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The Rostrum.

DIVINE LOVE AS THE LAW OF LIFE.

A Discourse Delivered June 22d, 1879, at Repub Bean Hall, New York,

BY PROF. JOS. RODES BUCHANA'N.

[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 sax, 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

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 | law of love to introduce which Jesus taught 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 sail 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, Thoushalt 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 herole life and martyrdom of him who spake as man never spake 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

our heaven here we pass by a natural transition | passions ; but he who has the full-grown manat 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, ankind and passionate impulse, and live in the highest elements of life, the re-

gion 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, with-

out which no beneficial reform can be effected. If, then, the divine law inseribed on the constitution of man, and enforced by unlimited and inevitable rewards and punishments, is the same 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-UNCONQUER-ABLE.

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 litted 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 battleaxe, 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 s 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 duct of our fellows is but a temporary error, out circumstances and fluctuation. Hope is up today and down to-morrow; friendship 'varies | lence in the unlimited progress and education from day to day according to the deportment of of the future. The man who insults or injures friends, and common love not only varies in de- us to-day is not our permanent foe. The time gree, but changes into anger or disgust, and | is coming, perhaps in five, ten, twenty or thirty 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.

hood and womanhood of a perfect nature, never gives way to these passions, never looks on hupassion with which the mother witnesses the of self-preservation and progress. 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 humphacked cross my path I will meet him with vengeance." man for being ugly, or with a patient in smallpox because his condition is disagreeable and millions and tens of millions. It is the language dangerous.

A just self-respect should keep a man far folly, falschood and rebellion against heaven. above the disagreeable and confemptible pas-States Senate.

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 guardianangels 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 pas- say, Your bullets cannot pass on their errand sions, and their influence is discordant to all of murder except through our bodies. You are our finer sensibilities. Here, then, comes the brothers, and you shall not murder each other question, shall they conquer us and bring us while we are looking on. They would call todown to their level, or shall we maintain our gether the hostile chiefs, and compel them with principles and compet them to surrender their friendly force to arbitrate the quarrel. If it 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 bayo net and the lash," He goes into the whiskeyshop, and brings men out into an bonorable 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 courtetheir coarse and yulgar talk.

This exemplifies the power of practical Chris

THE FOLLY OF QUARBELS AND WARS, Thus does true wisdom, which is a knowledge of the future, compel us to adopt the law of man misconduct but with the regret and com- love, for the law of love is really the wise law

In Advance.

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 The fools who say this are to be counted by of men and of nations, but it is the language of

Men are ready to quarrel and fight for slight sions that belong to half-developed natures. A differences -all nations are ready to go to war perfect manhood is a Christian manhood, but for trifling matters, which do not amount to the the vulgar ideal of manhood, full of coarse and cost of one campaign. All christendom is in this deplorable state of rebellion against the pugnacions propensities, is the ideal of an over-grown boy-even if we see it in the United Christ whom they profess to worship and obey, and the very ministers of the so-called church When we adjust our souls in the family circle 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.

Ah! 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 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 mations 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 manly course for individuals, and that is the Christian course of unvarying kindness. Any other course which leads to strife and conflict, is the boyish folly sies, and when she has gone men fall back into 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 tianity-the power that every good Christian riotous life of the animal nature. The soldier has of subduing the evil influence in all around or the domineering man of wealth and power have a striking aspect to the external eye, and ny. This is what all true Christians can do they would be astonished if any one should -what all true Christians must do. If we can doubt their perfect manhood. But as they not maintain our genial kindness at all times stand before heaven they are simply brave and majestie as animals, but not as men. The lion in the desert, or the terrible Cape buffalo in we are not in the Kingdom of Heaven here, and South Africa have the same majesty of conquernot prepared to enter it when we die. But if ing force, but it is not the majesty of man, and as the lion cannot enter the happy bomes 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 anilably 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 comparalive 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 joice to feel that we have nothing to repent of 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 Christianitya 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

our Jerusalem and Christ in the future, but not here yet.

FON, 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 earthbound system which has no Heaven, no inspiration. It is not philosophic, 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 newat 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 volumishall be; that the religion of God is the same we are in heaven, or heaven is in us; and from has the childish weakness and folly of the selfish Penitentiary.

and conquer all the evils of humanity. That melody is divine love; and to bear 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 pun ishment 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 de-

velopment, or is thwarted and repressed by circumstances, crime, misery and disease result. and passionate the child may be, she does not Thus every step in moral development is a step fall into a passion and glut her vengeance on upward into more perfect happiness; and when the child, but persists in subduing the child to nous statement of religion as it is, was, and ever | we reach the maximum Christian development | gentleness and love. Now humanity generally

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, fickle

him and bringing men into social harmoand with all persons, we are not perfect Christians-we are not living in the spirit of Christ, 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 fairy 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 round 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 misconof which they will be lifted by divine benevoor 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 re--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

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-

OF LIGHT. BANNER

The thermometer measures Malorie, the barometer measures the weight of the atmosphere, the sphemeter measures the capacity of the hungs, and the psychometer measures the powers. of the start. But these are scientific processes, and when we seek a practical criterion we seek something available to every only without a scientitle preparation. We seek clivious effects. They we see the changes of enlotic in the trees. ing f water and in the budding of trees; we see the abunges of the atmosphere in the approvide fistern's, and we see the changes of the when a difficult of the effects produced up on these when supremain as . If we are analy, we excite anger or 21 to or fear in the searound us; if we use a little dowe excited good humor and stalley: if we are 1 dole, we rouse them up to eathestnessandes maget if we are intellectual, wery its their thought and eplighten their in-2. Thus the humorist estimates has power by the suffes and haughter that he evokes, by the courage of the army that he the set leads, and the crator by the admiration and applassed, it he obtains.

2

How, then, shall the Christian estimate his success in following Christ in the exercise of divine love? To answer this we ask what is the effect of divine love? What is the in pression that it must make on society ? Divine love. breaksoft is not fielde, or it is not the pure divine 1 we that comes from Feavern

Theo heightion enterland then, is that seclety is boundted statt proste as hereer and happierthat there where and then free happier and Introduction of we sneed a your approach them. that v spaces for is haded with theasure and your disense a system of register. New If your Inthermore to the the better and theler, in the hope of and hap by more entry of 4001 [not book and more fightful relevants, it follows that they will be more loving and devided to you, becanor can have been a 's' of thend and because Act have paise affem date the sthere of leves friendship and dark. Therefore the frue Chrise then will be brick's by this, that everyle by have a Lie, everyloady do do sto Sim, everyloady respects him tribles be so, for lider's a true Christian he is so much here then everybody else that nos ne win abundle he passes late with him without feeling his evel lener and preferring him to other metal

I do not say that every body will be fasednated and curred aways controlled by his influence. for there is a certain power that prevails over ments wills, a nagnetism, like that with which, the snake fase finates the bird, in order to prey on it, that compete men to yield when they have no real love, but I do near that the Christian will be the best beloved of men, although he may or may not datasegreat controlling power. Society will be unaning ous in the feeling that he Is a good man and in repretting his misfortunes. He will be free from the assaults of eavy and mallee, unless he is compelled by his duty to stand in opposition to the withed.

The general sciterion, it electric of the Chilistian (haracter, 15) that the Christian Is beloved deeply and tendedly loved.

DESCRIPTION OF RECEIPTINGS FUNNING. When we rest on Christianity by this standand we may save much or usion for Lumility and self-britishin. If we have on enemy we must not how has the nown into this feeling of entuity 2. Haved been faithful in the ating home alway's with a strikey and triendship? Have 1 taken pains the fire to any false impression inhis mind, and be eyiddh taway hav difference Detween us ? Thive I even by each and eavaller deportugent: strongthe hed his initiative. I flave I sought to cultivate bis thendship and make bluca true friend? Have I tried to make fidends' of all whom I know, or have I goue on in caresless indifference, without attempting to win the. love of my brothers by deserving it, and by letting them feel that I am their friend 2 11 so I

uring instrument of by estimating their effects, unfortimate and dark its surroundings may up by a higher power in order to overthrow the giganseem. Many a poor man or woman in the hum- the system of superstation and folly of which the creeds blest cottage has realized a brighter and happier life than the millionaire's. The humble and stormy life of St. Peter, ending in a terrible ; martyrdom, would not have been exchanged by him for an imperial life in the Palace of the Cesars. The feeling of one who enters the to prevent it, by drawing the spiritual power from on sphere of Christ was clearly and beautifully ex- high, their system is doomed, and must inevitably pass pressed in a poem by a member of this church, away. It is to materialism that you are indebted for from which I quote these lines :

Form which 1 quote threse times ()
"The all 1 have asked for or hoped for 1 built in this magical sphere.
I arise from the nasts of the lowLinds To regions superially clear.
There is a depth and a breadth and a sweetness.
And a joy like the dawning of day.
Arousing the tresh locart of childhood From similar to findness and play.
I escape from the low at confusion And search of the furnace of wrong.
Back into the lowers of song.

Eack hate the bloch of contentment, Eack into the lowers of song. I have all resentments and scorning, My grave like a dream (adex away) I see through the yes of the morning. Through the heart of an infanite day.

Norme who is a Christian---whose life is in the same sphere of love and contrage as that of Christ

and the Apostless has any occasion to envy any of the richest, prondest, and most successful men who stand at the head of society. If you do not feel yourself, the equal in spirit of Astor or Stewart or Rollss hild, if you'do not feel that you have in yourself a royalty higher and greatalus to tiake everybody better and happle to be than buth can give, in the presence of God" and if it d as not succeed in fills it is a failure. In your soil, and in the titledoeds of eterand and unbounded wealth above this life, then on have, not realized the royal power of Chris-J tianity, which comes down from Christ in-Heaven to all his faithful followers here, which omes in the insidration from the Infinite Father to all who appear is h him.

Such is the Divine Love that enriches the souland overflows) in pg , in energy, and ever-flow-inf sweetness (that makes all men love us, so that the 21 is and respection of your Christian life are seen in the array of triends who respond with reflected warnth and brightness to the warneth and brightness of your own sould

Christianity is friendship. If I win any man to Christianity I have won a personal friend, for-I feel, as Jesus expressed it, "Wheever'doeth the will of my Pather in Heaven, the same is na bother and sister and mother."

To all who wish, as I do, to growinto a true Claistian life, Lefter toy hand and heart, for 1 wish to know you as friends, and to join with of in the solid phalans of that army of God. which is triumidant on earth and glorious in Heaven, where we shall daryy on this Godlike work with greater newer and ease; beginning on earth with the aid of him who hath said, "Lo I am with you always unto the end of the world." -

What.Will be the Future Spiritual Condition of the Materialist?

is the relevant of the second lines

The following address was delivered through the trance mediumship of Mr. Simon De Main, of High Grange, on Sunday evening, May 21th, 1879. "As on previous occasions, the control requested any person present at the circle to sug- wintry condition. As he moves along this columned list a subject as a basis for this remarks, when the above was selected, whereupon the medium instantly arose and uttered the following ideas. C. G. Oystox.

How lick, Willington, Ducham, Eng. THE ADDRESS

The materialist of the present age is an individual disessed of fred into Beetnay abilities, an individual who has caltivated the mental resources of his nature to an extraordinary degree. This of necessity gives him a power of a superfor character which is remarkally eximplified in the condition of Luman society today, for wherever, materialism, asserts its supremacy, everything that, man holds dear with respect to the stantual is grushed, and destroyed in its lifeless arms. It is generally supposed that a previous is doing an incalculable amount of barm, but we say that this systhe silvery easeade dances over the declivity the liquid has a very important mission to perform, and its devoconfer a grand and glotious from upon the nations of the earth. Look back down the stream of time to that period when modern materialism was ushered into existence. dor. and you cannot fall to perceive how indispensable has been its services. Go down to the time of the Reformation and see what bloody transactions were enacted in the name of the blimitive faith of Jesus, a state of things which eventually resulted in accomplishing the work of snapping the chains which bound the humanity of that time to the Papal Power. That Individual, Luther, was doubtless endowed with power from on high to unloose the spiritual bonds of his fellows, but instead of creating peace and harmony among the children of the earth, what has been the result? See youder two of the greatest infellectual beings who have dwelt upon earth--individuals whose mental resources were atmost limitless. Both taught the reform duetrines and both were at enulty with the Papal Power, of only were they arrayed in open hostility against the Pontificial authority, but they were deadly foes to each other. Luther in Germany and Calvin in Switzerland were pursuing their arithous and dangerous work, and, although they were united in one common cause, had Luther come within the embrace of Calvin his life would have paid the penalty; and had Calvin dared to enter the presence of Luther, that great man would have been sacrificed to the ambition of his jealous compeer. No wonder, then, that their followers should be actuated by the same motives which had characterized their leaders. Thus, instead of the great wave of reform sweeping onward like a mighty torrent, it became split up into fragments and its power became broken. Then commenced one of the bloodiest struggles which the world has ever witnessed. The celebrated massacre of the Hughenots in France will ever stand as a fearful protest against this deplorable state of things. If any individual was suspected of being your presence is welcomed with a smile ? Are i true to the reform party he became mercilessly perseyou like the Italian who said that he could cuted by the Roman Catholics, and eventually he was sacrificed as a victim to their deadly hatred and bloot-Then the reformers in turn, with relentless intolerance, persecuted the Catholics, and scenes of bloodshed were commonly rife among these two religious bodies. culminating in dreadful calamities which ultimately gave the death-knell to the Reformation. It circumvented itself and thwarted its own purpose ; and now let history declare what has been the result of this prostitution of trust and dufy. These two factions of religious society persecuted each other with relentless animosity and hatred, until there was established among the Reformers as much bigotry and intolerance as had been so alarmingly prevalent among the Rom-Ish section previous to the apostasy from the mother Church. Then was instituted a system of thought which was destined to exert a mighty influence in the world-a power destined to ride rough-shod over the Churches of Christendom, and break the bonds of mental slavery and priestly intolerance. The standard of materialism was raised, and active operations were instituted for a final overthrow of priesteraft and the hollow externalism of creeds and dogmas. Soldlers were eager to enlist under its banner to protect themselves from the tyranny and monopolizing influence of the priests in pation, where you will reap the full reward of your authority.

of to day furnish a striking example; and ultimately the great work will be accountished, as the world can abundantly testify by the present tendency of religlous thought. This mighty power in your midst is causing a general apostasy from the churches, and unless the devotees of the popular faith take active steps the greatest amount of religious liberty which you possess today. It has broken the power which bound the heretic to the stake, it has broken the power which tore the apostate limb from limb, and you can now worship according to your convictions, none daring to make you afraid. But although this mighty machinery of intellectualism has broken the power of the churches, eventually it shall be overturned by a mightler force, viz: a spiritual power. Viewed from a material standpoint, its infision is a

grand and glorious one. It is the greatest foe to tyranny and superstitions dogmatism, and every form or Ism which tends to dwarf the human mind. How many monarchs and despotie tyrants (temble at its feet) There is not one of the princes of the earth free from its terrible influence. If materialism had not stood forth in the present century what would have been the result? Religious liberty would have been denied you, i and you would have been compelled to labor like slaves In obedience to the belasts of a despotic power. Your prectings held here would have had to be conducted In the strictest privacy. Spies would have been nominated to dog your footsteps, and when your meetingplace had been discovered, you would have been a dragged forth to the public executioner, where your Jife would have paid the penalty of daring to be true to your higher nature !

However, the mandate has gone forth with respect to materialism, and so far shall it go and no further. As long as it is seeking to overthrow existing evils it is truly fulfilling its mission; but the moment it attempts to dogmatize, and bay down certain rules for the human race to go by, it is overstepping its legitimate bounds. The power it wields is simply material and intellectual, and it is by force of intellect alone that it has been enabled to exert such a mighty influerce among the thinking masses of society,

but let us follow the materialist into the spiritual condition and mark the tesult. See vonder that individual, who while on earth was thoroughly versed in the materialistle philosophy. He who held forth with a powerful volce in denouncing the cylls which beset his fellows; he who absolutely denied, the possibility of a future existence; he who maintained that the earth possessed within herself all the elements necessary to sustain life and energy, independent of a spiritual pow-

er, there he stands out free from his material body, a centient, intelligent, individualized being. Instead of drawing out the sympathetic feelings of the mind while in the grosser form, he has kept them in abevance and cultivated the more positive elements of his nature, the avenues of spiritual expression have been closed because of the peculiar bent of the inclinations of his mind. Let us follow this individual from the grosser elements of material clay, as he enters that likelier and nobler life beyond. His spirit breathes itself out of one existence into another, and lo and behold! he stands there possessed of all the lutellectual faculties of his mind, lost in bewilderment and amazement, loth to believe that he has left the material condition of existence. An avenue adorned with marble statues of exquisite beauty presents itself to his view, and he goes forth shivering with cold of the intensest description. He is only scantily clad, and what clothing he does possess he wraps tightly around him: but it is quite inadequate to shield him from the biting blasts of his avenue, and gazes away in the distance, he perceives sertain individuals approaching to greet him, and to his great dismay he observes that they are laboring under the same luconventences as himself. At length he arrives at a place which maybe termed a little city. wherein are assembled those whose only care white in the mortal form was to satisfy the material and intellectual portion of their nature. They give him welcome to dwell with them, where the external surround. ities are embellished with singular beauty peculiar to outer expression of intellectualism, but the warm and gendal rays of Love Divine fail to penetrate the impovenished soul. Lovely and sublime in their awful grandeur are the surroundings of this spiritual being, and scenes meet his enraptured gaze superior by far to the boardiful earth which he has just left. Trees bear ing an appearance peculiar to an earthly seene in the depth of winter grow by the side of a stream, and as the slivery easeade dance's over the deelivity the liquid

Written for the Banner of Light. TO A CHILD. BY ALEXANDER M'LACHLAN.

Ah, lovely child ! with face so fair, And rippling streams of sunny hair, And spirit all untouched by care, While hope and joy, As in a trance of glad surprise, Look out from thine curaptured eyes, My darling boy,

Life 's still to thee a vision bright. And earth an Eden of delight, A thrill in every sound and sight, Each touch a loy. And ev'ry little bird that sings And all the flowers are heavenly things, My happy boy.

Thy world is spirit-haunted still: The valley green, the murmuring rill, The solenm wood, the great old hill, The towering pine, And all the rivers, as they roll, Are ever singing through thy soul

A song divine. Let Science reason and define-

A deeper insight, child, is thine! Thy intuitions are divine; Unschooled by art Or the frivolities of thme, Thou still can'st feel the beat sublime

Of Nature's heart. Thou still can'st talk with flower and tree.

And still the mountains nod to thee, And through thy soul the great old sea Still heaves sublime; And Awe and Wonder hand-in-hand

Still lead thee through this magic land, This vale of time.

And still the truth devoid of art Springs up spontaneous in thy heart, And from it may'st thou ne'er depart ; And bong may'st thou Live but by sympathy and love And intuitions from above."

As thou dost now, May never skeptle, weak and blind,

Have power to blight thy youthful mind With hateful thoughts of human-kind; Thy peace destroy, And dwarf thy spiritual stature With blasphemies of man and nature, My hopeful boy.

His gospel is of sin and shame; That men love only power and fame; That friendship's but an empty name: That love is lust; And men are but a herd of knaves That erawl into their worthless graves-

" Dust unto dust." May blgot never get control

To fix his shackles on thy soul, And turn earth to a dismal hole Where fove's unknown. And every heart is rank and foul, And God with an eternal scowl Is looking on !

Such blasphemies are a disgrace; Such libels on the human race Make god-like Reason vell her face In grief and shame And wring from every manly breast A sacred, solemn, sad protest

In God's great name. While others wealth and honors chase.

Though poverty stares in thy face, Strive thou to elevate our race From sin and gufft.

Dare to be honest, and despise The tow'ring monuments of lies Which men have built.

still dote on Nature's ev'ry feature; Love and revere thy fellow-creature; Have faith in God and man and nature, And look above; Get knowledge, but get something more-

Something to worship and adore And love, still love. Amaranth Station, Ontario.

Medicus Tests the Efficacy of Magnetism in the Treatment of a Severe Case of Cholera Morbus.

AUGUST 9, 1879.

Spiritual Phenomena.

HARRY BASTIAN'S SEANCES.

To the Editor of the Banner of Light : 5.

After an absence of over four years we had the pleasure (very unexpectedly) of meeting the above-named "old friend" at a private seance held at the residence of a very estimable, highly respected and well-known gentleman of this city. Not wishing to take the liberty of proclaiming his name, I will add that his honesty of purpose-so well known-is a barrier to loan himself to anything doubtful in business lifemuch more to that which he has devoutly and sincerely investigated with so much vigor and honesty, to discover all things pertaining to the immortality of the soul.

There was no preparation, no instrument but a guitar used by the daughter of our friend and host, and who, let me remark, is an exquisitely rare and radiant creation of physical endowments and musical perfection and purity. The place selected was one of the chambers of the residence, where more quiet reigned, and free from interruption. Six persons were seated, viz., the gentleman, his kind and truly good wife, his daughter and son, and my wife and self. The usual or preparatory conditions were first had, and known as the "dark seance," Harry being scated a few feet from the party. The guitar was floated around and placed on each person ; hands were also felt, and voices, so well known to us in days forever past, whose sounds called us back to memory's sacred isles, and whose hallowed influence swept the grand chords of our higher nature, reminding us of other times, when, by the angel-band that controls these manifestations, we were taken out of the bosom of the Roman Catholic Church.

