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Original Essay.

IS ANYTHING SETTLED?

Are there Evil Spirits?-Does Death Produce a Moral Transformation?-Do Spirits have Bodies?-And are they in the Human Form? A Criticism of "Spiritual Rationale."

BY A. E. NEWTON.

To the Editor of the Banner of Light:

I had supposed that if any questions beyond that of continuity of existence after death had been settled in the minds of intelligent investigators by the evidences of Modern Spiritualism, those at the head of this communication might be considered as such. But here comes a very able and brilliant essayist (Frederick F. Cook, of Chicago) on "Spiritual Rationale," (see the Banner of Light of April 19th) who vigorously challenges the general belief of Spiritualists on these points. His views seem worthy of a careful examination.

This essayist premises, and with good reason, that "common sense" is no criterion by which to judge of the alleged actions or the moral status of spirits. It must be conceded that the common sense of mankind is not spiritually cultured, and I ence does not rightly "discern spiritual things." Reason, enlightened by all at- only to bring Spiritualism into disrepute by any tainable knowledge, and spiritualized by the and all means in their power, but even to take quickening of supersensuous perceptions, is the lives of its most efficient advocates when alone competent to deal with matters of this opportunity presents. And this for the reason kind. And the conclusions of reason, in different persons, will necessarily vary with the varying degrees of enlightenment and spiritualization they have attained.

Without assuming to dogmatize on these questions, or to possess any extraordinary knowledge in relation thereto, the undersigned wishes at all times on their guard-and be guarded by to state why this essavist's reasons for calling in question the general belief of Spiritualists in the particulars named seem inconclusive.

First, as to the existence of EVIL-DISPOSED SPIRITS.

The writer referred to admits that the belief in this "is not without some justification." He

"Often mere appearances tend strongly to give certain phenomena an evil aspect, and spir-its themselves have not been slow to give color to the hypothesis—chiefly for the reason, I surmise, that in the early stages of a great work an answer should be ready to hand to account for all that is not according to our own preconceived notions of how well-meaning spirits should deport themselves."

In plain American, some spirits do things which seem very malicious, and other spirits are quick to falsely affirm that such are evildisposed, merely in concession to the ignorance or misconceptions of mortals as to what spirits ought to do! Or, still more plainly, if spirits cannot readily explain a thing, they lie about it 1

Surely, this does not accord with either "common sense" or good sense. On the contrary, it would seem to indicate a deplorable want of moral sense on the part of spirits who act in this way-if any do.

The undersigned has probably seen less of what may properly be termed diabolism in spiritmanifestations than has come under the notice of many intelligent investigators; and he knows that it is very easy for ignorance and narrowmindedness to misconceive as diabolical that which is not understood. But he has witnessed demonstrations which, in his judgment, cannot be attributed to beings of wisdom and goodness. without doing violence to both common sense and enlightened reason. And as facts are more

valuable than opinions, he will refer to A SINGLE EXAMPLE.

One of the best, purest and most conscientious mediums the writer ever knew-one whose whole soul seemed illuminated with heavenly wisdom and celestial truth, which was freely imparted to those about her without money and without price, and who, though acting only in private, has been instrumental in quickening into higher life hundreds of souls, among whom are some of the most influential teachers of Spiritualism on two Continents-was on one occasion seized by an influence which caused her most excruciating physical torture. (The access of this influence was doubtless facilitated by the fact that the medium had been compelled by temporary circumstances to subsist for some days on food that was to her unsuitable and unwholesome, by which the tone of physical vitality had become lowered, rendering her specially negative to surrounding influences, while at the same time she was brought in frequent contact with a person in the body possessed of a powererful will, who was evidently actuated by secret malevolent feelings, and who thus threw around her a malignant aura.)

At first the suffering was thought to be merely the effect of some peculiar bodily disease, and was treated accordingly; but it soon became evident to both the sufferer and her friends that she was partially in the clutches of an evil-disposed intelligence who was seeking gradually to obtain control of her brain, and appeared endeavoring to wrench soul and body asunder by inflicting the intensest pain in the great nerve-centres. This was continued at intervals during several successive days, the subject grow-

ing constantly weaker and less able to resist. At length the medium's husband, perceiving what seemed unmistakeable evidence of the presence and control of a foreign intelligence. and thinking that even the most evil-disposed being could be best reached and influenced for good by kind words and friendly expostulation, addressed the spirit in a kindly way, and asked what his object was in thus afflicting the medium. The medium's face at once was made to assume an intensely malignant expression, utterly foreign to herself, while her tongue was forced to ejaculate, in the most fiendish tones imaginable, "We are going to kill her! G-d d-n

The husband further expostulated, "Why? what harm has she done you, or any one, that you should wish to do this?" But no further reply could be elicited, and the countenance assumed the aspect of sullen and spiteful defi-

It was now evident to her friends, however skeptical they may have been previously on the subject, that here was a case calling for most energetic efforts at exorcism, if such a thing was possible. Uniting in earnest (unspoken) prayer for the aid of superior beings, together with the laying on of hands by spiritual persons (whose refined auras are believed to be as intolerable to depraved beings as is fire to mortal flesh), the friends speedily had the satisfaction of seeing the sufferer delivered from this malevolent power, and once more under the influence of her own celestial guardians.

The latter, as soon as able, proceeded to explain in the most serious and earnest manner, emphasized by the terrible scenes that had been passed through, that there are in the spiritworld (of course on the lower planes of develment) numbers of spirits who are violently hostile to the spread on earth of the light and the higher wisdom which a heavenly Spiritualism brings, and these are ever on the alert, not that a knowledge of the truth and its practice by mankind lessens their own power for evil or for selfish gratification at the expense of ignorant and depraved humanity. From this was deduced the important lesson that sensitive persons interested in these higher truths should be their friends — against deleterious influences, whether in their diet or their personal associations-any and everything which tends to lower the tone of either bodily or spiritual vigor, and thus to open the way for the approach of ad verse nowers.

This medium was promptly removed to more suitable surroundings, and, by advice of her guardians, attendants of a select and spiritual character were for a time provided to aid in warding off malevolent influences until her own strength should become recuperated. One of these attendants, who was clairvoyant-a lady of the highest character—testified to seeing. while watching at the bedside, a group of dark, malignant spirits hovering near and doing their utmost to regain possession of the victim who had been rescued from their power, and exhibiting the most intense anger and rage as they were compelled to retire before the bright, co lestial host who had taken her in charge.

This is but one of several incidents pointing in the same direction that have come under the writer's personal knowledge, and he has reason to believe that similar and even more striking proofs of evil disposition on the part of spirits have been not uncommon to most investigators of large experience. Doubtless the materialistic 'common sense" of our time would refer all such cases to physical disease, to deception or hallucination, as it does all evidences of spiritintervention. But, conceding the reality of spirit-presence in this case, as the writer is compelled to do, it seems utterly repugnant to enlightened reason to suppose that this spiteful demon, avowedly bent on torture and death to one of the most lovable beings that ever trod the earth, was really a "well-meaning spirit' misunderstood; or to "surmise" that the medium's usual spirit-attendants, who were accustomed to teach the most exalted virtues and to give rational explanations of things dark and perplexing, should on this occasion have attested to an infernal falsehood as to the character and purposes of their own associates, to the utter misleading of earnest seekers for truth. And all this merely to give a ready answer "to account for all that is not according to our preconceived notions of how well-meaning spirits should deport themselves"! This is to represent the wisest spirits as utterly destitute of truth and honor. Besides, in this case, a different doctrine would have been much more agreeable to those concerned. And to suggest that this medium or her friends needed a "satanic bug-a-boo" to frighten them from evil courses and into "doing good for its own sake," as does this essayist, in a general way, would be as slanderous as it is ridiculous.

But our essayist urges in justification of false teachings-

"Spiritual truths are not allied to our experience. . . Where so wide a difference exists between the intelligence that gives and the

presented to our understanding. Hence it devolves on spirits, if they wish to make any progress at all with ignorant and conceited humanity, to present truths not as they are, but as nearly as possible as we think they ought to be."

While it is doubtless true that the facts, experiences and perceptions of spirit-life in many things transcend our mortal experience or comprehension, yet the assumption that "spiritual truths are not allied to our experience" seems quite too sweeping. We are spiritual beings, constituted to apprehend spiritual truths; and we can do this rightly in this life in proportion as our spiritual natures are awakened and cultured. Moreover, if anything has been estab lished by the revelations of Modern Spiritualism, this fact would seem to have been that the invisible world is in some true sense the analogue of the visible, as John Milton (no doubt inspirationally) apprehended when he wrote:

"What if earth Be but the shadow of heaven, and things therein Each to the other like, more than on earth is thought?"

Swedenborg perceived the same thing, and all modern seers and spiritual clairvoyants have confirmed it. If such analogy or correspondence between the different planes of being exists, then there must be a close alliance or relation between spiritual truths and earthly experiences, and it only needs that our understanding be in some measure spiritually enlightened to apprehend such truths.

It is difficult to understand how any "progress" can be effected with "ignorant and conceited humanity" on the plan above set forth. Instead of being taught "truths as they are," they would be merely confirmed in their ignorant misconceptions by the authority of spirits! Does any wise teacher on earth pursue this course? Truths, indeed, often require to be modified, or simplified, in order to adapt them to feeble comprehensions: but when the modification extends so far as to substitute downright falsehood in place of truth, the wisdom is not apparent.

And even if this course were proper for the ignorant and conceited" class, is it equally adapted to those who, if ignorant, are teachalarge proportion of the modern investigators of spiritual truth with whom I have been acquainted have been eager to learn "the truth, the whole truth, and nothing but the truth," and ready to lay aside all mistaken pre-concentions as soon as the truth is made amparent. Yet, according to this writer, they have been taught falsehood in the place of truth, and this in alleged concession to their prejudices-when in fact their prejudices have often been the other way!

And are we to conclude that our essayist is the only mortal (since he is the only one known of who advocates this peculiar theory) who has become expurgated of evil by such processes of been able, in spite of the universal prevarication of spirits, to get a glimpse of the real truth on the matters in question?

Surely a hypothesis which plunges us in such improbabilities and absurdities can form no part of an enlightened spiritual rationale.

DOES DEATH REFORM? Our essavist continues:

Aside from the fact that many of the mani-Aside from the lact that many of the main-festations present the appearance of evil, the argument for evil spirits is based on the as-sumption that the change called death is really not a change at all; that we shall be there what we are here, and a great deal worse.'

To my view, and I think to that of Spiritualists in general, the conviction that physical death does not necessarily produce a moral mere "assumption," but a conclusion—often an unwelcome one-founded on the most cogent evidences. Among these are such facts as that above narrated, showing that some spirits do retain and manifest from the spirit-world the cruelty and savageness, the disregard for others' rights, and the brutal violence in promoting their selfish desires, which characterize persons of a low moral grade in this world; and in other cases that might be told, are exhibited the deceit, the craftiness, and the various passions and appetites that mar and deface humanity on earth. Other evidences to the same effect are furnished by the concurrent testimonies of great numbers of human beings who have passed through the portals of death, and have found themselves and others morally the same thereafter. Any person tolerably well acquainted with the literature of Spiritualism must be aware of the general character of these testimo-

True, there doubtless are many instances in which an immediate change for the better follows the exchange of worlds—just as almost any noteworthy incident in this life, such as a removal from one locality to another, or a change of associates or of occupations, or a startling accident, etc., etc., may be followed by a moral reformation. Yet it would be unsafe to affirm that such incidents in themselves have a necessary redemptive nower.

Our essavist asks:

"IS EVIL OF THE SPIRIT OR OF THE BODY?" "Is, for example, the appetite for liquor, the incentive to more than half the crime committed, a spiritual or physical desire? It is obviously physical. It is a positive craving of the body. The mind is controlled by it, but is not of it. Some will answer that this is a false assume that the wire of the property of of it. Some will answer that this is a raise assumption, that the spirit of the drunkard, after its release from the body, still craves for liquor. Those who choose to believe this may do so. For one I desire to be counted out. I think it can fairly demonstrated that this craving is wholly physical," etc.

Suppose one does not choose to believe that the spirit of a drunkard craves for liquor, yet is compelled so to believe, in some cases at least, from actual and repeated demonstrations! That ists between the intelligence that gives and the is just what is the matter with many experi- finite perceptions, is to dogmatize from pre-intelligence that receives, it is obvious that the enced investigators of Spiritualism, and hence mises from the use of which even the common-

truth, in essence, must undergo many modifica- they have to be counted in, whether they "de- est "common-sense" should feel repelled. A tions, not to say adulterations, before it can be sire" it or not. If this associations must with spirit body fashioned upon the human pattern sire" it or not. If this essayist has met with spirit body fashioned upon the human pattern no proof on this point, it would seem that his knowledge of facts is too limited to justify an attempt to indite the rationale of Spiritualism. To reject facts or truths because we do not desire to believe them is the method of the partisan and bigot, but will hardly do for a spiritual philosopher.

If the drunkard's craving is wholly of the material body, as affirmed, we might reasonably infer that this body, after the spirit has left it. continues to crave liquor as before! But will any one presume to assert that? No; the craving must be in that which is the life of the body -that is, in common parlance, the spirit-more properly, the spirit-body. And the same of other inordinate desires.

But is not the use of the terms "spiritual" and "physical," in the above quotation, to some extent a play upon words, and therefore misleading? (though doubtless unintentionally so.) What is meant by the words spirit and spiritual? The human constitution is generally believed by Spiritualists, and affirmed by intelligent spirits, to be of a triune make-up. That is, it consists of three distinguishable parts or departments: first and outmost, the material body; second, the spirit-body, or, as the French say, the perispirit (often called also the soul); and third, the inmost spirit. The latter is usually regarded as an incorruptible spark or offshoot, in some sense, from the Infinite Spirit, or Divine Essence, and as such cannot be supposed to have evil desires or passions. Such desires are not spiritual, or of the spirit, in this highest and best sense of the term. But the intermediate organism, or spirit-body, is said to be constituted in part, at has furnished us several excellent specimens of least, of the subtle imponderable elements or essences eliminated in some way from the material body; and this spirit body is affirmed to become the inseparable vehicle or clothing of the inmost spirit, being taken with the latter to the spirit-world when the more external shell is east off. It therefore constitutes the exterior part of what in ordinary speech is termed a

But if this spirit-body is derived in any part from the physical, or composed to any extent ofble? I think I risk nothing in saying that a its imponderable elements, it is surely not unreasonable to suppose that it partakes of and carries with it such qualities of evil as well as of good as characterized the material organism when living. In fact, these elements must constitute the very life forces of the physical organism, and are what gives it all its power for good or ill. When withdrawn, the body is dead, incapable of desire or motion:

Hence it would seem inevitable that those who pass the gateway of death must continue to experience the same desires, propensities, etc., as before, until such time as their more external or earth-derived organisms shall have purification as pertain to that state. They may experience temporary reactions, doubtless, as often occurs in earth-life when the inmost spirit for a brief period asserts its power; but, for aught that appears to the contrary, the same forces of evil will be present to resume their sway, as is the case in the physical body, until the grosser elements in which they inhere shall be thoroughly eliminated from the spirit-body, and this become pure and radiant like the forms of celestial angels.

Now the above is precisely what the writer understands all spirits of intelligence unitedly to affirm. It seems utterly incredible that they should so universally have agreed to teach mankind a stupendous falsehood on this subject. change for the better in an individual, is not a | To suppose they do this in concession to the preconceived errors of mankind is as little creditable to their wisdom as to their veracity.

AN INDIAN SPIRIT'S NOTION.

The only exception to the uniformity of spiritestimony regarding the derivation of the spiritbody, remembered by the writer, was in the case of an Indian spirit with whom he talked some years since. This child of the forest was quite intelligent on many subjects, but strenuously insisted that the spirit, on casting off the old body, entered a wholly new one ready provided for the purpose by the Great Spirit, as one lays off an old garment, to be arrayed in a new, ready-made suit. On questioning this aboriginal shade as to whether he knew this statement, so contrary to the testimony of other spirits, to be absolutely true, he frankly admitted that he spoke merely from his own experience. All he knew on the subject was that he went to sleep in his old hody, and when he awoke found himself in the spirit huntinggrounds in a new body, and therefore supposed the Great Spirit must have had it ready frepared for him, and put him in it while asleep! In other words, it was merely a "surmise" on his part, and not of more value as evidence than the surmises of men in the flesh.

But this Indian spirit was very sure he had a body, wherever it might have come from, and that it was as real and tangible to himself as his old one had been; and doubtless in the same form, or he would have mentioned the difference. So far as the writer's knowledge extends, all other spirits make substantially the same affirmation. Yet our essayist calls in question the reality of any such likeness in form, in the sense usually understood, at least, and declares that "the whole spirit body is no more nor less than what we call thought "-in fact, that it is

AN INCOMPREHENSIBLE NONDESCRIPT.

This is his language:

"As spirits move by will-power, what use for legs? As they move all other things movable by them by will-power, what use for hands? As they do not see through the medium of eyes -no more than the clairvoyant-what use for eyes? Therefore to declare that the spirit-body has any form that we can comprehend with our failt of the spirit of the properties from the properties from the spirit of the spirit of the properties from the spirit of the spi

would be a satire on anamorphosis.

This reasoning would remand us to the inane conceit of the old metaphysicians, who imagined, or tried to imagine, a spirit to be a formless, bodiless, shadowy something, scarcely if at all distinguishable from nothing, and in the existence of which it was difficult to maintain any rational belief. Modern Spiritualism has been supposed to change all that, by demonstating that human spirits have bodies, and these in human form.

To say that the spirit body is no more nor less than what we call thought, is at best wanting in explicitness. Some philosophers insist that thought is merely motion, that is, a movement among molecules of brain-matter. Others hold that "thoughts are things"-actual, living, potential entities, of greater or less energy, generated by the action of positive and negative (male and female) forces in the mind and brain of the thinker; and an inspired poet has declared:

"All worlds are thoughts, all thoughts are worlds." Our essayist's definition, therefore, would leave us in doubt whether "the whole spirit body" is merely a movement of some sort, or an actual entity composed of some kind of substance. If not the latter, there is no propriety in calling it a body.

There is no dogmatism, surely, in spirits' describing what their bodies are, according to their own perceptions, nor in mortals accepting and repeating such descriptions when convinced of their reasonableness and truthfulness. Leaving dogmatism, therefore, to our essayist (who the article), the writer will give what he understands to be the gist of the teachings of intelligent spirits on the subject, and what seems to furnish a more reasonable spiritual rationale than that offered in the essay referred to.

It is affirmed that there are many kinds or gradations of imponderable substance (call them ethers, auras, astral fluid, or what you will, only they are not matter according to the usual definition of that term, because imponderable). which are intermediate between matter and pure spirit. Of these substances, by the operation of psycho-physiologic laws, the inmost spirit constructs for itself, while connected with the material body, an envelope which is intermediate between itself and the outer organism. Or perhaps it would be more intelligible to say that every atom or molecule of the material body has its corresponding etheric atmosphere, as the body as a whole has its surrounding atmosphere, and as the globe on which we live has its; and these atomic atmospheres, interlocked, constitute an etheric (or spiritual) body, at all times (till death) interpenetrating the physical, and of course having the same form. By means of it the spirit is enabled to act upon and through the grosser substance of the material body.

WHEN THE MATERIAL FORM IS LAID ASIDE at death, this etheric body remains, and becomes what is called the spirit body, or perispirit. It is of different degrees of grossness or refinement, of foulness or purity, according as the individual life has been. At all times in the earth-life the manifestations of the inmost spirit have been modified by the character or qualities of this peri-spirit which has been built up around it. The same continues to be the fact in the spirit-life. The person, disrobed of flesh, is naturally, by the laws of mental and moral affinity, attracted most strongly to the society of those with whom he is most in sympathy, and they are likewise attracted to him. Consequently he "goes to his own place," that is, naturally gravitates into association with such as are like himself, becomes surrounded by them, and measurably shut away from contact with other classes by whose influence he might be led to a different course of thought and life. If, then, one is tenacious of his errors and his vices, has little love of the right and the good for their own sake (as unfortunately seems to be the too general condition of mankind), he is more likely to become confirmed in these errors and evils than to abandon them because of the exchange of worlds. But if, on the contrary, one's aspirations for truth and good are strong, not withstanding any mistakes or weaknesses that may characterize his earth-life, he will, by the force of aspiration, gravitate to higher conditions, or in other words, will attract to him those who will kindly point out his errors and lead him in the upward path.

From this it results that the probabilities of noral improvement after one has entered the spirit-world are far less than in ordinary civilized society in this world, because here the chances are in favor of every person's coming in contact more or less with those from whom a spiritually elevating influence emanates. There is little likelihood, in this world, that a Mahometan, for example, will be converted from Islamism, or a Buddhist from Buddhism, or a Romanist from Romanism, if he resides in a locality where he never comes in contact with any one not of his own faith. So must it be with associations in the spirit-world. There, it would seem, the law of affinity must have more free action than in this world, and hence "birds of a feather flock together" without hindrance, while here we are restrained by difficulties of locomotion, etc., from forming or changing our associations at will.

SPIRITUAL LAWS.

The essayist under review, while urging a dif-

ferent theory, says: "I prefer to believe in a higher spiritual law that where good influences are most needed

they are given in greatest abundance.' This may be true as to the giving; but are good influences readily received where most needed? It is not always safe to believe what

denicens of the lower spirit-regions, we are as- hare use for the colthe intermediate areas of mortula-

established. Hence the popular "orthodox" on the seen.

SPHAILAL WISHOUT.

"It may be wisdom," says the essay, "on the part of spirits to teach man in his present development that be carries his passions and pre-

man must be North of into homesty, and fright a robable that splitts teach the dictring a femel. to foot soit is type, than that they have builded formed. desetting almost without exception to deceive man, even for his own work.

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"But to surpose," continues our assayist, "that Irnatius Leysda, an intelligent, reasoning being with the facts of spirit life for more than ceurz, with the facts of sidirt life for more than three laundred years ever before him, should still be the incompte unsing relicious real the was on earth, to my mind presents the progressive possi diffuse of the other life (which I prefer to regard as the true sphere of progress in a worse light than these associated with the earth."

As before remarked, it is not always safe to believe what we "prefer," unless it can be substantiated by proofs. It has already been shown conclusively as the writer thin s, that the pro-gressive probabilities, not the sibilities that the other life are, to a large class of humanity, inferfor to these of exitle. To persons whose leading tendergies are as initional, whose love of truth preponderates wer love of self, theadvantages and probabilities of progress are don's less. für greater there Can Lere. But to the opposite class the case would appear to be otherwise, by virtue of the obvious spiritual laws that have been stated. And while one would regret to believe that so intelligent and perhaps wellmeaning a person as was the founder of the Jesuits, still continues the uncompromising coalet he was on earth of should "prefer" to believe that some later disciple and imitator of his has been masquerading in his names yet, from all that we have been able to learn of the spiritworld, it seems by to means certain that one possessing the marked bling for thes and intense devotion to the superstitions of the Roman Church namifested by Loyola in this life, has Vet freed himself, from them, sand unded as he would be likely to be by multitudes of the same faith, and supported by the vast q over of that world. For there can be no doubt, I think, to the culichtened student of spiritual facts and hat the Catholic hierarchy is an or carrier and mighty or canization, the claim part of which is logated in the invisible world. And the same of all the other great fell flour bedies.

This at least seems to the writer much more probable than the far-fetched hypothesis of our essayist, to the effect that all eviolent and vindictive spirit en conferred by Mr. Ha and casnarrated by that gentleman was really-some kind-hearted angel, perhaps Loyela himself, reconstructed, who was merely attempting to enact an allegorical "prophetic representation" of the Bliss exposure, so called, then about to happened that a short time afterwards an extake place! To use a popular phrase, that looks altogether too thin!

THE PACES OF SPHERALDER.

It is by no means contain that what the essayist calls" the figsts of spiritalife" are the same to all who enter that life. And yet his theory of progress after deatherests up at the implied assumption that it is so. On the centrary, the evidence shows that there is as great a variety of facts, or of surroundings and experiences in the spirit-world, as there is of types and qualities of persons who entering In some way the scenery, etc., of that would appears to be largely subjective-at least its inhabitants seem to perceive and enjoy; what they are morally or spiritually fitted to apprehend and appreciate, and that only. Hence the variety and sceming contradiction of testimonies regarding it-all, it may be, equally truthful in their affirmations. This consideration gives a point and meaning to the oft-repeated declaration that we build not only our spirit bodies but our future homes while in the present life-a truth, if it be a truth, of the utmost practical importance to humanity. To affirm that this is not true, and yet that wise spirits teach it for human good, is to affirm that falsehood is better than the truth. and to impure the wisdom that has constituted the universe.

· Now a word as to spirits' having FEET, HANDS, ETC.

It is affirmed by spirits, and is easily conceivable, that spirit bodies become more and more refined, tenuous and differentiated from earthly matter the further spirits advance in purity and spirituality. We may, perhaps, imagine (wheth- the two er it be a fact or not: this process to continue until at length all form or body disappears, and nothing remains but the pure forces which constitute the inmost spirit. But if so, it would seem to be the very nature of those forces to reassume forms the instant they go forth in action upon any kind of substance or matter; and these forms assumed would doubtless be those of the various organs of the human body, because these seem to be the natural, correspondential and probably necessary expression of these forces.

