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Original Essay.

ON THE TRANSITIONAL THOUGHT OF MODERN TIMES.

BY ISAAC REHN, M. D.

Teleology is the term expressive of the doctrine of Special Creation, and a government by Special Providence. It is the theological doctrine par excellence, and the pivot on which hinges that form of thought now going to decay.

The measure of the decline of this fading system is the measure of growth of another which is taking its place, and this now rising system is that known as Evolution.

The adherents of the old school claim entirely too much and prove entirely too little. In the order of importance, authority was first, reason the last. To believe was imperative; to doubt was to peril all. In the hey-day of its power it clubbed men into obedience, and tortured their bodies to save their souls. That it meant well in many instances, we may believe; that it was blind and bigoted, none can deny.

Underlying the doctrine of Evolution is the concept that the state of development at any period in the history of worlds, plants, animals, men and human society, is the sum of previous correlated changes, and that such changes not only made such state possible, but inevitable. This concept is another name for Law, and this Law, Evolution substitutes for the constant supervision necessary to the theory of the teleolo-

Concerning the merits and demerits of these respective systems, it is proposed to say something in this article.

characteristic of a primitive mod of thought that it should assign the origin of things to an artificer of some sort, and that such artificer should be employed also in seeing that the machinery run smoothly, and that if it did not do so, through any unforeseen or unavoidable contingency, to fix the machinery up, and put it in running order again. Such a procedure accords with all human experience, and since the teleological God is but an extensively and indefinitely magnified image of man himself, it is quite consistent that man's highest conception of power and skill would be such power and skill expressed in the highest conceivable degree. It was the best he could do in the way of philosophy, and was the bottom fact of his religion as well. The wonder is, not that such should have been the earlier conception of a divine power, but that it should have continued so long, especially in the state of cially in view of the claims of infinite perfection of all divine attributes, as it ill accords with perfect prescience to suppose contingencies, especially if such prevision was accompanied with unlimited power to do and wisdom to

Whatever crudity we may suppose to attach to teleology as expressed in theology, one fact must be apparent upon analysis, which is that it embodies a full recognition of the law of Causation. The terms in which that recognition may be expressed must vary with the varying intelligence of different ages.

Intelligence of different ages.

That the doctrine of special providences has been productive of innumerable ills, need not be told to those who will be likely to read this paper. A Providence that hears prayers for rain here and dry weather there, and sometimes for both in the same place at the same time, or listens to the opposite supplications of contending armins both of which are for questionable.

listens to the opposite supplications of contending armies, both of which are for questionable ends ofttimes, needs to be of infinite resources to meet all demands, and not very scrupulous of measures if all are to be gratified.

We may, therefore, select this philosophical constant, Causation, as the prime factor which remains when all errors have been cancelled; and must be accepted as true if all else is false. Upon this point more will be said presently. It may be observed in this connection that much of the antagonism apparent between the

It may be observed in this connection that much of the antagonism apparent between the partisans of Teleology and Evolution arises from apprehensions of what is supposed to be involved as the philosophical outcome of these respective systems. The theologian thinks he sees a "snake" in Evolution, and one of such huge proportions that he will try to swallow up the theological God, and hence nothing to pray to and no basis of religion; while the evolutionist, to offset the supernaturalism of the theologian, runs Evolution into the crudest Materialism, and talks of but Matter and Force as the only constants of the universe. As to dogman ism, and takes of but Matter and Force as the only constants of the universe. As to dogmatism and assumption, neither have much to boast of on the score of liberality, whenever an unwelcome fact turns up. If the theologian looks into his plenarily inspired book to see whether Geology can be true, so the sectarian evolutionist looks into his formula of Matter and Force to see whether its door can open wide enough to admit a stranger or whether it suffice.

and Force to see whether its door can open wide enough to admit a stranger, or whether it sufficiently antagonizes the supernaturalism of the theologian, and they both decree accordingly. Deducing, then, from the teleological system its final truth, Causation, and leaving all else out of the question as irrelevant to the present inquiry, all may accept this as its inevitable resolution. Whether such causation can be traced infinitely or not, cannot alter the nature of the question. All things with which we have experience we see to be caused, or to have a starting-point made possible by previously existing con-

ditions which may be traced; and whether that

ditions which may be traced; and whether that tracing be for ten minutes or ten thousand years, cannot change the case. To say that things existed eternally, and so seek to escape a starting-point, is to use a word to cover our ignorance, as it can only mean the limit of our thought, and explains nothing. And as this is the domain of the "Unknowable," we have the weighty authority of Herbert Spencer for saying that we cannot tread the territory, or know anything about it.

