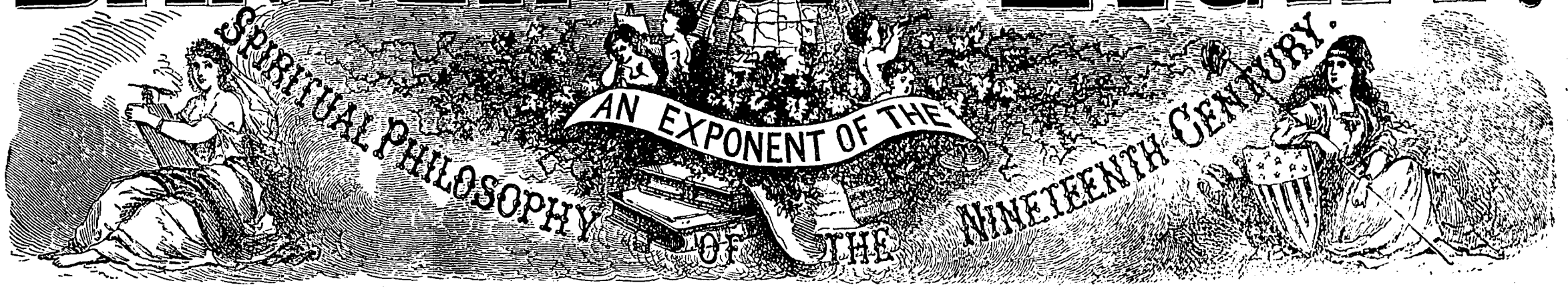


# BANNER OF LIGHT.



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## The Rostrum.

### DIVINE LOVE AS THE LAW OF LIFE.

A Discourse Delivered June 22d, 1879, at Republic Hall, New York.  
BY PROF. JOS. RODES BUCHANAN.

(Reported for the Banner of Light.)

My subject is Divine Love, and my text is its Christian expression, "Thou shalt love thy neighbor as thyself." To make that text a living reality is the dearest object of my life, and is the especial object of this new church movement.

One of the most impressive songs I ever heard was a wild, weird song of the negroes referring to the downfall of American slavery, with a refrain in the words, "Babylon is fallen."

Looking over the whole world to-day, we may say, Babylon is falling. When the last eminent cardinal, Newman of England, received his Cardinal title, he said, in his responsive address, that the old system of religion for which he had been fighting forty or fifty years against liberalism in religion, was yielding so rapidly to the assaults of liberalism that unless the Divine Power interposed to save it, it would be entirely conquered by the end of this century. I believe the Cardinal was too much of a Cassandra, but when such a confession as this is extorted from a representative of the most powerful theological party in the world—when he confesses that this system of half-pagan and half-worldly theology which has ruled with a rod of iron for fifteen hundred years is rapidly passing away, it reminds me of the song, "Babylon is fallen." And when Babylon is gone, where is the Jerusalem that is to rise into power? I think I see our Jerusalem and Christ in the future, but not here yet.

FOX, PARKER, AND RATIONALISM.  
Primitive Christianity was revived by George Fox, a reformer as far above Luther and Calvin as they were above Constantine and Gregory. For a time Quakerism blazed out like a prairie fire which men and governments could not check, but the fire of George Fox has subsided, and Quakerism is no longer a revolutionary power for the lack of deep inspiration.

The fire of free thought blazed out in Boston from the pulpit of Theodore Parker, and did a noble work, but his voice is now silent.

The agitation of thought has been maintained in this city by Messrs. Frothingham and Adler; but neither of these gentlemen has attempted to lead us into the Jerusalem of heavenly inspiration and holy life. Their voices, too, are silent for the summer.

The old theology is doomed by destiny and by general consent, is in a state of decay, and individualism is confessed by Mr. Frothingham to be a failure.

Scientific and ethical rationalism is an earth-bound system which has no Heaven, no inspiration. It is not philosophy, for it blindly ignores the most important facts that concern man's destiny—facts that are now as conspicuous as the stars—the ignoring of which proves that the leaders of rationalism are too narrow and contracted to be philosophers, as in ignoring man's religious constitution and the great religious facts of ancient and modern times, they exclude themselves from the sphere of religious progress as well as the sphere of high philosophy.

In this great crisis, when old systems are tumbling, and the new are not in form or power, if we look abroad we must realize, as did the founders of Christianity, that the harvest is vast and the laborers are few, and it is a glorious opportunity that we have to-day to stand between the death of the old and the birth of the new—at this critical period in the world's progress, when all that is done counts with tenfold power upon future ages, like the deliberations of the Continental Congress of the Colonies, that stood between the expiring power of the monarchy and the birth of the great Republic.

The great Republic of Religion that is to follow the downfall of ancient hierarchies is the offspring of Divine Love embodied in man, which is the power that upholds republics, as the ocean bears fleets upon its bosom. Religion is Divine Love, and Divine Love is the parent, the nursing mother of freedom, as well as of everything else that is lovely and desirable in human life. It was well and truly said by St. Paul that where the Spirit of God is, there is liberty.

### WHAT IS THE CHRISTIAN RELIGION?

I have shown in my last address that the religion of science is the full, perfect and voluminous statement of religion as it is, and ever shall be; that the religion of God is the same

absolute totality of religion, derived not from the study of his works, but directly from him, implanted in Man; that the religion of Jesus Christ is the religion of God as embodied in the great prophetic teacher and exemplar, Jesus, the most divine among the angels, and that the religion of the New Testament is substantially the same religion, being an imperfect record of the religion of Jesus made in a barbarous age.

I might now add that the religion of Spiritualism, that is to say, the religion to which we are introduced by consociation with exalted spirits, is necessarily the same as the religion of God, of Christ, and of science—for there is but one religion, though there are many channels through which we reach it.

It is immaterial, then, in what light we view it, or from which of these sources we take our principles; but I like to take the terse and strong expressions of Jesus Christ, who has stated the entire substance of Christianity in a few immortal words, and as he was the founder of Christianity, there is no other authentic definition of its essential character.

When I read the definition by Jesus Christ and find that it is the absolute religion of God to which our allegiance is due, and to which I give all that I am, I know that I am a Christian in his sight; and when my worldly-minded friends suggest that it would be better not to use the name *Christian*, but to use some more politic phrase, such as the Church of Humanity, to suit people who have acquired a prejudice against the term *Christian*, I reply that I cannot sell under false colors, but while I teach the religion of science I must bow to its first great Teacher, the inspired martyr of Jerusalem, whom I love and honor as our great leader on earth and in heaven.

Therefore to me the words Christianity and Religion are synonymous. They have both been deeply dishonored by false followers for seventeen centuries—but I cannot admit that the sun is any less brilliant because it has been hidden by clouds.

The sum total of Christianity, according to Jesus, is this:

"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind."

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets.

This was the sum total of Christianity, for in all his teachings there was nothing beyond this, excepting the injunction of prayer, which is a natural sequence.

This divine love which he presented in Jerusalem he still maintains in heaven, where we recognize him as our leader.