In other words, will-force, when it would move_matter, takes form as an arm, hand, or other adapted organ, in intermediate substances, perhaps of several successive grades, by means of which the force comes in contact!

we "prefer," unless the evidence is conclusive, with cruder matter. We cannot conceive of It appears, both from human experience in this will-force moving matter in any other way. If, world and from spirit-testimony as to the next, again, a spirit desires to move itself from one that there is a spiritual law of repugnance, as locality to another, its will-force may project well as of attraction, which even the most wise diself in the form of legs and feet formed of atand beneficent spirits cannot overcome. Under tenuated substance, and these organs may act the operations of this law, those unfortunate as poles of repulsion upon the others through or beings who most need morally redemptive in- upon which the spirit passes—as our material fluences in the spirit-world, as in this, are the feet are said to "spurn the ground" on which very cos who most energetically spain them, we tread. And if a spirit desires to see in any Hen e benevolent spirits who seek to elevate special direction, its forces would naturally be these in the lower spheres declare it to be difficultarily form organs of vision of substance adapted to cult, if not impossible, to directly approach and the purpose. (A clairvoyant uses eyes-the eyes induce eithern for good. The angels of light of the spirit.) And so of all other functions, are slimmed by these in darkness, as day is A spirit whom the writer questioned on the standard to oats and buts has the presence of subject while writing the foregoing tersely rethe type is always shummed by the vile. The sponded, "We have hands, but, eges, etc., as we

sure have reached and thugh chiefly through. This brief sentence doubtless tells the whole story as regards the more advanced spirits. These are spiritual laws which seem to be well. But it would appear from general testimony that these less advanced find themselves enidea that rejentance and reformation in this life "cased in bodies having the human form, which are halse easily ingertant, is not wholly with seem to there as tangible and permanent as did gut foundation. Hence, also, the desirableness their physical bodies, though more pliable and of ever keeping in mind the momentous influs bueyant, and which, as before said, retain the enterfix good or evil, that we are each concappetites, passions and idiosyncrasies of the stantly exerting on the unseen world, as well as earth body until these shall be regulated and jurified by appropriate means.

It would seem that in actin; sensibly upon gratals, or upon material objects, spirits of much refinement are always oblized to clothe themselves, to some extent, with grasser elepossessions with him into the ther hie, to serve themselves, to some extent, with grosser for as an incentive to rid ourselves of these hangers ments approximating the quality of the person ings while yet on earth."

Or object to be sacted from: and hence when or object to be acted iron; and hence when Is it then a principle of spiritual wisdom to do seen they are always seen in the human forpuevil that good may can ell to top helabehood for more merely because they choose to assume this man's improvement? Is the universe so constitution for identification, but because it is the stituted that a lie is refter than the truth, that proper form, in the nature of things, for a human being to assume. And the process of "mae of by "bergal as" into daing good? This perialization," so termed, appears to be but a seems a liber on the constitution of thinks, further step in the same direction the spirit These describes that transferred part of a true taking up, in addition, to imponderable subspiritual rationale, as I have Tanned it. It is sam es, particles of visible and panelerable matthe truth, not falsebeed, I had sopposed, that ten, and thus temperarily constructing by will-Fullies and makes free! 'And it seems fut metry, power' at body (which may be seen, felt, and weighed, but may be dissipated as quickly as AN INSTRUCTIVE INCIDENT

which recently occurred illustrates this whole matter. The writer, not long since, was earnestly solicited by a spirit, conversing through a medium, to assist him the spirit in forming for himself a body by means of which he might become more useful to Lumanity. This spirit trated in explanation-for so novel a request required a very full explanation before it could he accorded to that in consequence of having been quite premarately born into earth-life, and dying as we term it, immediately afterwards the result of a misearriage at an early stage of foetal development, the fact of which was known to the writer as having occurred about thirty years before the the spirits did not have the opportunity of maturing a spiritcall as doubless who like a profer length of time in the physical. Consequently his spirits holy, is be stated, was composed of only excedingly line and attenuated elements, which rendered it keemly sensitive and easily repelled by ninadane conditions. This made it impossito for him to approach and sensibly affect persons who were in the earth-body, or even those witched newly entered the spirit-life; and to uch he wished to render himself more serviceable than he now could. He further stated that, owing to an intimate relationship between Lim and myself, he would be able to draw from my organism the subtile element's necessary to the end proposed, provided I would comply with the directions Le would give me. These were to partake only of certain prescribed articles of food all simple and wholesome, animal flesh being strictly excluded to avoid contact, shaking of hands or conversation with persons of grass habits, to be much in the open air, and to keep aloof from all places where foul edors of ecclesiasticism, both in this, and the spirits any kind might be inhaled, as he could not accompany me into such surroundings.

This singular request being strongly urged as of great importance to the spirit's future usefulness in a chosen field, and the writer being at the time so situated that compliance with the conditions was not difficult, the arrangement was consented to as a curious experiment. After three or four days the statement was ; made, seemingly with great satisfaction on the part of the spirit, that the purpose had been accomplished, and he now had a body in which: he could make himself far more useful in the desired line than before.

As a seeming proof of reality in all this, it cellent clairyoyant, who in former years had frequently seen and held converse with this spirit, but who at the time of these occurrences was hundreds of miles distant and knew nothing of them, came to the locality where they took place. Very soon after her arrival, no mention having been made of these facts, she stated that she saw clairvoyantly this wellknown spirit present. "But," she said, "I have always before seen him in a very ethereal and transparent form, somethin; like a luminous cloud; but now he appears nearly as solid and tangible as do persons in the flesh. It is very seen him in before, but which was precisely ments. what he had said, through another medium, he was to wear when he should have attained his more serviceable body.

So long as spirits continue, unsought, to furnish evidences like this that they have what are to their substantial bethereal bodies, and these in the human form, Spiritualists will continue to believe this fact, however absurd it may seem to uncommon-sense philosophers like our essay-

He, indeed, endeavors to invalidate the testimony of clairvoyance on this matter by alleging that spirit-vision is always "induced by direct spirit-power for some definite object," In other words, clairvoyants see only what spirits cause them to see, or psychologize them to think they tended to remove all diffidence from the finid ones, so see. Unquestionably the line between true spirit-vision and psychologic impression is not yet distinctly drawn, and clairvoyants themselves may be unable to distinguish between the two. Yet to suppose that spirits so univer-sally and persistently, in all times and countries, cause mediums to see and to describe what does not exist, and that they ingeniously and elaborately contrive methods to teach what is false, and this, too, in so wholly gratuitous a manner as in the above case, is to ascribe to them a character quite the opposite of that which our essayist would claim for all spirits, and one which is revolting to the moral sense of

all right-minded people.

The writer sympathizes with all well-meant efforts to educe an enlightened and comprehensive Spiritual Philosophy, and to correct popular misconceptions on this subject; but Spiritualism has suffered not a little from the many bizarre hypotheses, incongruous with known spiritual laws and repellant to cultivated moral instincts, that have been put forth in its name. Where common sense does not avail, let us have

Ancora, N. J.

Written for the Banner of Light. THE SILEST WEAVERS. BY BELLE BUSIL

I never speak a hasty word But that my heart goes grieving; I never breathe an unkind wish But soon I feel the weaving Within my own life's "tangled web" Of threads that wish revealing, By unseen hands placed deftly there, Love's brighter threads concealing.

I never crush a thold flower By quick, or earcless wending, But that I seem to feel the pang The brulsed flower Least rending. I never tax another's hand To give me ease or pleasure, But soon I hear a voice that says, "Give thou, in equal measure."

I never wound, by judgments harsh, A sister, or a brother. But back the sentence comes to me, "Just as ýou judge another Shall-you be Judged; and as you mete, To you that shall be measured;" For every thought of every deed Is by the spirit treasured.

If saintly airs I e'er assume, Another's faults disdaining. I'm sure some secret wrong to find The victory o'er me gaining And when with pride I walk, I think Humility is better: For angels see through all disguise, And know each stain and fetter

That mars, or blinds the spirit here To states of infruition, And alt! they counsel us, in tor-To follow Love's tultion And hold as sacred off the forms Of human life ficte given, The least of which but sunshine needs, And room to grow toward heaven

The best, imperfect, tempted oft, And off to passion swaying, As often from the Leavenly way Through weakness blindly straying Ah! hard the task that Love reveals, And oft my heart goes grieving. Because life's brighter threads lie bid 'Neath those my faults keep weaving.

Ab. me! I often feel the thrill Made by their silent weaving; And with it comes the silent jar Of chords within me grieving, Whenever from my lips there falls A word of hate or scorning, Then quick I hear Love's signal bells Ring out a volceful warning

Of act unkind, unworthy one Who hears the angels singing. While all the answering aisles above Are with their authems ringing. Whene'er I doubt the tender care My footsteps ever guiding, Or fear some good will be denied. Ah 1-then I hear Love's chiding-Love's gentle chiding whispered low,

All apprehension stilling, And helping me in trust to say I'll work as God is willing. And as He leads I'll follow on, As one who needs direction A child that, erring oft, requires As oft His kind correction.

On, would that I might thrill to songs That only Love is weaving, Then would I hush the mouriful tone Of chords that now keep grieving; But many imperfections mar The plans my heart is weaving; Hence, oft I feel the sudden jar Of chords within me grieving.

The more I strive to find the good, The greater seems my weakness: I hold not yet one perfect glft --What can I claim but meckness? Oh! why is this? whose lands are they Life's web so deftly weaving, That every thought, and every deed, Must give us Joy or grieving?

And weven into the curious web Of life must live forever?. For bright or dark, no thread can we · From woof or warp dissever. Ah, we the weavers are, and tim The flying shuttle, cleaving Its way through all our life, with threads To give us joy or grieving.

Ah, me! too oft we feel the thrill Of unseen tingers weaving-Now in, then out the web of life Some threads that cause us grieving. Oh! would that we, from day to-day, With shining ones might fashion The wondrous pattern of our lives. Now often marred by passion.

Would that the world ensphered in joy, Harmonious lives revealing, Might rise to higher states and deeds. The darker threads concealing; Then Love and Wisdom joined at last. The truth from each receiving, Would make their rhythmic songs on earth And still the voice of grieving.

Meeting in Oregon.

To the Editor of the Barner of Light: The Spiritualist Association of New Era, Oregon

convened in its beautiful grove on the 27th of June, for a three days' annual meeting. Mr. John Kenzle, of Clackamas, called the meeting to order and appointed strange !" She proceeded even to describe him Mrs. Frost, of same place, Mr. Athey, of Canemah, and as arrayed in a peculiar garb that she had never | E. C. Cooley, of Woodburn, Committee of Arrange-

Rev. Wm. Jolly of Hillsboro, Rev. Wm. Davis of Marion, James Cooley of Gervais, and Mrs. F. A. Logan-Robison of Forest Grove, were selected as lecturers. Time and opportunity were given to all to participate in conference meetings.

Rev. Mr. Jolly gave his experiences as an Orthodox clergyman up to his present position, and contrasted the old with the new

Mr. Davis, in his scientific, logical discourse, touched upon the various needs of the hour, and the unjust course pursued toward D. M. Bennett, and obtained many names to a petition for his pardon. Mrs. F. A L. Robison obtained also several orders for the Bible abridged, after making a plea for free-speech and free

Mr. Cooley, entranced, argued the necessity of all being true to themselves. His off-hand speech was in much so that several mediums yielded to spirit-control and made their first speeches from the platform.

Mrs. F. A. L. Robison's lecture brought tears of Joy to the eyes of many by her clear presentation of the certainty of progression for the human family from all the errors of the mythological past into the unfolding truths of to-day and a glorious immortality beyond.

Mr. Duclass, a Frenchman, entranced, gave in part an astronomical lecture, with a beautiful description

of the birth of a spirit into the other life.

Mrs. Lamb, Mrs. Phillips, Mrs. Ball, Mr. Riggs, Mr. Lucas, Mr. and Mrs. Heath and others spoke as they were moved upon. Mrs. Logan-Robison's poems and thyme-lecture were well received, while all the exercises were interspersed with grand and soul-inspiring music by the Heath family of Bennerton, of whom too much cannot be said in their praise. The families of the Buckmans, Shorts, Kenzies, Balls, Atheys, and several others, provided tents, and by the hospitality of the noble men and women of this Association we trust that all were kindly cared for, and that the "feast of reason and flow of soul" will extend to each community where the recipients reside, and that Organizations all over the State will multiply such grove-meetings in the future.

F. A. L. R.

PENUMBRAL COGITATIONS.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light : The human will is a great power; if in the right constitution as a fulcrum the soul says, I will! it can move mountains-that is, figuratively speaking. I think it has the start of faith as a lever. We are spirits, it is said, but tethered; we know little or nothing of the willpower when handled in the undress of the spirit. I think spirits control matter by their will, and even the physical manifestations are willpower rather than mechanical. "Materialization" (which is the rap extended into the domain of matter is the effect of the will plus knowledge. I do not know as I present my thought or "Cogitation" just as the idea now lays in my mind. I wonder if I have the willpower to make my view of it the reader's conception of it? 'Let us travel, then, round Robin Hood's barn, as the saying is, and see what the journey will develop in the way of enlightenment.

Zöllner, the German sarant, suggested a "fourth dimension" as the solution of the knots tied in an endless cord. It seemed to me that the three dimensions, length, breadth and thickness, fill the whole bill of matter and space, and a fourth dimension was an inconceivable one; yet as a symbol expressive of the unknown it may be a convenient term to have at one's tongue's end or pen's end, so I will find no fault with it, though it introduces to my mind no idea of dimension, and if I use it I should do so algebraically to express an unknown quantity. I will be glad when this form of the x is solved. I am not proposing to do it.

This train of thought has been suggested by cogitating on the remarkable manifestations of independent slate-writing and intelligent sentences and picture drawings, without any human agency, unless it be a catalytic one (which in chemistry would mean a presence action). I do not blame any one for having doubts of such facts as I am referring to without actual experience, for they are very marvelous. I have had the experience many times and in many forms, so I shall argue on what I know to be facts. I have seen independent slate-writing by dif-

ferent mediums, some more satisfactory than

others. Let me relate a very remarkable one; it will answer both for an illustration of what I am going to say and as interesting testimony also. The medium was rather an erratic individual, who had this gift in a high degree. Not favorably impressed with him as a man, I was somewhat disinclined to waste my time sitting with him, though he was very anxious that I should do so. I told him I would do so if I could have everything my own way. He agreeing to that, I made the appointment. On my way the next day to this man's room, I bought two new slates, placed them one top of the other with a bit of pencil between them. I had holes bored by the store-keeper in the wooden frames, and with a string I tied them firmly together, so they were practically a double slate. The slates, as I have said, were new and clean, and there was not, and could not have been, any writing on them: and they were not opened until I cut the string, for I was the custodian of them all the time. Arriving at this man's room, I found him alone; he had some slates ready and clean; I preferred to use the new slates that I had bought, and he being perfectly willing, I laid my two tied slates flat on the table before me, placed my two hands flat on them, and kept them there all the time, the medium sitting at the same small table opposite to me. We sat so a good while; the medium said it took longer with new slates than with his. I told him I was in no hurry. I must say I did not expect any writing, for I had been so careful to have this manifestation sure, if there should be any, that I feared I might have disturbed the conditions. Then again it was so light, the bright sun was then shining into the room, and everything so completely in my own keeping, that it seemed dmost impossible that that bit of pencil, un touched and untouchable, could write anything, or even make a mark; but it did, for after a while my ear detected a scratching in the dark space between the two slates under my hands. Spiritual manifestations were no new thing to me; still, to hear that bit of pencil writing, having ocular proof that no human being was touching it, affected me very sensibly. I said to myself, "Is this so? Now I must remember it; shall I by and by," I thought, "forget the impression and then wonder if I was not mistaken?" But there it was (no human being touching it, the two slates unmoved, my hands flat on the top of them) scratching, scratching, faintly scratching unmistakably; and it is one of the indelible impressions that have been made on my mind, and I shall never forget it, as an unmistakable spiritual manifestation. It is hardly necessary, for the purpose of this argument, to go into the details of this rather extended sitting, so I will merely say that when the scratching stopped, with the usual signal, three raps. I cut the string and opened the slates, and one of the inner faces was filled with an intelligent communication from William Beals, addressed to me as his son-in-law: afterwards, at the same sitting, I had some other messages from him in the same way, and two or three from my ever-present spirit-friend, Ralph Huntington, and from several others. How this little bit of pencil is handled by "the intelligent operator at the other end of the line," as M. A. (Oxon) would say, I do not know; but I think, as I said at the beginning of this Cogitation, it must be a will-power on the part of the spirit rather than a mechanical one. Let me now briefly, with the same object in

view, relate another experience slightly different. I refer to the writing without any pencil, by Mr. Powell, he using the end of his index tinger, or taking any other person's finger, using it as a pencil, and writing intelligently with it, as if a piece of pointed chalk had made the writing. I need not go into particulars here, as I have spoken of this phenomenon already in a late Banner of Light, so has our scholarly friend, Epes Sargent, Esq., and others. Having referred to these two experiments let me now relate an older one of the same genus if not the same species, the rationale of which almost bewildered me, and which I consider one of the most remarkable physical manifestations I ever witnessed. The medium was Mr. Colchester, who died some years ago; in many respects his phases were similar to those of Charles II. Foster, but the manifestations that I refer to now were independent and sometimes instantaneous drawing of pictures. I had witnessed this many times with satisfaction and with wonder. Of the occasion to which I am going to refer Mr. Sargent will probably remember, but I do not know as I need any testimony to Banner readers when I state a fact, so this reference to him is incidental. On one occasion (after many experiences, for the sake of the satisfaction and

being able to say so), on my way to Mr. Farrar's house, where the scance was to take place, I stopped at a store and bought a sheet of cardboard and cut it up into pieces about six inches square. During the evening various kinds of manifestations occurred, and among them this independent drawing of which I have spoken, and it was done on the new, clean card-paper that I had brought, as well as on the equally clean paper already provided. Mr. Colchester, seeming to anticipate my wishes, said, "Mr. Wetherbee, take one of your pieces of card-paper and mark it in such a way that you will know it again and hand it to me." I did so, and with a pair of scissors cut out of one corner a crooked piece, reserving the bit as a detective, and passed the card to Mr. C., who took hold of it with his thumb and finger and shied it into the corner of the room, and then took a handful of the colored pencils or crayons that lay loose on the table, and threw them after the card and said, "Go and pick it up." I did so, and found an artistically-drawn picture of a bunch of flowers on the piece of pasteboard from which I had cut a crooked bit, which fitted in exactly, showing it to be unmistakably the same piece, which I knew to be white, new and clean less than half a minute before. In this drawing all the colors of the pencils that were thrown after the card found expression in the picture, and none of those remaining on the table were expressed in the picture.

You will see at once that this picture was not mechanically done; that is, the pencils were not manipulated, for the parlor was well lighted, the pencils lay scattered where they fell and the work was done instantly. I know that no living human being touched the card, and I do not see how even spirits could have done it, except by the will-power that they have, it cems to me, over matter.

I have, perhaps, now said enough to make out my point. We see a manifest will-power in the intelligent movement of the bit of slate pencil in the first incident to which I have referred, and particularly in the Powell phase of writing without any pencil or substance, unless it be a materialization on the end of his finger, and on mine through his that he uses. The white letters on the dark slate were matter; a microscope would readily show that. Where did it come from, and how? Evidently gathered (like all matter in the abstract, if the word in this connection is allowable,) from an invisible source. The same of the crayon picture with Colchester as the medium; there was a transfer of the material apparently of the several pencils to the card. Of course, matter is never created, but it is gathered, and the source, or the power, or the transfer cannot be a mechanical act, but must be a will-power. Seems to me it is a species of materialization. Is it not related also to the moving of ponderable bodies? Size is nothing; this Colchesterean picture was matter, and with a microscope was an appreciable quantity. The materialization of forms would seem to be by the same law, and looking at them or the subject in this light, they are not so much a matter of astonishment, and I agree with the controls of Mrs. Richmond and Mr. Colville, that they will be in the future more abundant, rather than grow beautifully less, and become, I was going to say, one of the "lost arts," as some people fear, and others hope, and I say in this connection may their "shadows" never be less, and I don't believe they ever will.

Dr. Beard and Clairvoyance.

To the Editor of the Banner of Light: The enclosed letter was sent by me to the editor of Scribner's Magazine, to be published in the August number among "Communications" or elsewhere and above my own signature or otherwise, as he might see fit. As it is declined, probably "because it is not in keeping with the tone and purpose [?] of the magazine "-to quote one of the reasons assigned by the editor's circular for the return of articles-I transmit it to you for insertion if you see proper.

Yours truly. WM. HENRY DARLINGTON.

To the Editor of Scribner's Magazine : I have read Dr. Beard's article in your July number, on "The Delusions of Clairvoyance." From my standpoint it seems to abound in mis-From my standpoint it seems to abound in misrepresentations and in personal abuse of respectable and intelligent people. It is not claimed, as Dr. B. says, by those who are familiar with the phenomena of clairvoyance, that it is a sixth sense, or "a kind of sixth sense," or a special gift of heaven, or above physiological laws, or supernatural, or unnatural, or a quality different in kind from those that belong to the race in general. It is simply a physical capability, by reason of exaltation of nerve-sensibility, however caused, to take cognizance of wave lengths of light (radiant vibrations of luminiferous ether) not appreciable by ordinary wave lengths of light (radiant vibrations of luminiferous ether) not appreciable by ordinary persons. It ought to be known to Dr. B. that force is organized in octaves, of which in the form of sound our nerves respond to several, (those of certain animals, to others,) but in the form of light to but one, though science demonstrates others above and below it which are invisible to us simply begave our party are not visible to us, simply because our nerves are not physically fitted to transmit their vibrations to that seat within us where they would be re-ceived and noted. The whole matter is one of evolution or development. What Dr. B. would evolution or development. What Dr. B. would call the normal human eye has its "scientific-expert" range of vision confined to waves of light between one-thirty-seventh and one-sixtieth thousandth of an inch in length. (Page 47 of "The Telephone," by Prof. A. E. Dolbear, Boston: Lee & Shepard, publishers, 1877.) When any one of the race happens to be so constituted as to see objects repulsed visible by ware as to see objects rendered visible by wave-lengths longer or shorter than these, (by means of the luminiferous ether, which interpenetrates all things,) Dr. Beard, without stirring out of his closet, claims the power as a super-scientific, limited-exclusive expert, to discern without investigation that such a one is either a trickster

This is science reduced to absurdity, and unlike anything passing by that name heretofore heard of. If clairvoyance seems ridiculous to Dr. Beard, much more so do such scientific presentations and the second seco tensions appear to the general public. It is fit-ting that they should emanate from a repre-sentative of that school of medicine which desentative of that school of medicine which de-nounces homeopathy as a superstition of the nineteenth century, which seeks by legislation in the various States to obtain the exclusive medical care and control of the people of the whole country, and among whose practitioners it is considered proper to put suffering patients under the influence of narcotic poisons till they dis wheneve they down their recovery invesdie, whenever they deem their recovery impos-sible by their crude and antiquated methods of treatment, thus often deliberately and knowing-ly depriving them of all chance of life under their own or any other system of medicine.

In the twentieth century the true philosophy of vital magnetism and clairvoyance will be taught in all our medical colleges, and then it is to be hoped that the atrocious barbarities of the allopathic school, to which Dr. Beard beongs, will cease to scourge the unenlightened classes of the community.

WM. HENRY DARLINGTON. West Chester, Penn.

A Mason City boy thought his mother was praying over long the other morning, and he said: "Oh, mother! there's a hawk over the hens," The old lady brought her devotions to a poultry standard of measurement in double-quick time, and sprang to her feet with. Amen! Out with ye, Thomas, and save them hens.

A bas relief-Mosquito bar.-Post.

Spiritual Phenomena.

MEDIUMSHIP OF HENRY B. ALLEN.

To the Editor of the Banner of Light: Although much has already been written in regard to the manifestations which take place in the presence of this wonderfully gifted medium; still "the half has not been told." Mr. Allen came to Amherst, Mass., some fifteen months ago; during this period it has been the privilege of my husband and myself, also that of many others (and it is a privilege that we esteem very highly), to attend a large number of his séances, not only the public ones held at his house, but several private ones which have been held in our house-both dark and light séances -on which latter occasions we have exercised the right of arranging everything ourselves. As the manner in which his scances are conducted has been so frequently described, it seems unnecessary to go into a repetition of the same; suffice it to say we all join hands, including the medium, and the circle remains unbroken during the séance except as each person in turn sits

beside the medium, holding his hand. Having attended several of his scances, and witnessed the exhibition of spirit-power, my husband at last remarked that he believed the unseen agents would saw a stick of wood in two if an opportunity for doing so was given them; therefore on the evening of May 26th, 1878, when Mr. Allen held a séance at his house, an ordinary saw-horse and wood-saw were brought in, and a birch stick of wood, two inches in thickness by four in width, was laid upon the sawhorse, the saw being placed near by. These implements were arranged back of the medium and entirely out of his reach. The manifestations commenced with music upon the dulcimer, guitar, &c.; then an attempt was made to saw the stick in two; it seemed to trouble them a little at first to keep the stick in place, but they persevered and accomplished it in a very few minutes, the circle remaining unbroken meanwhile.