Next the light demonstration : Harry seated himself on one side of the chamber, in a small passage-way between the apartments, and where the door usually hung curtains had been placed. After a very few minutes the curtains were opened, or parted in the middle, and there appeared the face of a "Sister of Mercy," a musical preceptor of my wife when she attended the Convent of St. Xaviers, located in Westmoreland County, Penn. She at once recognized her dear friend, and of whom she had not thought for years, calling lier by the name by which she was known in convent life-Sister Mary Aloysious-and whose name in worldly life was "La Strange." She was clothed in the costume of the Order, and was distinctly seen by all present, several different times.

The next who presented herself was one whom we little expected, and who on the 26th of last May was laid in the tomb in Flatbush Cemetery. We became much attached to her. As we have no children (living here,) we thought that in this waif of affection our two children, whom Death (for want of a better name,) took from us, might live again and express through her "Celestial Love." Disease of the heart closed her earthly life, and with "Minnie" perished the last hope of earthly love. She was twelve years old, and richly blessed with beauty of mind and heart, the child of strangers to us. Catholic, and knowing nothing beyond its precepts. Minnie appeared in full size, (the curtain being drawn aside.) draped in the toilet of the grave, which was prepared by skillful and gentle hands, and was an exquisite creation of taste and beauty representing her, as she lay in the casket, as a youthful bride. Clothed as thus described, around her brow was woven a chaplet of white roses, and from it floated a veil, which seemed to be the "spirit of white." She appeared sevoral times, radiant as in life, with a smile such as lighted up her face when I last saw her, ere her nure spirit winged its flight from the frail casket of clay.

The next one presented was the affectionate and only sister of my wife, who passed away in May, 1875. She appeared perfectly natural in detail, spok to my wife and called her the name known in the home circle, but could not hold further conversation. One of the controls spoke, saying that her brother "Lara" was present, but could not appear, as the medium was too much exhausted by spending too long a time at "Brighton Beach" during the afternoon. The séance was over. Thus, without any preparation, the medium being in poor physical condition, in a strango apartment, with no instruments, and an utter impossibility to practice fraud, appeared the exact semblance of those (two of whom he never saw) that we had placed beneath the sod, and represented in every detail and characteristic of mortal life. I have beheld life in nearly every form ; was born and educated a Roman Catholic, whose church dogmas, if properly understood and practiced by its so-called votaries, are beautiful; but alas ! are not appreciated, and hence not beliered. Spiritualism is there taught in every "tenet," although masked and obscured from those who esteem themselves Catholics. I have trod the sands of many shores, and basked beneath the sunshine of alien skies; witnessed and enjoyed life and its so-called pleasures in every form that material wealth could purchase; delved into the depths of chemistry and its enchanting combinations; listened to the in-spired sounds "which fell from human lips," whose themes were stirring and profound, blended with and clothed in the poetic drapery of reason and metaphysical argument; listened to music which often floated on the evening breeze, or swelled from the grand orchestra of great cathedrals, until my soul was wafted he-youd the fleeting changes of time, when peace and tranquility lulled it to sweet forgetfulness; but all the past, with its changes, its hopes, its ovs, which clustered around me in my home and before the so-called dead) fade into utter notency compared with the glorious solution that heretofore unsolved and only problem of Years may roll on, and scenes of stirring interest blend with life and its surroundings, but the expression and majesty of God's "higher law," beheld (and so feebly described), together with the radiant smile which lingered on the face of our dead loved one, as seen again in material-ized form, will never be effaced while memory and reason hold dominion over my frail brain. Most respectfully, JAMES O'FRIEL. 19 Brooklyn avenue, Brooklyn, N. Y.

have certainly done wrong.

Now you may not have a large sphere would may not be able to reach many persons, but so far as your power goes your should make your sphere a sphere of Tive. Many a poor humble, woman does this well in her narrow sphere by making it a sphere of Uve. Her children love her, her husband, loves her; and when her life goes out it is darkness; desolation and mouthing for those who survive, for the divine love, that filled they' minible home is zone with her: and the neighbors that knew her mingle their tears with the tears of the family at her humblé grave.

Oh i you who call yourself, a Christian, how many are there who, if you should pass away to-morrow, would cherish your memory long with heartfelt love ? How would your sphere of love compare with that of Christ, of whom Napoleon said that his empire was founded on love, and that million's would die for him.

When President Lincoln died, a nation mourned; when Henry Clay died, at nation niourned : when Gen. Washington died, his country mourned him, and men in distant lands bowed in sorrow.

Since Jesus Christ, after a short life of divine love, passed away from mortal sight, he has been mourned in all lands, in all ages; his praises have gone up from millions on millions of loving hearts, and it is even less than the truth to say that a hundred thousand have died for him. - He is our great exemplar of Divine Love. Is there anybody, my Christian friend, who would die for you? Are there many circles where write the names of all his true friends on his thumb-nail? Are you willing to live in a cold ry. world without friendship or love, and with no ; other relations but those of business and politeness? If so, you are far, very far from the

realms of Christianity and the sphere of Jesus, whose love to-day embraces all humanity. Outside of that blessed sphere of love, it is

dark and cold and dreary, and men ask the question whether life is a blessing or not? whether it were not preferable never to have been born? And it is well asked, for if you do not get into the borders of the sphere of love, your life is a failure here, and it runs on into Eternity with the same dark muddy current as this life.

(40) 1 life without Love is a barren plain. Where the weary traveler sights in vain For a single flower or spreading tree, Or the murmur of waters flowing free, And his eyes grow-dim as he looks away On a dreary night that knows no day."

THE JOY AND GLORY OF A CHRISTIAN LIFE. Therefore do I say that Divine Love is all the glory of this life as it is all the glory of the life to come; and an overpowering sense of duty compels me to proclaim these truths as matters of positive knowledge, that Divine Love is the secret of all true happiness, for that is the element that lives in every smile, that glows in all and women in the path of duty, that makes our life internally bright and triumphant, however | forward a Rousseau and a Voltaire, who were raised

Since that time recruits have continued to join issue with the heretic, and had it not been for the advent of Modern Spiritualism so opportunely, the great bulk of society would eventually have become identified with the positive intellectualism of materialism, for the the aspirations of hope, that sustains all men i churches are powerless to prevent its opward march. The Reformation and its consequent results brought

come enameted and exhibit that grandeur and beauty which battles all description. They assume the same appearance as the polished marble of earth when

the glorious surbeaus thereon in his mid-day splen-Not a vestige of vegetable life is there to be seen. and the sun of the spirit of love shines too faintly to penetrate the bosons of the lubabilitants. He is far from enjoying this heaven of intellectualism, for this glittering splendor surrounding him fails to add one spirit-life, and that commanding aspect and dignity of hearing is completely subdued for the time being. He scorned to sabuil to recognize a superior spiritual power while on the material plane, but he reared a structure of external grandeur while he allowed his affectional nature to become dried up within him, and ultimately he reaps his legitimate reward in the spiritnal condition. Had to not been so positive in his views. had he considered the necessities of his subritual he. ing, and ministered to the spiritual welfare of his fellow-men, he would have wielded a power of infinite grandeur not only in the material but the spiritual world also. As it is, he must of necessity pass into a state of being where not a blade of grass gladdens the eyes with its verdant line, where not a single songster trills his blithesome notes in welcome strains of joy and praise, and where no silvery stream discourses sweetest music as it ripples over its golden sands, but where all is one dreary wilderness of ice and snow. There is not a leafy glade where he can retire for meditation, because it lacks that warmth so essential for his spiritual nature. So cold and cheerless is the prospeet, that were you disposed to gaze upon it even from afar, you must inevitably feel a thrill of icy coldness

pass through your frame; then what must it be to be compelled to dwell continually under such an atmosphere as surrounds these intellectual minds? May you never pass through such an ordeal as these souls who were once regarded as the great, noble and learned minds of earth !

However, there is one thing which does throw a ray of hope into the positive mind of the materialist, and that is his extraordinary powers of will. His great force of character enables him to comprehend the nature of his condition, and he proceeds to endeavor to become extricated therefrom. By a slow and laborious process he gradually emerges into a warmer and more invigorating atmosphere. He thus possesses an important advantage over the dogmatic devotee of the popular faith, because he did not suffer his mind to become completely bound in the enslaving chains of creeds and dogmas. When once convinced of his error, the materialist will leave this icy wilderness, strong in spirit, by reason of the cuttivation of his intellectual powers, and he will boldly ascend the heights of spiritual progression, while that creed-bound individual will be awaiting the final restoration of all things.

Therefore cultivate your intellect, but along with it cultivate the spiritual, and thus let the one balance the other ; then you will occupy a grand and glorious posltion in the higher realm of existence, you will enter a clime where every beautiful offering of the spirit will be continually bursting into life and love, infused with the Divine Power from on high. There the air will be scented with the most delicious odors, and you will bask in the sunshine of hope, repose, and blissful occutroubles and sufferings here below.

In his sermon not long ago, Mr. Beecher said that if there had been any editors or theological professors at Bethlehem, when the angels sang "Glory to God in the highest." etc., they would have yelled out : "Oh, gushetc., they would have yelled out : "Oh, gushing angels, shut up."

Charity gives itself rich, but covetousness hoards it-self poor.

To the Editor of the Banner of Light:

My patient, a laboring man, 'had been suffering seven hours before I saw him. Judging both from his own account and the statements of an intelligent person who was with him, I think his sufferings must have been intense. With intervals of but a few minutes, retching and purgray of condort to his hungry soul. He who exerted | ing, accompanied by severe pain, had continued such a mighty influence on earth is shriveled up in | several hours and greatly exhausted him. There was no abatement in the symptoms at the time of my arrival.

The ordinary allopathic treatment consists in administering freely opium in some form, usually sulphate of morphia, and the application of mustard sinapisms or hot fomentations over the stomach and abdomen. So excessively irritable was the stomach in this case that it did not seem as if the patient would be able to retain any medicine whatever should I administer if Having treated other diseases successfully with magnetism, I determined to try it in this case, and I proceeded at once to carry my purpose in-to effect. I spent less than an hour with my patient at this visit. The purging and vomit-ing ceased at once, and during my first visit he had but two paroxysms of suffering, and they were not nearly so severe as the paroxysms that had, previous to this visit, been recurring every five or ten minutes. I visit been recurring every five or ten minutes. I visited him several times during the day, and at each visit gave him a short treatment. The pain subsided, perspira-tion ensued, and he had a pretty good night's In twenty four hours from my first visit he had so far recovered that he was able to wall about and visit me at my office.

Throughout the treatment I relied on magnet-ism alone, and gave him no medicine whatever. But I observed strictly the principles of hygiene, which in any system of treatment are of prime

importance. Two years ago I did not suppose any intelli-gent physician would think of treating this discase without the use of opium. I regard this case as one of the severest of the kind that ever came under my treatment, and the man recov ered under the treatment indicated without the use of any medicine.

By the ordinary modes of treatment a patient with cholera morbus is under the physician's care from two to five days. The opium admin-istered of course checks the pain, but afterwards follow the disagreeable secondary effects of that drug. It would have been attended with less labor on my part, and more pay, to have treated the case in the ordinary way; but pa-tients who have once been successfully treated

Most physicians are strictly honest, I think, in this way will bardly wish to go back to the modes of treatment now in general use. Most physicians are strictly honest, I think, in the course of treatment they pursue; but their fault, I had almost said their crime, consists in utterly ignoring the therapeutic efficacy of magnetism. MEDICUS,

FF Eggs are not unwholesome unless submitted to a too long continuance of the culinary heat. An egg is popularly said to be "full of meat," and hence the adage. The yolk of the eggs, according to Dr. Hunter, "either eaten meat," and hence the adage. The yolk of the "eggs, according to Dr. Hunter, "either eaten raw or 'slightly' boiled is, perhaps, the most salutary of all animal substances. It is a natu-ral soup," In cases of jaundice eggs are pro-nounced superior to all kinds of foods. When the gall is too weak, or, by any accidental means, is not permitted to flow in sufficient quantity into the duodenum, our food, which consists of watery and oily parts. watery and oily parts, cannot form a union so as to become that soft and balsamic fluid called chyle. The yolk of an egg is capable of uniting water and oil in one uniform substance, and hence atones, temporarily, for a deficit in the natural bile.—The Scientific Man.

ED The venerable Rowland Hill, to whom Great Britain is indebted for cheap postage, al-though eighty-four years of age, is in possession of faculties unimpaired and the enjoyment of excellent health. Though other names 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 réplying to the deputation which waited upon him, he said, among other things, a letter can now be sent from Egypt to San Francisco for a smaller sum than in 1839 was charged on one coming from London to Hampstead, one of the world.

COLUMBUS.

[It is proposed to raise a monument in the Central Park, in New York, to the great discoverer, and a word or two to refresh our memories as to the trauble he took to discover this continent of ours may be opportune.] Thrice round the earth in graceful measures gliding.

Threte round the earth in graceful measures gliding. Dian, all binshes, dropped behind the sea, Amidst its vast expanse Columbus guiding Where difelong hope assured new worlds must be; Wayworn and sad, but sea and sky appearing, His comrades urged their chief his quest forsake, And though no doubt his steadfast faith could shak He feigned to yield, their troubled spirits cheering, When spicy odors with the breezes blended. And birds of brillant plumage fluttering by Whispered at last the promised land was nigh; And as another night his vigils ended, The morning subcaus hill and date display The morning sunbeams hill and dale display Of what his fancy pletured as Cathay.

Of what his fancy pletured as Cathay. If not the Eden deemed our fair Cathay, The new-born world, like that famed realm of old— Hich in its spices, precious pearls and gold— Before his raptured gaze in heauty lay, Perchance, the fabled islands of the blest, Or where Phenicia plied her secret trade— Where holy Brandon found the streams flow west, Or in his armor the dead viking laid. Not his to know—enough for hilu the thought This vast domain, long sought, from all concealed Since the primeval dawn, stood now revealed, His monarchs' and his own, by perils bought, Forgot in moment of such pure delight, With what ingraititude can kings requite. Yet when within its earliest prison tower

Yet when within its earliest prison tower His limbs were fettered, but his soul was free, Cano visions of a happier destiny, Triumphant over greed and pride and power. The old world to the new, in turbid stream, Poured forth its festering pools, its rot and rust; Bigots and tyrants in his vivid dream, Seeptres and scaffolds monider into dust. And as the accountions can and and Seeptres and scattons monner into dust. And as the generations came and went, Knowledge and love and faith the mastery gain; The chains unloosed, false altars, prisons rent, Wisdom and innocence alone retualn, In his new Eden of a nobler plan, To reässert the majesty of man.

Free Thought.

THE POWER OF MIND OVER MIND.

"And Jesus did not many mighty works there, because of their unbelief, "-- Mat, xill ; 58, Man is ** fearfully and wonderfully made, **-Ps, exxxix :

I consider Mr. A. E. Newton's timely criticism on Mr. F. F. Cook's "Spiritual Rationale," that was copied from the Chicago Times into a recent number of the Banner of Light, a most able and conclusive arti-cle. I have always regarded Mr. Cook as one of the very soundest and most accomplished advocates of the spiritual philosophy as revealed through the mediumistic instruments of this century, and cannot but be lieve that when he wrote "Spiritual Rationale" he was not in a normal condition of mind, but rather under the control of some of the very class of spirits whose ex-istence he seeks to disprove. To my mind, "Modern Spiritualism," as portrayed by Mr. Cook, would be far more meaningless or inconsistent than would be Shakspeare's Hamlet with "the part of the Prince of Denmark left out." His position reminds me of the hero in the novel entitled " Eugene Aram," whose character the author has drawn adorned with every virtue, and then leaves him suddenly to fall from his sublime height into the lowest depth of criminality. So with Mr. Cook, who, from being one of the ablest, if not the ablest, exponent of Modern Spiritualism, seems to have been left by the angels (no doubt for some wise and good purpose not understood) to fall into errors which, if generally received and adopted as fundamental, would knock the very foundations on which the whole superstructure may be said to rest, from beneath it.

The foregoing I mean as a preface only to what would remark in relation to a question that is raised in the Banner of Light of July 26th, of great importance in my view. In Mr. Allen Putnam's short article on the fourth page, he says, in reference to a certain medium of transcendent materializing power, "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 outsider3-though miles away-if turned to the medium and place during the time of a scance, might badly disturb the manipula-tions of the finer forces which spirits must there use in their processes of materialization."

This idea will probably be scouted as absurd by mos readers of the Banner, (especially by the bagging, caging, and rope-tying classes,) but I opino that it is deserving of respectful consideration by one who, like the Banner's conductor, believes (as I think) that the enemies of truth had sufficient power of thought to pray Mr. Parker to death !

That we "are fearfully and wonderfully made" must, I think, be acknowledged by all thinking minds. What we positively know, is minutely finite ; what we do not know, is probably inexhaustibly infinite. How are we to know what may or may not be the power of thought, whether for good or for evil? Many years ago a spirit-daughter said to me, "Dear father, how beautiful is the idea that a spiritual thought is never lost ! A thought of beauty goes sweeping through the universe of space till it finds a welcome in some heart ;

on a certain occasion because of the people's unbelief. Have we not a right to infer that the law is as operative on mediums of the present day as it was innercen centuries ago, and that this constant harping upon the unreliability of mediums, either negatively or aftirmatively, has a most disastrons effect upon the manifestations? THOMAS R. HAZARD.

Vaucluse, R. I.

OUR DUTY.

To the Editor of the Banner of Light: Those of us who love truth above doctrine must ad-mit that Spiritualism fails, like all other religions, to reduce precept to practice ; its votaries preferring the grateful shade of the umbrageous groves of Material-ism, Liberalism or Unitarianism, to the blazing rays of the sun of spiritual truth that pierce into every nook and cranny of ourselves. This is not so much a fault of our faith as it is a weakness of human nature. We all want to do well. We all desire the right in preference to wrong. Yet when it comes to effort, or when it comes to seizing the standard and steadily and sturdily bearing it on through the thickest of the fight against the world's dogmas, we greatly prefer to straggle in the rear, or to detail ourselves for hospital duty at some safe distance from the enemy's guns.

There are lots of elements in our natures that are constantly suggesting this course of conduct. There are many passions of the lower brain that are ever contending for the mastery. Paul seems to have discovered this, and human nature seems to have been troubled somewhat then as now with these tleshly strivings, such as "adultery, fornication, lasciviousness, idolatry, hatred, strifes, seditions, envyings, murders, drunkenness, revelings, and the like." But his picture of the fruits of the spirit, in contradistinction, is so beautiful and refreshing that one feels to say at once, "let these be my portion": "Love, joy, peace, longsuffering, gentleness, goodness, temperance. And if we live in the spirit, let us also walk in the spirit.' There, how can it be put any better?

We take it for granted that every true Spiritualist will concede that he should not only suppress or keep in proper subjection the lower and sensual passions, but that he should be distinguished for this endeavor; that he should be peculiarly chaste and pure because he is a Spiritualist. Licentiousness stalks through the society of to-day with a brazen effrontery that is wellnigh startling. Are there any Spiritualists who are smirching themselves with its foulness? If so, their religion is hollowness and a sham. And I might go on through the long catalogue of the fashionable sins of the present day, and ask a similar question, but I forbear. I only want to remind those who thoroughly believe in Spiritualism, that more, ay, a thousand times more is required of them than from those who have never been favored with the first glimmering ray of this glorious truth. What are you doing for the cause? You may be talking for it, but are you living for it? You may be preaching these truths, but are you practicing them? You may be attending every seanceseeking every opportunity to communicate with the dear ones on the other side, but are you, by a pure and even-tempered life, giving your influence in favor of the superiority of Spiritualism over any other faith in the matter of taking form in every-day life and lifting you up, exalting your spirit above the atmosphere of sensuality and unrighteousness into the purer air of harmony and love? I know that-

"To write is easy; but to five - to fire This higher, piner life is harder for Than in the closet, with the pen, to war Against surrounding III. Harder to strive Against one hasty word, one selfish mood, And gentle still to be, and kind and good."

But if our religion is doing for us what it ought to, or what it may do if we will but permit it, we shall be quoted as "a peculiar people, zealous of good works." I am strongly of the opinion that this is our work-selfpurification, self-discipline. It may not be a pleasant task. It is not. Yet it will prove profitable to us individually if we will undertake it. Let us, dear friends, resolve to immediately set about this matter, and byand-by the "whole will be leavened."

C. W. GARDNER. Portsmouth, N. H., July, 1879.

THE "ALL RIGHT" IDEA.

To the Editor of the Banner of Light: Your able correspondent, A. E. Newton, in your issue of July 12th, kindly criticises Dr. A. B. Child's book, "Whatever Is, is Right." Should not more distinction be made between the "All Right" idea, and some erroneous deductions made from it by Dr. C.? It is evident that everything is right and true to its condition. The comet is as right as the more material world; the naked islander as right as the civilized man ; the green apple as right as the ripened fruit, though not so palatable. There can be no positive evil in the universe only lesser good-as darkness is only absence of light. (Although the words evil, darkness, wrong, are convenient to use in their places.) But this is not saying that one condition is as developed as another, or that man should not aspire and try to progress. Advanced spirits teach the "All Right" doctrine, while they also teach that the heavenly state is only to be found by living a good life.

Banner Correspondence.

BANNER OF LIGHT.

Canada.

MONTREAL -A lady writes : "I see by the Banner of Light that you send free ' Rules to be Observed when Forming Spiritual Circles.' Please forward. I have read two volumes of Judge Edmonds and Dr. E. T. Dexter on Spiritualism; also A. J. Davis's "Great Har-monia," as well as many other of his books, and teed convinced that Spiritualism is too nuch a fact to be long ignored by the masses, if they would inform themselves. There are a few Spiritualists here, but the subject is not a nominar one. Though we have not held any circles, we have had

Though we have not held any circles, we have had some manifestations without seeking them, which have impressed us very much. I think my mother might be-come a medium, as a deceased sister appeared to her nearly two years after her death, and one or two other strange incidents which, if we had known what to do, might have been more satisfactory. I read the *bonner* of Light, which a friend sends me, and I do not know what I should do without it now. I wish enough inducement could be held out to in-duce some of your good mediums and lecturers to come here.