The same truth is more fully taught by God in his divine revelation. A revelation from God is that which he writes with his own hand—not that which comes through mortal hands. Books written by wise and holy men are not the word of God, but simply a revelation of his power to inspire men with true and good and lofty thoughts, and we may judge by their character whether they are really inspired or not. The loftiest inspiration of good that has come to this world was that which came through Jesus, and imperfect as the report may be I cannot read that record without realizing the grand and lovely inspiration it conveys. Ah! how many souls has this dear record filled with joy, how many sad hearts has it comforted, and how many eyes have overflowed with tears of love and joy in response to the sweet utterances of Jesus. My eyes will moisten when I dwell on the life, the love, the words and the heroism of Jesus. There are plays so pathetic as to bring tears to the spectator's eyes, but to me the most pathetic drama in this world's history is the heroic life and martyrdom of him who spoke as man never spoke before, and spoke to all the coming centuries from that little Jewish city, where the mob was ready to tear him in pieces—the great lesson of divine love which has sounded through many centuries, and will continue to sound through the coming ages, with greater and greater power, until its divine melody shall overpower the noisy discords of earth and conquer all the evils of humanity.

That melody is divine love; and to hear our part in its divine movement we must understand it fully and must feel its force in our own souls.

I have said that divine love which was taught by Jesus is also taught by divine revelation in that which comes direct from the Deity—the creation. The universe is a revelation, the authority or divinity of which no man can question. When we seek in this revelation for the divine law of love, of course we do not seek it in the exhibitions of matter and force, which have no moral nature, but in that sphere of human life to which a moral law applies.

I find in the soul of man, in his brain and body, and especially in the brain, in which soul and body come into correlation, that the divine law is most plainly inscribed. A law is a precept the violation of which brings punishment, and the obedience to which relieves from punishment or brings reward.

And that there is a divine law of love inscribed on the human constitution is seen in this fact, that the loving emotions occupy the highest regions of the brain and of the body—(thus indicating their supremacy) and that in their exercise they confer supreme happiness. There is no real happiness for man except in the exercise of his higher nature. In proportion as that governs, he is serene, happy and healthy; in proportion as the higher nature lacks in development, or is thwarted and repressed by circumstances, crime, misery and disease result. Thus every step in moral development is a step upward into more perfect happiness; and when we reach the maximum Christian development we are in heaven, or heaven is in us; and from

our heaven here we pass by a natural transition at death to the heaven of immortality; while those who do not attain heaven in this life cannot step into heaven when they leave it.

On the contrary, the lower the moral nature sinks, the more completely the man lives in his lower passions, the more he is dead to everything good, the more disorderly and wretched does his life become, until he sinks to a very hell on earth, and from that hell he passes in death to a similar hell in spirit-life.

It is therefore clearly the divine law that man shall keep his animal nature under control, subdue every angry, unkind and passionate impulse, and live in the highest elements of life, the region of love. Living in divine love, he is living in heaven, and nothing else is necessary to regenerate humanity than to bring all men and women up to the plane of divine love. By doing this they are prepared to live a heavenly life, and they will spontaneously organize society in those methods which insure the happiness of all. Divine love is the basis of all social reform, without which no beneficial reform can be effected.

If, then, the divine law inscribed on the constitution of man, and enforced by unlimited and inevitable rewards and punishments, is the same law of love to introduce which Jesus taught and became a martyr, and is the basis of all possible improvement in society, all possible increase in our own happiness, then the noblest aim to which one can give his life, the greatest service he can do to humanity, is to cultivate and diffuse this spirit of love, to realize it in himself and persuade others to realize it also. This was the work of Jesus, and in this work I am interested. I speak with a sincere love toward all before me. I am ready to give you the hand of fellowship and to cherish you as personal friends.

### THE NATURE OF DIVINE LOVE—UNCONQUERABLE.

The essential nature of love is a delight in witnessing the happiness of others, and a happy condition in our own souls, which overflows in kindness, sympathy, smiles, courtesies and acts of benevolence. Its nature is such as to diffuse a sweet influence around, and win or compel others to love us. It renders us incapable of harsh, overbearing, or unkind thoughts or acts, and establishes in society freedom and ease, peace and happiness. Thus it is that a good woman makes her home a center of happiness for all who enjoy it—giving that inexpressible charm which is expressed in the song of "Home, sweet home." "Be it ever so humble, there's no place like home."

The most perfect ideal of this love to my mind is in a lovely woman whose tender hand is incapable of an act of violence, but peculiarly fitted to bless the couch of the child and the poor invalid, whose eye is ready to beam with joy and affection, or to melt into the tears of gentle pity. For her hand there is no club, no battle-axe, no dagger, no sword, no bayonet. To that kind hand of maternal love we owe our lives and our eternal gratitude. Divine love as taught by religion is simply the highest form and most perfect embodiment of that sentiment which, like the love of Jesus, rises above the common infirmities of humanity, and refuses to be subdued or conquered by all the powers of evil—a love that never dies, never languishes, never gives way to anger, and never turns aside in disgust, in anger or vengeance from even the most odious person—a love that is never weary in working for an ungrateful world; never weary in trying to enlighten those who war against knowledge and assail their teacher; never weary in the humble duties that Providence has assigned us, a love which like the mother's love that watches over and labors for her children with no other thought than their welfare, reaches out to all the children of God, as the love of Jesus and his disciples and his Holy mother with higher power than ours reaches out to all humanity.

The chief characteristic of Divine love, which is the highest aim of the Christian, is that it is unconquerable itself, and it aims to conquer the world. All ordinary emotions are creatures of circumstances and fluctuation. Hope is up to-day and down to-morrow; friendship varies from day to day according to the deportment of friends, and common love not only varies in degree, but changes into anger or disgust, and under the provocations of disappointment, becomes sometimes a jealous rage that ends in murder.

Divine love knows none of these changes. It is like a star that has no change in its lustre, that never varies its position in the heavens. In day or night, winter or summer, through the rise and fall of empires it is ever there: a standard for the calculation of earthly periods, and a light for the illumination of earthly darkness.

This is the divine quality that should be imparted to human love by contemplating the divine and assimilating our souls therewith.

True, we cannot be gods, we cannot sway nations or control the centuries, but as drops make the ocean, so may we be felt as drops in the ocean of divine love, joined in our souls to Christ and the angels, and extending their work.

That our love may partake of the divine nature, it must like that nature be unconquerable—not subject to accident or passion.

### LOVE IS TRUE MANHOOD.

And here I would appeal to your manhood and womanhood to realize this thought. The child has no fixed purpose, its feelings are changing every minute. The father and the mother have a fixed purpose; the purpose of that mother is love; and however weak, feeble and passionate the child may be, she does not fall into a passion and glut her vengeance on the child, but persists in subduing the child to gentleness and love. Now humanity generally has the childish weakness and folly of the selfish

passions; but he who has the full-grown manhood and womanhood of a perfect nature, never gives way to these passions, never looks on human misconduct but with the regret and compassion with which the mother witnesses the evil habits of untrained children. If the child has grown up to manhood without learning to curb its temper and its selfishness, it is still a child, a half-developed soul; and to get angry with these imperfect, half-developed beings, is not wiser than to get angry with a humpbacked man for being ugly, or with a patient in small-pox because his condition is disagreeable and dangerous.

