisco, Cal.

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CLEVELAND, O., BOOK DEPOT.
LEES & HAZARD, 16 West 2nd street, Cleveland, O., circulating library and depot for the *Spiritual and Liberal Books and Papers* published by Colby & Rich.

WASHINGTON BOOK DEPOT.
RICHARD ROBERTS, Bookseller, No. 100 Seventh street, above New York Avenue, Washington, D. C., keeps constantly for sale the *BANNER OF LIGHT*, and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

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Parties desiring to have the *Banner of Light* and *Reformatory Works* published by Colby & Rich will be accommodated by W. H. VORSTER, at Rand's Hall, corner of Congress and Broadway streets, at No. 10 Jacob street, Troy, N. Y., through the week, Mr. V. will procure any work desired.

ADVERTISEMENTS.

CAMP-MEETING!

ONSET A GROVE.

Y

July 18th to August 1st.

A COMPLETE accommodation, boarding and lodging in comfortable and commodious buildings, for all who desire to attend. For Excursion Tickets, for which special rates have been made on the Onset Bay Railroad and all its connections and divisions, the Boston & Albany, as far west as Albany, and the Fitchburg, as far west as Fitchburg.

On Sunday lectures will be given morning and afternoon, on other days there will be a conference in the morning, opened by the speakers first named, each day, in the following order: The first named speaker, in each day, will deliver an afternoon lecture.

Sunday, July 20th, Hon. J. M. Prentiss, Edw. S. Wheeler, Monday, July 21st, Dr. J. H. Currier, Edw. S. Wheeler, Tuesday, July 22nd, Dr. J. H. Currier, Edw. S. Wheeler, Wednesday, July 23rd, Dr. J. H. Currier, Edw. S. Wheeler, Thursday, July 24th, Dr. J. H. Currier, Edw. S. Wheeler, Friday, July 25th, Dr. J. H. Currier, Edw. S. Wheeler, Saturday, July 26th, Dr. J. H. Currier, Edw. S. Wheeler, Sunday, July 27th, Dr. J. H. Currier, Edw. S. Wheeler, Monday, July 28th, Dr. J. H. Currier, Edw. S. Wheeler, Tuesday, July 29th, Dr. J. H. Currier, Edw. S. Wheeler, Wednesday, July 30th, Dr. J. H. Currier, Edw. S. Wheeler, Thursday, Aug. 1st, Dr. J. H. Currier, Edw. S. Wheeler, Friday, Aug. 2nd, Dr. J. H. Currier, Edw. S. Wheeler, Saturday, Aug. 3rd, Dr. J. H. Currier, Edw. S. Wheeler, Sunday, Aug. 4th, Dr. J. H. Currier, Edw. S. Wheeler, Monday, Aug. 5th, Dr. J. H. Currier, Edw. S. Wheeler, Tuesday, Aug. 6th, Dr. J. H. Currier, Edw. S. Wheeler, Wednesday, Aug. 7th, Dr. J. H. Currier, Edw. S. Wheeler, Thursday, Aug. 8th, Dr. J. H. Currier, Edw. S. Wheeler, Friday, Aug. 9th, Dr. J. H. Currier, Edw. S. Wheeler, Saturday, Aug. 10th, Dr. J. H. Currier, Edw. S. Wheeler, Sunday, Aug. 11th, Dr. J. H. Currier, Edw. S. Wheeler, Monday, Aug. 12th, Dr. J. H. Currier, Edw. S. Wheeler, Tuesday, Aug. 13th, Dr. J. H. Currier, Edw. S. Wheeler, Wednesday, Aug. 14th, Dr. J. H. Currier, Edw. S. Wheeler, Thursday, Aug. 15th, Dr. J. H. Currier, Edw. S. Wheeler, Friday, Aug. 16th, Dr. J. H. Currier, Edw. S. Wheeler, Saturday, Aug. 17th, Dr. J. H. Currier, Edw. S. Wheeler, Sunday, Aug. 18th, Dr. J. H. Currier, Edw. S. Wheeler, Monday, Aug. 19th, Dr. J. H. Currier, Edw. S. Wheeler, Tuesday, Aug. 20th, Dr. J. H. Currier, Edw. S. Wheeler, Wednesday, Aug. 21st, Dr. J. H. Currier, Edw. S. Wheeler, Thursday, Aug. 22nd, Dr. J. H. Currier, Edw. S. Wheeler, Friday, Aug. 23rd, Dr. J. H. Currier, Edw. S. Wheeler, Saturday, Aug. 24th, Dr. J. H. Currier, Edw. S. Wheeler, Sunday, Aug. 25th, Dr

"I give, devise and bequeath unto Lut-
Colby, and Isaac B. Rich, of Boston, Massachu-
setts, full power and authority to insert the description
the property to be willed) strictly upon the terms
that they shall appropriate and expend the same
in such way and manner as they shall deem
expedient and proper for the promulgation of
the doctrine of the immortality of the soul and
eternal progression."

We want to state where one man is rich enough
to bribe, and another is poor enough to be bribed,
common law that Jesus taught is lost sight of in
late of the sects. What we want is the real, true
gion of humanity. —*Florian Paul.*

Nations are members of one great family, the
of which is the Creator of the world. How crim-
then is war.—*Upham.*

BY G. L. DUFFON, M. D.

TRANSF.