Hoping the time is not far off when we may have more opportunity to judge of the truths of Spiritual-ism, believe me, with best wishes for the success of your *Remarc of Light.*"

Massachusetts.

BOSTON .- J. S. Dodge writes, July 20th: "For the last five days no doubt you have missed me from my store, corner of Montgomery Place and Tremont street

store, corner of Montgomery Place and Tremont street. The weather being so hot I started off down floston harbor, on board the steamer 'Monohanset,' for Prov-incetowa. Then taking the cars at the extreme end of Cape Cod, away we went over and through sand moun-tains until we arrived at Nickerson's Grove. Harwich, where hundreds of Spiritualists and others had assem-bled to hear Mr. Giles B. Stebbins (who, by the way, is very popular with the people on the Cape). After partaking of the hospitalities of the brother Spiritual-ists and the honors of the O. W. H. B. S., we took the cars, again, and arrived at Onset Grove. As we recon-noltred the grounds, looked at the cottages and the bay, in which were several steamboats, also the vachts of the Boat Club of New Bedford, and other smaller craft, we could but exclaim that not one-half had been told of Onset and its beautiful surroundings (1 have yet to find anything near its equal. After listening to several cloquent discourses I took cars for home, wishing sue-cess to the enterprise of Onset Bay,"

Rhode Island.

WOONSOCKET,-Danlet B. Pond writes : "I can ery cheerfully accord to Mrs. M. J. Folsom the credit very cheerfully accord to Mrs. M. J. Folson the credit of enring my little daughter, Maud, of a scions curva-ture of the spine. Prior to Mrs. F.'s treatment of her, some two years ago, she was afflicted to such an ex-tent that we were advised by our family physician to have a steel jacket made for her, as that, in his opin-ion, was the only alternative. I visited an establish-ment in Boston for that purpose, but finally could not bring myself to believe that such a cramping method— as she would be obliged to wear it at least six months— could promote the best development of my child. I therefore secured Mrs. Folsom's services. A few treat-ments effected a complete curve, and no traces of the trouble has since appeared. I consider her success in this case no less than remarkable."

Pennsylvania.

ATHENS .- Mrs. T. R. Davies, in renewing subscription, writes: "We think the Banner is more and more tion, writes: "We think the *Banner* is more and more interesting. Each number is worth the subscription price to us. Mrs. Richmond's lectures, especially those by Spirit Theodore Parker, are excellent. 'Frof, Enchan-an's productions are masterly. Dr. Peebles's 'Marvels of Wonders' are wonderful indeed. He used to preach to us here—the Universalists—so every word from his pen is a treat, to say the least. Finally, *alt* in its col-umns is *good* and *pare* to us, *i. e.*, myself and husband. Husband is elighty-five and your correspondent seven-ty six last February; so you see we have not long to stay to read its blessed pages here, but will we not be interested in its glorious course there, in the higher-life?, We think so. God in his own way will bless you and yours."

Illinois.

CHICAGO,-Geo. Mostow writes : "1 notice in your column of speakers and mediums the name of Geo. 1. Ross, Attica, Ind. 1 am creditably informed that he passed to spirit-life about four months since, from the residence of Esau Brown, Van Buren township, Foun-tain county, Ind. He was an honest, firm believer in our glorious Philosophy, and often gave evidences of spirit-communion with the denizens of upper-air Sum-mer-Land. Brother Ross was about forty years of age, 'and had been a great sufferer for years.'

Vermont.

ST. ALBANS .- Charles Thompson writes : "I would like to say to the readers of your excellent paper, that Mrs. L. W. Litch, of 169 Court street, Boston, has been laboring among us, and has sown some good seed which cannot fall to produce good fruit in years to come. We feel that we can safely recommend her to all who may need the services of a reliable test medi-

Jonathan Koons-A Leaf from the Past of Our Cause.

To the Editor of the Banner of Light :

During a recent rainy day I looked over some old files that have escaped "the tooth of time," and found various letters in my possession from W. S. Courtney, Chas. Hammond, J. E. Kellogg, J. B. Ferguson, Mrs. Mettler, Charles Partridge, William Fishbough, J. W. Edmonds and Jonaother to morally *feel* that one is doing wrong. Neither than Koons. The latter had a spirit-room in are all equally strong, from organization, to overcome Ohio in '54, and was the first, whom I remember Ohio in '54, and was the first whom 1 remember to have had "the voice" and "lights," which Charles Partridge describes so fully in the Telegraph of that time. I quote from Mr. Koons : "Millifeld, Athens Co., O., Sept. 18th, 1854. Mine is a hard lot. We still continue to have curious and wonderful things here in the way of spirit-manifestations. People are coming from all points to witness these wonders of the age, and much care and prudence devolves upon age, and innch care and prudence devolves upon me; for I have not only to guard against false reports which are got up for the purpose of in-juring the cause, but it seems at times as if we would be overcome with the unavoidable ills of life in other respects. We have now laid under a heavy tax and burthen for well into three years, but amongst all the ills of life we can boast of the highest spiritual gifts, which poise the opposite side of the scale so as to keep our balance of life upon an equilibrium, otherwise we should sink." Good old Jonathan Koons! Yes, he did have the "highest spiritual gifts," and that richly repaid him, but finally the numerous visitors in the mortal proved too heavy a tax upon his income, and he went to other parts-I believe is now in Illinois. I visited Ohio for the purpose of going to his room, but found the medium "Nahum Koons" at Cardington, where I sat with him and as many visitors as the room would hold. The manifestations were powerful, and were a prophecy of the materializations of the present. A. MILTENBERGER. St. Louis, Mo.

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there, within the spirit's shrine, it leaves its impress, and goes on forever flowing, and forever leaving its daguerreotype of joy within another and another soul."

And if such is the effect of good thoughts, what may not be the effect of evil thoughts when brought to bear upon the minds of those most sensitive of all human organizations, "spirit-mediums"? To me it appears most wonderful that the angels have been able to keep in the field of labor even one single materializing medium amid the perfect tornado of vituperative abuse and falsehood that has been poured upon their almost defenceless heads by the enemies of our heaven-inspired cause, especially by many who, from motives that may be readily surmised, claim to be its most zealous friends, until the whole atmosphere has become so filled with the poisonous elements, that even the Ban ner of Light, one of the mediums' best and most efficlent friends, seems to feel itself obligated only to act on the defensive.

And yet among all the accusations that have been fulminated against these instruments of the angels, where is there more than one or two that have been substantiated? And echo answers, Where? And yes both in America and in England the Jesuit cry and clamor have gone forth with such untiring vigor and venom that honest mediums are held to be exceptions only to the general rule, the vast majority of the hum ble fraternity being cheats and frauds! But where, let me ask, is the accuser who has any character to lose that dare to name the individual frauds that go to make up the whole? The challenge has been repeatedly made in our public journals, but as yet not even the vilest of the vile among the accusers of materializ ing mediums have ventured to publish a list of their names! In turn among others, Mrs. Seaver, Mrs. Hull the Holmeses, the Blisses, Mrs. Boothby, Wm. Eddy and Mrs. Pickering have all been assalled and denounced far and wide, especially by the conductors of more than one professedly spirit journal, as "frauds" and "humbugs." All these mediums I have had ample opportunity to test the genuineness of, and the result has been so satisfactory and convincing in every case that I should have no hesitation to back my belief in the genuineness of the mediumship of one and all of them with my life, if necessary; so, too, I would in regard to the genuineness of Henry Slade, the only one of the three mediums I am acquainted with who are thus referred to in the editorial columns of the Banner of the 26th of July: "Additional testimony as to the reliability of the mediumistic development of Dr. Henry Slade, W. H. Powell, of Philadelphia, and Charles E. Watkins, is given in the present issue."

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 a 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-seances are unmistakably genuine." Why not vary the question a little and say : " It is said that evidence is continually accumulating that spirit-communion is unquestionably a fact !"

We are told that "Jesus did not many mighty works"

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It is one thing to intellectually know wrong, and anmisdirections, after conscientiously feeling them to be such. One may be in condition to-day to correct a bad habit which yesterday he had no desire to correct-one condition being as true and right to its cause as the other, although not so elevated. From a spiritual standpoint man is neither to be consured nor to be praised for his acts. All of God's children are in search of happiness; and did all fully realize that it is only as the lower nature is brought under the subjection of the higher that true happiness is to be obtained, they would immediately set about individual discipline. ABBOT WALKER.

Boston, July 18th, 1879.

A Curious Prediction.

Fo the Editor of the Banner of Light :

In the Banner of Light of Feb. 22d, 1879, appears "A Curious Prediction," with a portionan important portion, as it seems to me-left out. It is this, as originally written by Abby Marsh in 1787, and copied verbatim from the old document itself by a reporter of the New York Star. Just following the lines :

"The drop of water shall have then The force of many thousand men,"

There comes this, which you did not publish :

"Ghosts this, which you that hot puthis "Ghosts shall guide the plough, [1] and rain And snow shall fall as men ordain. [2] The commonest of stone or stick Other shall be than long, broad, thick, [3] Here and in a foreign clime Men shall be at the same time. [4] Bread you shall from ashes bake, [5] Ice they shall to diamonds make, [6] And the salt sens their thirts shall slake. [7]

[1] Possibly a phase of spirit materialization yet to come, and of which we have had the promise. "Guide the plough," perhaps used in a generic sense, denoting ardinary labor. ordínary laboi

ordinary labor. [2] Possibly foresceing the weather indications as sent out by the Washington Signal Corps : and rather significant in view of the theory put forth by A. J. Davis, on the feasibility of controlling the state of the weather. We see it affected by extensive configgra-tions, and materially changed by the commotions of battle-fields. All which points, more or less directly, to the possibility of our attaining to a control of it in the future.

the future. [3] Referring, probably, to the Fourth Dimension in Space, now being under investigation by Prof. Zöllner in Germany, and Prof. Crookes in England. And pos-slbly, too, to the idea-to me quite clear and tenable-that the form of stone or stick is only an evanescent appearance, projected by the Real Substance (spirit) interior to the form. (Right here the temptation on my part to enlarge is very pressing, but I must resist it.) [4] Of course this refers to the well-established fact of the existence of the "Double." German, Doppel-ganger.

[5] Too much for me, with my present power of vision.
[6] Ditto.
[7] Possibly the use of stills on shipboard, to obtain polable 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 Marsh would seem to compare at least very favorably with a large majority of the predictions in the Old Testament. S. B. BULKELEY. Norwich, Conn.

SLAIN BY THE POISONOUS STAB OF THE VACUAA-TOR.-Such is the fatuity of physicians and the docility of Parliament to its medical directors, that neither party listens to the dorthne of Physiologists, which party listens to the doetrine of Physiologists, which echoes the dictates of common sense. The more per-fect our health, the greater our vital power that resists infection. In deadly years the bad constitutions fall first and thickest. When the small-pox, cholera, or plague invade us, those are safest who have purest blood. Against physiology and dgainst morality, mod-ern medical art scents to teach that artificial impurity of *blood* and *morals* is the state of a nation which the law ought to encourage, and (so far as the Leedslature dares to defy public indication) to enforce. The fixed medical officers are certainly doing their best to de-serve to be discatablished and disendowed; without this indeed we cannot be safe from their sitealthy frre-sponsible influence on every government; but let our aristocracy well consider how much this medical life-rarchy is likely to pull down in its own ruin when law is rendered detestable. Decorous and admissible lan-guage falls me in alluding to that which might have seemed theredible thirty years ago—the commanding of vaccination on a second child of a family wher vac-cination has killed the first, and then sending the father to prison for refusal. Indeed, now that it is notorious that vaccination is sometimes, fatal, I should feel it quite right, if I were on the jury of inquest on a child thus encuely killed for the imagined public good, to bring in a verdict, not "Died by Vaccination," but "Slain by the polsonous stab of the vaccinator."—*Prof. F. W. Neurant.* thoes the dictates of common sense. The more per

The man who whitewashes ceilings is in a sublime business. This is a kiln-joke. - Yonkers Statesman. Oh, slack up !- Boston Post.

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

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A Correct View.

We have a timely connumication from a valued correspondent and subscriber in Waterford, events and continents packages flying hither Oxford Co., Maine, "O. P." whole the som the band thitler like the electric me sales of to-day, present outlook in actition to Splittudionate transportation of products effected by a power as correct in most points as such views are geneenally found to be. He observes that the times, that of n amerism, and a score more of changes, are techning with starifies events. "The error all calculated to conquer time and space, which sition in all directions are mushaling their are the heaviest of all the conditions imposed on bires, for an enslaught, on the vanguard of ham in his earth residence. progress. We are evidently in the "last days" The recent Prophetic Second Advent Congress, webbs and the greater advance it makes, is alluing and feels certain at last that "somethin." must be d'élection thes will all get hurt. Wheth, swill in the conduct century become more and of they are preparing to give a long, a strong, more visible encycry hand. Out of this mateand a pull all together, Catholics included, as the New Haven movement seens to indicate, inorder tó gijonce secure a peligión ("an endment" to the Constitution as their poly safety, will soon hee me applicant.

"The Proghetic Congress was a confession also that the charches have concerned to the conclusshou that something must be done, since the revisals started by the Young Men's Christian Association have proved a failure, the masses having become too intelligent to scale with hell dire, while Mr. Moody is supposed to have succeeded by the Aliventist notion of the personal coming of Christ to desirie the unconverted works in and through material things for the sinner. But there is one fact of the highest in. development of spiritual ends; and that makes perfance that may well cause them alarie, the earth and all the life on it subservient to namely, that there's no conceivable instrumenfallity in existence but Spiritualism that can it cannot be other than expanding and elevating liferature merely and made to do duty in atbring about a condition of peace and harmony , to contemplate the changes which are likely -a static where all are of one mind and one to be compassed on the earth we now inhabit faith. This is the agency in the hands of the within the hundred years that are to come. invisible powers which is to spread its influence. Such thoughts tend to spiritualize us in the very. all over the earth, to put all rule civil, reli- midst of our existing materialism. gious, political, and social-under its feet, and literally and truly make all things new. Jesus was anointed and commissioned to bring about just such a state of things. He was given the power to rule both in the tarnels, or bands, of heaven and amongst the inhabitants of earth. He personally appeared at Jerusalem and announced his principles. At that time they were pretinture, and he said distinctly that they would bring the sword, and that he should come again and carry their life effect hand his promise, with the angels cooperating. Is now being carried into effect." "Constanting whom the sects culozize, put religion under the ban of civil and political power, and it has ever since been protected by the sword. The principle laid down, however, by Christ is that one cannot injure another without injuring himself, and it applies to nations as well as to individuals. No wonder that people are waking up to the importance of the prophecies, perhaps are alarmed respecting their own doom. God is said to be a God that judgeth in the corth, and the judgment that is pre-millennial and near at hand is said to be such as 'never was and never will be again."" But it is his allusions to the joining hands of all the creeds for the sake of safety that chiefly deserves comment at this time. The fact is an undeniable one; they are all frightened, and ready to stop quarreling with one-another. Especially do they seem to believe that the most effective protection they can have against the great incoming tide of free religion and spirit-communion is to be secured by converting our free political Constitution into an engine of assault, by which they hope to crush out not merely all opposition but all outsiders. It is a hold scheme for them to conceive, and we should commit a serious mistake to suppose for a single moment that they had abandoned it. There is no step which the Roman Catholic Church in the United States would prefer to have the Protestants take, in a body before this one of engrafting religious creed, in however general terms, upon the organic and supreme law of the land. The rest of the way for the Catholic Church will after that act of folly become plain and easy. All they will have to do then is to get possession of the Constitution's supreme authority by making theirs its governing and controlling creed. It is only as we keep John Brown Smith, dated "Cell 6, Northampour supreme law perfectly clear of all religious professions, complications and beliefs, that it re- he intends at an early day to publish a-book of mains for us and for our posterity what it has been from the beginning. It is a political agent and instrument, and nothing more. It was left free from all suspicions of religious bias in order that it might include all creeds alike. No sooner will an union of them capture it, than they will resume fighting among themselves over the spoils.

The Centennial Spirit.

There have been many centennial celebrations in the past four years, and the opportunities are by no means all spent yet. But it is not so common to witness public speculations on what will be a hundred years hence. It was while contemplating the prospect for his hosts calundred years later that Xerves gave way to his emotion in a fit of weeping. One cannot indulge in the current of thought upon this mat- red man's cause and in behalf of justice have By without being plunged info an abyss of wondenation what and where he will be after the lapse. a follamether century. If such contemplations do not help to make us "practical," they do help to stietch the horizon in which the spirit is included, and to make the things of to day fall into their right relative place and shrink more nearly to the dimensions in which they will appear , to us when looking back over an interval of a hundred years. Some tell us that the present is all we have. In one sense this is true. But in this brief and fleeting Present the spirit may review the past and reach out in an effort to im- law for the restoration of their property, will agine the future. As Shakspeare says, that which most strikingly distinguishes man from the brute is this gedlike capacity for look- last week, with this end in view, at which were ing "before and after." The simple fact that we can do it should testify to the truth that it, citizens. Mr. Tibbles, being called upon, stated was in great part for that very purpose that our the object for which the meeting was called. faculties were given us in their present proper-. He said :

tion. To have lived here on this planet for one life should seen to be reason enough for wanting to Look back in review of what shall have been accomplished here a hundred years after our departure. We shall in all probability be interested in the material progress made by the inhabitants of earth as a means of advancing their spiritual condition. We have, the most of us, lived long enough already to understand how the material supports and contains the spiritual, and so helps, it on in the early stages of its. growth and expansion. In much the same way we shall look back over the progress in the arts. and discoveries, in invention and application, begause each step forward will surely testify to the fact that the race of which we once formed affart is steadily moving upward and onward 'to a destiny which is plainly pretizured in their own nature. It will therefore not amaze us then, as it might now, to see ballooning heross more potent and silent than steam, namely,

But it must not be forgetten that this spirit spoken of, and troublers times are at land, of progress, and development, the further, it and the Bide-in-the-schools movement at New assisted all the ingre-directly and effectually by Haven, 20 to show that Orthod wy has taken the other owers which we have to content ourselves. for ther resear with styling the invisible. They real life, with which so many are willing to rest contented, is yet to be developed the real life and energy of the spirit-power which is all that is worth finding out. This is the very secret after which opends are delving. They call it: by many names now, but the whole mystery which they are trying to explain is included in the single word spirit. This is the power that inspires study and effort; that puts it into human brains to undertake what still remains. to be accomplished : that sets fresh enterprises of great pith and moment on foot ; that seeks "to discover the untried and unknown: that higher purposes and granderends. In this view

The Indian Ring.

After endeavoring to impress upon the people of this country for the past twenty years the fact of the enormity of the crimes committed upon the red men of the northwest by the Indian Ring, under various pretences, which crimes have been the prime cause of all the Indian at this late day, that our efforts in behalf of the enlisted the sympathies of many good men and true in various portions of the country, who are determined, if possible, to crushout the monsters that have so long preved upon the Indian as well as the general government. This important matter has been delayed too long ; the Indian Ring is strong, as it has much stolen sist the Ponca Tribe of Indians in a suit at | Day ": not prove fruitless. 'A meeting was held at 50 State street, this city, on Wednesday of several of our elergymen and other prominent

He said : — The treatment of the Indians has always been no-toriously cruel, unjust and oppressive, and he came to lay before the people of the East a plan which, if car-tical out, would, he believed, solve the difficulty. To-day the treatment of the Indians is worse than it has ever been before, and its record is perfectly horrible from beginning to end. In proof of this assertion he cited the case of the Poncas, who, in spite of the facts that they had never killed a white man, that they were advancing in eivillization, that their land was secured to them by three treaties, had been assalled by the grasping Indian filng, which coveted their property, and, in order to gain possession of it, used the most periloins and cruel methods to disposses them. Mr. Tobles declared that an Indian agent has but to de-clare that the tribe is rebellious in code to obtain the use of troops to oppress it, and that out of this fact has 20 wn a bitter feeling between the Way and the Inte-rior Departments. Of the unfortunate Poncas, he said, who are now in the Indian Territory, each hundred and use of troops to oppress II, and that out of this fact has grown a bitter feeling between the Way and the Inte-tor Departments. Of the unfortunate Poncas, he sold, who are now in the Indian Territory, one hundred and i-ten died in ten months. Those who are left are scat-tered far and while, suffering from tever and poverty, yet still longing to return to the Land from while they have been driven. Standing Bear and thirty others are, by the decision of Judge Dundy, free as any other men, but they alone, of all the Indians, have any legal rights. The tribes are robbed continually by hiside and outside robbers, and there is at present no help for the to. Mr. Tobbies then explained that his plan for so ying the difficulty was to have the case of Standing Hear thoroughly tested in the courts, believing that if would be decided that he and other indians were guar-auxeed certain rights by the Fourteenth Amendment to the constitution which they do not now enjoy. The suits at law will cost some store or some, and to rake this money he had come East. Rev. Dr. Lothrop and E. P. Smith, of Brookline, strongly favored raising the thettre strength the latter expressed a desher that the easily. Rev. Joseph Cook and others approving by plan. Mr. Salisbury thought that the decision of a single case would be of no use, miless Congress can be induced to remove the Indian Rise. Rev. Dr. Lamie, of Providence, replied that this case would other and sufficient of the whole matter; that once establish the fact that an Indian is a man, and the difficulty is solved." A card appears in the *Baston Post* of the 5th

A card appears in the Boston Post of the 5th inst., from Mr. Tibbles, in which he says : "The telegram sent to one of the city papers, as is afleged on the authority of the 'officials of the Indian office ' at Washington, saying that the attempt to raise money in Boston to take a case for the Ponea Indians to the Supreme Court was a scheme to get money for private purposes, is an assertion wholly false, and a fit custorition from a ring of men who have been a standing informy for at best fifty years. The treasurer of that fund is a man of unimpeachable integrity, and known to many citizens of Boston,

Testimony from the "Spectator."