A just self-respect should keep a man far above the disagreeable and contemptible passions that belong to half-developed natures. A perfect manhood is a Christian manhood, but the vulgar ideal of manhood, full of coarse and pugnacious propensities, is the ideal of an overgrown boy—even if we see it in the United States Senate.

When we adjust our souls in the family circle in harmony with a mother's love and a sister's love—in harmony with the sweet memory of those who have passed away, the guardian-angels of our house—in harmony with all we know of heaven—in harmony with the sweet songs of immortality—in harmony with the high teachings of Christ—we are then perfectly happy and in full possession of our highest manhood.

We go into society to find people on a lower plane of life, agitated by all the unworthy passions, and their influence is discordant to all our finer sensibilities. Here, then, comes the question, shall they conquer us and bring us down to their level, or shall we maintain our principles and compel them to surrender their ignoble passions? Certainly if we are in the right we should not surrender to them and abandon our principles. We should firmly refuse to engage in quarrels, in denunciation, and in unkind remarks. If we pursue this course inflexibly we must conquer in the end. If your opponent cannot possibly make you angry, his own anger must die out for want of fuel. The man of unconquerable good nature, who is the practical Christian, finds discord everywhere disappearing around him. He finds friends among the people whom others cannot tolerate, and he brings men to perform their duty whom nobody else can influence. He goes into the penitentiary and substitutes moral influence for the bayonet and the lash. He goes into the whiskey-shop, and brings men out into an honorable life. He is an educator to society.

In like manner we see a woman of superior nature, strong only in her loveliness, in whom the Christian virtues are innate; she is everybody's friend and nobody's enemy. Wherever she goes quarrels are hushed in her presence; wherever she goes there are smiles and courtesies, and when she has gone men fall back into their coarse and vulgar talk.

This exemplifies the power of practical Christianity—the power that every good Christian has of subduing the evil influence in all around him and bringing men into social harmony. This is what all true Christians can do—what all true Christians must do. If we cannot maintain our genial kindness at all times and with all persons, we are not perfect Christians—we are not living in the spirit of Christ, we are not in the Kingdom of Heaven here, and not prepared to enter it when we die. But if we can live up to this high standard it is a glorious achievement—it makes our lives so happy, so buoyant, that it compensates for the lack of wealth. Nothing in this world pays so well as Christian aspiration. Ask any one who has fairly tried it, and he will tell you that it is the chief source of his happiness. He is filled so full that his happiness and serenity overflow on all around him.

### ALL MUST BE RECONCILED IN TIME.

It is not so difficult as people suppose to realize this. The first step is to realize with vivid faith and knowledge that all our troubles here are very small affairs, and that all the misconduct of our fellows is but a temporary error, out of which they will be lifted by divine benevolence in the unlimited progress and education of the future. The man who insults or injures us to-day is not our permanent foe. The time is coming, perhaps in five, ten, twenty or thirty or even fifty years, when our erring brother will come to see and feel his own faults in the clear light of heaven, and will be compelled by divine law to make reparation for all his wrongs. The time is coming when we can take him by the hand and forgive the past, and then we shall rejoice to feel that we have nothing to repent of—that we have not hardened his heart by anger and denunciation, but have always been his true friend; and for that recollection he will love us. The Christian treats every man to-day as a friend who, even if he be temporarily estranged, is sure to come back in time into cordial fellowship. We learn from the spirit-world that Dr. Webster and Dr. Parkman, whom he murdered, were speedily reconciled—that Abraham Lincoln and Wilkes Booth are to-day no longer in discord, but that the insane murderer is reclaimed and looks with veneration to the good President whom he robbed of life.

This is our common destiny—to realize our brotherhood with all. The Christian realizes it here and begins to act upon it. The benighted worldling is unable to see it, being lost in selfishness, and indulges in angry passion against others, not knowing that all humanity are one family, and that every blow or word against another is a blow against his own soul, which must suffer therefor in the bright future that is coming—which will not be bright to him if he has not been a true brother.

\*This was the act of Burnham Wardwell in the Virginia Penitentiary.

THE FOLLY OF QUARRELS AND WARS.  
Thus does true wisdom, which is a knowledge of the future, compel us to adopt the law of love, for the law of love is really the wise law of self-preservation and progress.

It was said of old that "The fool hath said in his heart that there is no God," but the fool makes more foolish sayings than this—he says in his heart, "I have no brothers—I will make my profit by others' loss; and if any man shall cross my path I will meet him with vengeance." The fools who say this are to be counted by millions and tens of millions. It is the language of men and of nations, but it is the language of folly, falsehood and rebellion against heaven.

Men are ready to quarrel and fight for slight differences—all nations are ready to go to war for trifling matters, which do not amount to the cost of one campaign. All Christendom is in this deplorable state of rebellion against the Christ whom they profess to worship and obey, and the very ministers of the so-called church are everywhere ready to sanction for each Government the declaration of war, and to march with its armies, praying for the success of bullets, bayonets and swords that lacerate their brothers' flesh.

Al! if Christ did really reign in many human hearts, there could be no more war. At the first conflict of two hostile nations a million Christians would rush in between the armies, like the martyred monk who rushed in between the gladiators of the amphitheatre at Rome, and say, Your bullets cannot pass on their errand of murder except through our bodies. You are brothers, and you shall not murder each other while we are looking on. They would call together the hostile chiefs, and compel them with friendly force to arbitrate the quarrel. If it was a matter of money they would readily submit to arbitration, and if not, the Christian nation would sooner pay the demands than have a carnival of murder.

How easily could our Government, if it had been a Christian Government, have settled the difference between Chili and Peru about a small tax, and brought those nations back to friendship. A tenth part of the sum wasted annually on our almost useless navy would have prevented this war. But alas! we have no Christian statesmanship, and there is not a pulpit in the land that demands true Christianity in the Government, though there are thousands ready to stir up strife for the purposes of engrafting theological doctrines on the Constitution, or establishing some worthless theological speculation.

There is but one lawful, one rational course for nations, and that is, encouraging peace and friendship with all mankind. There is but one sensible course—one many course for individuals, and that is the Christian course of unvarying kindness. Any other course which leads to strife and conflict, is the foolish folly of a half-developed man. No matter how proud, haughty, brave and commanding in their ways, they are but half-developed men, living in the riotous life of the animal nature. The soldier or the domineering man of wealth and power have a striking aspect to the external eye, and they would be astonished if any one should doubt their perfect manhood. But as they stand before heaven they are simply brave and majestic as animals, but not as men. The lion in the desert, or the terrible Cape buffalo in South Africa have the same majesty of conquering force, but it is not the majesty of man, and as the lion cannot enter the happy homes of civilization, except as a prisoner, and could not enjoy their happiness if he were admitted, so the men who domineer over their fellows in this life have not the true dignity of man, and in the upper world they have no access to heaven, but roam in the lower regions of a spiritual wilderness.

Christian manhood looks amiably weak to the high-spirited worldling, but when it comes to defying public opinion in the cause of duty, it is the worldling who shrinks back in comparative cowardice. When it comes to standing by the right in the face of mobs and against the government, it is Christian courage which sustains men to the death—brave as the martyr in time of trial, gentle as woman in all the sweet offices of life. Such was the heroism of the early Christians, and such was the heroism of the great reformer, Fox, who revived the life of primitive Christianity two hundred years ago.