On this point we may with propriety quote Comte, who says: "We have no knowledge of anything but phenomena; and our knowledge of phenomena is relative, not absolute. We know not the essence, nor the real mode of production, of any fact, but only its relations to other facts in the way of succession or similitude. These relations are constant; that is, always the same in the same circumstances. The constant resemblances which link phenomena together, and the constant sequences which unite them as a pracedent and expecuences.

The constant resemblances which link phenomena together, and the constant sequences which unite them as antecedent and consequent, are termed their laws. The laws of phenomena are all we know of them. Their essential nature, and their ultimate causes, either efficient or final, are unknown and inscrutable to us."

In this extract is recognized the fact of a relationship between phenomena, and whether we call this relationship the laws of phenomena or not, is not essential for our purpose, as all that we seek in this connection is to maintain that some relationship exists by which phenomena and facts are linked together. The end of this chain, if end it has, may be inscrutable to us now, and may remain so forever for all we know, but to emphatically so declare it, is to declare that we know the limit of all possible attainment, which is assuming to know what we do not know. we do not know.

There is also a manifest disposition on the

part of many evolutionists to so interpret the operation of natural law and the order of exoperation of natural law and the order of existing things as that any other power in the universe than the law referred to would be superfluous, seeing, as it is assumed, that natural law is competent to shape all events and mold all forms. This, though not said, is implied in the "potency and powers of matter," taken in connection with other statements which are ofttimes associated with it.

This materialistic side of Evolution is also by many supposed to be reinforced by the theory

many supposed to be reinforced by the theory of Darwin, or development under the law of "Natural Selection," and the "survival of the

Natural Selection," and the "survival of the fittest."

By methods such as these the theological citadel is to be carried; not by direct attack, but by gradual approaches, sapping and mining tactics, and if not finally blown up sky-high, the foundations are to be so burrowed that the ramparts will fall in of their own clumsy weight. The doctrine that in the powers of matter—that is, matter as we know it—are resident all that is needed, substantial and plastic, to evolve the universe as it is, and is to be, is the only one which makes square issue with theology. It attacks it wholesale—God, Providence, spirituality and all. In so doing it shows the courage of the bull that attacked the running locomotive—indomitable pluck, but little judgment. With all the errors of theology it is not all error. It is extremely doubtful if a system of any kind, wholly erroneous, could find a place or lodgement in either the heart or brain of mankind anywhere. There must be something of a truthful kind to find first acceptance, and having a hold sufficiently strong to support the

truthful kind to find first acceptance, and having a hold sufficiently strong to support the errors for the time.

Now we have yet to learn of any system since the world began, or which history records, wherein a system of Nature, Society, Religion, Philosophy, Science or Art, came in full-fledged perfection before the race. Neither are things true because they are new, or false because they are old, but always more or less a mixture of the true with the erroneous. So long as man himthe true with the erroneous. So long as man himself is imperfect, his judgment and perceptions must be of like character, and until Nature is finished she will be the same. If this be so, we have no reason to expect other than a sifting have no reason to expect other than a siting process, as manifesting the advance in the world's career through better and still better systems; evicting the false and making more clear that which is true.

This Evolution implies. Nor does the doctrine of Evolution profess to make clear the fact that the order of the universe is a succession of the stars from the simple to the complex only but

steps from the simple to the complex only, but to teach us where, when and how these steps were taken. Further than this: even Evolution itself must be evolved, as clearer light and more were taken. Further than this: even Evolution itself must be evolved, as clearer light and more experience shall show the way and middiy its errors. Taken, therefore, as a system on philosophic and scientific thought, while it interves or supersedes other systems it itself must undergo improvement; must become broader and more comprehensive; eases to be degrated but more comprehensive; cease to be dogmatic, but be always teachable.

When Martin Luther asserted the right of

When Martin Luther asserted the right of private judgment, and defended that right with such commendable heroism, he in all probability foresaw nothing of the outcome of its logic. Not only was he wiser than his time, but wiser than he knew. Protestantism means the right of protest, and the right of private judgment means that the man is sovereign in the empire of his mind. Thus does not only Protestantism tear in pleces and burn the bulls of the Pope, but its own bulls, by its own law, are subject to the same fate. the same fate.