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 bodies. The law of attraction is the same everywhere. It is the same matter that constitutes the organic and inorganic bodies, only in the organic it is *animalistic*, the cause of which is its union with the vital principle, which is at the same time effect and cause, and also special agent and *proprietary immovable* (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 vie*), and this matter does not live without this agent. It gives life to all things that absorb and assimilate it. This vital principle is without doubt one of the necessary elements in the constitution of the universe. . . . This vital principle has its source in the universal fluid that which you call (this seems to have been

M. the Baron Du Potet writes here admirably of the intolerance which seems in all ages to have pervaded communities, embracing the *rites* in learning as well as the unthinking rabble. "The priests," he says, "in all times and of all religions, have never been distinguished for their tolerance. . . . We live in an epoch when it is considered proper to repel everything of an occult character. There is so much to be forfeited, so much to corrupt and seduce man, that if Jesus himself were to return to earth he would probably be badly received—the *scribes* and *Pharisees* are more numerous now than when Jesus was fulfilling his mission at Jerusalem."

SPAIN.

SOUTH AMERICA.

La Conscience, of Buenos Ayres (April 20th), gives its first few pages to a consideration of odors and magnetism, taken principally, I should think, from Baron Reichenbach's experiments, as published by him some years since, and often 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 Chazenet imparts some information—replying to questions asked; but it is evident that we cannot fully comprehend the relations of the world of spirits with this. In one instance he says, "I cannot give an exact explanation of this influence." To a question whether there exists a perfect distinction 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 corpuscule, each grain or semilla, contains all necessary to its vibration." etc.

Revista Espiritista, 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, JESÚ DE ESPAÑA." The editor pens also a touching letter to Viscount Solanot, and adds some able comments on the question, "Is perfection possible upon the earth?" assenting to it relatively and not absolutely: quoting briefly accounts of the fearless death of Socrates, Jesus, Huss, Bruno, Savonarola. "The Angel Guardian" fails not to add her tender words, her warm appeals to earth's inhabitants. She says that the "belief in a Supreme Being is not from education, but is innate in the spirit. . . . Lift your eyes 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 after reciting what Spiritualists really believe: "That they who believe in the existence of a God, who understand the life eternal of the spirit, who admit the universal law of progress, who believe that charity is the religion of the Omnipotent One, have a solid basis on which to rest." "Moral Degradation," from the well-known writer, Joaquín Calero, is worthy translation, but I think I may have already quoted from it, as it originally appeared in the Mexican *Ilustración*.

Sensational Spiritualism.

To the Editor of the Banner of Light:

I think the phenomena, mingled as they are with delusions entirely compatible with freedom from all intentional deception both on the part of Mr. Eaton and the two mediums, can be explained without accepting the somewhat sensational story of a wedding in spirit-land. Mr. Eaton's strong Swedenborgian prepossessions were undoubtedly the cause of much that was fanciful in the affair.

It seems that at a visit at Mr. Mott's in Memphis, Mr. and Mrs. Eaton had conversed with what they believed to be the materialized form of their daughter Katie, who died at the age of three weeks, and has now been thirty years in spirit-land. Of course there could be no proof of identity in the case except the mere word of the manifesting spirit; and that she was truthful on the occasion there was no evidence whatever. Having accepted Swedenborg's notions as to conjugal unions in the spirit-world, Mr. Eaton was naturally curious on the subject of Katie's *status* in this respect, and she informed him she was engaged to be married to Benjamin Pierce. This intelligence, as the manifesting spirit probably foresaw, just suited the views and wishes of Mr. Eaton. The rest of the psychological phenomena followed intelligibly from this beginning.

But how can Dr. Mansfield's implication as a witness 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 fabrications 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 mistakes. In answering letters he may give them mere presentations of his own abnormal mentality, honestly mistaking them for communications from spirits. I do not say that this is always 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 imagination, may impress him as a genuine spiritual representation; and names may come to him, as in this case, from recesses of memory of which he has no consciousness, so that he readily accepts them as spiritually authentic.

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 PSYCHONETRIST.

New York, July 12th, 1879.

✍ 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 Havre Republican, Havre-de-Grace, Md.*

She praising generally results in considerable wool.

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 declared 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 with spiritual weapons a yet fiercer conflict than we have yet experienced must be waged with the powers of 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 entire discourse displayed a very thorough acquaintance with the men whose lives and influence constituted its theme. Winona's poem was a glowing description of the spirit-homes of Thompson and Garrison, and the nobility of their sacred trust.

Next Sunday, July 20th, at 3:45 P. M., questions will be answered as usual, and at 7:45 P. M. a discourse will be given on "Great Musical Composers, with Particular 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 Haryvich, Cane Cnd.

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 Nesimian Falls Grove, near Philadelphia; on Sunday, Aug. 31, and two following days, in New York, Brooklyn and Harlem; on Friday, Aug. 8th, at Shaw-sheen 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.

I would most respectfully announce that arrangements have been completed whereby Sunday grove-meetings 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 stations upon the line of the Fitchburg Railroad. From Boston a ticket can be procured for the round trip for sixty cents. All parties *not holding a railroad ticket* will be charged an admission fee of ten cents, receiving a grove pass good for the entire day. Visitors going 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*.

♂ 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 dollars 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 several ladies in Chicago who have a fair chance to make a comfortable living. And the cotton and business ladies are beginning to be very successful. Mrs. J. B. Wilson, of Canton, Ohio, has made and sold twelve hundred yard-rakes this season, some of which have been shipped 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 Jose (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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