### A PRACTICAL CRITERION OF CHRISTIANITY.

While the Christian shall be thus known by his courage in the time of trial, and by the attractive kindness of his daily deportment, which makes friends of all who know him, I find there are few if any who understand the true criterion of a Christian life. The nature of the Christian life was clearly set forth by Jesus, but its practical criterion was not stated. That criterion is easily inferred from his statement of the Christian life, and his statement that his followers would be known by this; that they would love one another; but obvious as the inference is, I have never heard it from the pulpit, or seen it in any literature that has passed under my eye for half a century. And if I were to ask any assembly of Christians what is the practical criterion of a Christian life, I do not think the answer of any would be the same that I should give, for I have never heard the sentiment expressed by another.

Yet I think it highly important that we should have a practical criterion of our Christianity—a standard that could easily be applied—a standard so high and so true that we could measure ourselves by it every day, and see just how far short we fall of the true stature of the righteous man, or realize how perfectly we have attained it.

I will now explain what appears to be the criterion of Christianity or Christian power: All qualities that exist in matter or mind must be measured either by the use of a perfect meas-



✂ The venerable Rowland Hill, to whom Great Britain is indebted for cheap postage, although eighty-four years of age, is in possession of faculties undiminished and employment unintermitted in his health. Though other men will figure more conspicuously than his in English history, he accomplished a work for the people which justly entitles him to the front rank among their benefactors. Indeed, this country is largely indebted to him for a reform which has proved of immense benefit to every family in the land. According to the correspondent of the *Toronto Globe*, a graceful compliment has recently been paid him, by conferring on him the freedom of the city of London. In replying to the deputation which was upon him, he said that among other things, letters can now be sent from Egypt to San Francisco for a smaller sum than in 1839 was charged on one coming from London to Hamstead, one of the suburbs. He is entitled to the freedom of the world.



## New Books.

THE  
Bible of Bibles:  
OR,  
TWENTY-SEVEN  
"Divine Revelations:"  
CONTAINING  
A Description of Twenty-Seven Bibles  
and an Exposition of Two Thou-  
sand Biblical Errors in Sci-  
ence, History, Morals,  
Religion, and Gen-  
eral Events:

ALSO A DELINEATION OF THE CHARACTERS OF  
THE  
**PRINCIPAL PERSONAGES OF THE**  
**CHRISTIAN BIBLE,**  
AND  
**AN EXAMINATION OF THEIR DOCTRINES**  
BY  
**KERSEY GRAVES,**  
Author of "The World's Sixteen Crucified Saviors," and "The Biography of Satan."

The ground gone over by Mr. Graves in the course of this new work is simply astounding, and the literary labor performed is worthy of receiving the approximate reward of an extensive reading at the University of the Pacific. In the sixty-six chapters into which the book is divided, almost every question of historical, biblical, or literary interest at the middle of the world *literary* level is taken up in that straightforward style which has made the volumes of Mr. Graves

Let me ask you, Mr. Editor, if "additional evidence" is required to prove Dr. Henry Slade's mediumship? Do we not also require additional evidence to prove that there is really any truth in "Modern Spiritualism"? Is there any more doubt in your mind of the truth of the one and the other? Many of your readers beside myself, I doubt not, would be glad to have full and explicit answer to this question. So too I would not hesitate to stake my life on the genuineness of Mrs. Thayer's mediumship, which is thus referred to in the same columns as the above: "It is said that evidence is continually accumulating that Mrs. Thayer's flower-séances are unmistakably genuine." Why not vary the question a little and say: "It is said that evidence is continually accumulating that spirit-communication is unquestionably a fact?"

We are told that "Jesus did not many mighty works

[4] Of course this refers to the well-established fact of the existence of the "*Doubt*," German, *Hoppe's gunner*.

[5] Too much for me, with my present power of vision.

[6] Outo.

[7] Possibly the use of stills on shipboard, to obtain potable water from the ocean brine.

When I arrive at a reasonable solution of numbers 5 and 6, I will drop you a line, whether in the body or out.

Meantime I cannot resist the temptation to say that the document of Mrs. Abby Mars would seem to compare at least very favorably with a large majority of the predictions in the Old Testament.

S. B. BULKELEY.  
Norwich, Conn.

aristocracy was consistent in its own ruin when  
 luxury is tried to put down in its own ruin when  
 is rendered detestable. Becoming and admissible  
 geage fails me in alluding to that which might  
 seemed incredible thirty years ago—the common-  
 of vaccination on the second of a family where  
 elation has killed the first, and then sending the f  
 to the next. Indeed, now that it is witnessed  
 that vaccination is sometimes fatal, I should be  
 quite right, if I were on the jury of Inquest on a  
 thus cruelly killed for the imagined public good  
 bring in a verdict, not "Died by Vaccination,"  
 "Slain by the poisonous staff of the vaccinator."  
 F. W. Newman.

the man who whitewashes ceilings is a man  
 business. This is a kin-joke. — *Yonkers Statesman*  
 slack up! — *Boston Post*.

The *Kansas City Times* says it is better, far b  
 to soft-soap a man than to give him the ly direct

**THE GOSPEL OF THE KING**

According to the Holy Men of old, By the an-  
cients, a Mystery-story of the Sun,  
which was related to Prof. Max Müller, Rev.  
Fox, Dr. Hume, and many others, for furnishing  
the key-notes to the secret chambers of the ancient  
domes of heaven, and for supplying us with their labors  
and sufferings for doing the Word ascribed upon it  
of old time.

As Homer, the writers of the Bible, and Milton  
have made ground among nations by their poems,  
so have they fully entered into their labors, and used  
materials as "lively stones," for the work wherein  
are called.

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### Lake Pleasant Camp-Meeting.

The exercises at Lake Pleasant will commence Sunday, Aug. 10th. We have heretofore published full descriptions of the beautiful Lake and its environs, and our readers are already aware of the fact that the yearly assemblage ranks at the head of the list of similar gatherings throughout the country. Reduced rates of fare to the Grove can be secured on all railroads connecting with the Fitchburg, Mass., line. Exchange tickets from New York City and return

and 'Prox Citizens' line of steamers. "Sara-

and "City of Troy," which leave New York City at 6 P. M., Pier No. 49, foot of Le Roy street, arriving in Troy at 6 A. M.; leave Troy at 10 A. M., by Troy and Boston Railroad (Hoosac Tunnel Route), arriving at Lake Pleasant at 11 A. M. Trains leave Troy at 7:40 A. M. and 2:45 P. M. Trains will leave Hartford, Ct., for the lake, *via* the Connecticut Central Railroad to Springfield, thence by the same railroad, for half the time, from Hartford at 10:12 A. M., and from Springfield at 12:55 P. M. From Boston at 10:00 and 11:45 A. M.

*Journal of Management Education* 30(6)



## BRIEF PARAGRAPHS.

**DIGBY AND THE SUMMER SOLSTICE.**  
Where the chimney cat to fatten,  
Where the wild bat bats to batten,  
Where the cool, refreshing breeze,  
Turns the look that have no keys;  
Thither, with a luncheon-basket, Digby like a whirl-  
wind flew;  
From the sound of yelping curs,  
From an arm-chair filled with burrs,  
From the wrangling,  
From the jangling  
That the blood of every mortal with a nervous fretting  
stirs—  
This was wiser than he knew.