On the evening of April 4th, 1879, another experiment was tried, and at the same place, and six pieces of board, a handful of nails and a hammer were placed upon the circletable; we took our places in the circle, and it was amusing to hear the invisibles handle and nail the boards together. A box was the result, the circle remaining unbroken until it was accomplished. At another circle, held Sunday evening, a gentleman present, Mr. O., had his shirt-stud taken from his bosom, the spirits writing him that they would return it the next Sabbath evening, and although diligent search was made for it during the week by the family, no trace of it could be discovered; but on the following Sabbath evening, during the circle, it was returned and placed in Mr. O.'s shirt-bosom. On the evening of May 14th this same gentleman attended a circle at the home of the medium; his Masonic ring was taken from his finger, the spirits telling him that they would return it to him at Canaan, Vt., where he was expecting to accompany the medium. Mr. Allen and Mr. O. left Amherst June 2d, arriving at Canaan, Vt., the 6th; that evening a circle was held, and the ring was returned to Mr. O.

One of the most interesting phases of Mr. Allen's mediumship is the independent writing. To sit with him in a dark room, holding both hands, the paper lying upon the floor, and in this way receive page after page of writing from those who were wholly unknown to the medium in earth-life, their full names given, and circumstances alluded to that he knew nothing of -this has been my experience, as well as that of many others in this vicinity. One evening Mr. O., the gentleman above referred to, sat with the medium for writing; just before taking their seats, Mr. O. took from his pocket a large sheet of paper, tore off one corner and replaced it in his pocket, laid the sheet upon the floor, and, as usual, held both hands of the medium; when the sitting was ended the paper contained not only a lengthy communication from a spirit-friend, but twenty-eight signatures from known and unknown individuals, each in different hand-writing.

I have not alluded to the exquisite music executed upon the dulcimer, guitar and piano, at the same time; the materialization of hands, arms and faces, and sometimes apparently whole forms; the touches, kisses and caresses that each one in the circle have been favored with; the talking and laughing aloud of the spirits, and their singing an accompaniment to the music upon the dulcimer-these are some but not all the manifestations that occur at his séances. If Mr. Allen possessed but one of the above-mentioned phases he would be a wonderful medium; but the being gifted with so many different ones, ranks him among the most wonderful in the world. He allows all who attend his séances, as well as those who sit in private for writing, the fullest opportunity possible to examine the room, house and surroundings. I have endeavored, in as concise a manner as possible, to describe some of the manifestations it has been my privilege to witness, and in conclusion would say to one and all everywhere, "Keep this medium constantly MRS. JAMES CROSIER. Amherst, Mass., July 1st, 1879.

(Selections from the San José (Cal.) Mercury.) A HALF-HOUR WITH DR. SLADE.

Pursuant to appointment a Mercury reporter called on Dr. Slade, the slate-writing medium, at his rooms in the Hensley House, for the purpose of witnessing the strange things said to occur in his presence. He found the Doctor an intelligent gentleman of about forty years, of medium size and of a "traveled" air. He was suffering from a partial paralysis of the right side, from which he is slowly recovering—the result, as he assured us, of excessive draft upon his medial powers in meeting the demands of skentics for absolute tests.

his medial powers in meeting the demands of skeptics for absolute tests.

He invited us into the small parlor just off the main hall, containing, in addition to the usual furniture, a large, plain pine table, without drawers, springs or traps of any kind, as far as we could discover. On a small side-table lay a half dozen slates, purchased, as we understand, at one of our bookstores. At any rate, any one imagining that there is a trick in the slates is at liberty to bring his own slate.

Taking a seat at the table—the Dr. at the side and reporter at one end—loud raps first occurred upon the table, then upon the Doctor's chair, also upon the floor and in other portions of the room. Several questions were then answered by writing upon a slate with a small bit of pencil, the Doctor holding the slate under the corner of the table, the writing appearing upon

of pencil, the Doctor holding the slate under the corner of the table, the writing appearing upon the upper side of the slate. Then taking two slates, and after cleansing the surfaces thoroughly, they were placed together with a bit of pencil between them and held firmly against the reporter's shoulder in front by the Doctor's right hand, his left hand, with the reporter's, resting upon the table. The sound of rapid writing was instantly heard within the slates, followed soon by three raps, indicating that the followed soon by three raps, indicating that the communication was completed. Opening the slates we found the following message:

know more of this divine and holy truth. It is the spirits' mission to come to earth to make men better, wiser and purer. I am truly Your Friend ROBERT DALE OWEN.

Your Friend ROBERT DALE OWEN.

Then placing a bit of pencil upon a slate, the reporter held the slate under a corner of the table with one hand, his other hand, with both of the Doctor's, resting upon the table. The sound of writing was heard as before—another message, signed "R. D. O.", appearing on the slate. Still varying the experiment, a small piece of pencil was placed upon the table and covered with a slate, when writing appeared upon the under side of the slate. Holding an accordion partly underneath the table with one hand—all other hands in sight—the instrument was skillfully played, rising and falling exactly as though played by two hands. A quick fluttering hand came up from beneath the table and patted the reporter upon the breast. It could n't well have been the Doctor's, for his hands were otherwise occupied at the time. A chair standing fully six feet distant went dashing across the room, and a lounge standing in one corner of the room, and a lounge standing into the room. the room, and a lounge standing in one corner of the room was swung around into the room, both being entirely beyond the Doctor's reach. A slate held closely beneath the table was broken by a blow from the upper side. Our reporter placed one foot upon the Doctor's two feet beneath the table, with all hands above the table, when the table rose at least a foot into the air, remaining suspended for a few seconds, in defiance of all known laws of gravitation.

Many other inexplicable things were done in an inexplicable manner. Certainly all seemed fair and square. Exactly where the trick comes ring that square. Exactly where the trick comes in, if trick it is, our reporter failed to discover. Perhaps others can. Certain it is that many who have attempted it have stumbled upon the, to them, affirmative answer to Job's question: "If a man die, shall he live again?"

A gentlemen called on Dr. Slade, the medium, at the Hensley House, the other evening, accompanied by his wife. After the usual manifestations of independent slate-writing—(a long communication having been written on the inner side of two closed slates, placed upon the table, which communication purported to come from a brother of one of the parties, and embodied an astonishing test of its genuineness)—the Doctor requested "Owasso," one of his power to move ponderable bodies, whereupon "Owasso," or somebody or something (certainly not the Doctor), raised the lady gently in her chair at least a foot from the floor, and then set her down with sufficient force to remind her that it was not a matter of the imagination. How it was done was a puzzler. A gentlemen called on Dr. Slade, the medium, How it was done was a puzzler.

W. H. POWELL'S SLATE-WRITING ME-DIUMSHIP-SPIRITUALISM IN NEW HAMPSHIRE,

To the Editor of the Banner of Light:

For the last few weeks I have been associated the most of the time with Mr. W. Harry Powell, of Philadelphia, and I wish to add my testimony to that of those who are willing to acknowledge the truth in regard to the wonderful and novel phenomena to be witnessed in his presence. We have given séances at Somerville, Newburyport, Amesbury, Mass., and Portsmouth, Great Falls and Dover N. II., in all of which places great interest has been manifested and much satisfaction expressed by the Spiritualists, and perfect astonishment by the skeptics-many of which latter class have witnessed the manifestations.

Mr. Powell was an entire stranger in all these places, never having visited them before, nor seen any individual attending, until he met him or her at the circle; and I carefully avoided giving him any information in regard to those whom I thought might have a chance to sit with him; and yet his control would select the skeptics in many instances with wonderful precision, and choose their fingers to write with. In two or three instances I introduced to Mr. Powell parties whom I knew were somewhat skeptical as "Brother C.." or D.," and yet the moment the control took possession of him the spirit indicated their names and mental conditions accurately.

It is truly an "eye-opener" to those who think they have a theory for all spiritual manifestations, and who labor to explain them all away. I have persistently called on this class in our scances to give their "theory," but in no one instance have its members dared to present one, for they know full well we are ready to explode it on the spot. Witnessing this peculiar phenomenon, is to know there is no "explanation" (other than that afforded by the spiritual hypothesis) that will not instantly show the narrow-mindedness of those who present it. Many tests are given (though necessarily in brief) in a large circle.

There is a deep interest in Spiritualism in all these places, where a year ago last winter I started meetings with my own individual effort. At Amesbury, Newburyport and Great Falls, they have kept meetings up at short intervals ever since I started them, and there are many receiving the light, and much interest is manfact The friends in Portemouth and Day much aroused as I would wish, still they are not 'dead," by any means, and I dare predict that the time is near at hand when there will be a "revival of religion" (as the Church people term it) concerning Spiritualism in these places. There are warm friends to the cause, tried and true, in all the localities I have visited, and it does me good to grasp their hands and hear the "God bless you" that I always receive among

Bro. Powell and myself intend visiting the principal cities and many country villages of New Hampshire and Malne, as far East as Bangor. All friends everywhere in these States, who are interested in witnessing one of the most wonderful among the phenomena presented during this age, will do well to correspond with me at once, so that I can arrange understandingly a trip to the different points where our presence may be desired. We intend visiting the White Mountains for one week, and from there will go to Portland, Me. I will speak at any point where lectures are desired on reasonable terms. Let us hear from the friends every where. I have an engagement to attend the Lake Sunapee Camp-Meeting the last of August and September first, and would be pleased to stop at Concord, or any town on the route to or from that meeting. Address Lock Box 1294, Portsmouth, N. II. P. C. MILLS. Lock Box 1294, Portsmouth, N. II.

To the Editor of the Banner of Light: W. Harry Powell, of Philadelphia, was at my residence here last evening, and gave one of his peculiar séances. The attendants on the circle (about twenty) were equally divided between Spiritualists and skepties. The manifestations were, as usual, writing upon a slate with his finger, also with that of another gentle nan, after the finger was enveloped in a handkerchief by the strongest skeptic present. Two of the party received tests by the communications—one to Dr. Hamblet, being signed by Father Coleman. No one volunteered to explain what was witnessed on any other ground than that claimed; although all of course did not accept the spirit theory, yet none put anything else in place of it.

I consider Bro. Powell a genuine medium, and his phase a most interesting and peculiar one. There were gentlemen present by my invitation, who came to explain and expose, but when asked by me, after the seance, what other theory they had in place of the spiritual one, said they had none-saw it done and knew it was done, and further than that had nothing to say. We recommend Bro. Powell as a splendid medium and genial, good fellow, and hope his time in the East J. D. JONES. will be profitably employed. Great Falls, N. H., July 12th, 1879.

SITTING WITH MR. WATKINS.

Thursday forenoon we had over an hour's sitting with Chas. E. Watkins, the independent slate-writer. We wrote five names of dead friends on pieces of paer, with a question to each, which we did while Mr. Watkins was out of the room. These pieces of paper we tightly rolled up into "wads" or pellets, and kept before us on the table during the entire sitting. As we pointed to them, one at a time. Mr. Watkins sat opposite and attempted to speak the names written. Finally he told us one began with J., which we affirmed. He then told, after some time, the entire name, and spoke the question written beneath, which he answered as a message coming from the departed one. Other pellets were served likewise. Mr. Watkins could not have DEAR FRIEND—We are always pleased to see this subject investigated. It will make all men better to

found by opening the pellets. Two common slates with a bit of pencil, which the medium bit off, between them, were held tightly by Mr. Watklus. Finally we also took hold, and held the slate up. We could see above and below; Mr. Watkins was only holding the slates with the ends of his fingers, when we heard the bit of pencil scratching away inside. It was a sound producing queer feelings. The slates were opened and a long sentence was found plainly written, signed by the full name of a dead sister. The bit of pencil was worn off at one end. The phenomenon must be accepted as genuine by all who witness it. There was no possible chance for deception. Each man must form his own philosophy. The writing was done between the slates by the bit of pencil, without Mr. Watkins in any way touching it, directly or indirectly. What is it? Mr. Watkins is candid enough to acknowledge that he sometimes reads pellets by reading the mind of the person who wrote them, but we made all mental efforts to foil him in this by thinking of other names and persons, and by not thinking of the ques tions at all, because we had forgotten them, but with out any effect. Mr. Chas. E. Watkins was formerly a student of Mt. Union College, as was his partner, Frank Beecher. He now lives in Cleveland, and other business brought him to Alliance.—Independent Age Alliance, O., July 12th.

BEN AZIM'S CREED.

In an old city under Eastern skies There lived Ben Azim, whom men called the Wise. And all sweet youths on noble deeds intent For golden counsel to Ben Azim went. Thus in the silver stience of the night The sage beheld a Brahmin strong and bright, And young as Neptune when his lover-hand Caught back the waves from the enamored land, Standing within the tent, "Master," he said, The way is long to seek the wiser dead; Therefore I come to thee. Tell me, I pray, What best sufficeth for life's fitful day? What dreams are whitest when the day is spent, And memory and moonlight fill the tent?" Then rare Ben Azim, loving wider brow And broader gaze than puny spirits know, Made answer: "Come, oh Prince; the moon is high; Beneath its shining thou shalt find reply." He led him onward where a glistening plle Of marble makes the solemn moonshine smile. And willing winds may draw the curtain's fold, And fair and ravishing the scene they hold. Beneath a hundred prisoned moons swung low In alabaster vases, glow on glow, One lay in sliken ease, and smiled to see The happy dancers in their graceful glee, And sighed a little with the sighing-lyre Whose lulling seems diviner than desire; And smiled again because his Nourmahal Answered with lifted, lighted eyes his call.

No tumult save the viol's enters here, Where cyclamen and musk are atmosphere. No schemes make discord in that charmed air, Where to be careless is the only care. And age shall wither and the dead leaves fall, And still some amorous, fawn eyed Nourmaha Will feed his heart. Roses and maldens die, But love and bloom and fragrance are for aye." The Brahmin faced the teacher, with surprise And swift reproaches in his eager eyes. If this be life, I comprehend," he said, The smile upon the faces of the dead." Ben Azim's glance grew fond. "I do not say Brahma hath left us no more royal way;

But they who choose it walk with unshed feet, As one I know walks yonder stricken street, Where dying children, feeling his caress, Take it for their dead mother's tenderness; And men the plague had crushed are men again, llis courage being stronger than their pain. Poorer than lean pariahs none may leave A gift 't would make him richer to receive, Because the treasures of the gods are theirs Whose empty hands fall free of selfish cares; And he who only prays for other men Is nearest Him who gives nor asks again; A ruler in a world which has no sway Of lives so rich they give themselves away.

The choice is thine, oh Prince; this purple state, Or that high loneliness; the night grows late." Yet stay, my master," said the proud young voice; Life is too lavish for this narrow choice, She gives her poets bay, her conquerors palm, And power to princes, and to sages calm. Is there no boon of all she holds more fair?" It was a sage who heard and answered there:

Pleasure will feed the body, love, the soul, Nor flesh nor spirit crave a mean Crosus has all of earth, the pure have heav'n; Is there a midland unto mortals given?" -{Fannie R. Robinson, in Harper's Magazine for May

Spiritual Meeting in Iowa. To the Editor of the Banner of Light:

The Spiritualists of northern Iowa and southern Minnesota held their second annual Camp-Meeting at Seneca Park, near Bonair, Howard Co., Iowa, commencing July 2d, according to announcement. A severe storm prevailed during the first day; after that the weather was fine, except a thunder storm on Sunday, which deterred many from attending on that day; still there were as many as could well listen to one speaker, some coming with wagons fifty or sixty miles. Hudson Tuttle, by his gentlemanly bearing, his friendly treatment of all, his eloquence and zeal for the advancement of true Spiritualism, has gained the esteem and friendship of our people. He fully maintained the high reputation that his numerous writings had already given him. His earnest words for reform and true living were listened to with cager interest. Mrs. Tuttle, by her songs and recitations, added nuch to the interest of the meeting. If they should ever revisit our western prairie they will receive a hearty welcome.

Prof. Sanford Niles, of the Rochester (Minnesofa) English and Classical School, was present and acted as President of the meeting. He made several speeches, which were highly appreciated. Both speakers presented the higher and reformatory phases of Spiritualism, and all feel that our grand system of philosophy has been ably presented by them.

The subject of forming a permanent Camp-Meeting organization was agitated, and may receive sufficient attention during the coming year to give the movement definite shape. Such organizations are, becoming a necessity. We need some place for quarterly and yearly meetings. the weather was fine, except a thunder storm on Sun-

definite snape. The necessity. We need some place for quarterly and yearly meetings.

During the conferences the subject of organization was discussed, but the general opinion seemed to be that at present it is not advisable to attempt to unlie the great variety of elements which now represent the spiritual movement. Organizations are needed for special purposes, such as the establishment of charitable institutions, camp-meeting associations or liberal schools and colleges.

Croquet-grounds were fitted up for the use of the campers, and music was furnished for dancing during the evening. All seemed to enjoy the meeting, and a universal wish was expressed that our yearly meetings be continued.

GEO. W. Webster.

Death and the Mysterious Beyond.

A child, three years old, was dying of scarlet lever. She lingered long, and the last day of fever. She lingered long, and the last day of her life she was unconscious for hours. Many times her mother tried to rouse her, but in vain. She seemed to be sinking away in death without a token of recognition. Suddenly she opened her eyes wide, lifted her head and looked around the room as though filled with wonder and delight. She clapped her hands and cried eagerly to her mother. "Oh, mamma, see the beautiful children!" Her mother said, "Where?" "Oh, all around," she replied, and she turned her head as though she saw them in every direction. No written words can describe the rapture of her look and voice. "They are coming, they are coming, they are close to me," she said, in a transport of joy. She put up both hands, laughtransport of joy. She put up both hands, laughing out with that gleeful, ringing sound peculiar to little children, and then she died.—*The Chris*lian Advocate.

A CRIMINAL FOLLY.—The character of smallpox has been misunderstood and unjustly maligned by medical men. It is not so much a disease as a natural remedy for a diseased and ruinously corrupted state of body. Small-pox, even when a raging epidemic, never raised, but always reduced the general mortality. Therefore, any attempt to remove small-pox except by raising the hygiene of the people is an insane and a criminal folly.—W. Gibson Ward in Vaccination Inquirer.

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In the course of his work, among much matter of profit, he gives advice as to the best method of escaping from a desire for intoxicating beverages; holds out as a maxim for young people (and old ones too, for that matter,) "Keep the mind chaste and the body will follow suit," and inculcates the highest order of meselfishness, translating the old sentine, "Find Justitia," Xe., with the new rendering, "Do your hest for others if the heavens tail." The work is one of interest alike to the student and the active wester with the knotted and gnarted problems of Ille, and should have a wide sale, Banner of Light.

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This book contains the record of one of the most extraordinary experiences ever vonchasted to man. Marvelous as it will appear, the whole has been the work of about this months, during which time the editor has been placed in direct communication with so large a number of spirit Intelligences—with so wide a range of gradation—that he can present this record, of which he is only the humble editor, with great confidence as a flevelation of the future destiny of mankind, of transcendent importance to them, both here and hereafter. Certainly, no book was ever published with a more street baye of Truth, a more carnest desire to benefit mankind, or a figher conviction of the obligation imposed upon the editor had been for the obligation in the market. The cellion, like—the medium, has been to some extent a passive instrument, in this matter. Not that he has yielded blindly foany single tions emanating from the spirits through the medium; for to do this would have been superstitions and dangerous in the highest degree. There is a mighticr spirit than any of these communicants; and to fill the editor and this cowerhers have earnestly appealed for guidance and flumination, in the exercise of their own judgment and conscience—inever to be superscied.

The following are the chapter headings: Introduction: Narrative of Facts: Narrative of Facts: Communications, Communications, Communications from Various Spirits; Communications from the lifuse

from Specimens of Spirit Communications; Communica-tions from Various Spirits; Communications from the Hus-tifions of Earth; Spirits of the Lower Spheres; The Short-lived on Earth; Various Communications; Communica-tions Clerical, Sacred, and Biblical; Importance of the Spirit Writings; Appendix; Index. Cloth, Price 91.50, postage free. For sale by COLBY & RICH.

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TO BOOK-PURCHASERS.

County & Rich, Publisher east it was elle keep for Silv a compele asserting if of Spiritual, Pro-gresslye, Reformatory and Miscellaneous Hools The same asserts admitted by some to the same I box on the considering the postfall of almost . And I same a feel had been the same as a feel and the same as a feel a

SPECIAL NOTICES.

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Banner of Light.

BOSTON, SATURDAY, JULY 26, 1879.

PUBLICATION OFFICE AND BOOKSTORE. 9 Mantgomery Place, corner of Province street Lower Floor,

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY. At Leadin Street, Austin

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4-AAC B. P. Britan, M. Bristos MANAGAR, Lander Borrow, Johnson Borrow, Visitable Proposition of Assistant Patrick, Proposition of Patrick, Pro

Addition to the Control of the Contr

the Constitution.

Our attention has been called to a Pourth of Woodstook, Com. in it be claim is lastily for Christ in the Constitution. He tells us that the history of the emission of that recognition shows, was an ever sight, a translate of the safe to G. I. ond his theist."

Here is a Bishop giving us puny, et bemeral. fallible inortals to understand that we have it in our power to his !! God Almighty! Pointais to the atheist who can go beyond this in blass phemy. Cowper wisely tells as :

"An honest, selestble and well? red man Would netsinsult me, and do on heromore."

It femilies some relations of equility to ontower one to offer an insult even to a nortal contemporary. John Smith van Landly insult the Pope of Rome by calling him a Lumburg. Think then of the possibility of a few politicians. coming together, and offering an insult to the Supreme Being! And this idea is promulgated. Asy a Dishere?

We are exhorted by this same Bishop to indediscorate the chi

bow our heads meekly to the priestly yoke, and the food does, ties from an authority erected by the church, his oration delivered July 4th, 1879.

"What our fathers meant to do we must do We must place Christ in the Constitution, and the cross on our banner. How glariously would that flag wave if amid its helicipily stars would

of both, will multiply and strengthen until both disappear, unless we stop now the incoming away from around it, and that men and w floods by this erection of the nation into a confessed Christian Commonwealth."

sectarian glamour and its haughty assumption of Episcopal infallibility? It means simply this: Our opinions-the opinions of priests and hishops-in Church and State, must have the force of law. Those who differ from us must clear the track. The Jew, the free-thinker, the manwho disbelieves in vicarious atonement, the anti-frinitarian, the advocate for a free Sabbath and for the non-exemption of church-property from taxation-in short, all the foes of priestly predominance - must no longer strive to -"get to the front." A stop must be put to all this by putting Christ in the Constitution, and the cross instead of the stars on our banner! Do this, and we can force the Bible, with our interpretation of it, into the public schools: we can make such Sabbath laws as we clease: we can secure to church property not only its present exemptions, but higher privileges for the future: in short, we can compel people to ! hold or to express no opinions different from our own on matters religious and ecclesiastical.

There is not much reason to fear that the urgent and fervent exhortations of Bishon Havon will have the effect of bringing about the state of things he would like. Still let it be remembered that perpetual vigilance is the price of liberty. There are undoubtedly thousands of fanatics who would readily profane our social [] Allen Putnam in another column records of the mediumistic development of Dr. Henry and religious liberties by attempting to impose | appreciative and commendatory words, to which | Slade, W. H. Powell (of Philadelphia) and Chas. on our national character the label which the the reader's attention is respectfully invited.

Grove-Meeting at Lake Walden.

Bishop recommends. The movement, Onixotic as it may now seem, is urged by appeals which ly we know of no surer temedy than the liberalism born of a science that embraces the whole subject of anthropology, physical and psychical; that recognizes not only all that is true in the alistic investigations of such men as Wallace, Boutlerof, Barkas, Stainton-Moses, Feelmer, and Hottman.

In other words, the facts or intine must rule: and not the bigotry born of a speed which we have no sufficient authority for regarding as other than a purely human and priestly invention. The words of absolute science, and not the imperiors familieisms or impositions of both in matters of state and of religion.

All attempts to force forms of belief on men by legislative enactments are as brutal and tyranni al as they are unwise. Even in England, with their Established Church, the authorities date not enforce a rigid conformity to their steeds and rules. The utmost latitude is permitted. Universalists, Swedenborgians, and Liberalists of all degrees, are suffered to hold their places in the church. Bishop Colenso is permitted even to tread under foot, the doctrine of an infallible Bible; while Maurice was allowed to presch undisturbed the broadest Universalism. And why ' Because the spirit of the age would not allow the literal enforcement of any vizorous rule of conformity.

Bishop Haven is simply behind the spirit of the age in his clamor for Christ in the Constituthen. The day has gone by when such a movement could have been successful. Men are bemining to think for themselves. They no longer want the services of heiddle-men and priests in di fating to-them their religious et nyietions; while the attempt to popularise a religiou by · legislation can new be regarded more with derision than with serious alarm.

Bishop Gilbert Haven Wants Christ in A Corrective of Spiritual Biliousness.

A sagacións old doctor of this city used to say the could readily tell a person's creed from the July Address delivered by Bishop Haven at condition of his liver. The individual who books blue, feels blue, and makes the very atmosphere. blue all around him, is the one who is certainly of the kind? It is given in The World, printed suffering from a shuggish liver and consequent [London]. that it was unintentionally left out; that "it indigestions If he were in a perfectly healthy state, and his digestion gave elasticity to his spirits, and he loved to take recreation, he would never be subject to fits of the blues nor would his religion take the form of plety, "He would be natural, which means that he is in health, both bodily and neutally. The mind can be sick as well as the body. It has its ailments and acute or chicuje diseases just the same as the thy signley stem. And that makes it plain that the mind requires food that will readily assimi-Late, reviving and strengthening it in its opera-killed by assegui wounds, nineteen in number.