The Martin Luther of Evolution may learn a lesson here. If Evolution as a system of philosophy means a method of tracing natural phenomena, and all the laws under which all the phases of growth take place, it itself must be one of the facts to be considered. If it assumes to be final, it will be evolved with other orders of nobility out of existence; but if not, it too will in the refining process be improved, and brought more and more in harmony with its own pretensions and the order of things it has to deal

with.

But even in the Positive Philosophy, not necessarily of Comte's kind, but that meaning of it as being in contrast with the Metaphysical, is not unrelated to Evolution. And on this Mill says, (Aug. Comte and Post., p. 15):

"Positive Philosophy maintains that within the existing order of the universe, or rather of the very known to me the discrete determination.

the existing order of the universe, or rather of the part known to us, the direct determination of every phenomenon is not supernatural but natural. It is compatible with this to believe that the universe was created, and even that it is continuously governed by an Intelligence, provided weadmit that the intelligent Governor adheres to fixed laws, which are only modified or counteracted by other laws of the same dispensation, and are never either capacitudly or pensation, and are never either capriciously or providentially departed from. Whoever regards events as of a constant order, each one being the invariable consequent of some ante-cedent conditions, accepts fully the Positive mode of thought."

Such Positivism has a right to enter the school of Evolution on equal terms with its member-

As Evolution has no formulated system. axioms or rules to be observed, and may be said to be in an early stage of growth, it is only to be judged by the significance of the title it has assumed. It implies a method of growth as de-

termined by a systematic order of development, which, perhaps, is all the definition that is needed. The Order itself is Nature's method, while Evolution as a philosophy is the true observance of such Order. So understood, it is sufficiently comprehensive to embrace every unbiased student of Nature, and being as large as the universe, can deal with all phenomena and facts within reach of the sounding-line of human faculties. If it shall prove liberal enough to do this, no reasonable investigator can find much to object to. To be all of this, it must issue no bulls and make no procrustean beds, declare no finalities.

To do this, moreover, is, as a Philosophy, to assume a new rôle in the history of schools, and to come before mankind with claims to consideration much after the pattern that Protestantism came in matters of religion.

ism came in matters of religion.

If it is objected that thus considered it defines nothing, it may answer that defining is not its business, but observing, collecting and classifying, as the truths of Nature appear and become verified. That Evolution must assume the positive form

That Evolution must assume the positive form is also what we have to expect. However natural may be the tendency of the mind to pursue metaphysical studies, it must be obvious to all who are acquainted with the history of Philosophy, that as a means of knowledge it has been unproductive. Verbal formulas have not been found to be good substitutes for inductive methods, while the latter have filled the world with improvements, and in all physical or material aspects bettered the condition of mankind. But man is something beside a mere physical being. He has also an intellectual as well as a moral or spiritual nature. All of these several branches of his being must operate under the dominion of law. We have no right to select his physical and intellectual constitutions and declare them to be the only ones that science has any right or duty to consider. We have seen how theology has shown both its weakness and its folly in arraying itself against the sciences in times past, and to some extent is still seeking to barricade its way if it snuffs anything in the air which it regards as dangerous to the creed. Science is still made foolish when it forecloses against all the spiritual, even if facts declaratory of its potency are at hand.

Atheism plants its feet on the affirmation that there was no such thing as Creation; that matter and the powers of matter always were, and always have been, as they are still, competent to produce all that is. Now if we knew of a certainty just what this matter was, and the full extent of its powers, some additional force might be derived from an argument based on such matter and powers. If it should turn out that matter and the powers of matter were competent to embrace intelligence and affections as well as the more obvious qualities, it would be of no use to the Atheistic school, who

competent to embrace intelligence and affections as well as the more obvious qualities, it would be of no use to the Athelstic school, who urge their argument to disprove any supreme, intelligent government, or any good inuity of ou istence beyond the death of the dely. It might be an argument against the theological definition of spirit, as an immaterial body, but has certainly no force against the Spiritualistic school, which holds that spirit is substance and real. In that extended view which does not limit matter to the realm of the external senses, as maintained by Materialism, "the potency and power of matter" may have a higher and fuller meaning. Creation may be, as we believe it to be, a constant fact. This, taken in connection with all that may be implied in the potency and power of matter, might lay a rational basis of the Spiritualistic theory, even if there were no superintending God, as believed by the teleologist.

teleologist.