Thence he came immensely refreshed,  
Head and backache greatly lessened,  
With more of admiration  
Of nature's works and ways,  
And less of perspiration  
As he plodded through the maze  
Of this great conglomeration—  
"Nough an angel's soul to daze."

To COSI.

An eminent physician calls attention to lime juice as a specific for rheumatism.

Pittsburgh, the smokeiest town in the United States, has tested a plan to wash its smoke—the smoke thus treated will not soil a white handkerchief, it is said.

A man at the West End dipped his thermometer in ice-water the other day to cool the . . . weather. When he found that the mercury had fallen several degrees, he went to work satisfied that the atmosphere was much cooler. Draw your own moral, reader.

Some lads sleep; that is, they have naps.

It is pretty clear, says the *Index*, that there is a good deal of troublesome insubordination inside of the Orthodox lines at present. Across the water the staid old Scottish church of John Knox is in fearful commotion. The Rev. David Macrae has been held to stern account because disposed to undervalue that precious doctrine of sound theology, eternal future punishment. William Robertson Smith, an Aberdeen professor and an accomplished scholar and theologian, with a reputation beyond his years, is another grave transgressor. It is his offence to have rashly let in upon the pages of the Bible more of the light of the results of his research than the tender pupils of those accustomed to established notions of it could bear.

The storm in England on Saturday night was the most severe known there for many years. Crops were destroyed, cattle drowned, and the damage by hail amounts to many thousand pounds sterling.

**AN ANCIENT POEM.**  
I know two friends as much alike  
As ever you saw two stumps,  
And no phenologist could find  
A difference in their bumps.  
One took a paper, and his life  
Was happier than a king's;  
His children could read and write,  
And talk of men and things.  
The other took no paper,  
And while strolling through the wood  
A tree fell down upon his crown,  
And killed him as he should.  
Had he been reading of the news,  
At home like neighbor Jim,  
I am very sure this accident  
Had not befallen him.

The yellow fever plague is still victimizing the people of Memphis, the average deaths daily being fifteen. One hundred and thirty-seven deaths from yellow fever occurred in Havana last week.

The Boston water supply is too much mystic.

Mr. W. E. Forster, M. P., exhorts England, in the matter of the Zulu war, to return to sanity and the ten commandments. "Thou shalt not murder," "Thou shalt not steal," "Thou shalt not covet anything which is thy neighbor's," are commandments, he says, as applicable to States as to individuals.

Top Lee, the Chinaman, who lately assaulted a native of Charlestown, has taken a life hop into court.

London dispatches report that the King of the Zulus is a fugitive, and that the chiefs declare that they want no more black Kings, preferring a white man to rule over them.

Little drops of water,  
Little grains of sand,  
Make a mighty sugar  
Nearth the grocer's hand.

The report of Mr. Forrest, British Consul at Tientsin, that the deaths from starvation in China during the late famine reached a total of nine and a half millions is confirmed by Mr. Illiff, also of the consular service, who, within six months, has visited the desolated provinces. Whole districts, once densely populated, are now almost uninhabited. The efforts of the Government to send aid were frustrated by the bad roads and the fact that the people en route seized the pack-horses and mules, to devour them. No fiction can surpass in horror the scenes described by Mr. Forrest.

The President has refused to pardon D. M. Bennett, for selling "Cupid's Yokes," on the ground that he does not like to interfere with the action of the United States Court, and that to pardon Bennett before he had served any part of the sentence would appear like a reflection upon the court in which the trial took place. Which may be regarded as an intimation that he will grant a pardon to him, in the meantime, it is a somewhat curious fact that "Cupid's Yokes," the book that got Bennett into all this trouble, is openly advertised and sold by another person without molestation.—*New York Evening Express.*

The Spectator announces that in East London may be found 1,000,000 of people who have no church and want none.

The only happiness in this world's gift that is really worth the having is the happiness which springs up, free and unsought, by the wayside of duty.

The Mexican war prompted the British lion to growl about the unbridled American passion for territorial aggrandizement. Since that epoch this same lion has been laying his paws upon countries in every quarter of the globe. The poor devils of Zululand have the sympathies of British, French, German, Land, and Liberty are as dear to a Zulu as to any of us.—*Boston Herald.*

See yonder rustle, barefoot boy  
Chinese butterflies adown the lane;  
His life is such a round of joy  
I sigh to be a lad again.  
And when he falters in the race,  
And loudly, bitterly doth squeal,  
Behold with what a tender grace  
He soothes the stone-bruise on his heel.—J. C.

"Benefits would cost too much if we were obliged to make any return for them," is the maxim of certain people we wot of.

The English General Wolsey went to the Cape with instructions to send Prince Napoleon home at the first opportunity, and he did so—in a box.

An unordained Episcopal preacher in Washington has drawn a lottery prize netting him fifteen thousand dollars, and wants to build a church with it. Why shouldn't he? Is it not pardonable to have grab-bags and other gambling expedients at church fairs, and this clergyman has simply adopted a method of "raising the wind" which has been productive of large results. Let him build a church for popular belief in converting that part of the population still believing in lotteries. A church founded on a lottery prize would attract more visitors than the Washington Monument. Rev. Dr. Talmage might be called to preside over its ministrations.

The popular gambling in California mining stocks has brought many a man to grief.

Neither plety nor a disinterested love of oratory inspired Joseph Cook, the Boston lecturer, to preach one Sunday evening in the first Congregational Church. A polite offer was made by him to relieve Dr. Stone of his pulpit for the evening, all things being agreeable, and the offer was as politely accepted. Mr. Cook accordingly rendered his not theories regarding America and its hereafter before the fashionable congregation of that church. On the following day, however, the matter assumed a business-like complexion when a bill for one hundred dollars was received from Mr. Cook, as a claim for the services rendered by him. That cooked Cook's goose.—*San Francisco Post.*

## Excerpts from "Spiritual Notes" for July.

Mr. T. M. Brown and family expect to leave England for Australia in September next. Mr. Brown is an excellent test medium, and in the person of his daughter, Miss Brown, our movement possesses a trance speaker of no mean promise. It is a misfortune that they are leaving England, as their services can but ill be spared.

J. J. Morse says:

"The proprietors of *Spiritual Notes* are to be congratulated upon having completed the first year's issue of their journal. It is to be hoped that the ensuing year may be characterized by the same tide of success. The more frequent issue of *Notes* is being demanded on all sides. No doubt it will be issued at shorter intervals before long. Its friends are now numerous enough to warrant such a step being taken."

The office of the *London Spiritualist* has been removed to 33 British Museum street, Bloomsbury, within a few steps of Great Russell street.

Mr. John Carson, of Melbourne, has recently visited Cardiff. In the course of a private letter he says: "Old friends and relatives appeared in full form, coming to the table, and taking paper and pencil, wrote in our sight. On going down stairs, some of the usual assistants followed in two different rooms, shaking hands with me; and all this in good light."