In the very last number of Addison's inimitable Spectators; No. 635, and issued on the 20th of December, 1711, is a tribute to the belief in the intercommunion of spirits and mortals which deserves to be resented from its place in polite testing the truth and reality of what is now so widely accepted among men. "Doubtless," says the writer, "there is some more perfect way of conversing with heavenly beings. Are not spirits capable of mutual intelligence unless immersed in bodies, or by their intervention? ED. M. Bennett, editor and proprietor of Must superior natures depend on inferior for the New York Truth-Seeker, has been sentenced the main privilege of sociable beings, that of to hard labor in the Albany Penitentiary for conversing with and knowing each other? What thirteen months, professedly for sending "Cu- would they have done had matter never been pid's Yokes" through the mails, but really for created? I suppose, not have lived in cternal publishing and disseminating infidel literature. solitude, As incorp-real substances are of a noble order, so, be sure, their manner of intercourse is answerably more expedite and intithose who might send it through the United mate. This method of communication we call States mails are amenable to the law under intellectual vision, as somewhat analogous to which Mr. Bennett was convicted. The religious the sense of seeing, which is the medium of our acquaintance with this visible world. And in some such way can God make himself the object of immediate intuition to the blessed; and as he can, it is not improbable that he will, always condescending in the circumstances of doing it, to the weakness and proportion of finite minds." the paper above named, there is an unqualified superstition considered heretics! Mr. Elizur and unfaltering expression of confidence in the Wright, of this city, truly says in The Index that (helief that " there is some more perfect way of "there is a class of men, constituting what is conversing with heavenly beings." And the question is asked as if it could not be answered butter depend on the slavery of the mind. To otherwise than affirmatively, "Are not spirits potent for good-depend upon it. He is at presthem, free souls are dangerous. I am speaking expable of mutual intelligence unless immersed of the class, not of its exceptional men. It is in bodies, or by their intervention?" Taken ion Hotel, Revere Beach. this class which makes it dangerous in this coun- in connection with the immediately preceding capable of mutual intelligence," whether In the name of common sense how long will "immersed in bodies" or "in corporeal subbody are not to be satisfied with our present physical limitations, because the spirit is the tenant of the body, and is all that imparts value of love is more potent than the law of hate. dwell on earth, so can the latter avail them-This the bigots are slow to learn. But, if they selves of the desired way of communication thus made. What, asks this writer, would disembodied spirits have done in order to converse with one another, "if matter had never been created?" In other words, they are wholly superior to matter, as they ever have been, that has no power to obstruct their way. And that this country; but the signs of the times point | being so, they can freely use matter for their own purposes. If they cannot, then of course they are no longer superior beings. That is to say, matter is greater than spirit, which is worse than absurd.

J. W. Fletcher at Steinway Hall,

London.

The Sunday evening lectures at Steinway Hall, given through the mediumship of Mr. Fletcher, are still attracting great attention in London, says Spiritual Notes. Spiritualists have needed s me place to which they could go, and where wars, it gives us great pleasure to know, even they could feel "at home," and where also they could take their friends who were inquiring into the subject. This want the Steinway meetings supplies, and we are glad to see that on each + cursion tickets from New York City and return, successive night the hall is more and more crowded, and that the high tone of the lectures is well sustained. Among the subjects treated during the past month was a series of "Objections," which served as Mr. Fletcher's text, and was ably handled. The tests are as wonderful wealth behind it ; yet we hope and trust that as ever, and carry proof in every instance. We Tunnel Route), arriving at Lake Pleasant at 11 the efforts of Mr. T. H. THREET'S cassistant ed- i copy the following from an article in the June itor of the Omaha Daily Heralds, who is in this | number of the University Magazine, under the city for the purpose of raising funds to as- head of "The Preternatural in the Present

A very recent incident may serve to suggest to those who have not regarded the matter in from Springfield at 12:55 P. M. From Boston at this light to what immediate uses these strange 6:30 and 11:15 A. M. powers might be put. The above-named seer (Mr. Fletcher) on a recent occasion was thrown into a mesmeric sleep when with some persons who were deeply interested in the fate of Col. Pearson and of members of their own family who were with him in Zululand. The operator, therefore, asked the clairvoyant, 'Can you travel for me ?"

"'Yes.' "'Then will you go to Col. Pearson's? Do

you see him?" "'Yes.' "'Is he relieved ?" "'Ab, yes." was the reply, listened to by those around with an anxiety which it is easy to understand ; 'they are all alive and safe.' "'How long have they been relieved?"

"'Only a short time : the news is on the way. It is all right.' The news of Col. Pearson's relief, which only

took place on the day before this vision, was duly received through orthodox channels."

Alluding to Mr. J. William Fletcher's Sunday evening service, the London Daily Telegraph

says : "If those who testify to the occurrences in London are to be trusted, we are confronted with a series of assertions which prove that we certainly live in very perplexing times. A number of messages are conveyed, by means of a gentleman lecturing in Steinway Ilall, from the genticinan fecturing in Steinway Itali, from the spirit-world, delivered, and suitably acknowl-edged; and if the people who claim to have witnessed the phenomena are to be credited, give surpassing proofs of their identity and of occult knowledge."

This is about the fairest statement of facts in relation to Spiritualism which has yet appeared in the London daily press.

A National Liberal and Spiritual Camp-Meeting in Kansas.

W. H. T. Wakefield, of Lawrence, Kan., announces that "Arrangements have been fully perfected for the great National Liberal and piritual Camp-Meeting at Bismarck Grove in this place, to begin September 5th, and last one week. It is intended to make this a ringing protest against ceclesiastical encroachments upon civil authority. The liberal leaguers of Kansas hold their State Convention at the same time and place to perfect State organization. Ex-Governor Charles Robinson is Chairman of the Committee of Arrangements. Upon the comand five leading editors, besides attorneys, phybe the largest gathering of Spiritualists and Liberals ever held in the West. We have already secured several very prominent speakers, and hope to get many others. Bismarck is the finest grove in the West, and less than half rates are promised on all roads from Chicago-west."

SUBITUALIST PRAISE MEETING.—On Sunday a Spiritualist praise meeting was held in Por-ter's Grove, Euclid. Excursion tickets were sold and about three hundred people visited the grove during the day. Mr. Hudson Tuttle de-livered an address on Spiritualism, which was closely listened to. Mr. G. F. Lewis followed with a few remarks, after which a bounteous dinner was served free to all.—*Cleveland Plain-dealer.*.

Lake Pleasant Camp-Meeting.

The exercises at Lake Pleasant will commence on 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. Exria Troy, can be purchased for \$4,50, via New York and Troy Citizens' line of steamers, "Saratoga" 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 7:40 A. M., by Troy and Boston Railroad (Hoosae 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 fare; time, from Hartford at 10:12 A. M., and 6:30 and 11:15 A. M.

The speakers for Sunday, Aug. 10th, are Mr. W. J. Colville and Mrs. Cora L. 'V. Richmond, as previously announced in this paper. Elsewhere we print a list of the speakers for the balance of the present month

We congratulate the managers on the favorable prospects under which they inaugurate the meetings this year.

Mr. and Mrs. Wm. Tebb, of London,

Arrived in New York last week in the steamer "City of Berlin." After a short tarry in that city they propose to go up the Hudson to the Catskill Mountains: thence to proceed to Lake George and on to Montreal and Quebec, and so forth. Returning they will visit Boston and other portions of New England, and Philadelphia. They will remain in this country about three months before returning to England. The London Spiritualist says Mr. Tebb is traveling for the benefit of his health, which has been considerably weakened by his prolonged resistance to the unsuccessful attempts of the St. Paneras authorities to force him to vaccinate his child Beatrice: Mr. and Mrs. Tebb are among the most active workers connected with Spiritualism in England; their names are also connected with a multiplicity of good works for the benefit of the helpless and afflicted.

Mrs. Fox's Lecture in Rochester, N. Y.

"Mrs. Nettie Pease Fox," writes F. S. Webster, "delivered a fine discourse in Rochester, N. Y., last Sunday, Aug. 3d, on the subject : 'Is Spiritualism an Outgrowth of Christianity?' It was an able production and worthy of morethan a passing notice."

The Banner of Light in Fall River is kept for sale by the popular newsdealer, Mr. G. D. Johnson. His store is the headquarters for the sale of spiritualistic literature.

En The Worthington (Minn.) Advance copies the spirit message of John Neff (from the Banner of May 31st), given through the mediumship of Mrs. Danskin. In corroboration of its genermittee are three members of the Supreme Court | al correctness it says: "On inquiry we find that John Neff, a second cousin to D. B. Neff, assistsicians and prominent business men. This will ant in the Advance office, died last winter in Bushnell, Ill. He was treasurer of MacDonough County, instead of Macomb, a mistake which might easily occur in preparing the message for the press. Mr. Neff married his wife at the town of Macomb."

> 55 The Boston Herald says that those who are declaiming against Gov. Talbot for the issuance of an order forbidding the running of excursion trains on Sunday over that portion of the Hoosac Tunnel line that is owned by the State, are unnecessarily agitated. The attention of the executive department was'regularly and properly called to the fact that the managers of the State railroad were unwittingly vio-

857 Supplementary meetings at Onset Bay will be held during the Sundays of August. B. Lynn will speak August 10th.

If the book he sent to customers through the mails is obscene, then the bible is obscene, and bigots were bound to get him out of the way and they have succeeded. But the reaction will bring thunderbolts upon their heads in the coming time. Their course in this regard will change [liberty-loving Christians into infidels by the hundreds. The bigots of 1879 are as randpant in another direction) as were those in 1792 who thought they were serving God by hanging inmodent people whom they in their ignorence and called a learned profession, whose bread and try to speak what one thinks, provided he thinks' statement, it means, of course, that spirits are what this class of paupers does not approve." this class be allowed to rule in America? This stances." It means that we who are in the is the most important question to be decided by [the popular vote. If something is not speedily done to stay the red hand of bigotry in our midst, it will not be long before anarchy will to it : but that, as the emancipated spirits can surely prevail to an alarming extent. The law find a way to converse with those that still persevere in their present course, they will ascertain to their sorrow that there are blows to give as well as blows to take. The masses are too intelligent to tamely submit to be priestridden for any length of time. As peace-loving citizens we should deplore a religious war in emphatically in this direction. One or two more turns of the ceclesiastical screw, and powder and ball may be brought into requisition.

87 We are in receipt of a private note from ton Jail, Aug. 0d, 4879," in which he says that about two hundred pages, entitled "Banner of Love : Being an Exposition of the Love Philosophy of the Nineteenth Century, or Breaking the Way for the Reconstruction of Society,"

En A lengthy account of the remarkable mediumship of Mr. C. E. Watkinshas been received trum to the faith and knowledge that is in him from Valentine Nichelson, of Alliance, Ohio, which we shall print in our next issue. It corroborates all we have said in this paper in the past in regard to Mr. Watkins as an excellent medium for slate-writing by the invisibles.

27 General John Edwards, of Washington, is in town, on his way to the Lake Pleasant Camp-Meeting. It gave us great pleasure to take this veteran Spiritualist by the hand. This is his first visit to the "Hub," with which he is well pleased. Of course the friends of the cause at the Lake will welcome his presence there, and no doubt invite him to testify from the rosregarding our heaven-born philosophy.

RF Notes from Bro. J. M. Peebles have been received, and will appear in our forthcoming issue.

One who was present writes to us that "the meeting was a grand success. The class of people residing along the far-famed Euclid Avenue are of the most cultivated in America, and for good taste, retinement and culture, they maintain the reputation of their New England ancestors. The Yearly Meeting will be held at the same beautiful grove on Sunday, August 24th (see notice in another column). In the words of an old writer : 'Forget not the assembling of yourselves together."

E. We had the pleasure the present week of meeting in our Bookstore, Alexander Wilder, M. D., F. A.S., of New Jersey, He is a gentleman of culture and no bigot; one of the clearest thinkers and ablest writers on the American continent. This gentleman is the editor of The Medical Tribune, published monthly in New In this passage which we have quoted out of York-devoted to medicine, surgery, and the collateral sciences. He has written considerably against "the deadly results of vaccination." We sell a pamphlet prepared by him, entitled "Vaccination a Medical Fallacy." It should be in every family the world over. This work is ent the guest of A. E. Giles, Esq., at The Pavil-

> 1537 Bacon, in his essay on Truth, says: "A mixture of a lie doth ever add pleasure. Doth any man doubt that if there were taken out of men's mindes vaine opinions, flattering hopes, false valuations, Immaginations, as one would, and the like, but it would leave the mindes of a number of men poore, shrunken things, full of Melancholy and Indisposition, and unpleasing to themselves?" Bacon certainly argued well when he decided that the prose of existence needed the rhythm, the inspiration and the harmony of higher thoughts and graceful amenities to raise it from the sombre realities of a humdrum, treadmill round of cares and duties. Some of our irate Spiritualists should bear this fact in mind.

> EF It seems that Young Bishop, the scamp who "took in" so terribly "our first men"i. c., the Governor, the Mayor, our noted poets, doctors and divines-on the plea that he was able to prove all spiritual phenomena fraudulent, and would make the public expose for the pecuniary benefit of the "Old South Church" in this city, and who afterwards "sold" the literary bigots in Glasgow, Scotland, in a similar manner, has turned up in Malta, on his way to Egypt. This fellow did not dare try his "little game " in London, for the very good and sufficient reason that the Spiritualists of that city were on the qui vive for him, and would have given him a too warm reception had he tried it on in that metropolis.

ET "OBSCURATIONS OF SPIRIT INTELLI-GENCE, AND THEIR CAUSES," by William Fishbough, of Brooklyn, N. Y., will appear in the next number of this paper.

lating a State law gand he directed them to cease from so doing. The law should be repealed. There is no question about that.

ET The editor of Mind and Matter makes the following truthful remarks :

"When Spiritualists learn to observe the same "When Spiritualists learn to observe the same rules of common sense in considering spiritual matters that they do when acting in all the other affairs of life, then will Spiritualism be-come, with them, living and animating knowl-edge. When that time arrives they will have little occasion to preach Spiritualism, for it will become a thing seen and felt by every one, and its beneficent influence will blend in one uni-versal mass of fraternal love and sympathy the whole human race." whole human race.'

for We had a call from Joseph P. Hazard, Esq., (the brother of Hon. Thomas R. Hazard.) the present week. He has just returned to the States via Canada, after a twenty-one months' trip around the world, having visited China, Japan, India, Egypt, and other localities in the Old World. He is looking the picture of health. He reports that Spiritualism and its phenomena are to be found everywhere among the highest classes of society.

EF Dr. J. V. Mansfield has returned from a professional trip to Saratoga to his office in New York City, and will again visit Saratoga the 20th of this month, and remain there until about the 10th of September, when he will visit the Camp-Meeting at Schroon Lake. A letter on the fifth page, from Mr. Thompson, of Saratoga, furnishes some particulars of Mr. Mansfield's great success during his sojourn at that fashionable watering-place.

107 Mrs. Louie M. Lowe and Mrs. Hollis-Billings, two mediums who rank with the best in this country, are now holding scances in London. Some of the tests given are very satisfactory. Mrs. Lowe was benefited in health by the ocean voyage.

ET There will be divine services next Sabbath at Lake Pleasant, at Onset Bay, Lake Walden and Shawsheen Groves. Cars run from the various railroad stations in this city, notwithstanding the blue-laws to the contrary on our statute books.

EF The Remarks of Robert G. Ingersoll at he funeral of his brother, Ebon C. Ingersoll, May 31st, 1879, have been printed as a Memorial, in a form suitable for framing. Published by C. P. Farrell, 1417 G street, Washington, D. C.

10 Mr. Ross, of Troy, N. Y., has been an efficient co-worker in securing reduced rates on the Hudson River boats and the Troy and Boston Railroad. Many Lake Pleasant campers will be thankful for this work of Mr. Ross.

857 It will be seen by reference to a letter in another column that Mrs. Cora L. V. Richmond has been engaged to lecture several Sundays of the present month in Brooklyn, N. Y. It is probable she will also speak in New York City.

BRIEF PARAGRAPHS.

DIGBY AND THE SUMMER SOLSTICE. Where the chinchill eats to fatten, Where the wild bat bats to batten, Where the cool, refreshing breeze Turns the locks that have no keys; Thither, with a luncheon-basket, Digby like a whirlwind flew: From the sound of yelping curs, From an arm-chair lined 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 freshened, Head and backache greatly lessened, With more of admiration Of nature's works and ways, And less of perspiration As he ploddeth through the maze Of this great conglomeration-'Nough an angel's soul to daze.

JO COSE.

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

Pittsburgh, the smoklest 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 hats 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 Macrea has been held to stern ac count 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 hall amounts to many thousand pounds sterling.

> AN ANCIENT POEM. I know two friends as much allke As ever you saw two stumps, And no phrenologist could find And no phrenologist could and A difference in their bumps. One took a paper, and his life Was happier than a king's; His children all could read and write, And talk of men and things. And talk of hien and things. The other took no paper, And while strolling through the wood A tree fell down upon his crown, And killed him, as it should. Had he been reading of the news, A thome like neighbor Jin, I anv ery 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.

Hop Lee, the Chinaman, who lately assaulted a native of Charlestown, has taken a lee 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 'Neath 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 miltions is confirmed by Mr. Hillier, 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

LIGHT. ΟF BANNER

London Spiritual Notes. To the Editor of the Banner of Light:

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 move-ment possesses a trance speaker of no mean promise. It is a misfortune that they are leav-ing England, as their services can but ill be swared. spared.

Excerpts from "Spiritual Notes" for

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, Blooms-bury, 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 penell, wrote in our sight. On going down stairs, some of the usual visitants followed into 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 Dalston Association on Mon-day 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 in-tact at the close. A white-draped female form manifested, and in a variety of ways exhibited ino the first of 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 scance at the residence of Mr. R. Cocker, 74 Dals-ton Lane, London, E., on Saturday evening, 21st ton 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. Shrosbree, Mr. and Mrs. Norring-ton, and Mr. Thos. Blyton. The séance was held in total darkness, all hands being inter-linked, which condition was maintained through-out the séance. Voices answering to the names of "Charley," "Irresistible" and "King John" freely couversed with the sitters, and a number of yeavy articles of furniture were removed freely couversed 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 "Charley," through Mr. Rita's mediumship, affording a very fair op-portunity for observation. Just at the close of the séance a chair was threaded on to the right arm of Mrs. Shrosbree, who stated that she had never released her hold of Mr. Husk. The mani-festations occurred while both Mr. Rita and Mr. Husk were seated at the table, and held by re-sponsible members of the family circle, who certified that their hands remained interlinked throughout the séance.

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

To the Editor of the Banner of Light:

throughout the séance.

This well-known and gifted medium is in Haverhill 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 per sons from Boston and one or two from Haverhill; butthis 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 forms 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 childform embraced in those who presented themselves. Minnehaha, the control of the medium present, showed herself-first in robes of purest white, and afterwards

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 had 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 otter 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 Daybreak 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. Eglinton 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 heal-FIDELITY. ing art.

July 22d.

Cleveland Notes.

fo the Editor of the Banner of Light : The monotony of the vacation of both Society and yceum 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 24th 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 cenenarian friend and brother Spiritualist, Gen. Donald McLeod. He was a pronounced Spiritualist, and in or-der 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. Rodes Buchanan, of New York, addressed the annual meeting of Spiritualists held at McLean, Tompkins Co., N. Y., Sunday, August 3d. He will ad-dress 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. Beals can be addressed at Jamestown, N. Y., until the 15th of August.

RETAIL AGENTS FOR THE BANNER OF LIGHT. THE AMERICAN NEWS COMPANY, 20 and 41 Cham-sets street, New York City. NEW ENGLAND NEWS COMPANY, 11 Franklin treet, Roston. THOMAS MARSH, 919 Washington street (south of Personal street), Roston. isant street), Roston. RS, M. J. REGAN, 620 North 5th street, St. Lonks, Mo. CHARD ROBERTS, 169 Seventh street, Washington. W. A. & C. S. HOUGHTON, 75 and 775 street, Sacranento, Cal, LEES'S BAZAAR, 16 Woodland Ayenne, Cleveland, Mdo, WHLIAAMSON & HIGBER, 62 West Mainstreet, Roch-ster X X

(cf, N. Y. JACKSON & BURLEIGH, Alcade Hall, Rochester, V. D. HUNUK, 46 York Avenue, Philadelphia, Pa. ASH, A. DANSKIN, 56 (Sataloga street, Baltimore, ASH, A. DANSKIN, 56 (Sataloga street, Baltimore,

ld. E. N. CHOYNSKI, 31 Genty street, San Francisco, Cal. SMITHES PERIODICAL DLPOT, 122 Deathous street.