In the world of medicine the condition of the body referred to above indicates the need of remedies to awaken the dormant faculties to due activity, and a like piecess on the mental plane may be found beneficial in awakening the higher attributes of the being to a full compretate the "fendatories, seignories, or higher bension of and a correspondingly correct fulfillpowers," that is god from the breaking up of ment of their duty. But the better way is not the Roman Empire "by recognizing Clarist as to sufer the spirit to get clogged at all. That Supreme Lord ". He tells us that in these Europe tesult can be avoided by choosing its diet with pean kingitons and principalities, "The church off possible care, and adapting it continually to officials parst ain into their rules of the people the spirit's changing wants and condition. One will not allow him to rule. He must beceive the "thing perhaps the chief thing, that it wants is sa rament before he can be crowned. The innerent restration, It is held to one task and parenther, not the hadge, make chim rulen. They force view until it gets sick. We need, then, a are servanes of the clough, and thus only any variety of food for the mind as well as for the they ighen. How different our manufuration, body, in order to maintain at all times a state where only the head of the court administers of healthy digestion; and we need, more than the eath, and never a clergyman is called to all a much larger amount of respection than we naw all as ans. s to take, as How deplotable! What a pity that we do not to that food and the crown to the work which

receive the symbol of our civil rights and liber- g An habitual mood for recreative enjoyment tends to enjarge the mental sluices to widen instead of one cleated by the people! Is this at the avenues by which truth in its best colors Notes from medieval times? Not it is the des loves to approach the human perception, and to liberate exhiptation of an American hishoping set the pulses of thought tripping to the tune of joyful health. There is no religion in a solemn All this is preliminary to the great point, east of countenance or in moping manners; on which is thus holdly announced by Bishop Ha-the contrary, they are sure to drive religion out altogether. As for what is generally known as "thety," that is but the semblance or shadow of religion, and deserves no more respect than the habit of praying in the East by machinery.

the cross of our banner. How 21 ciously would that flag wave if amid its heavenly cross. Then would fledman Drake's apostrople he vet more true. The blaze of the morning in its folds and the blaze of night in its stars would be natched and uplifted by the white cross that would laise it from the lower into the highest beavens. The children who sing their patrictic sours should have them reinspired with Christ. "Americal should be a Christian hymn. So should "The Stars-pangled Emmer." Cross and star would give it human possibility of perfection.

The ever-growing assaults on the Bible in public schools, on the Christian Sabbath, on everything distinctively Christian, would grow weaker and then cease, if this, should be done. It must be done, or these enemies get to the front. Papace is joining with inidelity, that we may be cast into such a slough of hell as to compel-daughter is as much God-given as tears, and corust to call on that iniquity to come and saveits. The increasing contempt for the Word of God and the Day of God, the increasing desceration of both, will multiply and strengthen annil both discrete makes we take nave the processor. away from around it, and that men and women

And what does all this mean, divested of its. The Spiritualist Camp-Meeting Senson Is now in full tide of success, as can be seen by the announcements in different parts of this paper. Yearly, when the warm weather makes the groves, "man's first temples," redolent of the sweet fragrance of growing things, and vocal with the songs of nature's feathered choir, the followers of the New Dispensation assemble in camp-meetings to renew old friendships, introduce new elements into the scope of their thought, and breathe in the health with which the surrounding atmosphere is so richly laden. We wish a full measure of success to each and all the sylvan assemblages now in progress or about to be convened in the name of Spiritualism, and hope those who attend them may, on returning to their homes, feel that the benefits received far outweigh whatever outlay or temporary discomfort they may have been called upon to make or meet.

> 15% William Tebb writes us under date of London, July 6th: "My health has suffered lately by reason of the repeated prosecutions leveled against myself by the disciples of vaccination, and I have just taken passage by the "City of Berlin" for a valetudinarian tour in 50 Commercial street, for the summer vacation. the United States."

The second in the series of Spiritualist Grovehave great force with certain sects. How can Meetings at this pleasant spot a card concernit best be met and deprived of its impetus? Trusting which course will be found on our eighth rages occurred last Sanday. The party attending was not large, but those who made the pilgrimage found Walden arrayed in all its sum- dent-elect, offered a speech of welcome, followed himself, viz.: Dr. F. L. H. Willis. The occurmer glory of green leaves and sparkling waters, by George D. Smalley, singing by the choir, rences therein detailed transpired long ago, and purely materialistic investigations of such men over which stretched a canopy of blue with a poem by M. S. Wood, who then delivered but few readers of the Banner to-day were cogas Harekel, Huxley, Helmholtz, Vozt and Buchs hardly a passing cloud to diversify its clear example on "Charity and Love." nizant of any of them at the time of their appears of Keyen free. ner, but likewise all that is true in the Spiritus panse. Two addresses-merning and afternoon Buchanan, Zellner, Brittan, Denton, Weber, as glove readings, and of a remarkably accurate singing by the choir of the song." From Shore doings and sufferings as a medium. I feel discharacter, by the same hely;, a conference, vocal music by Miss Nellie M. King, John C. Bond and Frank Merrick, temarks by M. V. Lincoln, caterer's or from the well-filled baskets brought by the visitors, composed the order of exercises usuri ing bishers, must be our reason's guide, nonnees that Mrs. N. J. Willis, of Cambridgeport, will be the speaker at this grove.

Another Pioneer Passed On.

Prof. Lewis B. Monroe, Dean of the Boston University School of Oratory and well known as a teacher of elocution, passed from this life | Under direction of Dr. A. H. Richardson-Dr. on the 14th linst,, from his summer residence in John H. Currier, Chairman-commenced last Dublin, N. H. His illness was caused by a sud- Tuesday. The initial services will occur July den and violent cold, terminating in congestion 25th. On Sunday, 27th, Dr. Currier, Mrs. Sarah of the bings. Prof. Montoe was the author of Byrnes-Snow and others will address the peoseveral educational works and a compiler of a ple. See the eard of Dr. Richardson on our fifth series of books popular among reading-clubs, page. and in schools where elecution is made a prominent feature of instruction. He was an efficient worker in the cause of Spiritualism during its early days in New England, and was associated. with S. B. Brittan and A. E. Newton in the editorial management of "The Spirite of Age" in 155- 9. He was also an able lecturer, and did much toward breaking the fetters that a marter of a century since bound as with bands of steel the popular mind. He leaves a wife and five? daughters, who, we are happy in saying, rejoice preached a sermon on "The Seen and the Temin that hope and faith which Spiritualism alone poral Compared with the Unseen and Eternal."

Was it a Death Warning?

Apparitions of dying persons are frequently seen, says the London Spiritualist, at the death moment by friends at a distance, who also not uncommonly receive death warnings by dreams, visions, or impressions. Is the following a case

"A week or two ago a young gentleman, whose friends live near Chislehurst, arrived from the Cape. It was intimated to the Empress that if she cared to see him he would wait upon her. She was delighted, and listened with rapt attention to all he had to tell. When he described water in which fishes swim; as the eyes and the assegal used by all the Kaffir and Zulu tribes. she expressed a wish to see one. They were in the hall, and were forthwith produced. The the hall, and were forthwith produced. The Empress all but fainted at the sight of them, and then birst into a flood of tears. * Do not think me weak,' she said; * but until I saw these terrible weapons I never realized the danger my At that very moment he had been

"The New Pilgrim's Progress."

In writing of recent spiritualistic publications, Dr. Peebles asks: "Do our American Spiritualists know the value of this book, written and published in Australia? Do they know that it was written through the mediumship of a barrister? Do they know that this barrister at this time is a member of the Colonial Parliament? Do they know that he is brave and noble enough to take an active part each Sunday in the Children's Progressive Lyceum? Do they ha w that this book was written by the spirit John Bunyan, and is a revelation of the soul's progress in this and the life beyond, and is infinitely superior in style and matter to the popular orthodox Bunyan's Pilgrim's Progress? This book virtually says, Behold me not as I office: Price \$1.70, postage free.

to Onset Bay Grove last Sunday. The weather superior to our anticipations, the buildings neat ors, the public speaking brimful of soul-thought, the singing on full, the caterer's department meagre. There can be no doubt in the minds of all disinterested persons but that Onset Bay Grove, which belongs exclusively to Spiritualists, will in the coming years be a place of resort equal to Cottage City at "Oak Bluffs." Our cordial thanks are tendered to the friends who spoke good words in behalf of increasing the circulation of the Banner of Light; and here we remind the reader that Dr. H. B. Storer, our agent, would be pleased to have them call at the Headquarters Building and examine the stock of spiritualistic books and newspapers he keeps for sale. If the weather should prove fair next Sunday, no doubt there will be on the grounds at least two thousand people. For a condensed report of Sunday's proceedings, see account elsewhere in thesec olumns.

P.E. One of our semi-religious newspapers of this city says that Freeman and wife, of Pocasset murder fame, "are deluded fanatics," because the accused see no reason for "repentance" on account of their unlimited faith in the teachings of the bible. Now, if these people are really deluded fanaties, then the Scriptures are false. Which horn of the dilemma will you hang to? Old Theology sticks to it that the bible is inspired-the whole of it. Freeman and wife are still of the same opinion. As Paul says faith and works must go together, Freeman in his sincerity sacrified his child. Here is a poser | a whispered invitation from President Williams for the courts. If he is guilty of murder, then the bible is a lie. If he is not guilty of murder, but was only carrying out the divine law, it is the bounden duty of the Christian church to protect him from harm. The church, founded upon the teachings of the bible, is on trial. We shall await the issue with marked attention.

The Boston North End Mission has again opened its summer home for children at Mount Hope, where five acres of high ground, pure air. trees, country milk and the kindest attention quickly bring color to the cheeks of poor chil-There is no greater pleasure than to see the delight of these little ones at their surroundings. there, and the only painful part is when they have to be sent home. They often cry when they are obliged to leave the house to make room for others. Let everybody keep back a little from his own vacation fund and send it to the treasurer of the Mission, Mr. J. H. Farrar,

Additional testimony as to the reliability E. Watkins is given in the present issue.

Cape-Cod Spiritualists at Harwich.

The fourteenth annual camp-meeting of the Cape-Cod Spiritualists commenced on Sunday last, as previously announced in this paper, at Nickerson's Grove, Harwich. After the election of officers, Heman Snow, Esq., the presi- it came forth under the sanction of that student 4. Frank Baxter then sang a song, "An Honest, pearance. I was well acquainted with that stu-- by Mrs. C. Fannie Allyn also what are known Man." The afternoon session was opened with | dent then, and was deeply interested in all his to Shore," followed by J. Frank Baxter with a posed to volunteer the declaration that I know song, after which Mr. Baxter delivered an ad-that a large part of his statements are true, and dress on "Spiritualism, its Facts and Fancies." who presided, and J. B. Hatch, the manager. He also gave several tests while occupying the His saying "that he went with a friend to see Sunday on the Pocasset tragedy.

The Shawsheen Grove Camp-Meeting.

George A. Fuller.

The Spiritualists in different sections of the country should keep this gentleman, who is a fine trance-speaker, constantly engaged. We are somewhat surprised at not seeing his name in the lists of the different camp-meeting announcements. His address is Sherborn, Mass.

Rev. W. H. Cudworth, of East Boston, at the hall of the Christian Union, No. 18 Boylston street, Sunday evening, July 20th. His text was from 11. Corinthians iv : 18, and, after brief opening services, he proceeded to say Man has two bodies, one inside the other; the outer body, called a natural body, being a complex and wonderful piece of earthly machinery: the inner body, called the spiritual body, being the real verson that lives on independently of the natural body, and lives forever. The seen and temporal concerns the natural body; the unseen and eternal concerns the spiritual body. Now, as the wings of a bird foretell the air in ears of all creatures who can see or hear foretell vision and sound; or feet and hands, talons and paws foretell activity and motion on the part of creatures possessing them; so the powers, parts, faculties and functions of the spiritual body show that it will be as free to roam throughout the universe, God's spiritual realm. hereafter, as the appendages and appliances of the natural body show that it was intended to inhabit this world or God's natural realm here. All parts of the divine plan are distinguished for unity and consistency, and as the senses of taste, touch, smell, hearing and seeing provethere will be objects for them to exercise themselves upon, so the endowments and aspirations of the soul prove a future life adequate to supply its utmost needs. Good and true, every

nence-writes us as follows in the course of a taining to themselves. There was no cabinet, business note: "I would like to thank you, and the medium was at my side, holding my could I express my gratitude in words, for your hand, some fifteen feet from where these forms strong and faithful friendship to all true medi- first became visible. Suppose yourself standums. You are indeed the medium's friend and ing under a street-lamp in the evening; the wise counsellor, and in these dark days, were it forms of persons then approaching you will at was, but as I on." Send for the book at our not for you and the influence of the glorious first be shadowy and but dimly seen, but be-Banner of Light, how many sensitive mediums come more distinct as they approach the light would suffer who now feel that they have in over your head. Just so was it with the mate-Ex. We were highly gratified with our visit | your friendship and the angels who guide you a | rialized ones at this place. power and support that will never fail them! was delightful, the bay charming, the grove far You have been 'weighed in the balance' and never found wanting. You have constantly our and tidy, the officers of the Association assidu- love and earnest prayers, and I feel that heavous in their endeavors to entertain their visit- en's purest angels smile upon you their blessing for your every kind thought and word that cheers the too often aching hearts of earthly mediums."

> The Haverhill Bulletin of July 16th records that Mr. J. M. Palmer (the editor and proprietor of that once sterling and active paper, the Tri-Weckly Publisher, which was forced to suspend issuance, we feel convinced, through lack of patronage caused by its fearless expression of liberal sentiments among a bigoted community,) has been of late suffering acutely from a dangerous illness, but that he is now in a fair as such deserves the success at the present the Bulletin, in concluding its reference to the buildings will be open for the reception of goods case, "although quite weak, is considered out from Aug. 18th to Sept. 9th, which fact exhibitors of danger, and he believes that his recovery thus | will bear in mind. far is entirely owing to the skillful treatment and untiring exertions of Dr. W. L. Jack, of this city. The Doctor, beside being an excellent clairvoyant and healer, is a regular practitioner, holding a medical diploma from a medical college in Philadelphia."

An interesting episode which we do not find chronicled in the reports of the occasion, occurred at Onset Bay Camp-Meeting last Sunday: At the close of Mr. Ed. S. Wheeler's admirable discourse, Mr. George A. Bacon was suddenly moved upon to arise and make a motion to the effect that Mr. W. be asked to deliver an impromptu poem or benediction. Mr. Wheeler as suddenly arose (though he had just declined to the same effect), and repeating Mr. B.'s last word, "Benediction!" proceeded to enunciate thereon a striking and euphoneous poetic improvisation, which evidently met the marked approbation of his audience.

It is said that evidence is continually accumulating that Mrs. Thayer's flower séances are unmistakably genuine. It is recorded that a gentleman, who had a promise from another source that he should receive a white pigeon from Mrs. Thayer, went to one of her circles, and the promised bird came and alighted upon dren who are pining in close city tenements. his head. Certain flowers, which had also been promised, came to his hands. The room was only partially darkened. He was so much gratitied with the result that he rewarded the medium in a very liberal manner.

> An essay from the pen of Frederick F. Cook, of Chicago, Ill., entitled "Spiritual Rationale : Applied to the Treatment of Psychics and other Pressing Problems," will be published in the next number of this paper.

A recently-published Parliamentary reannually in England by vaccination. Horrible! Lynn at 11 o'clock for Howard's Grove.

The Articles by Willis and Hazard.

To the Editor of the Banner of Light:

"The Remarkable History of a Harvard Student," in your issues of May 31st and June 7th, needs no attestation to its truth, for obviously believe all of them are so.

and the partaking of the refreshments at the stand. Nearly all the seats were filled. The Rev. Dr. Putnam, a distinguished Unitarian dievening session consisted of a conference and vine of Roxbury, Mass., lately deceased . . . and singing. All the cottages are occupied, and al- gave him in detail the history of his strange exfor the day. Next Sunday Manager Hatch and though there was a large crowd, good order pre- periences," is true; I was the friend who accomvailed throughout the day. Meetings will con- panied the student on that occasion. Dr. Wiltinue until Monday, July 28th. Many able speak- lis's account of his remarkable and varied exers will be present. Prof. Denton speaks next perionces is not only very interesting but also valuable history. Thanks are due to him for arranging to have an authentic account of his early and extraordinary experiences recorded where the future student and historian can have access to it.

In like manner as Mr. Hazard was, I have been invited to that unnamed place where he witnessed and experienced what he describes under the head of "Second Séance," in the Banner of Light of June 21st. His descriptions of rooms, &c., are correct; what I have witnessed there prepared me to give credence to his statements. It is not needful for me to describe my observations there with any minuteness, for in doing so I could but repeat substantially what Mr. Hazard has already said, and said well. Pete did not treat me-but apart from that performance I witnessed the like to nearly all else which Mr. Hazard saw. My departed companion, at whose request I was invited there, anpeared in a materialized form and embraced and kissed me.

The reason (a good and sufficient one it is.) why neither the medium nor the place are named, I understand to be, that the action of the minds of outsiders-though miles away-if turned to the medium and place during the time of a scance, might badly disturb the manipulations of the finer forces which spirits must there use in their processes of materialization. Appearances indicate processes and conditions there differing widely from such as pertained to materializations witnessed by me in the presence of any other medium.

This medium, myself, and the friend who invited me there, (after I had, in full gas-light, examined the two rooms carefully, and satisfied myself that we three were the only mortals present, and that none other could well enter without being detected,) seated ourselves in a row, and held each other by the hand. I being the middle one, of course held each of the others. All gas had been extinguished excepting one jet near our heads, and that was kept low. Our place was at the wall-end of one of the two rooms described by Mr. II., and ten to twelve feet from the opened door between the two. Soon a form in the other room, but near the door, became visible - not, as at other places, through some luminosity within or pertaining to the form itself, but by the light of the gas burning near by us. In the course of the sitting ten such forms-six females, four males-quite varied in size and form and costume, came forth one after another; and occasionally two at a time walked forth from out the darkness and Ear A well-known speaker-a lady of promi- became visible by our light, and not by any per-

I am forced to infer that the materializing process at this place is in some important respects different from what it is with most other mediums. This is an interesting point.

ALLEN PUTNAM.

The Seventh Industrial Exposition will be held in the city of Cincinnati, O., from Sept. 10th to Oct. 11th. This enterprise has achieved its popularity not only as the foremost Industrial Fair of America, but as the only one which is without a stockholding interest, being guaranteed by a popular subscription, and gratuitously managed by a Board of Commissioners appointed from the Board of Trade, Chamber of Commerce and Ohio Mechanics Institute. It is emphatically the People's Exposition, and way toward convalescence: "Mr. Palmer." says which has aftended its past convocations. The

> The pleasant social remembrance of Mr. B. P. Shillaber, the jovial humorist, upon his sixty-fifth birthday, Saturday, July 12th, says the Boston Post, was sympathetically entered into by thousands who could not attend personally. Mr. Shillaber may not be quite as active of limb as he was thirty years ago, but his humor is as quaint, as fine edged, and every way as admirable as it ever was. And in appreciation he is as generous as in creation happy. His nature has grown mellowed with his years; he sees the humorous and cheerful side to everything; and such men are so scarce that Ben. Shillaber enjoys the universal wish that his birthdays may still be many and bright.

> Mr. James Clement, of Baltimore, Md., writes: "The Banner of Light grows better and better. It is certainly exerting a most potent influence in advancing the interests of Spiritualism, and its influence is in the right direction -wisdom and justice mingled with charity. Dr. Peebles's article in the last Banner upon the Terre Haute materializations was just grand. Surely the manifestations are increasing in number and power."

> On our eighth page, S. Bigelow, Chairman of the State Central Committee of Spiritualists of Ohio, calls for facts and information bearing upon local organization in that Commonwealth, and also outlines the course of action which the Spiritualists there have decided to adopt regarding the forthcoming Convention of the "Independent Christian Church of Alliance, O."

ET C. D. Brown writes that Mrs. N. J. Willis addressed a good audience at the Grove in East Saugus, Mass., Sunday, July 20th, and that Mrs. Abby N. Burnham, of Boston, will speak July 27th at the same place, services commencing turn shows that 30,000 children are slaughtered at 2 o'clock. Barges will leave the dépôts at

Poems of the Life Beyond-Chapters from the Bible of the Ages.

These two valuable books, compiled by G. B. Stebbins, will be on sale with our other publications at the Camp-Meetings at Onset Bay and Lake Pleasant. Of the poems, A. A. Hopkins, editor of the Rural Home, Rochester, N. Y., a well-known poet and author, says: "To the growing multitude of thoughtful men and women who feel and know that we still live beyond the separation from our mortal forms, and whose souls lean out and listen to voices from the Spirit-Land, this book is dedicated. In handsome dress it gives 131 poems and extracts from a wide range, old and new, all bearing on the life to come, and the inner life that now is, and many of them have the highest excellence. They recognize the great fact of immortality. in expression diverse as the circumstances under which it brings comfort and cheer. The purest and grandest poetic thought has ever been directed to the contemplation of a Beyond. . . . The best philosophy looks to another life, and recognizes wise preparation for that by wise living in this, and hopes and strives for true accomplishment here, that we may know the sweetest and noblest fruition there. . . . This collection is not matched in scope by any other which we know, and it contains many gems rarely

Of that standard work, "Chapters from the Bible of the Ages," of which thousands of copies have been sold, Mrs. Emma Hardinge Britten says: "This book is doing noble service in rousing up the devotees of antiquity."

Its wide range of selection from many gospels, from the Vedas to our day, and its golden words from inspired and gifted seers, ancient and modern, give it great value. Let each family take home these two books from the Camp-

ET Thomas J. Lewis, M. D., Brooklyn, N. Y., wrote us recently, recommending a certain individual whom he called "Mr. Roberts" to the public attention as a reliable medium for materializations. Dr. L. now desires, so he says, (under date of July 16th,) to withdraw that endorsement in toto.

The magnetic flesh-brush-for the sale of which A. S. Hayward is agent-is spoken of as a highly efficient instrument for the restoring of impaired circulation, through its tendency, if faithfully used, to restore morbid surface conditions and induce a healthful and invigorating flow of the life-currents in the system.

E L. Downing, jr., Concord, N. H., will please receive our sincere thanks for his kindly and generous action in regard to the extension of our circulation.

RO Rev. Samuel Watson intends to visit Lake Pleasant Camp-Meeting this year. He will be cordially welcomed, and the people will all be glad to hear him speak.

"A Word in Defence of Psychometry," by Mrs. Helen M. Slocum, will appear next week.

Read the trenchant essay by A. E. Newton, which will be found on our first page.

Movements of Lecturers and Mediums.

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

Mrs. L. E. H. Jackson will lecture or attend funcrals wherever desired. Address her until further notice at Brattleboro', Vt.

Miss Jennie Rhind, typical medium, has left 7 Montgomery Place, Boston. She is now at Onset Bay Grove, and will attend Lake Pleasant Camp-Meeting. Subsequently she goes West.

Mrs. Clara A. Field has established her office at 33 Boylston street, Boston, where she will be pleased to meet her friends and the public. She will visit Lake Pleasant Camp-Meeting sometime during its continu

Mrs. F. A. Logan-Robison, we learn, is meeting with excellent success in Oregon as a healer, and as lecturer she commands the close attention of her audiences, which are often very large. She is now on her way to Eastern Oregon, where she will lecture and heal the

Mrs. Louie M. Kerns-Lowe, the celebrated test-medi um, has gone to England, accompanied by her husband. She is a fine medium.

Mrs. Jennie Potter, the well-known test-medium of this city, we understand, is now at the White Moun-

tains. Mr. J. R. Lakin, the venerable missionary, now in his seventy-eighth year, is laboring in Connecticut, speaking to small parties during week days and to larger gatherings on Sundays, distributing spiritual literature, and doing what he can to enlighten and benefit the people.

Frank T. Ripley would like further engagements to lecture, give tests, and hold developing circles in Ohlo Address him at Jefferson.

G. Reed, a colored man, of Valley Falls, Kansas, is spoken of as a good medium.

Mrs. S. F. Breed, one of San Francisco's best medi-

ums, has taken up her residence at Chicago, Ill. W. L. Jack, M. D., of Haverbill, Mass., will be at Lake Pleasant Camp-Meeting, and may be found at corner of Winona and Honto streets, "Lyy Dell Place."

He will visit Northampton and Amherst during the

fall months. Miss Nellie B. Lochlan has removed from 20 Chapman street, to 35 Westminster street, where she will be pleased to meet her patrons.

Mrs. Nellie Nelson, of this city, will be at Lake Pleasant Camp-Meeting on and after July 28th, remaining there till it closes, when she will resume her profes slonal labors at Hotel Norwood, Boston.