Mrs. Edward Elgie Corner gave a séance at the rooms of the Dalton Association on Monday afternoon, 9th ult., in the presence of Mr. J. G. Meugens, Mrs. Rees, Mr. R. Pomeroy Tredwen, Mr. and Mrs. J. Bruce Gillon, Mr. H. Gillon, Miss Gillon, and Mr. T. Blyton. The medium was carefully and effectively secured by Mr. Tredwen, the fastenings being found intact at the close. A white-draped female form manifested, and in a variety of ways exhibited life and intelligence, conversing with the sitters both in French and English.

Mr. Rita and Mr. Husk gave a private séance at the residence of Mr. R. Cocker, 71 Dalton Lane, London, E., on Saturday evening, 21st ult., on which occasion there were also present Mr. Mrs. and Miss Cocker, Mr. Thos. Wilks, Mr. and Mrs. Shrobsbree, Mr. and Mrs. Norrington, and Mr. Thos. Blyton. The séance was held in total darkness, all hands being interlinked, which condition was maintained throughout the séance. Voices answering to the names of "Charles," "Frederick," and "King John" freely conversed with the sitters, and a number of very heavy articles of furniture were removed from their places and deposited upon the table, much to the astonishment of all present. A small musical-box was carried over the heads of the sitters, and star-like lights flitted about. The principal feature of the séance, however, centred in the repeated appearance of the self-illuminated head and bust of "Charles," through Mr. Rita's mediumship, affording a very fair opportunity for observation. Just at the close of the séance a chair was threatened on to the right arm of Mrs. Shrobsbree, who stated that she had never released her hold of Mr. Husk. The manifestations occurred while both Mr. Rita and Mr. Husk were seated at the table, and held by responsible members of the family circle, who certified that their hands remained interlinked throughout the séance.

## Materialization of Spirit-Forms! A Séance with Mrs. John R. Pickering.

To the Editor of the Banner of Light:

This well-known and gifted medium is in Havrehill at the present time, where she has been tarrying for several weeks by invitation of friends who are interested in the power she possesses, and in the manifestations through it. This medium is not traveling, and need not be supposed to be in a situation to change from place to place, the delicacy of her health only admitting of the exercise of her mediumistic powers with the least tax upon her physical energies, and before harmonious and rather small parties.

A succession of séances have been given since she has been here of a most interesting character. The last here mentioned was on Monday afternoon before a party from Boston, and was so peculiar in arrangement and results that it is a proper subject for record. The engagement was first made to embrace two or three persons from Boston and one or two from Havrehill; but this was changed by instructions given at a séance in Boston last Sunday evening, and made to embrace only a gentleman and his two children and a well-known medium in Boston; and that constituted the entire party. This change in the arrangement was not known to Mrs. Pickering.

The result was most satisfactory to the entire party, fifteen persons making their appearance, among whom was one purporting to be a former well-known medium. The mother of the children came and recognized her companion and the children left behind, in an interview most affecting and interesting to witness. The medium was clearly shown with a tall form standing over her. There were men, women, youth, and a child-form embraced in those who presented themselves. Minniehaha, the control of the medium present, showed herself—first in robes of pure white, and afterwards with a mantle of scarlet with silver stripes, and in her hand a bunch of long feathers, which she waved over her head. The excellence of the presentations and the satisfaction they afforded have rarely been exceeded.

## Letter from Saratoga Springs.

To the Editor of the Banner of Light:

I think it is not often that Saratoga is heard from except to display its fashion and folly. We are having a great crowd this season of all kinds of people. The best as well as the worst visit us and mingle in places of worship as well as elsewhere. We of the spiritual faith make no attempt to sustain lectures during the visiting season, but several of our best mediums have been here. Dr. Mansfield pays us a short visit nearly every summer, and has afforded us great satisfaction. It has been his custom to meet any number of friends at private parlors once or twice during his stay, and I wish to express the deep interest we feel in him as a gentleman and a medium. On Tuesday evening of this week a goodly number assembled at the house of one of our most prominent citizens, and, after a variety of pleasurable exercises, Dr. Mansfield arose and, after stating some startling experiences in his life of mediumship, proceeded to give us tests of the presence of spirit-friends. He takes the hand of each person, one after another, and by a kind of telegraphing spells out a few words of greeting, then gives the name in full of the spirit, and generally the relationship. The spirits also give incidents to identify themselves and refresh the memory, and the names of several spirit-friends are often given correctly, without a single failure. Although this is not the phase of Mr. Mansfield's mediumship, being, as he says, a writing medium, yet it is a beautiful and convincing illustration of the power of spirits to manifest their presence. Dr. Mansfield as a medium, and Mrs. Brigham as an instrument for clear and exalted spirit-teachings, have won our esteem, and, as they are above criticism on account of personal character, they make our hearts glad.

In this connection I wish to express my admiration of the mild and high-toned course of the *Banner of Light* in these controversial times. P. THOMPSON.

RECEIVED: BOSTON HARBOR (Marked by the "Mumler process"). By James H. Starr; published by the Photo-Electrotype Co., 171 Devonshire street, Boston.

MEMORIAL OF THE ORGANIZATION OF THE BOSTON FIREMEN'S VETERAN ASSOCIATION, by Rev. Norwood Damon, chaplain. For sale by A. Williams & Co., 283 Washington street, Boston.

EDWIN ALDEN'S CATALOGUE of Legitimate American Newspapers, being especially arranged for the convenience of Advertisers. Cincinnati: Edwin Alden's Advertising Agency, No. 174 Elm street.

GOTTLIEB, HIS LIFE, a Romance of Earth, Heaven and Hell. By Samuel P. Putnam, author of "Prometheus." D. M. Bennett, Liberal publisher, 141 Eighth street, New York.

THE PROOF-SHEET (number 59). Published by Col. J. M. Foster, letter foundry, 705-707 Jayne street, Philadelphia, Pa.

THE MASSACHUSETTS CHILDREN'S PROTECTIVE SOCIETY: First Annual Report, May, 1879. Boston: Cochrane and Sampson, printers, No. 9 Bromfield street.

## London Spiritual Notes.

To the Editor of the Banner of Light:

The young woman who has been for so long a time in a state of unconscious trance at the London Hospital, has now come to consciousness. She has no remembrance of what occurred while in this condition, nor has she any experiences, spiritual or otherwise, that she can relate. It has been a curious study, and one that has interested the M. D.s very much, although they have been able to offer no explanation as to the cause.

Mr. J. William Fletcher has just entered upon the third quarter of his lectures, which are each day growing in popularity, and the secular papers are beginning to speak more and more kindly of the work. He will probably appear in most of the principal cities of England and Scotland during the autumn, returning to London for Sundays.

It has never been so rainy in England before, and a great joke has grown out of the order given by the English Church to read the prayer for fine weather in all the churches, as a Scotchman read the prayer for rain, through mistake, and, it is said, "has upset all the plans of the Almighty by so doing." They say in London, "We had fine weather so long as the Almighty had the direction of affairs; but now the 'Yankees' have begun to telegraph us what to expect we are nowhere."

Mrs. Louie Kerns and Mrs. Hollis-Billings are both American mediums; the same spirits presumably manifest at both their séances. This, however, Mrs. Billings denies. A séance was arranged at the "Spiritual Institution" for both mediums, but no satisfactory results were obtained. The *Medium and Daybook* prints a long account of it in this week's issue. There are sometimes occurrences of this nature, and an explanation would assist much in clearing this point in the minds of many.