But Materialism is not satisfied with denying Creation; it does not like the terms Cause and Effect, inasmuch as causation implies a final cause, though perhaps not inevitably. But Materialism is so fearful lest its philosophy might admit something that simulated a God and Creation in the control of the co ation, that it does not like the term. It looks ation, that it does not like the term. It looks so much like something creating something else, that it ejects it from its creed. It tells us that events stand to each other as "antecedent and subsequent," and that is all we know about them

Hobbes and Hume may be taken as representatives of this doctrine, and nothing since said upon the point, of which we are aware, adds anything to strengthen their arguments. Hume said of Berkley's Idealism that "it admits of no argument and produces no conviction." In other words, while logic failed to disprove Berkley's position, the conscience of mankind instinctive-ty rehelled against its accentance. There might position, the conscience of marking instructive-ly rebelled against its acceptance. There might be some propriety in quoting Hume against Hume in the matter of antecedent and subse-quent, only that logic is not entirely powerless quent, only that logic is not entirely powerless against such a doctrine as the one in question. That events stand to each other in the order of time as before and after, everybody knows, but that they are unrelated, nobody knows; but that they are unrelated, nobody knows; yet such unrelationship is essential to the potency of the argument it is intended to enforce. That events stand to each other much in the manner of sand in a bag, each grain of which being like its neighbor, except that some are above and others below, is what this theory of Materialism demands. No necessary nexus is permissible in the theory it is intended to support. When A stands before B, and is followed by the disappearance of both A and B and the appear-When A stands before B, and is followed by the disappearance of both A and B and the appearance of C, we are to call the C the "subsequent," and A and B the "precedent." We are free to admit this as a half-truth, but the least important half. In order for the argument in question to have force it should make no difference as to results which factor stood dirst or last, or which of any two or more that could be as to results which factor stood first or last, or which of any two or more that could be named. It should make no difference in the outcome whether A and B or A and D were in proximity. If no nexus or relationship is to be supposed as existing as a cause, oxygen and hydrogen cannot be the cause of water. Indeed they are not as a fact until combination takes place, for oxygen and hydrogen may be kept mixed for indefinite periods without change; yet if we pass a spark through the mixture the gaseous structure instantly tumbles and water is the result. If all factors are unrelated, as the theory assumes, it should not be inevitably the result that the chemical formula H O + Force = Water in the above supposed case any more than H Cl. + Force = Water, which is never the case. The whole system of chemical nomenclature is founded on the universal relationship between different kinds of matter, and even to some extent between matter of the same kind; and the chemical equivalents express the grantitative force of the lew of effin. same kind; and the chemical equivalents express the quantitative force of the law of affinity in the multiplied forms of its action as manifested in the combinations of matter, as well as the definite proportions in which such matters combined.

ters combine.

But even Hume admits the invariableness of antecedence and succeedence, while he de-nies our knowledge of anything existing as a cause from the action of which, as between the antecedence and the sequence, results are brought about. But what else, is, this knowl-edge of invariableness but another way of recog-nizing causation as a factor in results? In this extreme sense of knowledge implied in the argument of Hume, it is quite probable we know

about nothing of anything, either Matter or Force, and only provoke the old nut of Pyrrhogism for a new cracking.

But inasmuch as Materialism has graciously condescended to leave an invariableness in the order of phenomena in the universe, we must be content to take that and make the most of it. I do not know after all but that this is about all we need, since it fills all the requirements we are in the habit of assigning to a cause. Names are not much when the thing may be agreed upon.

The doctrine of Evolution may, therefore, take fresh courage, seeing that invariableness is an undisputed concept on which it may proceed to renewed conquests. It only needs the qualification already received by implication—invariableness under like conditions—and with this as the firm ground on which it may tread it has little to fear from the crudities of Materialistic philosophy or Pyrrhonistic skepticism.

But Evolution gives renewed even the law

It has little to fear from the crudities of Materialistic philosophy or Pyrrhonistic skepticism.

But Evolution gives renewed force to the law of Causation. For Evolution to be possible, events must be hooked together in time. To evolve means to grow out, to bud, to blossom, to fruit. It not only binds together the proximate links in the chain of events, but the most remote as well, in which they hang

—"Ike precious jewels on a string."