SMITH S TELEVICE AN OTHER CONTRACT CONTRACT, ORDER PERRY & MORTON, 62 Vine street, Chermath, Ohre, S. M. HOWARD, 54 Last 12th street, New York CDV, GEORGE II, HEES, westend ben Birldge, Oswego, N. Y. J. B. ADAMS, 527 Seventh street, and SIT street, Wash-street, U.C.

acton, D. C. WILLIAM ILLEIS, 150 Wisconsin street, Milwankee, VIS. WHALIAM WADE, 826 Market street, Philadelphia, P.a. E. M. ROSE, 56 Frankend Street, Haritord, Conn. RRENTANO'S LITERARY EMPORIUM, 39 Union

BRENTANO'S LITERARY EMPORITM, 30 Union Square, New York, G. D. JOHNSON, 5 North Main street, Fall River, Mass. E. W. KEAN, Main street, Greenfield, Mass. D. A. PEANE, P. O. Bookstone, Moberly, Mo. D. R. LOOSLEY, New London, Cont. (Other parties who keep the *Banner of Light* regularly on

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, 1

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

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The Wonderful Bealer and Clairvoyant !—For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mits, C. M. Monnison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. My.10.

District, Mr., Mary Bala, 18-9. (WIS - AUX 55, ITCCHING PILLES are most use, dis-tronghe pla-worms were crawing in about the sense of a cased, particularly at night, are WAYNES OINTHENT, y present, sinc cure also for there, al shall discusse. Malled to any address on recent of price, by courts a box, or three boxes \$1.55. Address letters DR, SWAYNES ON THENT, y present, sinc cure also for there, also be in discusses. Malled to any address on recent of price, by courts a box, or three boxes \$1.55. Address letters DR, SWAYNE & SON, No, 350 Noth Sixth street, Philas, three Jac, No Charge for advice. Sold by leading dringest. Sold by OLBEY & RICH, 9 Montgomery Place, Boston, Mass. THE MAGNETIC HEALER, DR. J. E. BRIGGS, IS ALADY PHYSICIAN wanting a gentleman also a Practical Physician. Office 126 West Elevelates of the state of Ja.4.

Special Notice.

On and after June 23d, Da. F. L. H. WILLIS Without Drugging the Stomach may be addressed for the summer at Glenora, Yates Co., N. Y. Jy.5. 15.5.

S. B. BRITTAN, M. D., has removed his Office Practice to No. 80 West 11th street, New York, where he employs Electrical, Magnetic and othwhere 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 most efficacions reme-dies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should inclose Five Dollars. My.f.cow My.17.eow

J. V. Mansfield, TEST MEDU'M, answers scaled letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy.5. The most susceptible part of the human body, and its pow-erful healing properties, which are Anti-Septile, Disin-fectant, Stimutating and Resolvent, are taken up by the absolvent sant carried to every part of the system through the circulation. They especially act upon the

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

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATHONS. J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the **Ranner of Light** at fifteen shiftings per year. Parties desiring to so subscribe can address Mr. Morse at his residence. Ehn Treo Terrare, Uttoxeter Road, Derby, England, Mr. Morse also keeps for sale the Spiritual and Reformatiory Works published by us. Colary & Rich.

PHILADELPHIA AGENCY. RHODES, Philadelphia, Pa., is agent for the

Banner of Light, which can be found for sale at Acade-my Hall, No, 810 Spring Garden' street, and at all the Spir-tual meetings.

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

SPIRITUALISTS' CAMP-MEETING.

THE NEW ENGLAND SPIRITUALISTS CAMP-DEFTING ANSOCIATION will hold their sixth Annual Camp-Meeting at Lake Pleasant, Mon-tague, Mass., from Angust 6th to September 361, 1879. sixth Annual Camp-Meeting at Lake Pleasand, Mon-tagne, Mass., from Angust offit to September 30, 1859.
S P E A K E R S:
The first regular exercises will be held
Sinday, Ang. to, W. J. Colville and Miss. Corat., V. Richmond, of Chleago, Miss. Corat., V. Richmond, Mass.
Thuesday, ** 12, Kuss. X. J. Wiffis, Cambridge, Mass.
Fiday, ** 15, Henry C. Luff, Boston, Mass.
Fiday, ** 16, Henry C. Luff, Boston, Mass.
Fiday, ** 16, Henry C. Luff, Boston, Mass.
Sinday, ** 17, E. S. Wheeler, Philadelphia, Pa., and E. V. Wilson, Lombard, H.
Sinday, ** 17, Life, S. Wheeler, Philadelphia, Pa., and E. V. Wilson, Londan, Roston, Mass.
Wednes, ** 20, Paler Fred Fyans. Mit. Lebanon, N. Y. Thuesday, ** 21, Paler Fred Fyans. Distributed Plat.
Sinday, ** 22, Paler Fred Fyans. Distributed Plat.
Sinday, ** 23, Paler Fred Fyans. Distributed Plat.
Sinday, ** 24, Prot. Win, Denson, Weilesley, Mass.
Sinday, ** 25, Prot. Win, Denson and Ceptus B. Exten, Boston, Mass.
Theoday, ** 26, Prot. Win, Denson, Energian, Suss.
Thuesday, ** 27, Neur. I. T. Brighton, Eliferter, Mass.
Thusyak, ** 26, Prot. Win, Denson, Mass.
Sinday, ** 27, Prot. Win, Denson and A. Frank Bayter, Mapowood, Mass.
Sanday, ** 20, Miss. A yeaw, Northbeto', Mass.
Sanday, ** 20, Prot., Win, Denson and A. Frank Bayter, Mapowood, Mass.
Sanday, ** 24, Frank Bayter, Mapowood, Mass.
Sanday, ** 26, Prot., Win, Denson and A. Frank Bayter,
Chealar of Information and angelication, J. H. SMITH, Sceretary,

ADVERTISEMENTS.

J. H. SMITH, Secretary,

P. O. Box 1200, Springfield, Mass,

The Tenth Annual Camp-Meeting of the SPIRITUALISTS OF MASSACHUSETTS

WILL be held at Shawsheen River Grove, Rat-Will, be held at Shawsheen River Grove, Rat-net and Vale, Mass., on fostor and Mane Raffront, commencing any 224, 555, closing Vug, 1226, On Sunday, Aug. 16th, PIOT, WILLIAM DENTON, the well-known locinter, who siways draws manupse and ences, will address the multimide. Ripley's Band, of Bocton, will give Sacred Concerts in the Grove during the day. SUSDAY TRAYS. From Boston and way stations, 7:20, 355 or and 157 w

DR. A. R. RICHARDSON, Manager, Aug. 3, 1w

CAMP-MEETING.

THE SPIRITUALIST AND LIBERALIST ASSOCIA-THE SPIRITUALIST AND LIBERALIST ASSOCIA-THON of Maine will hold their Annual Camp-Meeting in **Buswell's Grove, in Etran, Maine**, commencing on Wednesdy, Sept. 36, and continue over study. The Grove is on the Maine Central Railmood, II and is from Banger. Attangements are being made with the railmoods to carry at reduced process. Tents can be proceed by appying to D. Buswell, Etna, Maine, Wey instructed source trainment at reasonable prices. Marce contaily includ.

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In diseases originating in torpor of the

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Pit of the Stomach,

GREAT-VITAL ORGANS.

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

PURE RICH BLOOD.

Note but the purest and most potent lugredlents are used, which are warranted tree from anything poly-mous or in-jurious to the facility person.

The Pad acts with constant and vigorous energy,

Fever and Agne.

Kidney Affections, and

Discases of the Stomach.

Pad.

Vitalizing

In Liver Complaints.

roads and the fact that the people on 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 later. In the meantime, it is a some-what 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 unholy American passion for territorial ag-grandizement. Since that epoch this same lion has been laying his paws upon countries in every quarter of the globe. The poor devils of Zulus have the sym-pathies of Brother Jonathan. Land, life and liberty are as dear to a Zulu as to any of us.—Boston Heratd.

See yonder rustic, barefoot boy Chase 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 squeat, Behold with what a tender grace Ite soothes the stone-brutse 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 Wolseley went to the Cape with instructions to send Prince Napoleon home at the first opportunity, and he fld 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 the especial purpose of 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 in-spired 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 ac-cordingly ventilated his pet theories regarding Ameri-ea and its hereafter before the fashionable congrega-tion 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.

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:

E. P. H.

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. Manfield'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. July 31st, 1879.

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

MEMORIAL OF THE ORGANIZATION OF THE BOS TON 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 Al-den'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 Collins & M'Leester, letter founders; 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.

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

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

10 Dr. Edwin D. Babbitt writes to inform

us that his business—in healing, publishing, and

manufacturing instruments adapted to the new

science of chromopathy-has so increased as to

necessitate his moving into more commodious

rooms. He may now be found at No. 5 Clinton

EST We sell a pamphlet 'entitled "Vaccina-tion: Its Fallacies and Evils," by Robert A.

Gunn, M. D. If you, mortals, would be healthy,

do not get vaccinated. This book will convince

Spiritualist Meetings in Boston.

PYTHAN HALL.—The People's Spiritual Meeting formerly held at Eagle Hall) is removed to Pythian Hall, 76 Tremont street. Services every Sunday morning and differmon. Good mediants and speakers always present.

EAGLE HALL.-Spiritual Meetings for speaking and

ay, at 10% A. M. and 2% and 7% P. M. Excellent quartette linging provided.

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

Puthian Hall .- The meetings at this place have

so many go on excusions, attend camp-meet-ings, &c., and have also been interesting. They

will continue each Sunday morning and after-

Mrs. K. T. St. Clair had charge of the music,

Place, New York.

noon.

bearing.

you why you should not.

ST. LOUIS, NO., BOOK DEPOT. MRS, M. J. REGAN, 620 North 5th street, St. Louis, Mo., Reeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Coby & Rich.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 825 Market street, and N. E. cornet Eighth and Arch streets, Philadelphia, has the **Banner of** Light for sale at retail each Saturday morning.

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

ROCHENTER, N. Y., BOOK DEPOT. JACKSON & BURLEIGH, Booksetlers, Areado Hall, Rochester, N. Y., Reep, for sale the **Spicitual and Re-**form Works published by Colby & Rich,

BALTIMORE, MD., AGENCY, WASH, A. DANSKIN, 70/2 Saratoga street, Baltimore, Md., keeps for sale the Banney of Light.

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SAN FRANCISCO BOOK DEPOT. ALBERT MORTON, II O'Farrell Street, keeps for sale the Splittuni and Reformatory Works published by Colby & Rich.

CHICAGO, ILL., PERIODICAL DEPOT. MITH'S PERIODICAL DEPOT. *** 122 Dear Smith S Franconcal Deroit, the Dearonn street, Chicago, Ill, The Banner of Light and other Spiritual and Liberal Papers always for sale,

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, WASHINGTON BOOK DEPOT. RICHARD RODERTS, Bookseler, No. 100 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a sup-ply of the Spiritual and Reformatory Works pub-lished by Colby & Rich. and has evidently given entire satisfaction to those attending. The meetings have been well attended considering the season of year when

NEW YORK PERIODICAL DEPOT. S. M. HOWARD, Agent, Bookseller, 51 East Twelfth street, New York City, keeps constantly for sale the Han-ner of Light.

NEW YORK BOOK DEPOT. D. M. BENNETT, Publisher and Bookseller, 41 Eighth street, New York City, keeps for sale the **Spiritual and Reformatory Works** published by Colby & Rich. and gave general satisfaction to all with her nusical talent, and by her obliging and genial ----

HARTFORD. CONN., BOOK DEPOT. E. M. ROSE, 56 Trumbull street, Bartowi, Cons., keeps constantly for sale the Baumer of Light and a supply of the Splithnal and Reformatory Works pub-lished by Colby & Rich.

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

LONDON. ENG., BOOK DEPOT. W. II. HARRISON. No. 33 Great Russell street, Lot-don, Eng., keeps for sale the Banner of Light, and a full line of Spiritual and Reformatory Works published by Golby & Rich. He also receives subscriptions for the BAN-SER.

Fever and Agne. Dumb Agne. Dyspepsia. And all the distressing symptoms resulting from Malarian Poisons. Indigestion, Torpid Liver, Rilloumesa, &c., web as Sick Boadache. Constigation, Vertigo, Flatu-leney, Janudice, Palpitation and Nervans Diseases of the Beart. Liver Cough, given taken for Constamption, Agne Cake, Dizziness, Neuralgin in acad, neck shoul-ders, stomach, heart and class. Lambaga, Sciniton, In-ternal Bacamatism, Law Spirits, Finale Weakness, Hysterles, &c., &c. This PAD is a powerful preventive and deobstruent in

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

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

& These PADS have NOSTPERIOR AT ANY PRICE, but the sold at \$1.00, and whit by mail to all parts of the come-W, postage to cents extra.

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The projectly of the Company consists of the Legal Tender Ledge, 150 feet in () right by 60 in width, situated at Silver (Ity, Silver Fat Mining District, Grant County, New Mestro.

Jewico. During the last ten months' work, 26 tons of ore extract-d from this Mine returned \$26,000, being at the average rato I about \$124 per ton. This at an expense for milling of \$39 we take st from if

For the purpose of creeting a new null the Directors will effect on the purpose of creeting a new null the Directors will effect on the purpose of stock at the price (for the present only) $f(S_{+}^{2}(0))$ per share. These runses and samples of one at company's office. April 19.

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

and this by the definitely expressed contract of the Union Mutual Life Insurance Company, not subject to revision, reduction, or evasion, and exclusive of the dividends

F. W. J.

not know the present address of "Mrs. Hinley, median formerly of 48 East 9th street."

To Correspondents.

 $\mathfrak{A}\mathfrak{H}^{\bullet}$ No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good fath. We cannot undertake to preserve or return communications not used.

P. B., 120 EAST 19TH STREET, NEW YORK CITY .-- We do

BANNER OF LIGHT.

Andrew A. Allen.

of ; never was very rich, never was very poor, always had enough to get along with. I thought

1'd try your post-office, and see what came of it. If anything comes of it, I suppose I can come again, can't 1? I wanted to see how it was.

May 16.

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Aur Circle-Room Closed.

No. Ital E. Choles, ellipse held at this effice finiter A cost. If we not so will be liven in dieses obputs when they will be nonmed.

REPORTS OF SPIRIT MESSAGES GIVEN DISCHOREND, MEDIN MANIPOOP MRS. JENNIE S. RUDD,

Invocation.

Fifter, we come to thee today, adding that 'Heavilt ruide and runders. Then, the ligher f untails of insoiration may we buint to earth guths that shall be of use to mertals, this find that, as we tread the staning shore of the bumontal life, we shall gather pubbles that may be bright to those which well in darkness ; may we give to each and all something that will make

York State—from Brooklyn. I have but little more to do than to place my name upon your record and to say that I an truly and wonder-fully surprised. I find no hell, no dark, gloomy depths, nothing that I call bad. When the bean throws itself upon the surface of the ground, i comes up, as it were, headforemest, some might call it an ugly looking thing: but soon the leaves come out, and by-and-by you find it a useful plant. So with the acent the grand old oak tells the story for itself. So with this life—I see things here that some, maybe, would call bad; they are not bad to me, because I see the depths. inest anywhere I wanted to go. I feel that con-founded trouble in nov throat as I come; mayhe I ill get rid of it. When I went away I was al-most blind in one even and I could hardly secont of the other. I can't tell what my trouble was: it is too long a name for me to talk about. I dealt sometimes in earthe, sometimes in 'horses, semetimes in pigs. I tried tomake some money. I traveled further on west a good namy times, and came back again. I'd just like to see some of the old boys and talk with 'lem. Now there is my brother Billy; I don't know as anybody can find Line, but maybe they will. I'd like to talk to him a hit, simply because it is pleasant to U let follys know the regint any such thing as death. they are not bad to me, because I see the depths, the light and the beauty there is in life. The embers can often be farmed into a beautiful the privilege of coming again. May 16, talk to him a br, simply because it is pleasant to be folks know the regint any such thing as death. I can't get away from myself. I've been trying to for about four years. Now I can't get away from myself to save my life. Talk about the God they preach of so much, I've hunted for him night about all the time I've been here and I can't ind him. I didn't know but you kept himshut up here, somewhere, or in some of the meeting hences hear by, so I thought I'd come and see. I always heat a desire to come to Bos-ton, but never 1 ave been able to. My mother hailed from somewhere this way, not Boston, exactly, but never by Cambridge. I thought I'd come to see what I could see. You need n't trouble you self to send my message unless you 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

have come down here thinking maybe I should reach a friend of mine in Chicago, whose name is William B. Munroe, I am a mechanic. I used to work in a tool-shop. I don't know much about talking, never did : coald n't talk in meet-ing if I was to try (do n't know how. I did n't believe much of anything, I always was on the go; have been in most every place you can think of a mark was your who more more more nor trouble you self to send my message unless you want to. It is a gratification to me to knew that I can talk, to see this thing and be sure of it. Now I am going back to have a good time with some folks out there. Good by, May 15,

Message product Department.

 Source Department.

- Celia D. Somerby.

Celia D. Somerby, of New York City. I am fifteen years old. I have been out of this life since 1571. I think it was June 15th. My moth-er's name is Julia, and father's name is Alexan-der. Little sister's name is Nettie. I only wish to tell them that I've met Grandma Grafton and Grandpa Somerby. I've seen Aunt Mary and Uncle Amos. I'd like to talk to 'em when they get ready; and I know that if you get this letter in the name somehody will get it and they get ready; and I know that it you get insoletter in the paper somebody will get it and tell them of it. I can't talk strong, because I went out with disease of the lungs; but as you were kind to the little girl who came before I did, I thought maybe you would be kind to me, too, if I was n't exactly a little girl. May 20.

H---.

The question often is asked me. "Why do you not go to the *Banner of Light*? Why do you not give your thoughts there, and furnish some cer-tain knowledge of your existence in the spirit-ual world?" My existence here in the spiritual tain knowledge of your existence in the spirit-ual world ?" - My existence here in the spiritual world is just as real to me as was my existence in the earth-life; and when you again ask me the question, "What will be the ending of the strife between Spiritualists?" I answer, Wait --there never was water so deep but something stirred its very depths; there never was a truth so powerful but that the magnet might be placed upon it and it would respond. So with this spir-itual light; it comes to you and enters the very windows of your soul; it touches your brain and gives forth an element which you have hardly realized before, because it assures you of immortality; it points you to a brighter heaven than you have ever imagined; it teaches you of a life and of a world's deeds which you have never thought of; it points out to you a path-way where your feet may yet tread, where the down where your feet may yet tread, where the <text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text>

AUGUST 9, 1879.

Timothy C. Coates.

Timothy C. Coates. I came from St. Louis. I am nineteen years old. I went out with con-sumption. I have been gone nearly two years. I sent word to my mother, Mary, and to my sis-ter Julia. Julia is here at the North some-where, but I don't know where—I think in New York—and as there are parties who some-times read your name, who are intimate with times read your paper, who are initiate with my family, I trust my message may reach them. If it does not, I will bring a more definite one, and will be much obliged to you if you will print it in your paper. May 22.

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 Novem-ber, about the middle of the month, in Newton, Mass. Put my namedown as Aunt Sally Stearns. I'll try and make my folks understand it, and come to me; but I've come here to-day to see what there was going on Unaving that there 1 'll try and make my folks understand it, and come to me; but I've come here to-day to see what there was going on. Hearing that there was a sort of a spiritual meeting here, I thought raybe I'd like to look into the thing, and see how things went. I like it. I find things very pleasant up here. I've met my friends and all that. (To the Chairman:) I don't see why it is folks don't hear us when we talk to them. [Because they are not all mediums.] Is it a special gift that you must have from God, in order to hear us? [Yes; it is a gift.] Then it seems to me that the immortality of the soul and this great spiritual light aint of much use, is it? [You are finding it of use.] I find it very good when I can find something to talk through, but I want to talk my self. [Can't you talk to people you see on your side?] Oh, yes, but I want to talk to the folks I left down here. [When you find a medium, as is now the case, you can do so.] Find a medium! That means talk through somelody. If I come and talk to you will you listen to me and tell my friends what I sa?? [We will print what you are say-ing now.; But I want to talk more in privacy. [You must ask your friends to go to some medi-um.] Suppose I can't get them to go? [Then it will be their loss.] And my loss, too.

in the future, ones, one of yourself. Get all the brightness out of life you can, hope for the fu-ture, and draw down to you the highest influ-ences that it is possible to surround yourself with. Brightness, life and light shine upon your pathway. Mary E---n, from J. W-g. May 20.

The second secon

be calculated and scalary cases transformed and stand them. \mathcal{Q}_{i} - by dated Landis, Middletown, Pal. Are unhappy conditions imposed upon spirits after the death of the body as retributive penalties.

the death of the loady as retributive penalties for earthly inegalarities? A.=You ask if the spirit is purished for anything done in the loady. Place your band in the fire and you will surely burn it. You may heal it, but the surface retribution X_{ij} is a wrong in earth-life you meet that wrong in the spiritual life. You may call it retribution if you will, but it is there, and You cannot be away from it. Whatever you do in earth life that is not compatible with your own considered, you will meet in the future and loads at it saurtley will meet in the future and look at it squarely and fairly: you will realize whether it is tight or wrong, and that is punishment enough for any

Q.-If a person does another an injury in this life, car he become reconciled and humobize in spirit-life?

X--If is much in spirit-life as it is in earthif a man wrongs you you feel hely about it, but at last you learn that it was through some ignorance of the laws of life that he wronged you, and forgive him for having caused you sorrow. When you go to spiritelife, if you meet an individual like that you will have the same feeling. You may feel hart, but you will see the motive that caused him to do the act, and will be charitable. You would be more charitable in the earth-life could you understand each other

better. Q.-From a spiritual standpoint do you see that the time will ever come when the physical death of man will not occur as it now does?