Thomas Gales Forster and wife sail for New York Aug. 7th.

Mr. Eglington has gone to Bruges previous to his departure for India.

Mrs. Anna Kimball is located at 26 Montague street, W. C., where she will exercise the healing art.

July 22d.

FIDELITY.

Cleveland Notes.

To the Editor of the Banner of Light:

The monopoly of the vacation of both Society and Lyceum was broken somewhat, last Sunday, by the gathering together of the Spiritualists of this section at a grove-meeting held in Porter's Grove, Euclid. The meeting was addressed morning and afternoon by Hudson Tuttle, and was listened to with the closest attention by an audience of three or four hundred persons. The meeting was a preliminary one (called by G. F. Lewis, Esq.) to the regular annual one to be held on the 21st of this month, on which occasion the Rev. Samuel Watson, of Memphis, Tenn., will probably address the friends. The Children's Lyceum, which meets again the first Sunday in September, will participate, and a glorious time is expected.

I have to chronicle the death and burial of our centenarian friend and brother Spiritualist, Gen. Donald McLeod. He was a pronounced Spiritualist, and in order to guard against an "Orthodox" service at his death he exacted a promise from his executor to secure the services of a well known Spiritualist to officiate, (Hudson Tuttle if possible). Preparations were fully made to carry out his wishes, but the bitter prejudices of some of the relatives ruled, and the services were conducted by a Methodist minister, with a guard of three policemen to protect him in case of resistance by the Spiritualists! Think of it! How Christ-like the scene! Have dead men any rights? THOS. LEES.

August 1st.

## Movements of Lecturers and Mediums.

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

Miss Nellie B. Lochlan will be at Lake Pleasant Camp-Meeting during August.

Prof. Jos. Rhodes Buchanan, of New York, addressed the annual meeting of Spiritualists held at McLean, Tompkins Co., N. Y., Sunday, August 4th. He will address the Society of Spiritualists at Freeville, N. Y., on the Sundays of Aug. 10th and 17th. He will be in attendance and speak at the convocation of Spiritualists and Liberals at Alliance, Ohio, Aug. 28th. His address at the Neshaminy Grove Meeting last week was received with great approbation.

Bishop A. Deans can be addressed at Jamestown, N. Y., until the 15th of August.

C. E. Watkins, the slate-writing test medium, for the present can be addressed at 51 Rockwell street, Cleveland, Ohio, where he will hold séances.

Henry Slade, the famous test medium, is holding séances at the Arlington House, Santa Barbara, Cal.

Dr. Edwin D. Babbitt writes to inform us that his business—in healing, publishing, and manufacturing instruments adapted to the new science of chronometry—has so increased as to necessitate his moving into more commodious rooms. He may now be found at No. 5 Clinton Place, New York.

We sell a pamphlet entitled "Vaccination: Its Fallacies and Evils," by Robert A. Gunn, M. D. If you, mortals, would be healthy, do not get vaccinated. This book will convince you why you should not.

## Spiritualist Meetings in Boston.

**PYTHIAN HALL.**—The People's Spiritual Meeting (commonly held at Eagle Hall) is removed to Pythian Hall, 176 Tremont 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, 406 Washington street, every Sunday, at 102 A. M. and 2 1/2 P. M. Excellent quartette singing provided.

**SCIENCE HALL.**—Spiritual meetings for speaking and tests every Sunday in this hall, 718 Washington street, at 102 A. M. and 2 1/2 P. M.

**Pythian Hall.**—The meetings at this place have been kept running thus far during the heated season. The manager having been absent for several weeks on business, Dr. Chas. Court was invited, and kindly consented to take charge, and has evidently given entire satisfaction to those attending. The meetings have been well attended considering the season of year when so many go on excursions, attend camp-meetings, &c., and have also been interesting. They will continue each Sunday morning and afternoon.

Mrs. K. T. St. Clair had charge of the music, and gave general satisfaction to all with her musical talent, and by her obliging and genial bearing.

## To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guarantee of good faith. We cannot undertake to preserve or return communications not used.

P. R. 120 EAST 10TH STREET, NEW YORK CITY.—We do not know the present address of "Mrs. Hinely, medium, formerly of 14 East 9th street."

Forty payments will secure 45 years' insurance on the forty-five year endowment plan, and a return at age 75, if partly is then living, of \$225.62 in cash against 48 years and 100 days' insurance only on the life plan; and this by the definitely expressed contract of the United Mutual Life Insurance Company, not subject to revision, reduction, or evasion, and exclusive of the dividends.

Hop Bitters have more patience than Job, curing thousands of patients daily. See Proverbs.

## RETAIL AGENTS FOR THE BANNER OF LIGHT.

THE AMERICAN NEWS COMPANY, 20 and 21 Chambers street, New York City.  
NEW ENGLAND NEWS COMPANY, 11 Franklin street, Boston.  
THOMAS MARSH, 99 Washington street (south of Pleasant street), Boston.  
MRS. M. J. HENCK, 122 North 5th street, St. Louis, Mo.  
RICHARD ROBERTS, 229 North 5th street, Washington, D. C.  
A. A. & C. S. HOUTGUTH, 75 and 77 A street, Sacramento, Cal.  
LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O.  
WILLIAMSON & HIGGINS, 40 West Main street, Rochester, N. Y.  
MRS. M. J. HENCK, 122 North 5th street, St. Louis, Mo.  
A. A. & C. S. HOUTGUTH, 75 and 77 A street, Sacramento, Cal.  
L. N. CHOYNISKI, 122 North 5th street, St. Louis, Mo.  
CHICAGO, ILL., PERIODICAL DEPOT, 122 Dearborn street.  
PERRY & MORTON, 162 Elm street, Cincinnati, Ohio.  
S. M. HOWARD, 41 East 12th street, New York City.  
GEO. H. BROWN, 122 North 5th street, St. Louis, Mo.  
J. B. ADAMS, 27 South 7th street, and 511 F street, Washington, D. C.  
WILLIAM ELLIS, 13 Wilson street, Milwaukee, Wis.  
WILLIAM WADE, 26 Market street, Philadelphia, Pa.  
M. C. ROSE, 26 Franklin street, Hartford, Conn.  
BRENTANO'S LITERARY EMPORIUM, 29 Union square, New York.  
MRS. M. J. HENCK, 122 North 5th street, St. Louis, Mo.  
E. W. KEAN, Main street, Greenfield, Mass.  
D. A. PEASE, 100 Broadway, New York City.  
D. R. LOWERY, 208 E. 10th street, St. Paul, Minn.  
Other parties who keep the *Banner of Light* regularly on sale at their places of business, and, if they so desire, have their names and addresses permanently inserted in the above list, without charge, by notifying Colby & Rich (publishers, No. 9 Montgomery Place, Boston) of the fact.)

## RATES OF ADVERTISING.

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

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

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## Message Department.

The Spirit Messages given at the Banner of Light, P. O. Box 100, New York, through the mediumship of Mrs. Jennie S. Rudd, are published in this department.

When a letter is received from a reader, it is published in this department, unless otherwise directed.

When a letter is received from a reader, it is published in this department, unless otherwise directed.