The believers in revelation and the materialists seem about equally zealous and interested in their opposition to Spiritualism; and the arguments that each use are amusing, as they frequently are very strong ones in favor of the views they oppose. We cut the fol-

lowing from an article in the Cornell Magazine:

"Miss II. Martineau relates that a congenital idiot, who had lost his mother when he was less than two years old, when dying, 'suddenly turned his head, looked bright and sensible, and exclaimed in a tone never heard from him before, "Oh, my mother, how beautiful!" and sank down—dead." Dr. Carpenter cites this as a case of abnormal memory, illustrating his thesis that the basis of recollection 'may be laid at a very early period of life.' But the story seems to contain a deeper meaning. The poor idiot not only recalled a long-past time, a face he had not seen for years except in dreams, but he gained for a moment a degree of intelligence which he had not possessed in health. The quality of his brain was such, it appears, that with ordinary activity of the circulation, the ordinary vitality of the organ, mental action was uncertain and feeble; but when the circulation had all but ceased, when the nervous powers were all but prostrate, the feeble brain, though it may have become no stronger actually, became relatively stronger, in such sort that for the time being, a mere moment before dissolution, the idiot became an intelligent being." lowing from an article in the Cornell Magazine:

Miss Martineau was an infidel, and Dr. Carpenter is one of the most bitter enemies of Spiritualism among the scientists. Now to Spiritualists the incident they quote is a very convincing argument in favor of their bellef. They will reason this way: The idiot, owing to his mental imbecility, was of that passive state of mind in which he could be acted upon by his spirit mother. and he was for the time clairvoyantly mediumistic, and actually saw her and was controlled by her. Whether Spiritualism is true or not, it is the only theory that explains all the phenomena of the mind, the miracles, and offers a fair and equal justice to all, here and hereafter.-Gardiner (Me.) Home Journal.

Spirit-Materialization.

To the Editor of the Banner of Light:

It is very seldom that I attend a séance held in the presence of a materializing medium that I do not witness something new in the wonderful science. On the evening after the recent tornado I was present at a séance for materialization, where (owing probably in part to the purity of the atmosphere) nine different forms manifested with unusual distinctness and power. Four of them were so well defined in form, complexion, feature, color of hair, size and height, that it seemed impossible I should mistake the identity of either. Four of the others were very like those they purported to represent, though not so unmistakably marked with their earth-characteristics as those just referred to. Still another well-developed female form was presented, who, in answer to repeated queries, announced herself as being the materialized spirit of a colored nun, who had, however, as she intimated, grown 'out of her former religious faith. I did not observe anything unusual in her complexion until after she reached out her naked right arm and hand and held them some time extended toward me. The light was very good, and I soon noticed that these gradually grew dark and darker until both arm and hand were entirely black, like those of a negro. On my asking that the color might be again changed to white, the spirit thrust out her left arm, which also soon turned black. Still holding it in position the palm gradually became white, and afterwards the upper side of the same arm-a distinct line marking the portion that was white from that which was black. On turning the arm over, both sides in a short time became white, and also the hand and fingers, the thumb still remaining for some time black. Finally both the entire arms and hands appeared as white as those of the Caucasian races, and in answer to my queries the spirit signified, by signs and motions of the head, that there was no distinction in the spirit-world growing out-of the varied complexions of the different races of mankind. Vaucluse, R. I. THOMAS R. HAZARD.

Onset Bay Grove—Summer Resort and Camp-Meeting Grounds.

One of the principal features of the season at Onset Bay Grove is the annual Camp-Meeting, where, for a period of several weeks, arrangements are made to accommodate those who annually avail themselves of the opportunity to visit this noted summer resort.

The Association invites the attention of persons seeking a summer resort, who desire comfort, rest, recreation or enjoyment. The past three years has witnessed a growth which it would not have obtained had not its natural advantages, agreeable temperature, pure water, pleasant drives, and its facilities for boating, bathing and fishing been unequalled by any location on the

Lots 50x75 are for sale, varying from \$25 to \$100, according to location. Col. Wm. D. Crockett is now at the Grove, also the treasurer, W. W. Currier, and other directors of the Association, any of whom will give vhatever information is desired and attend to the sale of lots.—Haverhill (Mass.) Bulletin.

Mr. T. R. Hazard, residing at South Portsmouth, Newport Co., R. I., is one of the few whose active mind seems not to flag, even now in his eighty-third year. He writes as vigorously and as voluminously as ever—even more so ly and as voluminously as ever—even more so now his cares are light compared with them when he had a family to cherish. We see that lately he has issued quite a volume of history and reminiscences of that part of Rhode Island where he lives. We hope this venerable man and firm Spiritualist will live to write much more, his pen is so versatile, trenchant, and full of thought.—The Westfield (N. Y.) Messenger.

Richard Grunt White recently declared that "English grammar is to all intents and purposes dead. . . The time is coming, and it will be here ere long, when there will be no more thought of teaching a grammar of his mother tongue to an English-speaking boy than of teaching him astrology." "Such a glowing picture," remarks the Boston Post, "almost makes one wish to be born again."

NEW MUSIC.-We have received from the publisher, Arthur P. Schmidt, 446 Tremont street, Boston, the following pieces: Song, "Lonely," words by Amella Edwards, music by G. W. Marston; song, "Whether My Heart be Glad or No," words by N. M. Hutchinson, music by Walter Kennedy.

Congestion Cured.

The following unsolicited letter has just been received by me, and I publish it for the benefit of others suffering as this lady did. July 15th, 1879. GEORGE A. STONE.

July 15th, 1879.

ROCHESTER, July 15th, 1879.

DR. STONE—Sir: I feel impelled to express my gratitude and my full appreciation of the benefits I received through the treatments at the "Cure" during my recent attack of congestion of the lungs. In the early autumn of 1877 I had a most severe and malignant attack of malarial fever and congestion combined, since which time my lungs have never regained their normal condition until now, and for months past had steadily grown weaker, though naturally very strong. A few years since my physical system had run to a very low ebb; this spring the proverbial "slight cold," which I had no vitality left to combat, fastened its fangs upon me, and brought me face to face with that dreaded disease, congested lungs. However, the sequel proved a blessing in disguise, for it took me into the Condensed Air Baths, which treatment has entirely restored the healthful condition of my lungs, and dissipated the weakness under which I labored for eighteen months consequent on that first attack. Since my restoration through condensed air, I certainly feel confident in recommending the Cure to those afflicted with that acute disease. Moreover, I am confident, from its effect upon my sluggish liver, that it is the panacea for that insidious evil thered with that acute disease. Moreover, I am teconfident, from its effect upon my sluggish liver, that it is the panacea for that insidious eviltorpid liver. Hoping, sir, you may in the happy future establish many "Condensed Air Cures" for the weal of suffering humanity, I remain,

Most truly, Helen Millington. 81 Monroe Ave., Rochester, N. Y.

A Success! Electro-Magnetic Flesh-

Brush. R. Bisbee has invented a fine steel flesh-brush, which not only proves a luxury to those using it, but has great curative properties in the action upon the surface of the body, and produces friction without irritation, bringing the circulation to the surface and leaving the skin in a more healthful condition. The action of the fine steel bars, on a composition of copper and zine, generates a delicate electro-magnetic current, which, generates a delicate electro-magnetic current, which, used before retiring, is found to promote sleep. A. S. Hayward, Magnetist, 5 Davis street. Boston, has obtained the agency for them, and will, in connection with his practice, supply all persons desiring them. Without question in cases of numbness (a paralytic condition), or with persons using coarse crash towels, this brush would prove a blessing, and in using it people will have reason to rejoice in this new discovery. The brush possesses durability, and is applied when the flesh is dry. It contains sixteen hundred fine, elastic, steel bristles, and being soft and pillable a pleasant sensation is produced in its application. Seemingly it has life similar to a magnetic hand. The brush sells for \$3.06; 25 cents extra required for postage when sent by mail.

Twenty payments, amounting to \$476,20 on the fortyfive year endowment policy of \$1,000, issued at age 30, by the Union Mutual, will secure 33 years' and 220 days' insurance, against 32 years' and 53 days' insurance for \$454 on the life plan.

The greatest nourishing tonic, appetizer, strengthener and curative on earth. Hop Bitters.

Spiritualist Meetings in Boston.

PYTHIAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 170 Tremout street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

EAGLE HALL.—Spiritual Meetings for speaking and tests are held at this hall, 816 Washington street, every Sanday, at 100₂ A. M. and 20₃ and 70₅ P. M. Excellent quartette singing provided.

NCIENCE HALL.—Spiritual meetings for speaking and tests every Sunday in this hall, 71s Washington street, at 10½ A. M. and 2½ P. M.

TON HIGHLANDS. Free Spiritual Meeting every Similary, at 394 and 795 P. M. W. J. Colville Jectures regularly under Influence of his spirit-guides. The public are conditing butted. Week-evening becture on Thursdays, at 849 M., followed by replies to questions.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism, Published weekly in Chicago, 14. Prices Spiritualism, Published weekly in Chicago, III. Prices cents per copy. §3,15 per year.

Voice of Angels, A Semi-Monthly Spiritualistic Journal. Published in North Weymouth, Mass. §1,65 per annum. Single copies S cents.

MIND AND MATTER, Published weekly in Philadelphia, Pa. Price 6 cents per copy. Per year, §3,15.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York, Price 40 cents.

couls,
THE SHARER MANIPESTO, (official monthly) published
by the United Societies at Shakers, N. Y. 60 cents per annum. Single copies 10 cents.
THE OLIVE BRANCH. A monthly. Price 10 cents,

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MIND AND MATTER. Published weekly in Philadelphia, MINDAND MATTER. Published weekly in Philadelphila, Pa. §2, ber amino.
THE SPIGITALIST: A Weekly Journal of Psychological Science, London, Eng. Pice \$3.00 per year, pestage \$1.00.
THE MEDICM AND DAYIGHEAR: A Weekly Journal devoted to Spiritualism, Price \$2.00 per year, pestage 50 cents, HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence, Published in London, Price \$3.00 per year, pestage 25 cents.

SPIRITEAL NOTES: A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London, Eng. Per year, 75 cents.

RETAIL AGENTS FOR THE BANNER OF LIGHT.

THE AMERICAN NEWS COMPANY, Wand II Cham-ers street. New York City.

NEW ENGLAND NEWS COMPANY, II Franklin threat Raghand News NEW FAVORAGE COLUMN Street, Boston, THOMAS MARSH, 949 Washington street (south of casant street). Boston. P. O. OSTRANDER, Republican Hall, 55 West 33d street,

New York City.
MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo. RICHARD ROBERTS, 1010 Seventh street, Washington, V. A. & C. S. HOUGHTON, 75 and 77 J street, Sacramenlo, Cal. LEES'S BAZAAR, 16 Woodland Avenue, Cleveland, WILLIAMSON & HIGBIE, 62 West Main street, Roch-

ær, N. Y. BAUKSON & BURLEIGH, 'Arcade Tall, Rochester, Y. G. D. HENCK, 446 York Avenue, Philadelphia, Pa. WASH, A. DANSKIN, 70% Saratoga street, Baltimore,

I. N. CHOYNSKI, 34 Geary street, San Francisco, Cal. SMITTES PERIODICAL DEPOT, 122 Dearborn street SMITTL'S PERIODICAL APACTOR
ibicago, 1B.
PERRY & MORTON, 162 Vine street, Cincinnati, Obio,
S. M. HOWARD, 51 East 12th street, New York City,
GEORGE H. HEES, west end from Bridge, Oswego, N. Y.
J. B. ADAMS, 527 Seventh street, and 814 F street, Washington, D. C. WILLIAM ELLIS, 439 Wisconsin street, Milwaukee,

Wis.
WHILIAM WADE, 826 Market street, Philadelphia, Pa.
E. M. ROSE, 56 Trumbull street, Hariford, Coun,
BIERNYANO'S LITERARY EMPORIUM, 32 Union
square, New York,
E. W. KEAN, Main street, Greenfield, Mass,
D. A. PEASE, P. O. Bookstore, Moberly, Mo.
D. R. LOOSLEY, New London, Conn.

(Other parties who keep the Banner of Light regularly on alo 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 Agaic type, twenty cents for the flut, and fifteen cents for every subsequent insertion.

**SPECIAL NOTICES. - Forty cents per line, Minion, cach insertion.

**BUSINESS CARDS. - Thirty cents per line, Agate, each insertion.

**Payments in all cases in advance.

27 For all advertisements printed on the 5th page, 20 cents per line for each insertion. 23 Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

The Wonderful Healer and Clairvoy. ant!—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, Beston, Mass. Residence No. 4 Euclid street. My.10.

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

Special Notice.

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

S. B. BRITTAN, M. D., has removed his Office Practice to No. 80 West 11th street, New York, where he employs Electrical, Magnetic and oth-er Subtile Agents in the cure of chronic diseases. Dr. Brittan has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of painless methods and the nost efficacious remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should inclose Five Dollars.

MAGNETIC TREATMENT FREE for ten days, by experienced operators. For particulars, address T. and Y., 10 Davis street, Boston, or call between 2 and 5 p. m. 1w*.Jy.26.

J. V. Mansfield. Test Medium, answers scaled 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.

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

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Hunner of Light at Often shillings per year. Parties destring to so subscribe can address Mr. Morse at his residence, Ein Treo Terrace, Uttoxeter Road, Derby, England, Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by us.

COLBY & RICH.

DR. J. H. RHODES, Philadelphia, Pa., is agent for the Bunner of Light, which can be found for sale at Academy Hall, No. 816 Spring Garden street, and at all the Spiritual meetings.

G. D. HENCK, No. 446 York avenue, Philadelphia, Pa., Is agent for the Runnes of Light, and will take orders for any of the Spiritual and Reformatory Works pub-lished and for sale by Contro & Rich.

PHILADELPHIA PERIODICAL DEPOT.
WILLIAM WADE, 829 Market Street, and N. E. corner
Eighth and Arch streets, Philadelphia, has the Baniner of
Light for sale at retail each Saturday morning. ST. LOUIS, MD., ROOK DEPOT.

MRS. M. J. REGAN, 63) North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Coby & Rich.

ROCHESTER, N. Y., HOOK DEPOT.
WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works mibilished at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

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

BALTIMORE, MD., AGENCY.
WASH. A. DANSKIN, 70½ Saratoga street, Baltimore,
Md., keeps for sale the Hanner of Light.

PACIFIC AGENCY, SAN FRANCISCO.

The Brumer of Light, and all the publications of Colby & Bich, also all other standard Sprilitarist. Jaberal and Brorin Works; Blewise Planchette, Spence's Positive and Negative Powder, Store's Natifitive Compound, etc., supplied at Eastern Eachs. Catalogues and Circulars mailed free. 25° Berniliances in U.S., currency and postage stamps received at par. Address HERMAN SNOW, P. O. Box 157. San Francisco, Cal.

AUSTRALIAN HOOK DEPOT.
And Agency for the BANNER OF LIGHT, W. H. TERRY.
No. 81 Russell Street, Melbourne, Australia, has for sale
the works on Spiritualism, LIBERAL AND REFORM
WORKS, published by Colby & Rich, Boston, U. S., may
at all times be found there.

ADVERTISEMENTS

CAMP-MEETING! ONSET A GROVE.

July 18th to August 1st.

A MPLE accommodations, boarding and tedging in cottages or hotel, or meals at restaurant or of caterier, incillifies for housekeeping, tents, rottages, at low rates, for all who desire to attend.

Call for Exemision Tickets, for which special rates have been made on the Old Colony Railroad and all its connections and divisions, the Bosion & Albany, as far west as Albany, and the Fitchburg, as far west as Troy.

LECTURE DAYS AND LECTURERS.

LECTURE DAYS AND LECTURERS.

On Smidays bectures 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 fist. The fast named speaker, in each day, will defiver an afternoon lecture:

Thurs., July 24, Mrs. A., P. Brown, Dr. I. P. Greenheaf, Friday.

"25, N. S. Greenheaf, Cephas B. Lynn, Samrday.

"27, Mrs. M. S. Wood, Cephas B. Lynn, Sunday.

"27, Mrs. M. S. Wood, Cephas B. Lynn, Monday.

"28, N. S. Greenheaf, Mrs. M. S. Wood, Thesday, "29, Cephas B. Lynn, Mrs. M. S. Wood, Welay, "29, Cephas B. Lynn, Mrs. M. S. Wood, Thesday, "20, Mrs. A. P. Brown, Dr. H. B. Storer, Thursday, "31, H. P. Fahrfold, Dr. I. F. Greenheaf, Friday, Ang. I. Mrs. M. S. Wood, Glies B. Stebbins, Sauriday, "22, Glies B. Stebbins, Neibelb J. T. Brigham, Sunday, "33, Neille J. T. Brigham, Sunday, "34, Neille J. T. Brigham, Strains leave Old Colony Debot in Hoston at 845 A. M. and

summay, "A. Acune J., T. Brigham, Gles B. Slebblus, Trains leave Old Colony Depot in Boston at 8:15 A. M. and 3:35 P. M. Arrive at Onset Bay, 10:32 A. M. and 5:50 P. M. Leave Onset Bay at 7:50 A. M. and 5:18 P. M. The above change in time gives visitors two hours more on the ground than during previous years. It will be noticed that trains do not leave for Boston until 5:18 in the after-noon.

Siporeficel Sonnaften, Warennus.

A speedal tradu will leave Boston Sundays, July 27, and Aug. 3d, at 7 A.M., taking passengers from Brockton, Bridgewater, Middleboro', and way stations, aritying at Onset Bay at 0 A.M., Beturning, leave Ouset Bay 37 P.M., On Sunday, Aug. 3d, a speedal train will run to and from the stations on Cape Cod. to Ouset Bay. See special bill for time table. Saturdays only a train leaves Boston at 6305 p. M. Return-

Ing Monday morning, leaves Onset Bay at 6:27.

Fare for the round 1 the Boston (2, 5).

ONSET BAY GROVE ASSOCIATION.

East Warcham, Moss.

July 5, 4s H. S. WHLJAMS, President.

The Tenth Annual Camp-Meeting of the

SPIRITUALISTS OF MASSACHUSETTS W 11.1 be held a Shraysheen River Grove, Rat-leady and Market and Maine Raffrond, commencing July 23d, 1859, clocking Aug. 129h. SYNDAY TRAINS.—From Boston and way stations, 7:30, 9 A. M., and I.P. M. Tuesdays and Pidays a late Gain leaves the Grove for Boston 9:18; for Lowell and Lawrence, 10 P. M.

fares, &c., see Banner of rago-posters at depois, July 26.18 DR. A. H. RICHARDSON, Manager,

CAMP-MEETING. THE SPIRITUALIST AND LIBERALIST ASSOCIATION of Majne will hold their Annual Came-Meeting in Howeverly, Grave, in Effan, Majne, commenting on Wednesday, Sept. 3d, and continue over Sunday. The Grove is on the Maine Central Rathood, Unitles from Bangor. Arrangements are being made with the rathoads to carry

Arrangements and at reduced prices.
Tents can be procured by applying to D, linswell, Etna, Maine. Also first-class entertainment at reasonable prices.
All are cordially invited.
2 25 DEFMENT'S Secretary. All are cordially invited.

4. D. DEINFELLETT, Secretary.

Dister, Me., July 16th, 1879.

July 26, CAPE COD CAMP-MEETING.

TMIE SPIRITUALISTS will hold their Thirteenth Anmual Camp-Meeting at Nickerson's Grove, Harwich, Mass., commencing Sunday, July 29, and closing Sunday, July 27, 4879, Gilles B. Stebhis, J. Frank Baxter, Dr. H. B. Storer, W. J. Colville, are positively engaged, and other speakers expected. Tickets to and from Roston 53, and at the same rates as in previous years from stations on Old Colony Builroad.

SPIRITUALISTS' CAMP-MEETING.

TIME NEW ENGLAND SPIRITUALISTS CAMP-MEETING ASSOCIATION will hold their sixth Annual Camp-Meeting at Lake Piensant, Montingne, Minss., from August fait to September 3d, 1879, Cheulars of Information sent on application.

J. H. SMITH, Secretary, June 28.-6wis P. O. Box 1260, Springfield, Mas

PROF. J. R. BUCHANAN'S ENDORSEMENT Of a Well-Known Spiritual Healer.

66 TPO the Friends of Science: I take pleasure in starting that I regard Dr. Dumont C. Dake as one of the most gifted buildballs I have ever met in the way of Psychometric Investigation and Diagnosis, as well as spiritual powers.
1. I. BUCHASAN.
1. LIVINGSTON PLACE, NEW YORK, July 19th, 1879. DR, DAKE is now at Saratoga, and can be consulted for a few weeks at 470 Broadway. The Doctor will be at the Lake Pleasant Meeting. July 26,

Lake Piersant Meeting.

TICHING PILES are moustine, districted by the pin-worms were crawling in about the parts discased, particularly at night. "SWAYNE'S OINTMENT," pleasant, sure cure also for tetter, all skin discases. Mailed to any address on receipt of price, 50 cents a box, or three boxes §1,25. Address letters DR, SWAYNE & SON, No. 330 North Sixth street, Philadelphia, Pa. No charge for advice, Solid by leading druggists.

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April 19.,-13wis*

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GREAT VETAL ORGANS. Awakening nervous energy both in the great nervous centres and throughout the addominal viscous. Every throof the body parthelpates in the improved vital actions. It puts an interested amount of blood inconcive in too, improving its properties, and thus diffusing throughout all the organs

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Our Circle-Room Closed,

No Public Chebs will be held at this office. differs the mouth's of July and August. Time notice will be given in these columns when they Will be to surfied.

REPORTS OF SPIRIT MESSAGES 935 AN THEOLOGICTHE MEDIT MSHIP OF MRS. JENNIE'S, RUDD,

Invocation.

Thou great Father, Soul of all things, dive us strength, to do our work on earth. May we touch with tender love-tingers the hearts of these who mourn, and bring them forth into the sunlight of coy. May we buy that these who feel gad, and cause them it of sole up with all driess, May we bring the resolutiof love and place it in the Bones of these who are lonely. May we too h with distinction every leaf and dower, every halfuld free, that the song may come up them to be attempthen the bis a great and about $\mathbf{G}_{\mathbf{G}}$

Ouestions and Answers.

Sarah B. Allen.

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This in Some that our bear of the use in all right the exit with Alder't believe it share Or the ed a white birth. Spirit radists, so the it that Year Venetre and Helican intelest self-tenditions, and being the main in sinks, was that you will be made to the control of the co never mod to use a rich

"Why did Eryphans was "; and as and A. They were in the Labit of putting intostheir sick is misefiles, and so ing the effect, which the disease had men the entent they found it godining, therefore felt that it was superformable to less and worshiped it.

Q.-De they represent any principle in nature?

ture f. A. Northing to be than any other vegetable that has a round form. It is after used to purify and strong ben, and is so highly electrical that in mature we might almost say it seems to point you as a principle to electricity.

On Whate-are their popularities as feed and

As food, they give to the system electrical A. A. A. i. d. they give to the system electrical force. We must confess a not very pleasant perfume comes from them, but at the same time the effect of on the system is beneficial. If you hang a bunch of entions, in a coon where there is a person sick with typhoid of any other fever, in a very few bours they will become black. Why? Because they have drawn the disease Why? Because they have drawn the disease to themselves, while the patient has felt better. If you renew them, and continue to do so, they will absorb the fever. The same result will felton be so. low in cases of measles, small pox and many other diseases. You can, with onions, allay in-flammation, and a power may be extracted from then which will give strength to the sufferer. This is nothing remarkable; it is done by means of their electric force. The onion is the only regetable, I believe, that can turn the needle-

dohn Drew, the temperance beturer, when engaged in his work for the uplifting of humanity, influenced by or under the control of spirits. An individuals who try to work for humanuenced by or under the control of spirits?

A.-All individuals who try to work for humanity, all who endeavor with their utmost ability and with a heart fully enlisted in the work, are influenced more or less by spirits.

Q.-{By F. J. B. Is there a law of compensation in the other life for creatures who have suffered wrongs and privations in playsical life?

A.-The law of compensation allows holds.

A.—The law of compensation always holds good. No matter what comes to you here, no matter what privations you may endure, re-member that on the other shore of life, light and beauty comes to you.

Q.-1s it true, as some Spiritualists say, that God never-forgives sin, but punishes mankind

God never forgives sin, but punishes mankind for all they do wrong?

A.—What is God? Who is God? He is the great Father of all the permeates every part and portion of all life, of every atom in which there is life. You place your hand in the fire and burn it, burn it ladly. No matter how much you repent of having done it, your Land is burned. Cut an artery in your arm, and it will bleed, no matter how sorry you are about it. You can have it healed, but the scar is there still. Break one of God's great laws of nature, and that never can be healed, no matter how much you pray, no matter how sorry you are. much you pray, no matter how sorry you are. You cannot make a broken bowl whole; you may putty it, you may put cement on it, but it is a broken bowl still.

William J. King.

William J. King, of Philadelphia. I shall be tifty-eight years old if Hive until the thirteenth day of next May; and as I feel perfectly alive to-day I don't know why I should not live that long. I wish to send word to friends of mine, ephine and George, (I know this paper will reach them very readily). I wish to send word to them that I am still alive, and am doing whatever I can for them. I have been gone three years some three years.

Live got my smulf-box with me; do n't suppose you take smulf, do you? "No, thank you." You you take shuff, do you? "No, thank you." You need n't if you don't want to, But I used to. I don't want to give my name at all. I am going to direct my message to Mary. I want to tell her "the birds fly high, the stars are in the sty," and that I am going to help her all I can. She need n't think she's going to die right straight eff, because she can't if she tries. I don't understand this thing exactly, nor how to tell my story, but I'd like to send my letter if you're willing. It don't go by telegraph, does it? It will reach her; I'm just as sure of that as I'm sure I'm living. I've seen her; I my selective to do everything she can forslor! I d'hi't know what you call it the folks up tor. I suppose I want to help all I can. You can direct me letter to Mary, if you're a mind to. I have h't bothered you much, have 1? If you had some cards here maybe I'd tell your you had some cards here maybe 15d tell your fortune. April 29, April 2%

Eunice Robinson.