No deduction legitimate from these promises:

No deduction legitimate from these premises rules out of the universe the Divine Order, or negates the spiritual existence of man. Evolution, to be Evolution, implies a to-morrow that shall be better than to-day; an increment of all that shall make approaches toward the fulfillment of every rational hope; of every source of joy, comfort and peace. It looks forward to the time when war shall be no more; when the antagonism of a bitter, soulless, competitive strife shall no longer work the degradation of the moral conscience, and scatter in its pathway the millions of shipwrecked lives and blasted ambitions; which puts honesty and every virtue on the auction-block to be sold for gold; where cunning and duplicity hold the keys of power and social position, and where frankness

where cunning and duplicity hold the keys of power and social position, and where frankness and truth are the targets of ridicule by the sharpers of the Bizarre.

I have entitled this paper "On the Transitional Thought of Modern Times," because it was my purpose to suggest some reflections on the stages of transition between the Anthropomorphism involved in teleology, and the free atmosphere implied in Evolution. Teleology is the expression of the infant mind. It pictures a God a little bigger than man, and having all the whims and weaknesses of the prototype. He does all manner of impossible things, from making a world out of nothing, to burning his children in hell forever because they are not better than he made them. Teleology had its birth in ignorance, and as ignorance often does,

better than he made them. Teleology had its birth in ignorance, and as ignorance often does, it got wich, and as it also is a characteristic of ignorance to attach respectability to wealth, teleology is respectable, and its respectability is all that it has left to live on, except its native ignorance. When these two components of its existence fade away it will die of anchylosis. May it rest in peace!

It is in accordance with Evolution that the states of human thought pass through phases of growth, and accordingly these steps have been many and various toward a higher expression and a more rational conception of the scheme of creation. The first departure from teleology was more destructive than constructive—more a rebellion than a philosophy. It seemed to think that whatever else might be true, it could not be, and so it commenced to "make faces at it," as an expression of its contempt.

More thoughtful minds, observant of changes manifest to our experience, in which the forms of things disappear from our sight, and seeing that this universal apparent destruction exempted nothing visible from its direful sweep, man himself not even exempt—that all there was of vegetable and animal life, and that still further, nation after nation was swallowed up in this maelstrom of time, it was but natural that the suggestion of Atheism should appear as a solution to the problem. If all else end, why not man as well? Especially so since to sense they surely do, and to the intellect they, at least, appear to do.

Taking this school in the aggregate, and up to the present time, it is not to be denied that it has shown an intellectual power of no mean order. It is not to be "vanquished with a grin," but its reason must be met by reason, and its fact by fact. In its aggressive character it has about demolished the structure of modern theology—Bible, Creed and all. More thoughtful minds, observant of changes

ture of modern theology—Bible, Creed and all. As a reaction against formal religion it is complete. Intellectually, Atheism is a giant. It is all intellect, nothing else, and therein lies its weakness. No system of philosophic thought can ever meet the requirements of human nature that does not provide scope for all its impulses. The emotions of our nature are not intellectual at all. Moral sentiments do not grow from our heads, although they should be regulated in their expression thereby. The efforts of Materialism to reduce the emotions to mental factors or to make them purely conventional, have always failed. They as constantly assert their authority as independent of the intellect as the attempt is made to subjugate

them.

It would be a very long story indeed to attempt a review, even brief, of all the modifications which Philosophy has assumed between the extremes of teleology and the best phases of thought of to-day. One only will be alluded to, and that is Pantheism. This assumes that All is God. In other words, that the sum of Nature Matter Force and all constitutes God. ture, Matter, Force and all, constitutes God. But it denies its God any office but to work among the atoms and molecules of matter; or to have a being or moral government; or that man has any immortal destiny. Abner Kueeland may be referred to as a modern representative of the doctrine.

and may be referred to as a modern representa-tive of the doctrine.