A .- From a spiritual standpoint we may not see that physical life will end as it does now, because we trust the time is coming when man will so thoroughly understand his organization that he will perfect it, and therefore its exit

Satah M. Leshe, of New tork City, died of internal froubles, about four years ago. I felt as if 1'd like to see what this thing was, and 1 tried a little table-tipping with some friends of naine, near Classon avenue, in Brooklyn. I did not succed as I wanted to, but I did the best I could. A was twenty-one years old and a little more when I went away. May 15.

Minnie Turner.

an able to go to others who are in a condition ligion was the same : but, like very many other of solness and who think they shall go mad from lindividuals, I am perfectly willing to avail my-the feeling that they cannot stay on earth much self of this channel which you have provided. longer. So far as I can learn, this is to be the (I think it is rather bumiliating for us to live on mission of these who turn from the brightness carth, ignore you altogether, perhaps blow you of cart's and will not see it-turn their backs, all to pieces, think that you are crazy, and al

nying. Thank Gort hat the last lew months of my life were passed, as it were, in the spiritual, oblivious to the material! How strange it is that those who know something of Spiritualism will forevermore return their friends to places that are darkened.

cannot control satisfactorily to myself, Mr. Chairman.

It is now almost nine years since I came into the spirit-world. I have labored with all the power I had to bring myself out from under the cloud which has been hanging over me. It seemed almost like a doom, 1 could not see for myself, only as I saw, as it were, "through a glass darkly." Did I approach the earth and because we trust the time is coming when man will so thoroughly understand his grain therefore is exit from the event will be different from what its today ; yet we cannot say that we believe the earth will be very come when nan will not heave the earth under the condition that you call death. O. Dee the spiritual philosophy teaches all to the dawn of all bars visited your Chele Noon Mitty and y asset the new Your at the spiritual philosophy teaches all to philos and this, the weat the subtract the dawn of the threat-they called it diplication. May any cancel them to be descondent, to feel from the the earth will be reasonable to the spiritual philosophy teaches all to the dawn of the threat-they called it diplication target in the New Tests-trust the tamopy your conditions. I have during the the spiritual philosophy teaches all to the spiritual philosophy teaches all to philosophy teaches all to the threat-they called it diplication target in the New Tests-trust the tamopy your conditions. I have during the spiritual philosophy teaches all to philosophy teaches all to the threat-they called it light the spiritual philosophy teaches all to philosophy teaches all to the threat-they called it light to a start the way we're got to heave the spiritual philosophy teaches all to the threat-they called it light to a start the way we're got to heave the spiritual philosophy teaches all to philosophy teaches all to the threat the spiritual philosophy teaches all to philosophy teaches all to the the spiritual philosophy teaches all to the threat the the spiritual philosophy teaches all to the threat the spiritual philosophy teaches all to philosophy teaches all to the the spiritual philosophy teaches all to the weat the spiritual

William H. Godfrey.

William H. Godfrey, of Philadelphia. It is about three years a o last February since 1 passed away. I don't know really what my discase was i some said it was heart-disease, others, trouble of the liver. I guess it was a little of both. I-return here because this is one of the thoroughfares through which spirits pass, in order to reach their triends. My business was Atmine Turner, from Portland, Me. Life was dark and dishal: the sunshine did n't come, so I haid my body off, hoping that the bright joys of life would send their rays over my soul, but no change was there, for my mother came to me and hore with her bright howers, and yet 1 could not take them; still, by following her guiding star, I found the lowery path, and now an able to go to others who are in a condition of eart', and will not see it-turn their backs because there are dark clouds over them, and they cannot feel that there is a silver lining, their duty is to come back to earth when they rightly see, and give to others strength to be stronger than they were. May 15. Albert C. Wesley. Albert C. Wesley. Abert C. Wesley. Thank God that the last few months of my life were passed, as it were, in the spiritual, oblivious to the material! How strange it is that those who know something of Spiritualism will forevermore return their friends to places? is something to do on earth, and I shall try to do the best I can, not disgrace you or anybody else. I have sown my wild oats. I should like to come back again, if you'll allow me, and tell you what I 've seen. May 20.

Isadore Snow.

It was in here I felt had oputting her hand on her throat). My name is Isadore, but 1 was al-ways called Izzie. I came from a good ways

Henry Bernardson.

Henry Bernardson, of Wilmington, Del. I have but a few weeks' experience in the spirit-nal world, having gone out more suddenly-than I expected, but I return hoping that strength will be given me. I have listened many times to the song, "There's a light in the win-dow for thee"; I look to Spiritualism for that light and I hop to receive it. May the Godlight, and I hope to receive it. May the God-given principle which has enabled me to return to earth give the same power to others that they may listen to words that I may say. May 22.

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 do n't know but I can say God bless every old. I do n't know but I can say God bless every-body, though they never blessed me very much. I had a hard time in life. I found the principle, "Root, hog, or die," the one for me to abide by, and I had to abide by it. I find that principle holding good now. Talk about the beauties of life, the brightness, the flowers, the trees, shrubs and grasses I I want to find it: Phaye n't seen it yet. All I have seen has been a sort of a drift-ing, a sort of a shore-land, as I may say, filled with rocks and stones and rough trees, and so forth. Is that what you call the beauties of the forth. Is that what you call the beauties of the spiritual? I'd like to see the pretty things and know where they are; I haint seen 'em yet. I do n't care whether anybody wants to hear from me or not. I've got here and I mean to be heard. I want to find the way where all these pretty things are; I want to find the pathway. Charles Bowen. Charles Bowen. A feeling of duty comes over me, and, being there I'd like to know it. I've seen the cause I understand it. If there's any way to get there I'd like to know it. I've come here, be-cause I understood instruction was given here, that this was a sort of a spiritual life. There is a crowd here. God bless yon, you've got to crowd in, or not get in at all. Dignity do n't have any effect on me. I do n't care anything about it or anything else. All I've got to say is, I am here, and I am likely to be here, if do n't ind a way to get out. [You'll gain some-thing by coming. It will give you a good start.] Is it like throwing a rubber ball? [In what re-spect?] It bounds up and comes down again. Is that the way we've got to do? I make the way dear for the spirit. The way we've got to do? I make the way way to get to do? I make the way way to get to do? I make the way way to get to do? I make the way way to get to do? I make the way way to get to do? I make the way way to get to do? I make the way way to get to do? I make the way way to get to do? I make the way way to get to do? I make the way way to get to do? I make the way way to get to do? I make the way way to get to do? I make the way way to get to do? I make the way way to get to do? I make the way way to get to do? I make the way way to get to do? I make the way way to get to do? I make the way way to get to do? I make the way way to get to do? I make around net. Or of get in at all. Dignify do n't have any effect on me. I do n't care anything about it or anything else. All I've got to say is, I am here, and I am likely to be here, if I do n't find a way to get out. {You 'll gain some-thing by coming. It will give you a good start.] Is it like throwing a rubber ball? [In what re-spect?] It bounds up and comes down again. Is that the way we've got to do? I suppose you do n't like to have such fellows as I am come here! Well, I'm here anyhow. I feel better than I have for a good while; I've a good mind to stay. Will you let me stay all day? [There are too many others who want to come.] They'll elbow me out. That is always the way. I never got anywhere yet, but what I got elbowed out. You relbows ait very big; I do n't think they can do much harm. I'd stay just as long as I was a mind to, if there wan't some bigger folks than you are here. Well, I suppose I have got to go-elbowed out the same as ever. That's the way of the world. Aint it so? Aint if the way of the world that he who has the bigger folks

Flashes of the spiritual life of things some-times 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 por-tion to darkness. This I never could reconcile to my mind. Now I have a wide field for investiga-tion. I find that writers have transgressed the law of right toward, the all-wise author of our law of right toward the all-wise author of our existence. Thave not, in all my searches, found a God

fashioned in the form of a man sitting upon a throne. I have found only the law under which

each one cometh for acceptance or rejection. I am not a preacher, not a discourser, but I am a man of fair, clear mind, exercising it toward that which I deem to be a truth, and af-ter having found it I am not ashamed or afraid to speak it. The lessons which I have learned on this side of life have been of infinite profit to me. I now return to earth to lay down the bur-den of my discoveries before those who are seekers and searchers for the truth. Immortalseerers and searchers for the truth. Immortal-ity is given to the spirit after physical death, but it must learn, it must expand, it must search, it must find. After having found the beautiful gems of spirit-life they must weigh

them and measure them, and they must weigh them and measure them, and they must profit by the knowledge. This has been my case, this is the case of very many whom I have met. We recognize, we know, we grow familiar with one another. That which I lack another gives me; and thus the wheel of meyression goes on even and even. the wheel of progression goes on ever and ever. There is no end to ascension, there is no end to descension. Thus is spirit-life presented to me,

thus I give it to you. I was known as Lewis Randolph, of Hemp-stead, Long Island. I died in my sixty-first year.

Charles Bowen.

power of unfoldment.

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. BUDD. May 23 .- Percy H. Davis; Augusta E. Dunham; Lucy

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AUGUST 9, 1879.

BANNER OF LIGHT.

Alford Lord; Sarah A. Burr; Oliver Alden; Abbot Bris-Aniori, Jana, Sana, A. Duri, Oner, Anier, Anier, Robie, Bliss-bane, May 27, -Isaae B, Crose; James M, Burgess; Catharhie Le Roy; Patrick Reeves; Michael L Jones; Lucy A, Kel-logg; Charles C, May 20, -Charles H, Seynour; Percival B, Greene; Susan B, Alwood; William, to friends who are booking for blin; Almer K, Leonard; Ada L, Josephs, Jene 3, - Deacon Chap; Mary Bates; Laella G, Simons; Edwin A, Freis; Julia A, Emmons, June 5, --Gorge S, Colum; Phelie A, Putnam; John Manley; Rosa A, Belmont; Julia A, Willis; Increase Rob-inson.

Manley; Rosa A. Belmont; Julia A. Willis; Increase Robinson.
 June 6. — William Hayden; Thomas M. Morse; Norman, to Amelia Clark; Simon L. Babcock; Lucy Ann Jones; Joef N. Hanson; John Smith.
 Jone 12. — Henry Bexter; John Hartley; Constant Davenport; Mary L. Payson; C. W., to Elizabeth C. ..., June 19. — Mary E. Bathaway; Sylvia Ann Greene; Thomas J. Dissoli, Julia Page; Joseph P. Bagley; Madge S. Burrlli G. H. D.; — Streeter, June 19. — Mary E. Hathaway; Sylvia Ann Greene; Thomas J. Dissoli, McLar A. Batcheller; To Thomas Lane, June 29. — Henhood R. Stlekney; Ida D. Small; Thomas A. Kingsbury; Anny N. Bradford, June 29. — Henhood R. Stlekney; Ida D. Small; Thomas C. Charlle, June 24. — Mary M. Sweetzer; Groege U. Somers; Old Billings; Mary M. Sweetzer; Groege D. Somers; Charlle.

June 21.—Mary A. Faltennut: remon errors y, errors Dennis, Old Bullings; Mary M. Sweetzer: George D. Som-ers: Charlle. June 26.—Catharine Chitsey: George L. Glover; Joseph Whittennore: "Boston 'P: Robert Rantoul. June 27.—Clarissa Lewis; Satah D. Parker; William M. Langdon; Lucinda T—n; George N. Sheppard; Melzar A. Carpenter.

Burr Wakeman; Hart Moise; Capt. Richard Adams; Daniel Quinkan. GIVEN THROUGH THE MEDIUMSHIP OF MRS.

Rev. Henry Ward Beecher's Late Sermon at Highland Lake Grove.

Rev. Henry Ward Deccher lectured at this grove on Sunday afternoon, July 27th, to four thousand five hundred people. After referring to and reading the efforts of Christ to teach Nicodemus the necessity of regeneration, Mr. Beecher based his remarks upon the third chapter of John, third and seventh verses:

Verdiy, curvels, 1 so unto the, except a man be born again. (*)
 Verdiy, curvels, 1 so unto the, except a man be born again. (*)
 If euch as surplus, shill the famous preader, was true of Moodennis, the lender of the people, how of all that were his hufferiors? Weodennis hubsel, however, is turbled at the figurative language, and brought out, therefore, from the Master like clear declaration that this supposed, non-suppose that doe must by unreations proceeding of the monther to be born again. There is no change produced by the object of the monther to be born again. There is no change of the monther to be born again. There is no change produced by the high supposed, every man has hub the meres the hub, and, fill the events the people, elevated and employed, every man has hub in all the every fill the performance of his whole duty, hold toward God and toward man. Conversion in the supposed, whole we have the superstand of the supposed of the performance of his whole duty, hold toward God and toward man. Conversion in the superstand of the supposed of the performance of the supposed of the superstand of the sup

holds meetings every Sunday at 10% A. M. and 7% P. M. at Hall 80 Spring Garden street. H. B. Champion, Presi-dent; Mrs. Dr. Samnel Maxwell, Vice President; J. H. Jones, Treasurer; J. P. Lanning, Secretary, **ROCHENTER**, N. Y.-Spiritual meetings are held in the Academy of Music, No. 40 State street, every Sunday at 10% A. M. and 7% c. M. Mrs. Nettle Pease Fox, permanent speaker. Meetings free, Strangers visiting the city are cordially invited to attend. **SUTTON, N. H.**-Society holds meetings once in two weeks, Chas, A. Fowler, President; James Knowlton, Sec-retary.

SPRINGFIELD, MASS.—The Free Religious Society

SPRINGFILLP, MASS. - The Free denginous source) (Splittualists and Liberalists) holds moreflags every Sunday it 25 and 75 p. M. J. S. Hart, President; S. C. Chapla, Vice President; Mrs. J. H. Cook, Mrs. E. M. Lyman, Mrs. M. A. P. Clark, Prudential Committee; W. H. Jordan, Preasurer; F. C. Colourn, Collector. SAN FRANCISCO, CAL. - The First Splittual Union

SAN FRANCENCO, CAL. The First Spiritual Union society holds a conference and scance every Sunday at 2 r. M., at Brail Brith Hall; on Eddy street, above Mason. Also meetings for lectures in the evening. The Children's Progressive Lycenin meets in the same hall at 0 A. M.
 SANTA BARBARA, CAL. Spiritual Meetings are held every Sunday at Crane's Hall. Children's Progressive Lycenm meets every Sunday at same hall at 0 A. M.
 SANTA BARBARA, CAL. Spiritual Meetings are inctor. Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary P. Hunt; Secretary, Mr. Geo. Childs; Musical Director, Mrs. Emma Searvens, SALEM, MASS. Conference or lectures every Sunday at Prait's Hall, corner of Essay and Liberty streets, at and 7 r. M. S. G. Hooger, President; WINELAND, M. J. Meetings are held every Sunday at Mrs. M. S. Mary K. Howe, Recording Secretary; M. E. Ellen Dickinson, First Vice President; Dr. L. K. Coon-ley, 20 (a), Mrs. Mary A. Howe, Brearding Secretary; M. E. Shedd, Treasurer, Children's Progressive Lyceum meets at 125 p. M.

at 1215 P. M. WORCESTER. MASS.—Meetings are held at St. George's Hall, 460 Main street, every Sunday at 2 P. M.

Sunapce Lake Spiritualist Camp-Meeting. The Spiritualists of New Hampshire and Vermont will hold a Camp-Meeting at Biodgett's Landing, Newbury, N.H., commencing August 21st, and closing September

sth. 1879.

hold a Camp-Meeting at BlodgetU's Landing, Newbury, N. H., commencing August 21st, and closing September sth, 1579.
 Silmation of Grore, - BlodgetU's Landing is situated in the town of Newbury, N. H., upon the castern shore of Lake Sumapee, six unles from the Railroad stalload on the Concord and Chremont Railroad. The Steamer Lady Woodsmu makes connections with all trains on this road at Newbury Station.
 Speakers for 1573. -Rev, J. M. Peebles, M. D., of Hammonton, N. J., who has traveled twice around the world, is expected to be in attendance during the last week of the neeting. He is an elongent speaker and clear thinker. Mrs. E. L. M. Paul, of Stowe, V., a fine in-pointional speaker, will be present through the entire meeting. Dr. Joseph Ieaks, will be present through the entire meeting. Dr. Joseph Ieak, of Greenfield, Mass, President of Lake Pleasant Camp. Meeting, and ymass. President of Lake Pleasant Camp. Meeting, and ymass. J. President of Lake Pleasant Camp. Meeting, and ymass. J. President of Lake Pleasant Camp. Meeting, and ymass. J. Wasser, President, Mass. J. President, J. Lizzle Manchester and Mrs. George Pratt, both the speakers. The Vernout free expected. Other speakers are engaed and expected.
 "Mediums, --W. Harry Powell, Independent slate-writer, of Boston, Mass, and many others too numerous to mention, will be present during the meeting.
 Musica --The Sumapee Cornet Rand and a good Orchestra Will be in attendance. Sacred Concerts will be given every Similay. Also a good Choir will be organized, rendering grat service to the meeting.
 Musica --The Sumapee Cornet Rand and a good Orchestra. Will be in attendance. Sacred Concerts will be given every Similay. Also a good Choir will be organized, rendering grat service to the meeting.
 Musica --The Sumapee Cornet Rand and a good Orchestra. The fast for the one and the speaker and the s

ays. Speaking in the morning at least princing at 2007 P. M. All letters of inquiry should be addressed to either one of

w Committee. HENRY B. ALLEN, Amherst, Mass... Committee (GEO, A. FULLER, Skerborn, Mass... of GEO, W. BLODGETT, Newbury, N. H., Arrangements.

Neshaminy Falls Grove Camp-Meeting.

Xeshminay Fails Grove Camp-Meeting. The First Association of Spiritualists of Philadelphia will hold a Camp-Meeting at Neshaming Fails Grove, Willet's Station, on the Bound Brook Railroad, is miles from Philadelphia and 70 miles from New York City, commencing Friday, July 1sth, and continuing to the 13th of Angust, inclusive, The following eminent speakers have been engaged: Prof. J. K. Buchanan, New York City, J. Colville, Boston, Mass.; A. A. Wheelock, Utlea, N. Y.: Nettle M. P. Fox, Rochester, N. Y.: Cephas B. Lynn, Sturgls, Mich.; Mrs. K. Shepard, Brooklyn, N. Y.; T. B. Taylor, Philadelphia, Mrs. S. L. Watson, Titusville, Paz, Ike, Samuel Watson, Memphis, Tenn.; Dr. H. B. Storer, Boston, Mass.; J. M. Peebles, Hammonton, N. J.; C. Fannie Aliyn, Stonehan, Mass.; E. S. Whereler, Philadelphia; Mrs. Neille J. T. Brigham, Coleratin, Mass.; J. M. Roberts, Philadelphia, Gifted Medhums of various phases of manifestations will be present to prove the truth of sport return, and verify the effect and medicate which will be the latendance, which will enhance the pleasure soft the orceal of the orceal of the action of the human family. Conference Meeting multiple in the helm of the ratio. The stand. Thesday will be held, as announced from the stand. Thesday will be the Comp Meeting functions, and the bestatilut and the for the proprietor of the Grove has twenty-four pleasure boats upon the beautiful take, adjoining the Comp. Meeting Grounds, upon the basalitud and the stand. The proprietor of the Grove has twenty-four pleasure boats upon the basalitud at 6:25, 5:20, 7:15 P. M. and Comp. Meeting Throns. Station at 6:20, 7:3, 9:00, 11:30 A. M., at 1:30, 1:30, 3:21, 4:30, 6:23, 7:21, 9:00, 10:30 A. M., at 1:30, 5:30, 7:15 P. M. and 12, midnight. Attact Meeting Grounds, upon the basalitud at 6:30, 5:30, 5:30, 5:30, 7:15 P. M. and 12, midnight. J. Heithman Gauss, adjoining the eranny the antences, and and proven at North Penna. Dopid, 1:30, 5:30, 7:15 P. M. and 12, midnight. J. M. M. at 1:30, 5:30,

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July 5.

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name, why, sex and lock of hair, with 35 cents (stamp). Consultations at other, to to 12 v, w, and 240 5 P, W, \$1.9 and \$1.09. Address No, but West 26th street, New York, Aug. 25 5w⁴

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This Phills peculiarly adapted to *feedble females*, and will be torough highly used with in that year transference emption rathed X, the flach, and *Hetched* er Phinpled Facer in Ver-tigeon transferences in a damatic single in the different kinds of Diopsy. Pain of the Head or Sider, and the very transfer-some drive these common in the quine sectory in correspo-te to the sector of the flact of the sectory in Correspo-Discoses , as highly set Facing Static events. Nuclear Discoses , as highly set facing Static events in Very Discoses , as highly set facing Static events in Very Discoses , as highly set facing Static events in Very Discoses , as highly set for the static events in the most ob-stant Hay choold have. Given Static events the most ob-tinate raise of Hadium the strenges. Them two to the or-theorem Phile area does for addition of originants on estimation, but therefore Phile area does for addition for dimensions of the off theorem Philes area does for addition for the set of the s

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For the cut-of all levers, as Internation, Remittent, In-flammatory, Billows and Typhus; all the varieties of lever and Agne, as Chill Feyer; Lake Feyer, Dumb Agne, &e.; simple Inflammation of the K-se or Europh, and Sice Free in general; Quiney and common sever Throat; Inflammation of the Liver; Spleen, Kidneys, on Blader, and Sicewise four and Rhoumatism. These PPIs should be used in all cases of Billows Decomgenent, for Sick Hendache, Arddaty and Pains of the Stomach, Want of Appellie and Publication of the Heart, and in all cases of *Importing of the Blood*.

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I. P. CREENLEAF, Matter Chircogant and Homospathic Physician. Office and residence, of Waltham street, Boston, Mass. July 5.