Good afternoon, Mr. Chairman. Father and mother are anxious that I should come, and I always like to come when I can. I want to say to father that we are watching over him, doing everything possible to promote his welfare. Mother, I know, is breaking down, yet with all hets infirmaties, we will do for her all that is possible. Henry stands beside me to-day, watching the turn of affairs. Tell father I thank him very kindly for every effort he has made for the cause of Spiritualism; that I look at things differently from what I used to; everything now cause of Spiritualism; that I look at things differently from what I used to; everything now
seems changed to me. My solourn in the spiritmal world has been one, as it were, of schooling.
I have learned much. Although not given to
many words, I feel as if I would like to take
each one of the family by the hand and talk to
them. Whenever the opportunity has occurred,
I have always done so. Tell them not to be discontaged; tell father to book upward and enward; baighter days are coming; the sunshine. ward; brighter days are coming; the sun-hine of light and Jore and beauty will yet, be over him. Tamice Robinson, of Bristol, Conn.

Sarah B. Allen.

Charles H. Badger; passed out in Chicago, and have her call on me somewhere. If she they can yaz that Softember—somewhere about can't, I'll come back here, can I? [Yes.] Rest the first week. I can't remember just when. It assured I shall be back here if I don't hear from a turn here simply to give my name, and to place her.

May I.

May I.

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the boad expanse of cream, we feel to how our heads and say, "Oh, God, thou art all strength and power and might." As we dig into the bowels of the earth-and find there the great variety of mineral ores, as we search the depths of the sea for its treasures, we know again we must say, "Oh, God, thou art great and mighty!" Yet we cannot accept the teachings of any creed or any individual, for all Nature speaks to us with the voice of God. The Great Spirit of Light spake ever to me as I lived on the carth-plane and learned all this. It has seemed strange than and carned an tins. It has seemed strange to me that I could not comprehend the great hereafter, that I could not see the heaven above, that I could not understand it while church and people speke of the purity of religion. Yet when life became a burden and I lable it down-judge me not unkindly. I had fathomed the ocean. me not unkindly—I had fathomed the ocean-depths of science. I had looked into the mighty rocks, I had studied earth and the old crust of earth, I had crumbled it to pieces, as it were, in my hands, and with the hammer of truth found

of darkness, there came no sunshine, only a blackness, then I am not to blame. There seemed to be a strength that came to me at times, and yet there was a power which held me down to earth: I could not do what I would have done. I could not bring that strength to bear upon the work I did, which I could have done had I had the sympathy of mortals, but all was dark. There seems to me as I return to

of love that I may 20 onward and upward, was thirty-two years old. May 1.

Amos Harvey.

Amos Harvey.

Mr. Chairmau, I do n't know as you will let a homely kind of an old farmer come here? I you are just as welcome as anybody. Well, then, I am Amos Harvey. I loved Spiritualism, so did my wife Clarinda, so did my son Claude and my daughter; we all loved Spiritualism, and did all we could for it. I return here because I want to give my uncle an assurance that I can come back again. He is waiting on the verge of the grave for me to say grace for him, therefore I come. Friend Lawrence is by my side, an old neighbor of mine, and I send word that I will do all I can for everybody in the place, and that I expect to help them all it is possible, but they will be obliged to work for themselves. Do you know there is nothing like working for yourself? They have the church, they have everything they can have, and now they must make out to work for their own salvation; but we are ever interested, and will do all it is possible for us to do. Please direct this to Stafford, Conn. May i. May 1.

George William Bailey.

Lam George William Bailey, of Cincinnati. 1 have been what you call in the spiritual, about three years. I don't know whether it is spiritual or not. I haven't had much fun about it, I always found it was groot hoz, or die," and I find it so now, and I we come back here to see if tind it so now, and I've come back here to see if I can't find an outlet somewhere. If I can, all witht, if not you'll hear from me again. Send this to Deborah Bailey, in Belfast, Me. I found an old fellow that was coming here, and I thought I might as well come with him. I do n't know as you like to have me come, but I can't help it; I've got to come. I'll do the best I can behave as pretty as I know how. I want 'em to get my letter, and to understand I am round, and have her call on me somewhere. If she

My name is Mary E. Burr.

I wish yet would sight at Georgie E. Winship.

I wish yet would sight at Georgie E. Winship reach parties who I know read the Banner of york. I am ten years old. I didn't pay any the darkness is past, I shall make the form the cars. I got here just to the darkness is past, I shall make as I was a mind to. There were reach parties who I know read the Binner of Light, and that I may do them good. Tell them the darkness is past, I shall never again essay to do them harm. I have met John, who was harmful to me in the past, who made life a dark spot, and by whom I passed into the spiritual. But that time has gone by, so please tell them that they need not fear, I will do all I can for them. And yet the spiritual world is near one them. And yet the spiritual world is near one of the family. Be watchful and wary, do not do anything rash, simply be careful, and we will do all we can for all of you.

Mary E. Burr, of Baltimore, I have been gone

many years, I can't reckon-up just the time, but I certainly think it is thirty five years.

Frances J. Mears.

Frances J. Mears, of Worcester, Mass. A few short weeks have passed, a few days have gone by, and I stand in the presence of the immortal won't file that. Do let me have it. The other way will be lost.

April 25.

M.

A counded life is one that comes, maybe, from the lewer walks, of existence. We watch the workers spring upright length our feet; where we tread the forest paths the brightest violets become with the sweetest perfume. On every hand we belief that we are in the researce of an invisional stand in the presence of the immortal souls of those who have gone before me. Life has its sourroundings, life has its cares, life has its beauties and enjoyments. Though I would glad by the stayed, yet it is better that I came home to my form the beauty. I hardly understand it yet, I scarcely know the path I tread. I am watching and waiting as the shadows come and go, hoping that the bright, beautiful life will be open to me by and by, and I shall understand it was tell that we are in the trescence of an invisional souls of those who have gone before me. Life has its sourroundings, life has its cares, life has its beauties and enjoyments. Though I would glad by the starter's house, came home to the joy of life, light and beauty. I hardly understand it yet, I scarcely know the path I tread. I am go, hoping that the bright, beautiful life will be open to me by and by, and I shall understand it on watching and the path I tread. I am go, hoping that the bright have given by the path I tread the path I tr we teel that we are in the presence of an invisiall. Many a kind clasp of the hand I have had,
ble power that guides and guards all things,
many a hearty, warm love-kiss have I received,
When we stand in the forest, when we sail upon
many a beautiful thought has come to me. I. May 6.—Franke Stocket Joseph B. Gladding: Fanny would do all I could to make my loved ones un-derstand that I still live, live beyond the grave in that heaven of heavens where we shall all meet, where we shall all have homes and enjoy-ments, where all is beautiful, bright and grand. May 2.

James Pike.

I am eighty-four years old. I come to this place with wonder and astonishment. They tell me that I must have a strong will-power, and must hold on with a good deal of force, or else can't be understood. I will try to do the best I can. I was, as I said, over eighty-four years old, and I went away in 1870. It was May-day, I believe. I am a business man in one sense of the word. I did some business when I was young, word. I did some business when I was young, but the day of business has gone over. I suppose you will say to me what the gentlemen here says, "Where do you hail from?" You can put me down as from Woodstock, Vt. I have chopped wood,-I have plowed in the fields, and I have done everything almost that anybody could do. I never believed in a man being good just for one thing and not for another, so I always tried to do whatever came in my way—if it was to work at carpentering, if it was to work at sodering, if it was to work on the farm—I always could do whatever was wanted to be done. Now I find I am just as handy as I ever was. I find order.

I am seventy-eight years old. I don't know as I can make you hear what I say. I have spoken very many times to my friends since I have been gone about eight weeks. I would like to reach my friends and let them know that I have found out a new theory, a new idea. I am James B. White, of Belfast, Me. Please ask to many things that I'd like to speak to them of about, but I worty them, if they will give me a hearing. I have look if you 'll print my message.

May 1.

George A. Horne

George A. Horne, of New Orleans. I passed out in 1843. I have been gone a considerable time. I went out when not more than twenty-five years old. I return just as young as I was then, and I want to say to some parties, "Be careful!" They are related to me, have the mine in Chicago has asked that I would come same name and I wish they would be careful. time. I went out when not more call time. I went out when not more call tive years old. I return just as young as I was then, and I want to say to some parties, "Be careful!" They are related to me, have the same name, and I wish they would be careful what they do—where they stop. That is all I 've got to say. I've come here for the purpose of inst warning them.

—ot a rever, a completely. I return here, because a recent mine in Chicago has asked that I would come and they do—where they stop. That is all I 've got to say. I've come here for the purpose of inst warning them.

—ot a rever, a completely. I return here, because a recent what is a sked that I would come and the image in Chicago has asked that I would Fanny E—y.

God gave to all a power divine to use for his or their benefit, and so there came to me strength to do the work laid out for me, and if, in an hour of darkness there came no sampline only a May.

Watch on and wait, dear boy, fear not, but he careful, for you are putting your foot where you know not. Look well on both sides of the question, listen to your wile Mary, more attentively, and remember I will be as near as I can to you, but he careful what you do and say.

Martha H. L. Somers.

Martha H. L. Somers, forty-six years old. I went away, or rather died in New York City. I have been gone a long, long time. I was a Universalist when here. I was laughed at a scolded; I had the finger of scorn pointed I was laughed at and was dark. There seems to me, as I return to earth a dark spot. I cannot fathom it, I cannot understand it, but I come with love. I know that this great spiritual light is true, for I see the lamps lighted, I see the sun shining through

To Mary.

I don't want to bother you, Mr. Chairman. Live get my shuff-box with me; don't suppose contake shuff, do you? (No, thank you.) You need n't if you don't want to, but I used to, don't want to give my name at all. I am gother thank to direct my message to Mary. I want to ell he; "the birds ity high, the stars are in the earth, yet I cannot bring the power I would, and I was his child, I knew that every little scrub May1.

William B. Goddard.

William B. Goddard. of New York City. I have been gone three years; it will be three learned or counted all the beads on their string, the power house of the pressure of the property of the property of the year not ready to take hold of the next. William B. Goddard.

William B. Goddard, of New York City. I have been zone three years; it will be three years when June comes and the flowers blossom—about the 5th of June I think it was. I ask that I may be heard, that there may be a power in my words, and I may send forth an influence to do good. Ay, more than all I ask that it may be put down in your paper that I have been here and given my name, that they may understand that I have joined the spiritual club. May I.

We were successful, and to-day our benefits, number many. I am sorry that when they have learned or counted all the beads on their string, they are not ready to take hold of the next string which presents itself. I am fearful, notwithstanding all I know of the past, and all I know of the future, (as I stand here with some of the noblest workers in the cause of truth, who worked with me day by day,) that they are rejecting the stone which should become the corner-stone of the building.

I can't talk much, because I don't know how, but I have a friend, a dear sister. Abbie Sin-

Adelaide E. Bigelow.

Adelaide E. Bigelow.

Adelaide E. Bigelow, who formerly lived in Boston, but afterwards went West and hails from Chicago. Lask that friends of mine may give me some strength, and may not be afraid of the but that they will just give me one word of her, but that they will just give me one word of her that they will just give me one word of her that they will just give me one word.

Lean't talk much, because I don't know how, but I have a friend, a dear sister. Abbie Sinclair, who, the last I knew of her, she was in New York; I can't tell you just where, for things have changed since I went away, but I will trust this to your spiritual wave, hoping it may reach her and do her good.

May, 2.

William A. Tinkham.

William A. Tinkham?

Please say that William A. Tinkham called here to-day, and brought with him the rainbow of hope, bringing perhaps truth and strength

Cecil A. Munroe.

Cecil A. Munroe, from New Orleans. I am too weak to speak much, for I went away with a fever, but I have friends in Boston, and I want to direct this to Francis A. Hosmer. I I want to direct this to Francis A. Hosmer. I cannot talk, I can only say that things are pleasant with me, and that I do n't care anything about the past or the future, neither anything about what is left. Let it go. A home not made with bands has been provided for me, a pleasurable home, a home where I can live and enjoy all the beauties of nature; therefore I say. Be of good cheer, dear friends, look upward and onward, fear not, I shall be with you. You were right, I was wrong; you had the spiritual, I had the material. Your faith in the great hereafter, in the spiritual world, was correct, only that world is far greater than anything you have ever told me.

May 2.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF

MRS, SARAH A. DANSKIN.

Amanda Griffith.

I died at Sandy Hill, New York, leaving a

husband and two sons. I was in the forty-sixth year of my age. Amanda Griffith.

The sound of music has broken upon my ear, and its tinkling has quickened me into memory and brought me back to earth to tell the story of the living, not of the dead. It is passing strange, though true. A panorama of my earthly life masses before my vision and makes me

strange, though true. A panorama of my earthly life passes before my vision and makes me
recollect those whom I left behind on earth.
It is strange that I have a power like this, to
see, to hear, to feel and know. But how beautiful it is! After passing the river of death we
then glide into youth with all the beautiful
prospects of an eternal hereafter, with pleasures and delights—no disamointments, no vay ares and delights-no disappointments, no vex-

To those whom I have left behind I speak words of consolation. Be reconciled, be happy; for as you are happy in our homestead so will I be happy in the spirit-land. This is a message of condolence from that land called the unseen, but to me the seen and the real.

Arthur Murphy.

With all due deference to time and obedience

to law I enter the organization of another to make known my life beyond the grave.

I died at Walton Stone, Mo., of yellow fever. Arthur Murphy. I have left a mother and kind friends to whom I wish to send this letter of

condolence.

I have not slept that sleep, oh mother, that I have not slept that sleep oh mother, that knows no waking, but that which brings every faculty of mind into active motion. It makes me know who I am, whence I came and whither I have to go. Not powerfully conversant with the law, but submissive to it, I say, "Thy will be done, not mine, oh Father. Thou who art the author of my being, thou didst seek me in my early youth, and I have found thee and thou hast given me comfort." Mother, your heart is stricken and you are lonely, for you have lost an only son—one moon whom you leaned for an only son—one upon whom you leaned for comfort. Be reconciled, be happy, for the voices of the angels tell me that you and I shall meet on the shining shores of eternity never more to

MESSAGES TO BE PUBLISHED:

JENNIE S. RUDD.

Mity 6. Frankle Steele : doseph B. Gladding : Fanny E. A. to Emma G. C. Hehry D. Sammels : Isaac.

May 8. John T. Wibber: Emma B. Baxter; John Murphly: Bertha S. Osgood.

May 9. Atlarles D. Gibson: Elizabeth S. Jones: George Beals: A. B.—r. Horcas C. Moseley.

May 13. Isabella Jahuson: To E. and B.; Sam; To Mada Williams, from her Mother; Henry Harding.

May 15. George W. Sanger; Edmund C. Andrews; vold Sunnyshe ''; Sarah M. Leshe: Minne Turner.

May 16. Abort C. Wesley: Abner K. Killburn; Andrew A. Allen; B.

May 26.—Antolnette Maria Gifford; Mercy N. Andrews; William H. Golffers: Isadore snow; H.—; Cella D. Somerby, J. W.—g. to Maty E.—n.

May 22.—Henry Hernardson: William D. Melbourne; Timothy C. Coates; Aunt Sally Stearns; Frank M.—n.

May 22.—Percy H. Davis; Augusta E. Dunham; Laey-Miord Lord; Sarah A. Burr; Oliver Alden; Abbot Brisbure.

May 2.—Isaac B. Crose; James M. Burressy Catharine

Maney; Rosa A. Bennon; Anonymous; Juna A., Wans; Increase Robinson.

Joneo, --William Hayden; Thomas M. Morse; Norman,
Joneo, --William Hayden; Thomas M. Morse; Norman,
to Amelia Clark; Simon L. Babcock; Lucy Ann Jones;
Joel N. Hanson; John Smith.

Jone 12. Henry Desher; John Hartley; Constant Davenport; Mary L. Payson; C. W., to Elizabeth C.-.

June 13. Lillian Page; Joseph P. Bagley; Madge S. Burrill; G. H. D.; --- Streeter.

June 19. -- Mary E. Rathaway; Sylvia Ann Greene; Thomas
Lane,
Jone 20. -- Annanda B. Griffin; Ichabod R. Stickney; Ida
D. Small; Aunt Hannah; Thomas A. Kingsbury; Amy N.
Bradford,
June 4. -- Mary A. Fairchild; Ruida Gridley; George W.
Dennis, Old Billings; Mary M. Sweetzer; George D. Somers; Charlie.

Definis, Our Diffinis; acay see east charle. June 25.—Catharine Chitsey; George L. Glover; Joseph Whittemore; '' Boston ''; Robert Rantoul. June 25.—Clarissa Lewis; Sarah D. Parker; William M. Langdon; Luchda T.—n; George N. Sheppard; Melzar A.

How the Prince Imperial Died!

To our thinking, the affair happened as follows: The Prince, after a very short struggle with his frightened horse, was thrown to the ground by the tearing of his holster. He was not trampled on or injured by the fall, for he sprang up at once and ran toward the gully. He must have got over the ground with wonderful speed, since the Zulus, though famous for swiftness of foot, did not overtake him until he had turned at bay, nor did they get near enough to throw their light assegais. Throughout his flight he hoped that the troopers would halt at the gully and cover his retreat. When he saw their craven backs as they galloped up the slope beyond the ravine, he knew that his hour was come. In that awint moment he recognized instinctively the claims of his name, and wheeled on his heel to die with his face to the foe! It is reported that, by a strange irony of fate, he carried a sword which had belonged to the great Napoleon. It is known that he was a splendid swordsman. If the Zulus approached within reach of his weapon, there can be no doubt that the Prince sold his life dear. But the indications make it probable that he was slain by a spear thrown downward from the edge of the gully. In any event, he fell sword in hand, marked for a soldier's grave by nincteen honorable wounds, every one in front. His back was untouched of spear, save in two places, where the sharp points had pierced him through and through.-Boston Herald.

Hens are never connected with the clergy; they belong to the lay-it-y, says the Boston Post.

Recognition of a Spirit-Message.

To the Editor of the Banner of Light:

The Banner of Light of July 5th, 1879, contains a message that is unmistakably intended for me, for almost my entire name is given. As a great many of my friends know that I have little faith in most of the messages that purport to come from the spirit-world, those among the number who see this will be glad to know what I think of this one. A portion of the message might apply to many others who had been bereft of an affectionate and pure-minded wife, as well as to me, but there are other parts that appeal to me in an especial manner. In the message, my spirit-wife says: "I listen to the words you speak to me spiritually." It may be common for the bereaved to talk to the absent one as if present, but I have never noticed it in others; yet a dozen times a day I find myself talking to my departed wife as if present, and my friends are frequently pained as they hear my words. Again she is represented as saying r "I touch your forehead often with the thought of love, and lay my hand upon your shoulder that you may know I am not dead." I am not certain beyond a doubt that I have felt the touch on my forehead, but I have felt it on my shoulder several times as palpably as ever in life. But, most remarkable of all, is the reference to "the chair" which she says "was ready." Shortly before she passed over she said she had been to the spirit-world, and had seen and held a conversation with her sister Maria, who passed over some fifteen years ago. She said Maria showed her a chair, too beautiful for her to describe, which she was to occupy in a short time. That beautiful chair was often referred to when she spoke of death. Comments are unnecessary. E. W. LOCKE.

Over the River.

I shall know the loved ones who have gone before, And joyfully sweet will the meeting be. When over the river-she peaceful river-The angel of death shall carry me.

CAROLINE S. LEWIS, wife of G. F. Lewis, of Cleveland, Ohio, entered into the celestial life at half-past 12 P. M., Wednesday, May 14th. She was the daughter of William and Sarah Ensign, born at Monroe, Ashta-bula County, Ohio. In 1842 she was joined in marriage with Gleason Fillmore Lewis; both were earnest Methodists, born of staunch Methodist stock, Mr. L. being named after Elder Gleason Fillmore, the first Methodist who preached west of the Genesee River. Ten, years after their marriage, 1852, their spiritual visions were opened both in the same month. They were the first known Spiritualists in Cleveland.

At half-past 7 P. M., March 15th, 1863, their only daughter, Carrie, aged 19, passed into the celestial life with great Joy. Some three weeks after she appeared to her father in his room, giving him such an account of her Heavenly home, of the inestimable value of a life used for good, and of the certainty of its continuity, as to forever put at rest all doubts and fears.

Mrs. L. seemed to live more and more in the world beyond, and to care less and less for this world. She often repeated these inspired words of the immortal

Dickson:
"When shall my labors have an end
In Joy and peace in thee?"

She seemed to be ripening for the upper spheres. Burdens, sorrows and cares sweetened her nature so that she had no bitter words for the erring, whom she often said most needed a tender mother's love. Her whole heart was in sympathy with those under the

power of a drunkard's appetite.

In January, about 4 o'clock in the morning, she was taken with an attack of loss of breath, and came near dying. From it she never fully recovered, but was able to go to Mayville, N. Y., where her husband was then engaged in the management of the Chautauqua Lake Raffroad. Warnings of a great change came to him, and early In February he came home to Cleveland, determined to remain. Soon after Mrs. L. was confined to her room, then to her bed, with exhaustion of the nervous system. Week by week the mortal prepared to put on lumortality, until the angels carried her out of the sight of mortal eyes, leaving on this side of the River a husband and two sons, just half of the family.

On Monday, May 19th, her funeral was attended by Revs. Moses Hill and Dillon Presser, early Methodist friends, and others who had known and loved her all along her pilgrim way. The remarks were such as warmed and comforted those who mourn. The conregation sang Mrs. Ellen H. Gates's Hymn, "The Home of the Soul," commencing:

11 will sing you a song of that beautiful land, The far-away home of the soul,

The far-away home of the soul, Where no storms ever beat on that glittering strand, While the years of elernity roll,

Also, "The Shining Shore," commencing:

"My days are gliding swiftly by, And L. a pligffin, stranger, Would not detain them as they fly, Those hours of toll and danger,"

The last Hymn was found marked in our angel daughter's Hymn-book, and was sung at her funeral sixteen years ago. The same mark remains to this day. Loving hands laid her mortal remains in a white casket. surrounded with a beautiful crown, star and anchor, of flowers, and laid them in the beautiful yault at Lake

Thus has passed from a world of sorrow and toil one of the purest and most noble of earth's children.

Passed to Spirit-Life:

HUSBAND.

From her home in Bath, N. Y., June 3d, 1879, Marion K.,

From her home in Bath, N. Y., June 3d, 1879, Marlon K., wife of C. H. Young, aged 39 years,

Mrs. Young possessed a mind of unusual power and purly, and those high social qualities that attracted around her a large chyle of friends. She was never physically strong, and for verarsilescae had made sad introads upon her constitution. Four years ago, after having been given up by physicalas, she was raised to comformable health by spirit magnetic treatment; became a confirmed Spiritualist, and had satisfactory evidence of the presence of spirit friends. After this her mother, who had for years been a writing medium, was developed as a healer and speaker, from which source Mrs. Young derived great enjoyment, and believed that through her mother's freatment her life was prolonged three years. Being a constant reader of the Banner of Light, which gave her unbounded satisfaction, she said if possible she should return through that channel. A fearless advecte of spirit communion in a place where Spiritualism is little appreciated, her greatest desire in life was to convince others of these truths. To her death had no terror. She longed to be rid of this tennenet of clay, and her spirit took its departure as peacefully as perfume leaves the flowers.

Mrs. A. P. Allen.

From Keene, N. H., June 7th, 1879, Mrs. Eliza Healy, of Washington, N. II.

Washington, N. II.
Last November she went to New Jersey to spend the winter, her usual custom for past years. She was one, or perhaps the pioneer Spiritualist among us. She was ever an active worker in the cause, never omitting an opportunity to speak for the cause of progression as opportunity offered. She had passed more than her three-score years and ten; had seen husband and children pass to the spirit-land; was left alone, "only waiting" the summens to enter "over there" and renew the family the summers to enter "over there" and renew the family the summer date and cheerful, lively presence very much. The funeral services were held at the Congregational Church, Mrs. Sarah Wiley officialists beaker.

Washington, N. II.
Washington, N. II.

From his residence, 518 North Seventh street, Philadelphia, June 17th, 1879, suddenly, of heart disease, Mr. Walter Muir, (formerly of Newcastle-on-Tyne) aged 49 years, ter Muir, (formerly of Newcastle-on-Tyne) aged 49 years, Mr. M. was well known and highly esteemed all through the North, South and West, as a commercial traveler, and will be missed by all who knew him for his genial nature and good qualities as a man. He was a Spiritualist and a writing medium. Wherever he was called to go, he carried his Spiritualism with him, and was always ready to impart to all seekers the knowledge he possessed in regard to the Spiritual Philosophy by furnishing evidence of spirit communion.

J. H. R.

June 17th, Suddenly, Edward D. E. Greene, June 17th, Suddenly, Edward D. E. Greene,
He was a native of Boston, a line artist, academician
since 1858, and Treasurer of Academy of Design. In that
building his funeral took place. His pall-bearers were celebrated artists. Mr. Greene investigated Spiritualism with
J. W. Edmonds, Prof. Mapes, Dr. Gray and others. From
its first advent he never doubted its truths. His ideal pictures were lofty in design and spiritual in character. His
last grand work. "The Virgins," was truly inspirational.
We who knew him best, feel that he indeed chose the wiser
and better path. He had kind words for all. May the sweet
reinlon with the loved friends gone before repay the kindness he showed to those who loved him here.
New York, 1879.