### Our Circle-Room Closed.

No more letters will be received at the Banner of Light, P. O. Box 100, New York, for the purpose of publishing them in this department.

## REPORTS OF SPIRIT MESSAGES

By Mrs. Jennie S. Rudd.

### Invocation.

Today, we come to this table, and in the presence of our friends, we will receive messages from the spirit world. We will receive messages from the spirit world. We will receive messages from the spirit world.

### Questions and Answers.

Continuing, spirit, Mr. Chairman, we will now receive messages from the spirit world. We will receive messages from the spirit world. We will receive messages from the spirit world.

Continuing, spirit, Mr. Chairman, we will now receive messages from the spirit world. We will receive messages from the spirit world. We will receive messages from the spirit world.

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Continuing, spirit, Mr. Chairman, we will now receive messages from the spirit world. We will receive messages from the spirit world. We will receive messages from the spirit world.

your lives, your precepts, your examples will go forward to others, yet nevertheless your life is your own saving principle. Live as you may, you will reap the fruits of the working of your lives.

### George W. Sanger.

George W. Sanger, from Louisville, Ky., I have no profession, exactly. I wandered round most anywhere I wanted to go. I feel that I am a wanderer, and I feel that I am a wanderer. I feel that I am a wanderer, and I feel that I am a wanderer.

### Edmund C. Andrews.

Again, in I present myself as candidate for office, hoping to be elected as mayor-general, but never mind whether I am or not, so that I am able to make myself useful to the community.

### Old Sunnyside.

To the Chairman: Well, this is not quite the internal politics, is it? It is not enough. I don't know what so many old fellows come round here for, grumbling and complaining. I don't know what so many old fellows come round here for, grumbling and complaining.

### Sarah M. Leslie.

Sarah M. Leslie, of New York City, died of internal troubles, about four years ago. I felt as if I'd like to see what this thing was, and I felt as if I'd like to see what this thing was.

### Minnie Turner.

Minnie Turner, from Portland, Me., Life was dark and dismal; the sunshine didn't come, so I did my best to get it. I did my best to get it, and I did my best to get it.

### Albert C. Wesley.

Albert C. Wesley, from Auburn, N. Y.—My brain was dark; life seemed to me not worth living. I felt as if I'd like to see what this thing was, and I felt as if I'd like to see what this thing was.

Continuing, spirit, Mr. Chairman, we will now receive messages from the spirit world. We will receive messages from the spirit world. We will receive messages from the spirit world.

the free avenue afforded, where all may speak their minds truthfully, I will now leave.

### Abner K. Kilburn.

Abner K. Kilburn, I, too, came from New York State—from Brooklyn. I have but little more to do than to place my name upon your record and to say that I am truly and wonderfully surprised.

### Andrew A. Allen.

Andrew A. Allen, of Manchester, N. H.; sixty-five years old. I had a little trouble with rheumatism; sometimes couldn't hear very well. I have come down here thinking maybe I should reach a friend of mine in Chicago, whose name is William B. Munroe.

### B.

Sweet flowers of truth from the shore of life, honest and true, would bring, dear wife, to me, sunshine and life from our home above the golden shore beyond.

### Antoinette Maria Gifford.

My name is Antoinette Maria Gifford. I am from Montreal. I was a Catholic in faith; I would not like to say that I am not a Catholic now. What I don't understand is, that it is so dark as I try to come.

### Mercy N. Andrews.

Mercy N. Andrews, of Hartford, Conn. I find myself unable to speak, as it were, on account of the inharmonious between the body and the spirit.

### William H. Godfrey.

William H. Godfrey, of Philadelphia, Pa. It is about three years ago last February since I passed away. I don't know really what my disease was; some said it was heart-disease, others, trouble of the liver. I guess it was a little of both.

### Isadore Snow.

It was in here I felt putting her hand on her throat. My name is Isadore, but I was always called Izzie. I came from a good way from here, way off, ever so far, from Harrisburg, Penn.

Continuing, spirit, Mr. Chairman, we will now receive messages from the spirit world. We will receive messages from the spirit world. We will receive messages from the spirit world.

gone away across the waters; her name is Elsie. The folks here I now live said if I came here I could go and find her. I'd like to go, I'd like to go, but I can't see very well the folks at home.

### Celia D. Somerby.

Celia D. Somerby, of New York City. I am fifteen years old. I have been out of this life since 1871. I think it was June 15th. My mother's name is Julia, and father's name is Alexander. Little sister's name is Nettie.

### H—

The question often is asked me, "Why do you not give your thoughts there, and furnish some certain knowledge of your existence in the spirit world?" My existence here in the spiritual world is just as real to me as was my existence in the earth-life.

Continuing, spirit, Mr. Chairman, we will now receive messages from the spirit world. We will receive messages from the spirit world. We will receive messages from the spirit world.

### J. W—g.

I don't wish, Mr. Chairman, to trespass upon your hospitality more than is needful, yet I feel it incumbent upon me to return here to speak to a friend who was a schoolmate of mine, and who really does not know which way to turn.

### Henry Bernardson.

Henry Bernardson, of Wilmington, Del. I have but a few weeks' experience in the spirit world, and I find that I am not much more satisfied than I expected.

### William D. Melbourne.

William D. Melbourne, of Chambersburg, Pa. I have been gone five years, or it will be in June—about the sixteenth. Thirty-eight years old. I don't know but I can say God bless every body, though they never blessed me very much.

Continuing, spirit, Mr. Chairman, we will now receive messages from the spirit world. We will receive messages from the spirit world. We will receive messages from the spirit world.

### Timothy C. Coates.

Timothy C. Coates. I came from St. Louis. I am nineteen years old. I went out with consumption. I have been gone nearly two years. I sent word to my mother, Mary, and to my sister Julia.

### Aunt Sally Stearns.

I am quite an old lady. I don't know as I can make myself understood. I am over eighty years old. I died in 1875, somewhere in November, about the middle of the month, in Newton, Mass.

Continuing, spirit, Mr. Chairman, we will now receive messages from the spirit world. We will receive messages from the spirit world. We will receive messages from the spirit world.

### Frank M—n.

Mother, the heart-beats which we listen to in the angel-world we ever recognize as thine. Sweet is the influence we bring to you at night, at morning, and at noonday.

## MESSAGES FROM THE SPIRIT-WORLD

GIVEN THROUGH THE MEDIUMSHIP OF

MRS. SARAH A. DANNIS.

### Hattie Brightville.

I am the daughter of Benjamin and Mary Brightville; my name is Hattie. I was eight years old, or more, I lived in Vernon street, Harrisburg. The bright angels so true to mother's love, bid me come and show the brightness of my robes, by which my mother dear may cease to weep and wail for loss of me.

Continuing, spirit, Mr. Chairman, we will now receive messages from the spirit world. We will receive messages from the spirit world. We will receive messages from the spirit world.

### Lewis Randolph.

Flashes of the spiritual life of things sometimes crossed my intellect. I could not weigh or measure how it was possible for one who was all-wise as well as omnipotent to consign one portion of his children to light and another portion to darkness.

Continuing, spirit, Mr. Chairman, we will now receive messages from the spirit world. We will receive messages from the spirit world. We will receive messages from the spirit world.

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