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A UTIDOR of Franciples of Light and Color-Mentile Guide, 2 (fa) Magnetism, etc., will take two of the patient as fa fame in the brantful submitson town of Orage. This is a main in the orall of Mag-netism, Intol. Construction in bealting in pre-housed Mag-netism, Intol. Construction in the fatting in pre-housed mer-ous and mental constructions as the fatting in pre-housed mer-coust and mental constructions as in pre-housed the plan half DISTINGUISHED Trance, Medical, and Busines dium, No. 9 Fay street, Bostory Hona's (1408,

netting, Lakad, Cole, etc., and ferdiding up exchanged network outs and method could by a case here remarkable. A full contrast self-stream at on a map is and a neighborhood had hur-ntshed, let yobo on reaching a map is and a neighborhood had hur-ntshed, let yobo on reaching a map is and a magnetized had hur-ntshed, let yobo on reaching a map is and a magnetized pair in the self-thermal stream and the stream of the self-ing outling including has expected reached had hust and Coho, with a line reactor map of arother han, which are streach, with be furnished for so, it follows by H. BARRITT, D. M., No. 50 thermal Phase and Broodward, New York. S. HAYWARD'S MAGNETIZED PAPER A spectrums wonderful curves, Two packages by mail, \$1.00, 103hee's Electro-Magnetic Fiesh Brush, \$3.25, (Pa-Hentsylsited,) Letter address, 9 Montgomety Place, Roston, June 21.

CLARA A. FIELD,

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Mrs. M. J. Folsom, MEDICAL MEDIUM, 6 Hamilton Place, Boston, Mas-Office hours from 10 A, M, to 149, M, May 3.

Susie Nickerson-White,

RANCE and MEDICAL MEDIUM, 118 West Newto street, Boston, Hours 9 to 4, 26w ¹⁵ Feb. 5.

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TESTAND HEALING, 1000 Washington street, between Asylum and Davis streets, Boston, Away Aug. 9, DR. E. A. PRATT, Clairvoyant Physician, of Millord, Mass., can be consulted every Saturday at 48' Green street, Boston, from 9 x, M, to 4 P, M, July 19, - 10*

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A WORTHY MAN, formerly in good health,

A and a useful clifzen, is now broken down entirely by paralysis and disease, and in absolute need of means of sup-port. Any contributions for him will be thankfully received by DR, SAMUEL GROVER, No. 40 Dwight street, Ros-ton, Mass., and appropriated for his benefit, 3 July 19.

THE SPIRITUAL RECORD,

A Paper Issued Weekly in Chicago.

A Paper Issued Weekly in Chicago.
 A Paper Issued Weekly in Chicago.
 MACH number contains a Lecture and one or more Postments, recently given through the trance mediumship of Muss. Conta 1, V. Richmonth, This paper contains an advertise and can be bound in a near torm for pressentiation and reference.
 Better of Discourses already published: "Approaching Periodential Provided Physics (Contains) and the Planets. The Material and Spinitual Results, "The New Christ 1s it a Principle, or a Person?" "Spirsting the Planets and Pathology (Contains), "The New Christ 1s it a Principle, or a Person?" "Spirsting the Planets is the Anterial and Spinitual Results, "The New Christ 1s it a Principle, or a Person?" "Spirsting and spinitual Planets (Planets), "The Condition of Criminals in Spirit-Like, and Others Anticol work (Mathol Result), "The Spiritual Condition of Criminals in Spiritual, "The Degrees of Spiritual Growth How and they for the Spiritual, "The Degrees of Spiritual Growth How are they for the Spiritual, "The Degrees of Spiritual for which, Mathon Workly, Mathon and Oblegative, "The Degrees of Spiritual of Workly Mathon 1997, "The Degrees of Spiritual of Workly Mathon 1997, "The Degrees of Spiritual of Workly Mathon 2004 (Wind 1997, "The Degrees of Spiritual for which, Mathon 2004 (Wind 1997, "The Degrees of Spiritual of Spiritual Truth, "Something Practical, as Viewed from the standprint of the Spiritual, "The Workly Results, "The Mathon 2004 (Wind Scient Workly, Mathon 2004 (Wind Truth, "Something Practical, as Viewed from the standprint of the Spiritual, "The Workly Results, "The Mathon 2004 (Wind Scient Workly, Mathon 2004, "The Workly Real Core and Technics," "The Workly Results, "The Mathon 2004 (Wind Truth, "Something Practical, as Viewed from the standprint of the Spiritual, "The Workly Real Mathon," "The Workly Scient Workly, Mathon, "Something Practical, as Viewed from the standprint of the Spiritual, "The Workly Real Mathon," "The Workly Real Mathon,"

TO GARIBALDI.

Brave Garlbald! from the heart of God, Tired with the stuff that shapes a great emprise, With sword of vengeance and with chastening rod To flash red justice in men's blinking eyes, Thou hast done great things-made line Italy free, Made Popes to fall and trampled slaves to rise. But this one thing the gods denied to thee, The greatest grace of greatness-to be wise. Good Garlbaldi, would that thou might know What hasty wils are passing slow to learn-That things by inches, not by ells, do grow, And meal is ground by patience in the quern. Thy work was done as eagles selze their prey; Now stout-necked oxen gently drive the day. Roma, Maggio.

SPIRITUALIST MEETINGS.

STIRTIUM A DATEST MEDELTINGS, **BROOKLYN, N. Y.**-Society of Spiritualists meets at the Brooklyn Institute, corner Washington and Concord streets, Sandays, Lectures at 3 P. M. and 7/5 P. M. Mr. Charles R. Miller, President; Dr. A. B. Smith, Vice Presi-dent; Mr. B. French, Sceretary; Mrs. C. E. Smith, Trens-urer, The Children's Progressive Lyceon meets at 10/4 A. M. Jacob David, Conductor; W. C. Bowen, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. Hattle Dickenson, Assistant Guardian; Miss Belle Reeves, Musi-cal Director; Mrs. C. E. Smith, Sceretary and Treasurer. **CHICAGO, ILL**.-The First Society of Spiritualists holds regular meetings in the Third Unifarian Charch, cor-ner of Lafin and Monroe streets, every Sunday at 10% A. M. and 74 P. M. Dr. Louis Bushnell, President; A. B. Tuttle, Vice President; Miss Nettle Bushnell, President; A. B. Tuttle, Vice President; Miss Nettle Bushnell, President; A. B. Tuttle, Net Market, Miss Nettle Bushnell, President; A. B. Tuttle, Nice President; Miss Nettle Bushnell, President; A. B. Tuttle, Net Market, Miss Nettle Bushnell, President; A. B. Tuttle, Net Market, Miss Nettle Bushnell, President; A. B. Tuttle, Net Market, Miss Nettle Bushnell, President; A. B. Tuttle, Net Market, Miss Nettle Bushnell, President; A. B. Tuttle, Net Market, Miss Nettle Bushnell, President; A. B. Tuttle, Net Market, Miss Nettle Bushnell, President; A. B. Tuttle, Net Market, Miss Nettle Bushnell, President; A. B. Tuttle, Net Market, Miss Nettle Bushnell, President; A. B. Tuttle, Net Market, Miss Nettle Bushnell, President; A. B. Tuttle, Net Market, Miss Nettle Bushnell, President; A. B. Tuttle, Net Market, Miss Nettle Bushnell, President; A. B. Tuttle, Net Market, Miss Net Mar

Vice Pressuent; Miss Active Dustinuity Products of the Eaton. Scienciary;
 CLEVELAND, OHIO.-Spiritualists' and Liberal-ists' Sunday School.-The Children's Progressive Lyceum meets regularly every Sunday at 12% P. M. in Halle's Hall, 333 Superior street. Chas. Coller, Conductor; Mrs. Eme-lie Van Scotten, Guardian; Mr. George Benedict, Secte-tary, The public are conflatly invited.
 LNDIA.APOLIS. IND.-The First Society of Truth-Seekers meets for religious service at 86% East Market street, every Sunday at 2% and 7% P. M. J. R. Buell, President; S. D. Buell. Scretary.

the Executive Committee, who will provide accommodations at reasonable rates.
P. KASE, Chairman, No. 1601 N. Fifteenth st., Phila-delphia, Pa.
H. B. CHAMPION, 300 South 10th street, do.
THORNON COMFORT, 616 Spruce street, do.
B. F. DUBOIS, 12 North 2d street, do.
JOSEPH WOOD, Secretary, No. 1566 N. Seventh street, do.

The Semi-Annual Meeting

Of the Michigan State Association of Spiritualists and Lib-eralists will take place Association of Spiritualists and Lib-eralists will take place Aug. 25th, 29th, 30th and 31st, at Nashville, Parre Co., on the line of the Grand River Valley Raitroad. The meeting will be held in Lennucl Smith's beautiful Grove, one-half mile from the dépôt, which will be arranged to accommodate all who may come. In case of rath, the Opera House will be used. This is expected to be one of the largest and most profitable meetings ever held in this State.

one of the largest and most profitable weetlings ever held in this State. The following speakers will be present and take an active part: J. H. Burnham, Saghaw City, Mich.; T. H. Stew-art, Kendaltville, Ind.; Giles B. Stebbins, Detroit, Mich.; S. H. McCracken, Detroit, do.; Mrs. J. A. Pearsal, Disco, do.; Mrs. L. F. Balley, Battle Creek, do.; Mrs. M. E. French, Greenville, do.; J. P. Whiting, Milford, do.; Chas, A. Andrus, Fiushing, do.; Mrs. Mary C. Gale, Byron, do.; Mrs. Saral Graves, Grand Rapids, do.; Geo, H. Ger, Bat-tle Creek, do.; Dr. W. Jordon, Thornton, do.; Mrs. H. Morse, Wayland, do.; Dr. E. B. Wheelock, Saranae, do.; Dr. I. D. Sceley, Buchanan, do.; M. Babcock, Si, Johns, do.; J. H. Harter, Auburn, N. Y.; Dr. R. Garter, Phila-delphia, Pa.

Dr. 1, D. Stelley, Infernatian, 10.5, M. Handork, St. Johns, do.; J. H. Harter, Auburn, N. Y.; Dr. B. Garter, Philadeiphia, Pa. Fine singing will enliven the occasion by Mrs. Olle 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 provend, as a free tent will be provided, and, during intermissions from speaking and budness, scances will be in session. As many risitors 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. C. W. Putnam, Mr. and Mrs. Wm. Telpinet, Mr. and Mrs. doseph Saulsbury, Mrs. E. Chipman, Mrs. G. T. Fuler, Mrs. Rachelor, Mis, Ware, of Nasiville, Mich. Mrs. R. C. Simpson, the great flower medium, and Dr. Henry Stale, the world-renowned medium, will be secured if possible. MISS J. R. LANE, Secrefary.

Picnic at Compounce Lake

Picule at Compounce Lake. The Sixth Annual Meeting and Picule of the Connecticut Western Association of Spiritualists will be held at Com-pounce Lake, Southington, on Wednesday and Thursday, Aug. 18th and 14th. Prof. William Denton will deliver the oration. There will also be other speakers and mediums present to add to the interest of the meeting. The good cause is gaining ground in the State, so puch so that the Society finds it necessary to continue the meetings one day longer than heretofore. It is expected to make this the most interesting meeting yet held by the Society. Spiritu-alists and Liberals from all parts of the State are conducily invited to be present. WM, C. RICHARDS, Sec y.

Annual Meeting at Euclid, Ohio,

Annual Meeting at Euclid, Ohio, The Spiritualisis will hold their Yearly Meeting in Por-ter's Grove, Euclid Creek, ten miles east of Cleveland, on Sunday, August 21th, commencing at 11 o'clock. Bishop Watson is expected to speak. The Grove is casy to get to and from, and very pleasant. The Lake View and Colamer Halfroad runs within a few steps of the Grove. Seven trains each way. Superior street rathroad cars leave Moanmental Park. Cleveland, at 9:15 and 10:45 A. M., and 1:65, 2:25, 3:45, 5:45 and 7:45 r. M., connecting with Railroad. The meet-ing held there off Sunday, July 27th, was a grand success.

A "Union Reform Convention"

Itualists' holds meetings every Sunday in Trênor Hall, on Broadway, between 23 and 33d streets, at 10½ A. Y. and 7½ P. M. J. A. Contino, Secretary, 32 West 32d street. Chil-harn, Conductor: William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian Mrs. S. E. Phillips, As-sistant Guardian, Mrs. S. E. Phillips, As-resorts in New England, and the best of accommodations fistant Guardian; Mrs. S. E. Phillips, As-resorts in New England, and the best of accommodations of Spiritualists meets every Sunday at 2½ P. M. at Lyric Hall, The First Association of Spiritualists of Philadelphia

THE

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The oldest reform fournal in publication. Price, \$3,00 a year, \$1,50 for six months, B cents per single copy. Now is your time to subscribe for a live paper, which dis-cusses all subjects connected with the happiness of mankind. Address J. P. MENDUM.

, MENDUM, Investigntor Office, Paine Memorial, Boston, Mass

PSYCHOMETRY.

April 7.

POWER has been given me to define ate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best hora-tions for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and enclose \$1,00, with stamped and addressed envelope.

Bivelope. JOHN M. SPEAR, office of the Banner of Light. Jan. 17.-+ 9 Montgomery Place, Boston, Mass.

NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and at this strated manipulations, by Dir, STONE. For sate at this office, Price \$1,25; cloth-bound copies, \$25, Sent by express only. Jan. 4.



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ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at the Fair View House, North Weymouth, Mass. Price per year, in advance, 51.50, postage 15 cents; less time in proportion. Letters and mat-ter for the paper (to receive attention) must be addressed (postpabl) to the undersigned. Spectmen copies free. D. C. DENSMORE Pub. Voice of Angels.

Jan, 4.

Spiritual Notes.

A MONTHLY EPITAME of the TRANSACTIONS OF A SPIRITUAL AND PSYCHOLOGICAL SOCIE-TIES, and Auxiliary to the SPIRIT CIRCLE, the ME-DIUM and the LECTURER, and containing Articles and Reviews by experienced writers, with concise reports of proceedings, brief Notes of the month, programme of ar-rangements of societies and mediums, and other interesting information for reference purposes. Published on the first of each month. Price twopence. Annual Subscription 25, 64, of E. W. ALLEN, II Ave Ma-ria Lanc, London, E. C., England, Orders can also be sent through Messrs, COLLBY & RICH, Banner of Light Office, Boston. Annual subscription, 75 cents, postage free. Aug. 24,-11

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France, the Arnsi said to be SPIRIT KAPHALL, "Whatever may be the surprises of the future, Jesus will never be surprised. His worship will grow young without reasing: his begend will call forth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus, "*—Renan*.

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 Intervent work of the state of the stat

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The time was within the memory of your correspondent when the Pulpit molded, the minds of the people and determined, the avera is publie sentiment. The Bible, the catechism? and the word of the Orthodox minister were the end of the law, at least on all moral and reflectors. questions. Pious enthusiasts did not hesitate to insist that the record of a holife discovery must be made to conform to the requirements. minded people of half a century agoance effect dead or mently damged by the promessive spirit of the age. The Public has but its spprena control wear the mason and consciences of menus Third less supremary can never be regained under the reign of modern science and civilizations. The Press is now the one great agent in shaping public chimion. More than all other instrument states or mained if directs the popular the actat after the fashion of the day, and determines the relifice decrees of interest felt by the prassisting the ideast a sceniests had events of the thicks

But the Press is equally used fullted good and ill. Whether it shall be then cans of diffusing an atmosphere of the stability and spirifual life over the community segre to stilling our impulses to nobler docks, ed. a series life, by noiseme vapors form moral charter he ties and the deadly afflusia of the bettends spit, whelly depends upon it's nonagenerate only the autocrathin the editorial clour can decide this question. He has power to maked than a gent of immeasurable good, or a means of fathomless intquity and lasting inducy to mankindal If the eilibor of air influential sournal is governed by mencebaty mostives, personal and its oppositieal resentitient said jaivate animosities, he may do more mis hief, than any ordinary felon. In Lis, story addness a prominent, nam, and the whole hostile hand the pentils a score, more dreaded by many than the weapons of the highwaymant And thus the freedom of the press, which should be the strong outloof the haughty oppressor, becomes the spar of a cowardly despotism

There is no more important subject of discussion at the present time than the newsparser press they have to y of our journalism, its influence on private lifeland public bonds and the changes required to make it what it on hit to be but is note the grand conservator of the chief interests of society, I have been hoping that some one would lead the way to a discussion of the subject, in a fair, but fearless spirit. It is demanded by the exigencies of the time; and I see that Min WHITERAW REDUCAT the late annual meeting of the Ohio-State Editorial Associati & convened at Cincinnati delivered an Address which has since appeared the entry of in the New York Transe. Figurable recognized ability of the author and his from incree among-American Formalists, it is presumed that his address East feen whilely read and influential. Pethags of equilibrial and the Edit to expect that his subject whe profession and work of journal-"ism-"its needs, its tenderales, its possibilities" -would be viewed from any bigh moral standpoint. The reat news rethinded is not an entine of reform, but a money-making machine - It may, possibly, have some higher office, and incidentally perform some nobler function, but Mr. Reld assures us that, whatever else it hav be or do." the great newspaper must darke money." This address does not realize our roas hable expectations, and we have perised its with a feeling akin to sadness. Through all the eight and a half columns of the Tribule the Editor discourses upon his ine stant theme with almost, undeviating reference, to business, as if the accumulation of money and the acquisition of the power that accompanies its possession were the most important interests of life. He thinks that editors would do well to have a wise regard to the business department .-"the base of their supplies" -but in the event of irreconcilable difference the counting-room must yield to the sanctum, since "the editor must be an autocrat." If Mr. Reid deviates, for a moment from the strictly business features and aspects of his subject, it is to consider the relations of the daily newspaper to the party with which its interests may be identified. Some relation to parties is deemed to be inevitable, and these are regarded as the instruments which statesmen and the press must use if they would accomplish any important reform. I quote from the address: "Substantial reforms can only be reached through the action of parties. The true statesman and the really influential editor are those who are able to control and guide parties, not those who waste their trength in merely thrusting aside and breaking up the only tools with which their work can be done." What BAere said of parties as instruments of reform is presumed to refer to organizations for political purposes. That the most important reforms have been accomplished by such means does not appear from the history of political parties in this country. On the contrary, such parties have been far more frequently used by designing demagogues to swindle the people and otherwise to further the ends of a selfish ambition than for any high and honorable purpose. All real reforms that have advanced the permanent interests of mankind have originated treat such questions as the political economist outside the dominant parties, and are only accepted by them when a moral revolution has such quality, we shall rejoice in the morning made it necessary to respect the force of an improved public sentiment. Essentially the same | bler triumphs for truth and Humanity. policy governs the press. As a rule the papers abuse and vilify the great Reformer until his cause nobly triumphs, and then-without undergoing any change of character-he becomes the impersonation of all the heroic virtues. Those who persecuted him from city to city, and were swift to heap reproach upon his name, all at once discover a moral hero. The case of the late WILLIAM LLOYD GARRISON may be taken as an example. The very papers that for years followed him with all opprobrious epithets; the journalists who persistently slandered him for years, and had only gentle words for those who, in his person, assailed the freedom of speech: how do they demean themselves now? Why, only the other day they were foremost to re- of Spiritualism and its phenomena in the popucognize the moral grandeur of his manhood, | lar magazines, weeklies and in the great dailies, | department of mental susceptibility.

and in his death were ready to celebrate the wherein the chief antagonists of Spiritualism Mrs. Maud Lord Mitchell has given several successter of our journalism is improving. If it is now 1 on the community,

igoductive of more evil than formerly, it is only because its influence is more widespread." In ever unimportant they may be essentially, gives his judgment, the dark shadows in the picture | apparent advantage to those who rush into recare relieved by some cheerful lights, and his ord from motives of ambition, it may be, or who, ways induces, even in entire strangers and skeptles. brother journalists are complimented by the as-' with unwise religious fervor, aim to crush out surance that they are decidedly better than what they deem to be "a snare of the enemy," their readers. His views on this point find defi- Could these scotling or otherwise sincere but nite expression. In speaking of the press, he mistaken writers be met at once upon their own on Sunday, Aug. 10th, to be followed by Prof. William Savs

"It also works, more rood, and its habitual attitude is one of effort toward the best its addience will tolerate. There is not a newspaper to day in New York, faulty as they all are, that is not better than its andience. There is not an editor in New York who does not know the fortune that awalts the man there who is willing, ty make a dury paper as disreputable and vile as a hundred and lifty thousand readers would be will-

When the autior of this address speaks of the audience of a newspaper, he cannot possibly refer to the degraved and abandened classes who do not take his paper. The concordy have eterence to his potrons +to those who do read it ; and when he says they are below the moral standard of the journal they support, he displays, anothersive, egitism and boldly defames of the accepted theology. But these simples, the chira tere this friends. Neither a prudent gentleman, not a man of fordinary business sazacity, would deliberately insult the guests he has invited to partake of his entertainment, more especially if his revenues were derived from their patronage.

After perusing the author's vindication of the claims of model n join n dismarainst the charges. of "theoretical reformers," the reader may be surprised to find the following per contral. In this quantifier the author's indictment of the press is engressed in a told hand :

" No matter what a new does, you can pretty safely prodict at direct which a cool many papers are poling to say about it. If Te is a new they are in the habit of datsing, it takes this less than a son or highway role bery, demonstrably pressed, to force them to hint a fault. If he is a may they generally blame, he is promptly and as to matter of course assumed to be guilty; however wanten or unlikely the charge, unless the can instantly prove highs of panorent. Nor will any moderate array of proof suffice. He must make a case absolutely implemable, with the presumptions all held thady accust him." Nov even if his processes he demonstrated by the exclusion of every possibility of guilt, it will still be yrustginely remarked that, while this explanation seems plausible, it is a very-bad scrape anyway for such a man to be getting mixed for in-Through this unfortunate tendency, black-mailers and all mathem of personal chemies and the press their, most serviceable ally. Let them but start a malignant press may be counted on to espouse if for them, push-It, and earry releases is a rward the work of persects tion. Here is the open scent of the chormous spread In this country of e dia ery and personal abuse."