From Lunenburg, Mass., June 7th, John Colburn, aged 80 years and 10 months. For many years he was a subscriber to the Banner of Light.

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

Unnner Correspondence.

Connecticut.

EAST WOODSTOCK .- Mrs. E. Heath renews her subscription for one year and says: "The Banner of Light grows better and better every week. It is all the spiritual friend I have in Woodstock. I have been here two years and not conversed with a Spiritualist in all that time, or ever seen one as I know of. People here pretend they do not like Spiritualism, but, thank God, my papers are read here, and thus I am sowing seed; may God give the increase?"

BRISTOL-B. W. Francis, Secretary of the First Society of Spiritualists, writes that the Spiritualists of that place have organized a Society, and leased a new half in which to hold public meetings and circles. The half was opened for the first time Sunday, June 8, when Dr. H. B. Storer, of Boston, delivered an address on the subject of Spiritualism, in which he spoke encouraging words to the workers who had inaugurated the meetings. Mr. F. says Mrs. E. C. Hatch, of Boston, the flower medium, recently held three circles in the half, and the manifestations at each were completely successful. Flowers were brought into the circle by invisible means, also boughs of trees, some with nuts upon them, others with green fruit; there was also a quantity of evergreen. The circles were composed of many skeptles, but they went away amazed and confounded by the wonderful manifestations witnessed, and consequently there is much interest evolved in this place in regard to the spiritual phenomena.

PUTNAM,—Lucian Carpenter writes, July 11th: that place have organized a Society, and leased a new

PUTNAM. - Lucian Carpenter writes, July 11th: "Miss Nellie B. Lochlan, of 20 Chapman street, Boston, Mass., visited our town this week by request, and was the guest of Miss Sarah Kingsley. As a test medium for spirit communion we consider Miss L. one of the most reliable that has ever been in our vicinity. For modest deportment and amiability she is second to none. Any one desirous of obtaining information from loved ones who have passed over the river, will be more than satisfied with a sitting with her, as I know from actual experience."

MILL RIVER .- Mrs. II. Morse writes: "I am still in the lecturing field, working for the good of humanity, and I am happy to say with success. I have just fulshed a month's engagement in the heautiful town of Waterbury, where I spoke to large audiences. The Spiritualists have a nice hall of their own, and any good speaker who goes there will find a warm welcome, pleasant home and good pay, and anxious ones ready to receive the spiritual philosophy. Address R. Callender for particulars. I spoke in Naugatuck, about four miles from Waterbury. The people there are ready for our beautiful philosophy. There are many other places around here that would gladly hear the new gospel. I am speaking this week (July 20th in Mill River and Ashley Falls, (the home of my childhood) in the church my father helped build." ty, and I am happy to say with success. I have just

California.

RIVERSIDE.-Jas. P. Greves renews his subscription for one year, and writes: "I heartily commend the Banner of Light for its advocacy of the rights of the Banner of Light for its advocacy of the rights of mediums for physical manifestations. In the times of old there were to be found Judas and a Peter—a traitor and a falsifler—out of twelve chosen mediums. Is the proportion any greater in these latter days? I trow not. In those days a sect of Pharisees also existed who, in their own estimation, were holder than their fellows. Are we not in danger of having Pharasalcal representatives among us in these days? History repeats itself!"

IGO.-J. H. Van Emon sends in a generous order for books, and writes: "The cause of Spiritualism in this locality was never in so healthy a condition as now. There are persons here who one year ago, if they accidentally picked up the *Banner of Light*, would east it from them as though it was a thing dangerous to their morals. Now they read it with a surprising willingness, and seem to relish its contents. Verily the world moves, and it is moving in the right direction."

Ohio.

THOMPSON.—Ashbel Tillotson writes: "I have just read the excellent lecture of Dr. Buchanan on 'Four Aspects of Religion.' I question the propriety of making the amount of money contributions of old-fashioned Christians a rair test of the good they are doing, as compared with the same number of Spiritualists. A comparison between Catholic and Protestant Christians in this country, by his 'fait test,' will show that the former contribute ten times as much as the latter in proportion to their ability. Are the Catholics, then, doing the most good? Again he says, 'Our churches to-day have the same theology under which the horrors of other times occurred, and which tends directly to cruelty and persecution, although human nature has become too good to put the theology in practice.' Did the vast contributions of the churches make human nature too good, and counteract the direct tendency of the theology the money was designed to propagate, or was it the example and labors without money of such men as Hume, l'alne, Gerrit Smith, Garrison, H. C. Wright and others, that increased the goodness of human nature? I was surprised to see such a comparison from such a source." Four Aspects of Religion.' I question the propriety

New York.

OLD WESTBURY .- M. W. Post writes, 6th mo. 25th, 1879: "In the Banner of Light of June 21st, 1879, is a communication from WILLIAM ROBBINS, my brother, a communication from WILLIAM ROBBITS, By Drother, which is correct as to age and other circumstances, and was very satisfactory to us. The one from ESTHER WILLETS, in the Banner of June 28th, is also correct, we believe, in all the facts. Both communications came through the mediumship of Mrs. Danskin. Many other messages have appeared at different times from persons we have had knowledge of."

PEMBROKE.-John D. Owen, P. M., writes, July 8th, 1879; "In Banner of Light of June 14th is a mes sage from Rev. Mr. Partington, given through the mediumship of Mrs. Bennett, of Red Wing, Minn. The message is characteristic of the man, and the statements therein contained are true in every particular."

Vermont.

PROCTORSVILLE .-- Alice M. Warren writes: "A few months since I became interested in the beautiful philosophy of which your paper is a strong advocate: philosophy of which your paper is a strong advocate; but I find that interiorly it is nothing new or strange to me, and that the noble ideas of advancement and progression it expresses meet with ready response in my soul. Yours is indeed a God-given mission, to be a connecting link between heaven and earth, working for humanity. May the cause of Spiritualism advance, and the silent influences breathing from the Summer-Land speak courage to the hearts of its workers until the day breaketh and men and women arise to a higher standard of excellence."

Missouri.

KIRKSVILLE .- F. A. Grove writes, July 11th, forwarding us money for a year's subscription, and says of the Banner of Light: "Its pages express such implicit confidence in the eventual friumph of the angel-world in bringing truth to humanity, that their perusal affords a pleasure and consolation to the reader who is an earnest searcher for information. We have a Liberal Society here, meeting every Sunday—of course subject to all the persecution such organizations receive from the good people of the Church. God and the angel world speed your progress and aid you in your devotion to truth, and grant you long life and strength to spread the true light all over the land."

Canada.

ARTEMISIA .- Henry Moore, writing from this por tion of the Province of Ontario, orders copies of the Banner of Light containing Mr. J. V. Mansfield portrait, and says: "We have a small family circle, and a great number of spirits manifesting as well as they may. Once a week we hold a scance and the invisibles seem to do all they can to give us satisfaction, sometimes through incipient trance writing, personations, attempts at speaking, etc."

Towa.

SHELLSBURG.-S. H. G. Rathbun writes in high praise of the work recently accomplished at this place as a healer and test medium by Dr. A. B. Dobson, whose permanent address is at Maquoketa, Ia.

Massachusetts.

BOSTON .- A. S. Hayward writes referring to Mrs. Hatch, the reputed flower medium, and the reports of her scances as appearing of late in the Horald and elsewhere. He says: "The Herald's account stated that she, Mrs. Hatch, had been deceiving the public for one-fourth of acentury; and having been interested in the spiritual manifestations from the first demonstration through the Fox sisters, and having never heard of Mrs. Hatch's mediumship until a few months past, I thought there must be some mistake in the report; therefore I called upon her, she being an entire stranger to me, and asked what she had to say concerning the published narration: She at once denied the charges made. She did not to me have the appearance of one who would engage in deceiving the public as described. Mrs. Hatch is willing to be tested, and says she knows nothing of the laws governing the manifestations; thinks she has been a medium from birth, but the gift has not shown itself until within two years; the first public scance given by her was on Feb. 7th, 1879. If her word is to be taken on this point she certainly could not have 'deceived' for one-fourth of a century, as report states.

There has always been an amount of discussion concerning the reliability of the phase of the flower manifestations, and it seems to me wise that the question be raised above the level of mere personal attacks and be settled in some definite form as to whether the flowers that are said to be brought by spirits are in fact passed in through closed doors, or whether they her séances as appearing of late in the Herald and else-

are brought by some other process that can be learned and practiced by individuals, and presented under the guise of spirit manifestations. The finding of the flowers in the lap of a flower medium would not of itself constitute a convincing indication of fraud, as they could be placed there by spirits out of the form as easily as flowers or other articles are transferred from locality to locality in dark circles generally—as is familiar to all conversant with this order of seances."

PUBLIC MEETINGS, ETC.

Michigan State Mediums' Medical Association Michigan Sinte Mediums' Medical Association. The practicability of organizing a State Association of Mediums has long been contemplated by a few prominent mediums, Dr. A. W. Edson, clairvoyant physician of Lansing, being the first one who has taken any decided steps to that end. At our last State Convention, held at Lansing during the month of March, Dr. Edson proposed the idea that immediate action be taken in the matter before it became too late, and an unwise legislation problibted him and hundreds of others from practicing their profession, and following the example of Christ, healing by the laying on of hands. His proposition met with the sanction of the Convention generally; especially did it appear necessary, as there was a bill then pending before the House, "forbidding any person to practice medicine except those in possession of diplomas from the medical colleges," This, we are happy to say, was lost, and a very ilberal foll for the organization of societies was approved histead, at that session of the Legislature.

person to practice medical colleges. "This, we are happy to say, was lost, and a very liberal bill for the organization of societies was aproved instead, at that session of the Legislature?

We would also here make the statement that our Association was organized under the provision made by the aforestid liberal bill. The attempted energachment upon human rights and libertles of the people has awakened a sentiment in the uninds of all lovers of liberty, that will oppose the tyramy of oppressors, calling all to participate in the immediate conflict who desire to strangle the monster while yet in its infancy.

At the aforesaid meeting, a resolution was offered by G. B. Stebbias and manimously adopted, favoring the organization of such an association. Accordingly, on the 6th of May, a few persons most interested met in the city of Lansing, and took the preliminary steps, by organizing a temporary association, simply to become a nucleus by which to attract surrounding forces. The others there appointed were as follows: Rey. Charles A. Andrus, of Flushing. President; Mr. S. A. A. Whitney, of Battle Creek, First Vice President; Mr. S. A. A. Whitney, of Battle Creek, First Vice President; Mr. S. A. A. Whitney, of Rattle Creek, First Vice President; Mr. S. Cara Cole, of Smyrna, Third Vice President; Mr. Gara Cole, of Smyrna, Third Vice President; Mr. S. Cara Cole, of Smyrna, Third Vice President; Mr. S. Cara Cole, of Smyrna, Third Vice President; Mr. S. Cara Cole, of Smyrna, Third Vice President; Mr. A. W. Edson, of Lausing, Treasurer. The meeting then adjourned to meet again in three months, subject to the call of the Board.

As a Camp-meeting will be in session about the time designated, it is thought proper to call a convention of this association, while neople are assembled from all parts of the State, and thus saye traveling expenses, and also afford those who desire the privilege of attending both at the same time; therefore, we have effected an arrangement with Mr. Mc Cacken, Chairman of the Executive Committee,

Neshaminy Falls Grove Camp-Meeting.

Neshaminy Falls Grove Camp-Meeting.

The First Association of Spiritualists of Philadelphia will hold a Camp-Meeting at Neshaminy Falls Grove, Willet's Station, on the Bound Brook Railroad, B miles from Philadelphia and 79 miles from New York Civ, commencing Friday, July 18th, and continuing to the Eth of August, inclusive,

The following eminent speakers have been engaged: Prof. J. R. Buchanan, New York; W. J. Colville, Boston, Mass.; A. A. Wheelock, Utlea, N. Y.; Nettle M. P. Fox, Rochester, N. Y.; Cephas B. Lyan, Sturgls, Mich.; Mrs. R. Shepard, Brooklyn, N. Y.; T. B. Taylor, Philadelphia; Mrs. E. L. Watson, Titusville, Pa.; Rev. Samuel Watson, Memphis, Tenn.; Dr. H. B. Storer, Boston, Mass.; J. M. Peebles, Hammonton, N. J.; C. Fannie Allyn, Stoneham, Mass.; J. M. Roberts, Philadelphia, T. Brigham, Colerain, Mass.; J. M. Roberts, Philadelphia, T. Brigham, Colerain, Mass.; J. M. Roberts, Philadelphia, Will speak Sunday, July 20th, at 10 A. M., and Mrs. E. L. Watson at 3 P. M.

Giffied Mediums of various phases of manifestations will be present to prove the truth of spirit return, and verify the electral progression of the human family. Conference Meetlings will be held, as announced from the stand. Tuesday and Thursday of each week will be General Excursion Days, with especial entertainments and exercises. A Band of Music will be in attendance, which will enhance the pleasures of the occasion and help to make it truly enjoyable during the centre term of the meeting. The proprietor of the Grove has twenty-four pleasure boats upon the heautiful lake, adjoining the Camp-Meeting Grounds, upon the heautiful lake, adjoining the Camp-Meeting Townunds, upon the heautiful lake, adjoining the Camp-Meeting Grounds, upon

the Executive Committee, who will provide accommodations at reasonable rates.

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B. F. Dubois, 12 North 2d street, do.

JOSEPH WOOD, Secretary, No. 1506 N. Seventh street, do.

The Semi-Annual Meeting

Of the Michigan State Association of Spiritualists and Liberalists will take place Aug. 25th, 29th, 39th and 31st, at Nashville, Barre Co., on the line of the Grand River Valley Raifroad. The meeting will be held in Lemuel Smith's beautiful Grove, one-half mile from the dépot, which will be arranged to accommodate all who may come. In case of rain, the Opera House will be used. This is expected to be one of the largest and most profitable meetings ever held in this State.

rain, the Opera House will be used. This is expected to be one of the largest and most profitable meetings ever held in this State.

The following speakers will be present and take an active part; J. I.B. Burnham, Saginaw City, Mich.; T. II. Stewart, Kendaliville, Ind.; Giles B. Stebbins, Detroit, Mich.; S. B. McCracken, Detroit, do.; Mrs. L. A. Pearsail, Disco, do.; Mrs. L. E. Balley, Battle Creek, do.; Mrs. M. E. French, Greenville, do.; J. P. Whiting, Milford, do.; Chas. A. Andrus, Flushing, do.; Mrs. Mary C. Gale, Byron, do.; Mrs. Sarah Graves, Grand Rapids, do.; Geo. H. Geer, Battle Creek, do.; Dr. W. Jordon, Thornton, do.; Mrs. H. Morse, Wayland, do.; Dr. E. B. Wheelock, Saranac, do.; Dr. I. D. Seeley, Buchanan, do.; M. Babcock, St. Johns, do.; J. H. Harter, Auburn, N. Y.; Dr. R. Garter, Philadelphia, Pa.

Fine singing will enliven the occasion by Mrs. Olic Child, do.; J. H. Harter, Auburn, N. Y.; Dr. R. Garter, Philadelphia, Pa.
Fine singing will enliven the occasion by Mrs. Olie Child, Greenville, Mich., Prof. P. O. Hudson, Detroit, do., and M. C. Vandercook, Allegan, do.
In addition to the above-named speakers, all the Mediums in the State are cordially invited to be present, as a free tent will be provided, and, during intermissions from speaking and business, scances will be in session. As many visitors as possible will be accommodated by the friends. First-class hotel accommodations at Wolcott House at one dollar per day; at Union Hotel at rate of \$6,00 per week.
Committee of Arrangements: Mr. Lemuel Smith, Mrs. C. W. Pulmam, Mr. and Mrs. Wm. Telghnet, Mr. and Mrs., doseph-Saulsbury, Mrs. E. Chipman, Mrs. G. T. Fuler, Mrs. Bachelor, Mrs. Wave, of Nashville, Mich.
Mrs. R. C. Simpson, the great flower medium, and Dr. Henry Shele, Albe world-renowned medium, will be secured if possible.

A. B. SPINNEY, President.

The Fourth National Temperance Camp-

The Fourth National Temperance CampMeeting.

Under the auspices of the National Temperance Society and Publication House, and of the Woman's Christian Temperance Union of Massachusetts, will be held on Lake View Camp-Ground, South Framingham, where excellent meetings have been held the past two years.

It will open on Tuesday, August 19th, at 2 P. M., and close Monday morning. August 23th.

The meeting will be under the direction of Rev. D. G. Babcock, of Philadelphia, one of the Steretaries of the National Society. The Woman's Christian Temperance Union, of Massachusetts, Mrs. Mary A. Livermore, President, and Mrs, Dr. L. B. Barrett, Secretary, will hold daily meetings. Prof. W. W. Bently, of New York City, will have charge of the singing during the meeting.

Arrangements have been made for excursion rates over the Boston and Albany and Old Colony Balfreads, and divisions. Call for excursion tekets.

For information about tents, cottages or rooms, apply to Edwin Sawtelle, Esq., South Framingham, Mass.

Grove Meeting at Euclid, O.

The Church of the Universal Brotherhood (Spiritualists) will hold a Reindon in the beautiful grove of Deacon Porter Sunday, July 27th, at 10 oʻclock A. M. The best of Inspirational speakers and singers will be present. The Dummy Railroad runs within a few steps of the grove. Nine Sunday trains: Superior street cars connect.

N. B.—The Sisters will please bring large baskets of provisions, fruits, etc., that all may cat and be filled, as in the primitive days of Spiritualism.

The Oswego Valley Spiritualists' Grove Meeting.

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

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

of Spiritualists and Liberals.

A State Camp-Meeting, under the auspices of the Michigan State Association, will be held at Lansing, the capital of the State, commencing Saturday. July 26th, and closing Monday, August 4th, 1879. For circulars, announcements and other information, address

S. B. McChacken, Chairman Ex. Com...

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This Pill is peculiarly adapted to to blo to a ales, and will be found highly we do not that very routh engeruption called Nettle Lach, and Botched of Pumpled Lace (in Verligoer Goldiness) in Jaundice and in the different lands of Dropsy; Pain of the Head of Sile; and the very troublesome drowsiness common in the spring every fix Netvous Diseases as Epidepsy of Fading Sickies. (3) A trie. A face in the Breast, Sweled Limb, Act, and will core the most obstitute case of Habitual Cosarviness. From two to five of these Pills are a dose tor adults of collising constitution, but the dose may be varied according to the misstances.

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For the cape of all Fever, as Interestion, Remittent, Instantantory, Billous and Typiaus; all the varieties of Fever and Agne, as Chill Fever, Lake Fever, Danib Agne, Acc, shaple Inflammation of the Eve of Ear, and Sere Eves in general; Quincy and common Sore Throat; Inflammation of the Liver, Spicen, Kidneys, er. Bladder, and the was cloud in the Liver, Spicen, Pills should be used in all cases of Billious Derangement, for Sick Beache, Vedity and Pains of the Stomach, Want of Appetite and Paiplation of the Heart, and in all cases of Importing of the Blood.

EVIDENCE WORTH READING.

TOTHER TRAINER, EFFECO, Pa., Sept.

TO THE PUBLIC: This may certify that for two years past. I had been suffering and a a disease of my lungs; my cough was very sevens. I tried many modelines, but still grew worse, My cough hierarsed daily, and I was tast wasting away with consumption. Having lost all confidence in physicians and medicines, I did not try James's Cough Pill who first recommended, nor until I had seen its almost minaculous effect on another person, when I was impliced to use it, and, notwithstanding my prendices, I was compelled to admit a strong confidence in the medle me from the effect of the first pill. I used about one and a half boxes of pills, which entirely restored me to health. My lungs are now as good as any man's needed affects them. I have no doubt these pills saved my life, and James's Cough Pills to my opinion, is worth more than all other cough remedies put together, and would be cheapen any pitch.

ABIRAHAM TOURTLETT.

Thave never known James's Cough Pills to tail of imme-

ABRAHAM TOT RELETT.

Thave never known dames's Cough Pills to tail of immediately removing coughs originating in colds; and I would recommend all who are afflicted with asthma or shortness of breath, or cough, to use these pills in preference to anything with which I am acquainted. S. WHITTEMORE, 12:M. I self more of James's Cough Pills than of all other Cough Remedies. All who use them claim their superiority over any Cough Remedy they had before known. J. A. BUCKLEY, Druggist, Mayville, N. Y.

Thelleve dames's Cough Pills are the best medicine known to man. M. SMITH, late Sherlit. toman. M. SMITH, late Sherfff, HEREDITARY CONSUMPTION. The proprietors of James's Cough Pills would say to may annity where there is any predisposition to this dreadful discuss, keep in your house James's Cough Pills, and use them according to discretions. Care the colds and coughs that always precede more serious difficulties, and there need so no bear of Consumption.

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tommittee.

Banner of Light.

BOSTON, SATURDAY, JULY 26, 1879.

The Conferences of the First Association of Spiritualists: W. H. Powell's Mediumship: etc., etc.

proceedings of the second second

the his found in distressingly healths, we are use Compactly fature," that sickness the year. Some of its have learned

Considering the cosen, there is meat interest in Spartagues - Interesting plenemana are constantly reported individual acrowing development of what I prosters the relatively element is observable in confeet, in with our philosophy. Years since, when our omegica triend A. J. Davis, published his book, " The Front and be wrote in regard to spiritual phenomenaof the phipalite sorth that "The shower was about ever," or to that effect, and that the operating controls of the medium were ready to leave the earth, we. I had. and expressed my doubt of Davis as a prophet at that time, and both of us are in the Left to extress the should still fraternize to shower of the last decade turned into a downight. stendy pointing rate, and still the heavens bend lower. and the general flood is rising !

The gra of intelligent discrimination has arrived, the facts of Spiritualism command e freful, secentific, philosophic, set side consideration among the most distinguished, and at the same time are known and retorged ever at on cittle unodicated and humble poot. in many places, the billing light from beaven even in hashds of the and reactly. It may not be Davis's way: if may not be the way or may not be my way. But the work is accepted the ford the granders of the road

discussed the view of the controlling week.

I work to the view of world have all mode with his grate of the view of the Asia Parend but a where the first the control of the c or additioners the Loper of the from my chair force the syst, as me of them less, i.e. the cold has bot deated one it dead of trouble to obey to them. Still facts are held syst the particular to the system of the system. hat is coming the order of the content of the Spatian list the of inputations for the content of the with the other scientists who consider one operation and estimated application. Here it does not then with the magnification of this city of processing in the order of the content of the con Trusted splittinglists, there . He glane have, and eggsdigital reserved to his own house, and new has near-Some control of the desire to the present of the first tent of the first of the first tent of the first of the firs the end of some the section again to the influence of the flashing opening section with the built opening section with a flashing opening section with a flashing of the flashing section.

in different son on the Cover, A. J. Davis. the Try difference of the West of airs are tiets and as such legistaris for a globaly to my stir term of for

Several precimes become in this city weekly, and a practically orbits dotte is themall, more or less. The Sometral the Therap of street Church give their stelle. day just now "The First Association of Spiritualists of Platadelphi "through their very chount special. commuttee, are possible at their Nest and by Units Catape-Mooths, and if the same this theory are their Subday conferences at Washington Hall oth and Spring Garden stights. The contention sending did off was very input the contention spilling of the first softers den and upon you as the violated so wide a pagish. In the companion pentile said, Mr. Tyndale intiod, the relichais the solution, these tall in and of Spiritualisms, Mr. Halb. Changle is from the chair, spoke upon the action, et the Assect it in as en the spiritual plane. Whateler Leinz called uper, said the consecration of love was the true spiritual-force, he type the vist power for good of some comen speakers. Mrs. De Haas te d'an appropriate, the performance of the duties of life here, not waiting to perfect our crossly or organize too much. Mr. J. E. Watson speke eloquently of his retormation through spiritualism. The had thrown himself away, became a rulned man on tramp and enterst. Returning to his native city, he was thrust into the cell of the station house at Independence Service, and there the splitt of his mother came that night in the cell and told him to go home when set free. He went home, and found the mother had just died the night he was in the cell, heartbroken over his wayward wiekedness. His sister received him, and he determined to reform. He went among the church people and the Christian Temperance Societies. The church folks told him he had better attend the Mission Chapel until he could get better; clothes, and the Christian Temperance, people did not want him to tell the truth about bis mother, who was his saviour, but to say he' had been redeemed through the blood of Jesus! He came among Spiritualists, and was welcomed, after all, by learned, by moral, respeciable, happy people, and among them the homeless trainp had found in one and the lighest sense home and comfort. So Spiritualism was his constant thought. and by it the guardian angels helped him to self-government; but for that, he had been a victim of despair, and a suicide before the present hour! "There are," said Mr. Watson, "In this country fifty thousand men and women such as I was; my mission is to them, in the name of Spiritualism; and already many have been saved, for more, than I are working with the angels to that end.'

Mr. Humblest stated himself "a Pharisee of the Pharisees," member of an Orthodox church, but a lover of freedom and seeker for the truth, hence a Spir-Itualist. He began to investigate to everthrow a delusion decimating the church; he found much chaff, but sufficient wheat. He spoke of a medium who, blind-folded, in the light, drew on the side of a paper turned from him a recognizable portrait - a fact undoubted, on which alone Spiritualism could be based. He thought Spiritualists as bad as his church, and when they each abused the other, he despised both of them. There was truth in all, and that truth made all who found its worth free and fraternal, even as he trusted we should become perfectly. Mr. Townsend claimed a true life would give the power of discernment. Henry Martin (the Hindus said the truth was within. The difficulties met with by investigators were often of themselves, The grossness of materialism needed to be reduced by retirement from the noise and confusion of the external world, by fasting and spiritual aspiration, when, the senses being at rest, the soul became clairvoyant as to real things, and found the truth of the divine in its own heaven-derived being. Mr. Hartt spoke of a medium with whom he was associated, and stated they in all places afforded every reasonable condition. and, though obliged to use money, took none of the dissatisfied or the poor, but refused themselves to no sincere person, their works, not the profits, being their great purpose.

Not forgetting the usual collection, the Conference

Such is an exceedingly brief report of a great deal of good talk, but, as it is, the matter is well worth attention. Apropos to the statement of Mr. Watson, our

artificial; that is, the man must be made over and reformed, if at all, by the patent process of vicarious atonement. A person moral in his own right Is an of-feace to Orthodox ecclesiastics, and hence the temperance reform has of late been captured by the churches and the doctrine is proclaimed that, unless "convertand the december of the state of the december, but he december "Christ" is not only "the cornerstone of Spiritualism," but the sum and substance of all the proprieties and possibilities of true life-say these fanalies.

To these Christian fellows, Richards, and men like The varying tengen drives of the present seas in have their periodic and white thins had the medical factors. Their constant cry is, "Come to Jesus." Richards and Watson say, "Quit drift," and " keepsol er;" von ean if you will; you need not walt. for any mysteriors characterof heart to enable you to do this, so we are coming to have a thir, torn temperwhile rate a very respect to some or us a community and so the artistical spiritualism is growing to be safely a travely from the following to be safely as the very first and to another travely many the property with people who are affixed of petting ahead safely as the very first and to contribute of in popular with people who are affaid of petting ahead. too first and far. Beside these, there is a temperance reform, free from secturian discubus, appealing to humanity trusting to the souls of men, aided by spiritmothers and angel deaghters of the supernal Summer Land and a Sphitmalism which is at once phenomenal, sejentific, philosophic, and, if you please, religious, a Spiritualism which ignores no fact, is hospitable to all truth, inspires to the noblest life and recognizes the sublimest powers and most divine characteristics of need no prefix, suffix or affix; but if Henry Martin the Convention for Thursday, Aug. 28th, to continue should say, "I am a Roddfidst Spiritualist," I trust I

I read with satisfaction of the advent among your the Convention a grand success. Boston stear foof our fellow-citizen, Mr. Wng. Powell. the Independent psychographic medium. Reference to every of the "Independent Christian Church of Allithe Rymer of Light report of my lecture at Parker Memorial Hall, January 19th last, will show the re-markable beginning of the manifestations through Mr. Powell, and an account of the developments similar to that recently given of events in your city of Boston. I was careful to examine and verify before speaking of (less of the Central Committee. the phenomena in the case, and am gratified to find my evir conclusions approved.

In a recent number of the ReteriorPhilosophical enal, the editor makes mention of having seen Mr. Powell write with a clean tinger, and then gravely addsat at hear man't see any are in the performance! Probably writing can be done faster with a pencil than without but the plant unable to discern value in a fact ildestrating of wakeown laws, exemplary of undiscovered realms of causation, demonstrative of unsuspected powers and methods of humanibeing and spirit control, is incompetent to deal with science; philosophy or splittin disis.

If there is no use in the phenomena of psychography, there is none in any psycho-physical spirit manifestation, and the supernals have made an awful blunder for a ceneration past. In that case we may commit our lattairs unreserved? To the guldance of high-stepping seets and stone-blind editors, while we mentally refire Into the deeps of our own consciousness and evolve philosophic camels by the dynamics of our egotistic

And now may grace, factor and peace, be and abide with each and all of us beine forth and forever. Amen! Yours fullernally. Fig. 8 WHITTER, tor. Sec. Ath. North Mr. J. et., Pf i olely big, Pa.

Onset Bay Camp-Meeting.

of Natural Content of Markets In Report to the Light Content of Natural Content of Markets Indian State of Markets Indian Stat enear). Transport of the feeth revisions, monatified into several advantation the sun, after a cool might, temperand by the prevaling southwest wind, have a perfect atmosphere, and the bundreds already on the grounds tooked for a large accession to their numbers by the jeetal sonatay train from Boston and the steamer from New Bedford.

Strolling about the grounds new-comers were taking In the beauty of the scenery from various points, and ence is our to the case of a tradition for tests day after evidently delighted with the place as well as surprised. The addition of any Superfluous or immeaning prefixes, at the radid progress of improvements. As preference is given to sheltering roofs rather than to canvas walls/nearly, all available lodging places in cottages and small botch were occupied and but a few tents were erested. Vale's mammoth tent was ready to shelter an audience in case of rain, but there was not occasion for its use.

Prominent among the arrivals on Saturday evening were the speakers of the opening day, Dr. Jas. M. Peebles, of Hammonton, N. J., and E. S. Wheeler, Esq., of Philadelphia. Pa., and also upon his first visit to Onset, the editor of the Banner of Light, accompanied by Mr. Geo. A. Bacon, of Boston. A social call at the cottime of W. W. Curder Est. in the evi these gentlemen, with some of the directors of the Association and other visitors, enjoying brief but pleasant reminiscences of spiritual labors and laborers of poem. Mrs. Danforth, practical morality and a hygone years, whose history is a part of the great movement to which Onset Is consecrated.

The excursion train from Boston brought passengers mostly from way-stations, and the steamer "John A. Stevens" presented a beautiful sight as she came up the bay from New Bedford, rounding the Islands and approaching the wharf, where a goodly number of passengers were landed. This boot will run everu Sunday during the meetings. The small excursion steamer," Calla," owned by Mr. Henry Smith, of Springfield, which earries parties upon the Connecticut river, steamed around to Onset. The propiletor is a landowner here, and will use the steamer for the convenience of parties who wish to go out on the bay.

The first public address of Sunday was delivered by Dr. J. M. Peebles, in the forenoon, upon the subject of the relationship of spirit to matter, with illustrations of the supreme potency and immortality of the human spirit, as manifested by modern materializing phenomena. Excellent vocal and instrumental music added much to the pleasure of the services.

In the afternoon, the veteran lecturer and inspirational poet, E. S. Wheeler, Esq., addressed the audience. Bro. Wheeler's long sickness may have weakened the physical form somewhat, but the old-time vigor of thought, originality of expression and felicity of Illustration, were manifested in his radical but phllosophical and cloquent address. He gave a comprehensive but rapid outline of the tendencies of Modern Spiritualism, by its facts illustrating a philosophy which was in harmony with the essentially religious nature of man-

Dr. Peebles followed, in a brief but earnest and interesting address, enforcing the idea of the proximity of spirits to mortals, their participation in our daily mortal life, and the importance of our remembering that we lived and spoke and acted in the presence of two worlds, both influenced by what we do.

The afternoon breeze was a little too strong for easy speaking or hearing, but the audience held on with interest to catch every word; and although the whistle of the steamer warned her passengers that it was time to return, they withdrew with regret, but looking forward with pleasurable anticipations to next Sunday.

The Headquarters Building of the Association is a neat structure on Union Square, just finished, and is in charge of Dr. Storer, who keeps for sale the Banner of Light and other Spiritualist papers. He also has on sale interesting books on Spiritualism, selected from a large assortment at the bookstore of Colby & Rich, Boston. The doctor will take subscriptions for the Bonno c of Light, Mind and Matter, and other spiritual

Mr. Frank W. Murdock, reporter for the Associated Press, and especial reporter for the New Bedford Mercury: Mr. Reed, managing editor of the N. B. Standard: Geo. W. Penniman, of the Boston Globe, are all here, and have given fair and appreciative reports of the place and its general characteristics in their respective

A concert by the Hatton & Maynard troupe was given on Sunday evening at the speakers' stand, and their vocal and instrumental music was much enjoyed.

A. S. Hayward, one of the most celebrated and successful of magnetic physicians, passed Jion. Apropos to the statement of Mr. Watson, our old friend, H. M. Richards, makes a similar report of his temperance work among sectarian societies. The idea is, that all the credit of every good deed of human kind shall be attributed to the regenerative potency of "the blood." the assumption being that human nature being depraved, all goodness manifest among men is

Notice To Spiritualists of Ohlo-Call by the State Central

At a mass meeting of Spiritualists held in Cleveland last March, in connection with the anniversary exercises of the Cleveland Society, the subject of organization was considered and discussed at some length. It was decided that the time had not yet arrived to

attempt a State Organization or the formation of a State Society, but the importance of at once organizing local societies in every county, city and village, was urged upon all friends of the cause. With a view to encourage such local organizations

and to strengthen them by establishing fraternal relations between them, and thus promote cooperation and a unity of interest and effort, the convention appointed a "State Central Committee" of five to correspond, advise and cooperate with officers of local socictles throughout the State, and thus be enabled to prepare the way for a Deligate Convention in the future to consider more fully the very important sublect of organization in our State.

When that Convention adjourned it was to meet again in August in Alliance, at the call of this Central Committee, the officers of the Convention to hold over simply till the August Convention organized. In furtherance of this object, I has Chairman of said Committees called a meeting of the Committee in Clevethe humortal human soul! I am a Spiritualist and land for June 4th, at which time it was decided to call four days, if, after consulting the Alliance friends, that should still fraternize with him for all his "new de- time was agreeable to them, and they would cooperate in appointing local committees and helping to make

But upon consulting with Mr. Flower and the offisance," they claimed that time as distinctively theirs for their Annual Christian Liberal Convention, and objected to mixing or blending the two, and further claimed the right and privilege of both calling and managing the August Convention themselves, regard-

I then called another meeting of the Committee at Cleveland, when it was decided not to call a separate Convention (as we had been urged and advised by prominent Spiritualists , but to invite and earnestly urge all Spiritualists of the State to attend the Alliance Convention and enjoy and help to make a grand good time; but at the same time claim or ask no part in the honors or responsibilities of management. We can surely enjoy listening to and conferring with Watson, Peebles and Tuttle, whom we had decided to secure for the Convention, just as well as though we had them to pay and could dictate as to just when each should speak. So we can with others who may be employed; but there are one or two old veterans, true and tried, whom all Spiritualists expect to meet at all important gatherings, and to whom we expected to listen with pleasure and profit, whose names do not occur in the list of speakers as announced. We shicerely hope they will come as workers, and give us the benefit of their words of counsel and good cheer.

During the Convention and after consulting with friends of the cause, a meeting or convention of Spiritualists will be called to consider the questions of Organization, Education of the Children, and other matters of immediate and vital interest to our glorious cause, at which time an opportunity will be afforded for all to give their thought, and we earnestly hope the true friends of real spiritual reform, growth, and progress will be on hand to compare views. The preelse time and place of such meeting will be announced during the Convention, and will be so arranged as not to inferfere in any way with the meeting of the "Liberal Convention of the Independent Christian Church of Alliance," with which, as individuals, we hope to harmonize and fraternize fully; but as veteran Spiritual-Ists, looking toward permanent organization, we are no more anxious to mix and combine and be swal lowed up than are the so-called Independent Christians. Let us, if need-sury, rearly, reaman, and rebuild the same grand old ship that we have sailed for over a quarter of a century, and sall her into port in the beautiful harbors of the Summer-Land, with her name unchanged and undimmed, and not marred by suffixes, or appendages, and ever earrying aloft her own true colors waying to the breeze, as the true ensign of genuine liberalism and unsectarian fraternity.

We especially urge all Spiritualist Societies in the State to at once foren a correspondence with us, and also the friends in places where there are no societies or local organizations should lose no time in sending in the name and address of Spiritualists and mediums. and also the approximate number of Spiritualists in their particular county or city. Address,

S. BIGELOW, Alliance, Ohio.
N. B.—Spirituallst and Liberal papers are respectfully asked to copy and notice this appeal, and thus oblige all true friends of our glorious cause.

By order of the State Central Committee of Spiritual-S. BIGELOW, Chairman. ists of Ohlo.

W. J. Colville's Meetings.

On Sunday afternoon, July 20th, Kennedy Hall was well remembered by the citizens of the Highland District, Mr. Colville's presence calling together a good audience. The questions submitted by the people bore specially on the Inspiration of Emanuel Swedenborg. and the importance attaching to his expositions of the Bible; also the nature of punishments in the future life and the length of their continuance: various other topics connected with spirit-life and its conditions were also suggested. In their discourse the guides of the medium combined the various themes in a skillful and interesting manner, as evidenced by the close attention by which the speaker's remarks were followed. An Improvised poem closed the service.

In the evening the subject for consideration, as previously announced, was, "Great Musical Composers, with Particular Reference to Mendelssohn and Beethoven." The lives and compositions of these two eminent musicians were contrasted, and many details in their careers were entered into by the guides of the medium. Mendelssohn in their estimation gave expression to the aspiration of the human race, which can be more fitty enunciated through music than in any other way: while the inspiration of Beethoven consisted principally in its power to give utterance to the more pathetic element in human life. The former, living as he did in affluent circumstances, and being recognized and anpreclated by the age in which he lived and his countrymen by whom he was surrounded, as well as by other peoples, could give full expression to the loy and gladness of the human soul, but could not, like Beethoven, fully enter into the deeps of its sadness. The music supplied by these two masters formed together a complete and harmonlous whole. Reference was made incidentally to Mozart, Bach, Schuman, Schubert, Wagner and others. Several ladies present who have made the musical works of these masters a study, stated to friends at the close of the discourse that the effort just listened to showed a very thorough acquaintance with the lives and achievements of those concerning whom it treated. The improvised poem with which the meeting terminated was founded on "The Music of the Celestial Spheres and its Interpretation on Earth." Though the session lasted some two hours, the satisfaction of the audience seemed unabated throughout

The services of next Sunday afternoon and evening will be the last for the present season. The theme of the afternoon discourse will be chosen by the audience, that of the evening will be "Is Immortality the Neces sary Sequence of Mortal Life?"

On Monday next Mr. Colville will leave Boston for Philadelphia, speaking at the Neshaminy Falls Grove Camp-Meeting during the remaining days of the week Sunday, Aug. 3d, he will lecture in Republican Hall, 55 West and street, New York City, at quarter before 11 A. M. and quarter to 8 P. M.; on Monday evening, Aug. 4th, he speaks in Harlem, and on Tuesday, 5th, in Brooklyn, N. Y.; on Friday he will be at the Shawsheen Grove Camp-Meeting, Ballard Vale, Mass.; on Sunday, Aug. 10th, he will be at Lake Pleasant; the three remaining Sundays of August-17th, 24th and 31st-he will devote to New York and Brooklyn; at the commencement of September he will visit the State of Maine, and on Sunday, September 14th, he will resume meetings in Boston.

The test of moral character is not infallibility but recuperative power. — Now Haven Register. Yes; the man who recovers from a meal of cucumbers first is the most upright fellow.—Boston Post.

BRIEF PARAGRAPHS.

Now that business is improving in all parts of the subscription list. Spiritualism is taking deep root in the hearts of the people. The Banner, it is acknowledged, has done its share in producing so auspleious a a result, and therefore should be amply sustained.

The Herald says that "fashion and statesmanship, flirtation and theology, are all to be found at Coney Island.⁹ Bro. Haines is good authority, as the quartette is combined in his own person.

The recent raids upon the Red Cloud agency by white | lished in the London Spiritualist.*(1.) marauders is the first broad furrow of the season in the way of breaking ground for an Indian war. And still we accuse the Indians of being treacherous.—*Boston*

Newspaper interviewers are now ranked but one grade above professional tramps.

New York. They swing a man for crime in Texas without judge or jury. It amounts to the same thing in New York unless the culprit is rich. The first method is the most creditable, as it is the most sincere. The Herald truly says, "Justice has the winged ankles of Mercury for Cox, but leaden shoes for Stokes."

> THE LATE STORM AND THE GLAZIER. Between the rows of shattered panes The glazier wends his way; He has as much as he can do, And pockets quick his pay.

It is easy to utter praises and prayers to God, who does not need them; not so easy to serve Humanity, which needs service.—M. D. Conway.

"Fabulous" Talmage says he would rather live ten years now than five hundred in the time of Methuselah. That's probably because he gets \$500 for every sermon he preaches.

Col. Olcott writes from India to his New York friends that he is having lively discussions with the native philosophers.

A Michigan lady writes that to kill insects she uses one teaspoonful of kerosene to a gallon of water, and sprinkles it on the plants with a hand-broom. It destroys the green files, currant worms and other pests, and was used without injury on fuchslas, gerantums, callas and other plants.

The yellow fever is spreading in Memphis, Tenn., and it is feared that the pestilence will be more fatal than last year.

When Cox, the murderer of Mrs. Hull was captured, he was listening quietly, and with every appearance of edification, to a sermon being preached upon the "Torments of the Damned."—Haverhill (Mass.) Bulletin.

The war in South Africa is drawing to a close. The cost to England has been enormous.

Scandal-mongers are the pests of society everywhere.

The Alaska Indians are represented to be a quiet and orderly people except when fired with a vile liquor called "hootchenoo." In that condition they commit outrages which the whites are powerless to prevent, and if resented they are liable to the vengeance of the entire family to which the oriender belongs. From such a cause the whole settlement narrowly escaped massacre in February last.—Rochester Lepress.

It is but fair to the Alaska Indians to state that "hootebeno" is not a product of native fingenity. It was introduced among the Indians by soldiers belonging to the command of Gen. O. O. Howard, somewhat well known as the man who did not capture the Nez Perces.—New York Sun.

Some people are born to be contrary, and they fulfill their mission with "religious zeal."

The Spiritualists at Onset Bay.—Wareham, Mass., July 20. The Onset Bay Association of Spiritualists held their first public meeting for the season at their grove in East Wareham to-day. About one thousand people were in attendance. The train from Boston and way stations brought a goodly number, also the steamer "John A. Stevens" from New Bedford. The Hon, J. M. Peebles and Edward S. Wheeler were the speakers of the day.—Boston Daily Advertiser.

Rev. Joseph Cook's "Marriage, with Preludes on Current Events," is of no higher calibre than the series on "Heredity"-that is, the lectures are flashy and pretentious, and, nominally scientific, are really loose and vague where precision is everything. It is the Talmageism of science.

It is wonderful how sllent a man can be when he knows his cause is just, and how bolsterous he becomes when he knows he is in the wrong.

One of our Western correspondents says: "Spiritualism is not only ready for a pone. I trust, and I hope not ashamed of its own proper and characteristic name. Prefixes to Spiritualism are not in order. Broader views should be entertained."

It is the error of a large class of writers that there is no considerable development of power or capacity except what comes through the schools, while the truth is that to the most richly endowed personages schools are of little consequence, and they are important to all in an inverse ratio to the presence of natural ability.

Springfield Union says: "The boy stood on the backyard fence, whence all but him had fled, the flames that lit his father's barn shone just above the shed. One bunch of crackers in his hand, two others in his hat with piteous accents loud he cried, 'I never thought of that! A bunch of crackers to the tail of one small dog he'd tied, the dog in anguish sought the barn, and 'mid its ruins died."

"There is no place like Chicago," says a Chicago pa er. "That is so," and a lucky thing it is, too.—*Buyalo*

The outbreak at Port au Prince, Hayti, was quelled on the 15th list, the fighting having lasted for five days. During that time eighty houses were destroyed by fire, and the minister of war and several prominent politicians killed. The revolt in the northern part of the republic was still in progress, and serious fighting had occurred between the towns of Gonaives and St

Marc.

Marc.

THE BANNER is a first-class, eight-page Family Newspaper, containing Forty Columns of interesting and instructive reading for the spiritualistic ranks, are continually alluding to the shortcomings of their fellows. Is this the most feasible method to pursue to spiritualize them? Have such individuals no faults of their own to correct? Good words do more than hard speeches; as the sunbeams without any noise will consider the traveler cast off his cloak, which all the blussiance. make the traveler east off his cloak, which all the blustering wind could not do, but only make him bend it closer to him.

A pleasure yacht containing fifteen persons was capsized in the River St. Lawrence, near Point aux Trembles, Ontario, on Friday afternoon, July 19th, during a squall, and all but seven were drowned.

July, with a rose in her hair, Her lips aquiver with song, With a ripple of soft, warm air Stirred by her love-urged feet, Is booming right along.

A stay of proceedings in the case of Cox, the condemned murderer of Mrs. Hull, has been granted, the culprit thereby obtaining a lease of life until the first Monday in October, when the question will come up for argument before the Supreme Court.

The rural Virginians who have no cows take their tea "barefoot."

The "Old Sloop" church, at North Scituate, was burned on the 4th of July, being one of the many vic-tims of fireworks on that desolating day. It was 105 years old, and belonged to a society that dates from 1634, when Charles the First was King,

SONNET BY A TOWNSMAN

"The hickory berry vine entwines
The brown nuts of the turnip tree;
The cashmere helfer skips and plays
To the tuneful bleats of the feathery bee.
On tall boughs, mid the buckwheat buds,
We hear the low of the finry plover,
While the bay bull hitched to the rumbling scythe,
Husks out the golden clover."

A "strike," says the Socialist, "is generally a slap in one's own face."

The girl of the period-Rusty Kate.—St. Louis Times-Journal. No, Rural Lize.—Boston Post. We, New York State people, prefer Addie Rondack.—Albany Argus. Why not Sara Toga?—Ex.

Some Interesting Experiments.

To the Editor of the Banner of Light: It is indeed with joyful satisfaction that I can country, it is to be hoped that the friends of the Ban- inform your readers of the splendid success of ner of Light will make renewed efforts to enlarge its experiments toward improving promiscuous séances, of which I hinted at in my last essay, that you kindly published. At Williams's we tried blindfolding ourselves, and left lights (gas) and fire in full blaze, and joined hands round the table. Sundry manifestations occurred. much as in the dark sittings, winding up with a chair being found on Williams's head. Hands, of course, never separated. The result was pub-

Then at Mr. Clarance's(2) (a fine medium), I arranged a cord through all the buttonholes of shirt wrists, as suggested in the paper, and scaled the ends, and we had, after putting out the light, a splendid demonstration of spirit There is but precious little justice in the courts of presence and powerful manifestations, mostly far outside our circle! cord and seal intact after close examination.

I afterward repeated this with a copper wire, which quickly was arranged, and ends twisted and sealed-the same effect and success resulting, to the evident surprise and impression (probably lasting) of the few new investigators present who had never been before at any séance. The utility of this test is beyond question, and will only further our desire to make dark séances unnecessary; for medial power will increase by harmonious arrangements; light will increase with it and darkness melt away-but not by imposing conditions and thereby upsetting all past results!

CHRISTIAN REIMERS. London, Eng.

* For the benefit of our readers we reproduce in full the accounts referred to as given in The Spiritualist. - ED, B, or L.

or 1.

(b. "It has long been known that the human gaze has a weakening effect on certain of the physical manifestations of spiritualism; also that light has a weakening influence. Refiners, of Mornington-Read, London, Informs, as that last Ftblay, at Mr. Williams's scence, he and several other sitters turned up the gas to full height, and with handker-chiefs blindfolded themselves and the medium, then sat round a table with their hands interdinded. Spirit volces at once began; his hat, from outside the circle, was placed on his head, and chairs were heard moving. Fermission was given him to remove the bandage from his eyes; le then saw the others still blindfolded, and a chair over Mr. Williams's head.

head,

If the earlier experiments by Mr, Crookes with Mr,
Home, some of the manifestations had to be tested under a
table. Exesight would have weakened them on the top of

table. Eyesight would have weakened them on the top of it."

(2). "Mr. Relmers writes that at a recent scance at the house of Mr. Charance, the medium, in Brixton, "Mr. T. H. Edmands, Mr. B. Barton, myself and Mr. Charance formed the circle. I brought at this but strong non-clastic cord, which we ran through all the button-holes of our shift wristbands (not loose culfs), and scaled the ends to a paper. This Mr. Edmands did with his signet-ring. Them we put out the light, and soon things outside our circle began to move; the guitar was taken from the table and knecked against distant parts of the room; a coal-sentite upset with a crash, and many interesting physical phenomena occurred, ending with the chair test. The latter particularly surprised Mr. Barton, whose arm was threaded through the rails of the chair. He had never seen the test before, and rather doubted that it was ever given. On close examination at the close of the reance, the sea was found infact and the thread unbroken. The test itself took only two minutes to arrange."

New Publications.

THE MAGAZINE OF ART for July-Cassell, Petter & Galpin, publishers, 506 Broadway, N. Y.-has an entertaining display of engravings, backed by letter-press of excellent character both as to thought and execution. The Swineherd," "Pickering Tor," "Unwillingly to School," and "Motherhood," all of them full-page limnings, are given, together with many smaller pictures, and a portrait of Erskine Nicol. A. R. A.

LITOLFF'S MUSICAL WORLD for July is filled with choice new compositions for the planoforte. Clemens Schultz is the editor, and the greatest care is practically shown to be taken as to the matter admitted to its pages. Five pieces of instrumental music are given in the present number, prominent among which may be mentioned a "Song Without Words": "Heart's Desire," by Osear Köhler, and Polonaise "L' Elegance," by Charles Wely. Published by Arthur P. Schmidt, 146 Tremont street.

Sunday Grove-Meetings at Lake Walden.

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

Special rates of fare at a great reduction have been obtained for particulars see time and fare-tables at all

obtained; for particulars see time and 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.

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J. B. HATCH, Manager.

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