If this is all true and we cannot impeach the witness of reisonal prejudice is so notent, that

no reasonable assount of evidence will convince. the average Editor of the integrity of the man precedition seem not to have diverted attention from the may have defained without accurse; if "black-" the important themes considered at the meeting. mailers and all manner of personal enemies find the press their most serviceable ally"; then, arely, the interests involved in the necessary reformation of our journalism far outweigh the elfish considerations of money setting; and the best methods for furthering such a reformation might very properly have occupied a prominent place in Mr. Reid's address. But he offers no remedy for these evils. After insisting on justice and uniform rates to all advertisers, the only reform he proposes is for the "gray-beards" in the profession to each the youthful impetuosity of the young men who constitute "the rank and file "? One would naturally be disposed to regard this as among the least of all the obligations testing on the members of a profession which is more inducatial for good and evil than any other on earth. Why talk of mere trifles and negled the great abuses of this more than king-

ly power? Break up this iniquitous alliance

Neglect to meet these issues promptly, howground by one qualified and ready in all branches Denton on Sunday, Aug. 17th. of science and details of theological and other it be at work to hold in check the arrogant assurance of learned ignorance.

In order to meet, this persistent evil properly would nominate Dr. S. B. Brittan-who has for the last six months been treating some of these cases in your columns-as just the man for this position ; a man whose life-long experience in journalism and professional studies eminently qualify him to meet any emergencies of the kind that may arise.

This public service should be suitably remunerated by a salary which doubtless the Spiritond this motion ?

> Yours for the Truth, J. B. LOOMIS.

Che Campers.

Oaset Bay and its Camp-Meeting.

From Our Special Correspondent.

The Third Annual Camp-Meeting at Oaset Bay Grove ended with the services of Sunday last. The meeting has been a great success in quality of thought expressed from the platform, in social harmony, and splritual influence pervading both public and private circles. The assembly has steadily increased in numbers from the first, until some two thousand persons were lodged in the camps, and on the last Sunday about six thousand were in attendance upon the meeting. They came from all directions-in carriages, by boats, and on the cars. From Provincetown, Wood's Holl, and the length of the Cape, a long train of cars brought over one thousand persons from Boston, Brockton, Middleboro, Bridgewater, and by the branch road from New Bedford another thousand came.

Small steamers from New Bedford and yachts from all along shore poured in their contribution to swell the tide of humanity that surged around the speakers' stand, and spread through the grove. The time of nearly all the Directors has been occupied in showing the grounds to parties desiring lots, a large number of which have been sold within a few days. The tide of interest in securing a local habitation on this famed spot was never higher, although the price of lots has reased in consequence of improvements made in their vicinity by the proximity of cottages, etc. Everything indicates solid prosperity, and growth not only rapid but substantial.

During the past week, both Conferences and public lectures have been attended with unflagging Interest. and the many natural sources of annusement and

Mrs. M. S. Wood has made hosts of friends and admiters by her admirable lectures, which disarm not only criticism but hostile feeling from the many Orthodox visitors who have come to the camp, to hear what kind, of doctrine the Spiritualists proclaim. With one accord her discourses have been accredited with great sincerity, an earnest and helpful spirit, and such persuasions to true living and fraternal kindness as are calculated to stimulate renewed efforts to a noble life. Mrs. A. P. Brown has proved a sturdy champion of the Spiritual Philosophy, and has been listened to with great interest.

Dr. Storer's dutles as clerk of the Association, agent of the Bonner publications, &c., have confined him pretty closely to the Headquarters Building, and he has not been often heard from the platform. He lectured on Wednesday upon "The Law of Habit rs. Spontanelty," and his treatment of the somewhat novel ubject.was well received.

Mrs. Brown's cottage was dedicated with pleasant exercises on Wednesday afternoon, the choir furnishing music ; and remarks full of deep feeling, gratitude spiritual medium momentation to her work as and teacher wete made by Mrs. Brown, followed by many and personal abuse," Why continue to $\frac{1}{Mrs}$, M. S. Wood in a speech which wove in reminiscrucify houst men merely because they have ences of past labors associated with many of the old the misfortune to be misunderstood; or, with-halurers in the spiritual field, many of whom have passed on to then triumph in the higher life, with inspiring views of the work yet to be done, and the help to do it which is usi be given from the angel-world and by fraternal souls banded in true unison in the present life. Dr. Storer also made closing remarks, and the convenient cottage of Mrs. B. and her husband seemed, as the leafy shadows flickered upon it, to appreciate the good wishes expressed for its inmates. A party of torty was hastily gathered for a farewell rip down the Bay in the beautiful little steamer owned by Mr. Henry Smith, of Springfield, before her return to the Connecticut. All on board were delighted with the excursion, and sent their best wishes for the safety of all on board as the boat steamed homeward. Dancing every evening at the Pavilion has been well attended, winding up with a crush on Saturday night, endering it certain that the Pavilion must be enlarged. Mrs. Smith of Athol opened an interesting confernce upon" Incarnation and Reincarnation," on Thursday, with a very fine statement of leading theories concerning those difficult but fundamental subjects. The exercises on Sunday consisted of a lecture in the orenoon by Mrs. Neilie J. Temple Brigham, that delighted all who could hear her voice, as in her accustomed chaste and finely spiritual manner she taught the divinity of the human soul, as manifested in its intuitions, loves and astrications, In the afternoon, Giles B, Stebbins discussed the Lessons of the Pocasset Tragedy." Bro. S. was never more eloquent, and held the attention of the vast audlence as he analyzed the causes of that dreadful mental and moral disaster, and applied its lessons to practical criticism upon popular superstitions and methods of thought. [We have only room for a brief abstract of Bro. S.'s lecture. He referred to the Michlgan Camp-Meeting, now in session at Lansing, and said)— "It is painful to come back to my nalive State and meet the Poeasset tragedy. This poor Freeman and his wife were not Spiritualists or Infidels, but devout Orthodox Bible behevers, led by blind faith in old sto-ries and anthorities outside of their own souls to the killing of their own dear child. What can be more pathetic and pitint than the letter of Mrs. Freeman from Barnstable jail to her sister?. So full of tender-ness and despair, yet so full of blind devotion to a book and to old Jewish ideas of Jehovah. When Freeman stabbed his darling Edle, not in wraft, but in misguid-ed faith, he but followed out the stern logic of the Old Testament. Thistragedy has a great lesson. It teaches us not to sacrifice our own souls to book or creed, but to be true to the within. Had these poor people obeyed the parental love which God had implanted in their souls, their evil deed had not been done. All this sac-relledous authority of Orthodoxy over heart and soul, all these hideous conceptions of God and helf and the devil we are to put aside. They belong to the Saurian age of theology, and must be buried up so that the ripe harvests and fair fruits of spiritual culture may be ours. No marvel at atheism and materialism. The Ideous ideas of God, the authority of a book over the soul which led to this Poeasset tragedy, may well send men to such disbelief. Good people in the churches say they don't believe in these things; that they are of the past. Be frank and honest, then; come out from these unclean thing your creeds behind you, that your growtin in grace may be more free and fair. The facts and philosophy of the spiritual religion, natural and free, faith in and knowledge of immortality and the real presence of our dear friends, the use of reason, conscience and intuition, for spiritual culture and ha more fails impossible." Mrs. Shirley, of Worcester, has given psychouetrical reading by gloves and handkerchlefs in the larce tent. gan Camp-Meeting, now in session at Lansing, and said)-Mrs. Shirley, of Worcester, has given psychometrical reading by gloves and handkerchiefs in the large tent. Fair success has attended these efforts, and has at least given direction to thought upon that interesting

....

first get their articles published. These jour- ful séances here, admission to which has been eagerly Mr. Reid thinks that on the whole the charac- . nals are many, and they exert a vast influence sought. She has also given tests from the public ros trum to persons in the audience, creating great interest in her spiritual vision, and by the relation of her

early experience as a medium eliciting that spontane ous conviction of the reality of spiritual phenomena others. which her simple and sincere manner of speaking al-

Great desire having been expressed to have the Sunday meetings continued through August, arrangements have been made with Cephas B. Lynn, to lecture twice

If possible to arrange with the Old Colony Railroad, questions, it is evident that a live power would extra trains will be run on these Sundays, and the people will come cn masse to hear these popular and instructive speakers.

In closing the exercises on Sunday afternoon dast, President Williams took occasion to speak of the gratifying attendance upon the meetings in point of numbers, while regretting that the vast number had not been able to get such entertainment at the various boarding-houses, Xe., as was necessary, and for which he believed ample provision would hereafter be made. He had been deeply interested in the growth and prosperity of this enterprise from its commencement, and although he had now decided to take a less prominent position than heretofore, by resigning his office as President, he should continue to feel the same ualists would cheerfully pay. Will any one see- interest as ever, and to do all that was in his power for its prosperity.

This announcement, although unexpected to the assembly, was in accordance with the following paper which was submitted to the Board of Directors on Sat. urday evening :

ONSET BAY GROVE, Aug. 2d, 1879, To the Board of Directors Onset Boy Grove Associo

tion : Brother Directora-Since our last Annual Meeting

tion: Brother Directora—Since our last Annual Meeting my mind has been much exercised as to my duty to myself and the Association, and I have, after careful consideration, concluded to tender my resignation as President, to take effect at the close of this Camp-Meeting, Aug. 4th. I do this with great remetance because of my early, deep, and continued interest in the welfare of the As-sociation, and because of the many contresides received at the hands of the Directors and members of the same, and I desire here to express my sincere thanks for your hearty cooperation in all that has so contributed to the remarkable success of our enterprise. Belleving, how-ever, that a change in the office of President will tend to batmony and unity, and not being in accordance with the plans and methods adopted. I cannot consist-ently retain a position in which I am compelled to act against my bonest convictions. In conclusion, let me assure you that my interest in the enterprise has not abated in the least, and I shall always be willing and ready to render any aid in my power to insure the success and prosperity of our much loved Association. Respectively submitted, II. S. WILLIAMS, President Onset Bay Grove Association. The decision of the President to resign being impera-tion the the success for the resign being impera-tion the thereter format the filler design in per-

The decision of the President to resign being imperative, the Directors framed the following vote, offered Dr. Storer :

by Dr. Storer : Resolved, That the Board receive with regret the resignation of its President, IL S. WILLIAMS, ESQ., whose faithful services during the entireterm since this Association was formed have contributed so largely to its remarkable success; and that we do hereby lender to him, as his associates on this Board, and also in be-half of the Association, our sincere thanks for and ap-preclation of the sagacious judgment and executive ability which have characterized his administration. It new here in each that the agondition on the sagacious

It may be again said that the condition and prospect of the Association were never more auspleious, and that Onset Bay is to perfect the good work already so far advanced, until it shall be the most beautiful sum mer home upon our coast.

Camp-Meeting at Neshaminy.

To the Editor of the Banner of Light :

The following report of our Camp-Meeting, taken from the Philadelphia Public Ledger, is so truthful, I thought it sufficiently interesting and valuable for the friends in other localities to know, and thus congratulate us, as beginners in the Camp-Meeting line, also the honesty and good feeling with which so respectable secular paper as the Ledger notices our effort.

I hope the friends in this part of the country will not fall to benefit themselves by an attendance at the Camp, for 1 can from personal experience say they will have a thorough mental and spiritual feast. It is a ED. S. WHEELER. grand success. Philadelphia, July 29th, 1879.

THE SPIRITUALISTS AT NESHAMINY FALLS. THE SPHITUALISTS AT NESHAMINY FALLS. The Camp-Meeting of the First Association of Spirit-naists, which began at Neshaminy Falls Grove, on the Bound Brook Railroad, eighteen miles from the eity, on the 1sth inst, has been growing daily since its com-mencement, and attracts large attention from the resi-dents of the country for miles around. The camp is situated on an eminence commanding a fine view of the surrounding scenery, the Neshaminy, which winds around its base and falls over a dam at that point, be-ing one of the most attractive features of the spot, and

ance week days is one thousand. On the first Sunday over three thousand were present, and the second Sunday six thousand. Among the speakers were Prof. Jos. Rodes' Buchanan, Mrs. E. L. Watson, Ed. S. Wheeler, A. A. Wheelock, Mrs. R. Shepard, W. J. Colville, Dr. Samuel Watson, of Memphis, Tenn., C. Fannie Allyn, Dr. J. M. Peebles, Dr. H. B. Storer, and

On Sunday, the 3d Inst., there was a very large attendance. Rev. Dr. Samuel Watson and C. Fannie Allyn gave the principal addresses. Cephas B. Lynn spoke in the afternoon.

The friends who had labored so hard in inaugurating the Camp-Meeting merit hearty congratulations on the success of the gathering. Thousands have heard for the first time the grand truths of Spiritualism.

A very large audience is expected on the ground August 10th, when the closing sessions take place. The Camp-Meeting has created quite a sensation in this region-the people flocking in from all the surrounding country. Altogether the affair is successful, and will result in creating a new public sentiment in favor of Spiritualism. The speaking has been of a high order. The number of mediums on the grounds is

Shawsheen Grove Camp-Meeting.

The meetings at this beautiful Grove in Ballard Vale. Mass., during the week have been well attended, and on Sunday last the estimated number present was four thousand. Dr. A. H. Richardson as Manager, and Dr. J. H. Currier as Chairman, do their best to make the visitors comfortable and happy.

Monday, July 28th, the principal speaking was done in conference. On Tuesday, 29th, Mrs. Abby N. Burnham lectured and psychometrized manuscripts. On Wednesday a lecture was delivered by Mrs. M. Cross. of Hampstead, N. H. On Thursday a conference. On Friday addresses were made by Mr. J. H. Bickford, Mrs. Jennie S. Rudd, Sidney Howe and Dr. J. H. Currier. Saturday, conference.

The afternoons of Tuesday and Friday and every evening were devoted to the enjoyment of dancing. On Saturday evening the Camp was illuminated in addition to the moon's rays, and made a very fine appearance,

On Sunday, Aug. 3d, the early morning trains brought large numbers to the grove, and each succeeding train was heavily laden, while many visitors came by private conveyance, and at the commencement of the afternoon services the number present was estimated at about four thousand.

The 9 A. M. train brought Ripley's Band, of Boston, which proceeded at once to the Pavilion and played four or five choice selections in fine style, after which the exercises commenced with singing by the choir. Then Dr. J. H. Currier delivered one of his best lectures, and on closing introduced the venerable John M. Spear, who made a short address.

At 2:30 r, M. the services opened with the performance of a selection by the band, followed by a hymn from the choir, reading and singing by J. Frank Baxter, who then delivered one of his able and instructive lectures, and at its conclusion he gave many remarkable tests. which were recognized by persons present.

The exercises then closed by the band, the choir and audience joining in rendering, "Nearer, My God, to Thee," with thrilling effect.

Prof. William Denton will deliver a lecture in the Grove, Sunday, Aug. 10th. Ripley's Band will give sacred concerts.

Lake Walden.

Notwithstanding the extreme heat, a fair audience attended the meeting held at Lake Walden on Sunday last. The forenoon was devoted to a ramble among the woods and a visit by some to Thoreau's Hut. At 2 o'clock the audience convened, and after listening to sluging by Mr. Oscar Fuller, the Chairman introduced Mrs. N. J. Willis, of Cambridge, who gave as her text, "Life and its Surroundings." The audience listened attentively to every word, and at the close the veteran worker in the vineyard, Bro. N. S. Greenleaf, of Lowell, was called upon, and he responded by presenting in choice language many excellent thoughts. At 6 P. M. all retired to their homes well satisfied with the day's teachings. [See Saturday's dailies for notice of speakers next Sunday.]

Mrs. Cora L. V. Richmond to Speak in Brooklyn.

To the Editor of the Banner of Light :

It is with great pleasure that I make the announcement that Mrs. Cora L. V. Richmond- will lecture in Everett Hall, 398 Fulton street, Brooklyn, Sunday, Aug. 17th ; morning, 10% o'clock ; evening, 7%

I have only time to say that Mrs. Richmond will remain in Brooklyn for the two following Sundays of August: but, having invitations from the New York as well is Brooklyn Spiritualists to speak, it cannot be determined, until her arrival in Brooklyn, what her appoint-ments for the 24th and 31st will be. It is, however, probable that Mrs. R., in response to the invitation of the New York Spiritualists, will lecture in that city Sunday, Aug. 24th, morning and evening. CHAS, R. MILLER.

ing to buy

with black-mailers and restrain the tide of "enlout a shadow of reason, have incurred the displeasure of some billions scribe who daily dips his pen in gall?. Here the "grav-beards" of the profession may find more important business than training colts.

What can the Press do to illuminate the broad fields of scientific research, and to illustrate the application of subtile forces and natural laws to the useful arts? How can it make the farm, the mine and the factory more productive, and thus promote the great industries of the nation? What can it do to stimulate the indolent to manly effort : to furnish incentives to all generous enterprise and noble endeavor; to make useful labor attractive and honorable in the es-

timation of vulgar drones and fashionable people? May it not assist us to a solution of the grave problem involved in the relations of labor and capital? Can it not devise some way whereby respectable men and women who are willing to work, may be graciously permitted to live by honest industry? What can the Press do to purify the sources of power and the polluted channels of political influence? May it not do something to reform the criminal code, and to protect the innocent victims of the law against the brutality of its chosen ministers? Will it not do something that is rational and humane to save the dangerous classes; and to protect property and life against the desperate men whom society generates and the State educates in crime? When will it use its great influence to blot out the accursed image of the gibbet from the minds and hearts of this people, that our eivilization

may no longer be disgraced by this loathsome relic of barbarian wickedness? These are some of the momentous questions we should like to have discussed by the newspaper press in a serious and becoming manner. When our journalists recover from the insanityof superficial thought and morbid sensations,

and can find time and space-if they ever do-to and moral philosopher should treat subjects of light of a New Era and the anticipation of no-

S. B. BRITTAN, M. D. 80 West 11th street, New York.

AN EDITOR AT LARGE.

To the Editor of the Banner of Light :

It has been long felt, as you doubtless know, that in order to meet the persistent warfare of the opposition, Spiritualists should make some systematic move to meet this materialistic antagonism fairly upon its own ground.

There should be interest enough in facts as they occur, and in Truth itself, to maintain "an editor at large," whose duty would be to meet and follow up scientific (?) and other opponents

ing one of the most attractive features of the spot, into from which its name is derived. The brow of this bill, which is called Prospect ave-nue, has along its length twenty-live neat frame one-story cotages, ten feet wide by fifteen in depth, each accommodating from two to four persons. Some of the tents have kitchens attached, while others are divided into rooms by anything in style

me, has along its length twenty-live neat frame one-accommodating from two to four persons. Some of the tents have kitchens attached, while others are divided into rooms by curtains in the centre, similar in style and texture to those forming the doorway to the tent. In each are one or more col-beds, while from the trees in front of the tents several hammocks are suspended. There are also on the grounds tweity ecanvas tents, averaging each four or five occupants ; a frame dining shoon, with kitchen attached, where one humdred and twenty persons can be seated at one time and furnished with meals at reasonable rates ; an lee cream and fruit pavilion for the accommodation of visitors. The regular daily routine of the earny is a conference meeting in the morning, the delivery and hearing of addresses in the afternoon, and later, daneling in the grand pavilion from 4 too and 7¹ to 10³. In the evening by they out persons conses in for a share of attention, there have being omitted.
 The lake also comes in for a share of attention, there have being omitted.
 The lake also comes in for a share of attention, there have being omitted.
 The lake also comes in for a share of attention, there have being omitted.
 The lake also comes in for a share of attention, there have being on itted.
 The lake also comes in the twenty-four sold on the grounds or in the township, and the services of the thirter pollecuren on duty in the camp are not required, the best of order being observed by all. A physician and surgeon is in attendance in case of sickness or accident, and occasional scances and private stitings are given in their tents by well-known mediums present. The President of the First Association of Spiritualists, under whose auspices the meetings are being ledd, is the scensons present, the requirar and exercising address.
 Y. A. Lampion: Treasurer, W. H. Jones; Sceretary, Joscent Wood, and the Cashiler, H. M. Richards, the other officia

fixed for the 13th of August.

The New York Herald of July 21st contains a lengthy report of this meeting, which is introduced in the following candid style :

lowing candid style : "Spiritualfsin, which of old hid itself in darkened parlors and curtained cabinets, now has come into the light of day and marshaled its believers among the green trees, beside bright waters, and under the clear canopy of the sky. Down'th flie heart of Bucks coun-ty, I'a, where the Neshaminy tumbles over its gray dam, and the Jersey hills, clad grandly in wheat and shrubbery, circle around, stands an encampment, where have gathered within the past few days a host of men and women who commune with the spirit-world. There is a fixed purpose and a perfect organization among these correspondents of 'The Beautiful Shore,' which indicates that they are settling down in sober earnest to the work of propagating their belief and adopting a better-defined system of principles than they have hitherto professed. The camp-meeting is essentially a Philadelphian enterprise, although it is attended by people from all over the States, and at its head stands a wealthy resident of that city, Col. S. P. Kase, who in his management acts in behalf of the First Association of Spiritualists."

A correspondent informs us that the average attend-

Brooklyn, N. Y., Aug. 1st, 1879.

Remember Hop Bitters never do harm to the smallest child, but good, always and continually.

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