Upon analysis, this doctrine does not change
Materialism much. If we say the "potency
and power of Matter" is God, we shall say about
the same thing. All we may say of it is that it
does not, of a logical necessity, foreclose against
immortality. In this "All" may be those spiritual existences who have passed the transition
as well as those who have post and so come as well as those who have not, and so come within the definition. But yet this logical opening is not without its significance as a step in the ascending thought of our age. Indeed, a Pantheist might find himself with a right of seat in Evolution, as may all others who have not yet got their mugs filled so completely that no room is left for more. While we are justified in placing teleology as

the lowest phase of thought, either religious or philosophic, we are not yet able to posit the op-posite extreme, or to assert that there really is any. Evolution has no creed, no formulæ. It affirms no fact of any kind. It is simply declaratory of its right to march ahead as the truth may warrant. Nor does it intimate in what direction it shall walk, whether in the midst of rocks and fire, or through the avenues of the spiritual kingdom. Any and every one, therefore, as far as we can see, may call himself an Evolutionist who accepts orderly growth under law; who sees in the universe, as far as we can

see at all, a systematic development, a differentiation from the simple to the complex, an unfoldment of uses, and a promise of the better. It is, furthermore, from the absence of authoritative affirmations on the part of this school that we have reason to regard Evolution as the best aspect yet presented, because it has no finality, no inflexible/rules or arbitrary definitions. Its name implies all that need be affirmed of it. It is not even a method, but only the recognition of an Order. And under its hanner free minds can take shelter and pursue their labors or their hobbies as you choose. No class of mankind have more reason to rally under the call of Evolution than rational Spiritualists. If other schools turn up their learned noses and wag their empty heads at our facts, the Evolutionist cannot do so without making himself ridiculous. Ile is not bound to accept them, it is true, or to accept our conclusions, or to pursue our line of inquiry at all if he prefers otherwise; but he is a sorry specimen of an Evolutionist who without either observation or experiment is ready to pronounce a judgment one way or the other.

The transition of thought is not, therefore, from one system to another, but from a state of mental slavery to system, out into the free air of a scientific Protestantism, where the straightjackets of the schools will be, like the harps of old, hung on the willows, on which bats and owls may roost and hoot out their doleful melodies on the midnight air.

In so far as the Spiritualistic movement is concerned in connection with the matter before us, it must be regarded as occupying a very remarkable position. From its revolutionary and leonoclastic tendencies it has brought down the thunders of the theological Olympus on our heads are so hard that, they do not seratch us, it is of all things analysing to see Religion, as they call it, battering away at us with so much bitterness because we are able to demonstrate the only thing that in their religion is worth having, namely, immortality; and it

in its camp, and so independent in their thought and habits, that the bulls of the popes of science are found simply convenient to light the pipes of these "unregenerate" wretches. They do not find "unconscious cerebration," "disease of the faculty of wonder," "involuntary muscular action." or the negative affirmations of "experts" without experience, as an answer to incontestible facts, but stick to them, bulls or no bulls. ind habits the bulls of the

It is a weakness of human nature that it is flattered by position, but it becomes humiliating, if not contemptible, when with men from whom we have a right to look for consistent conduct we see them make their final declarations as to the truth or falsity of matters which they confess they have never seen, or do not mean to look for. As for the belief or disbelief of such, individually, it is of no kind of consideration whether they believe or not; the world moves all the same and polecyloses as much es them. all the same, and nobody loses as much as them-selves by their folly. But it is very hard to see any difference between the two classes of priests we have indicated, nor do we think there is much of a choice after examination; both are stumbling-blocks in the way of progress and the onward march of freedom of thought and action so much needed in the world. Whether the opposition from these sources comes from a disposition to pat theology on the back to gain

disposition to pat theology on the back to gain a little favor, each can judge for himself. But to see Doctors of Divinity and Materialists thus allied in the holy war is quite funny at least. Now we are glad to be able to say that we see an end to this nonsense. It may be a little while yet, but come it must. Already we are seeing that very many scientists are searching our claims as many of us have done heretofore. In no instance on record has an englancian other our claims as many of us have done heretofore. In no instance on record has an explanation other than that of spiritual agency been offered that covers the facts. Here we stand and challenge all the world to the issue, Doctors of Divinity or Doctors of Matter. The facts are at hand; if you want them, go for them. If you do not want to see them, stay away; the facts will not care for that. But for your own credit as men of sense, do not dogmatically deny what you have never taken the trouble to look into, and which are as well authenticated as any facts of which are as well authenticated as any facts of observation.

observation.

Thus do we see the spiritual movement the agent of reconciliation in all the extremes of abberant thought, holding as we do the central truth around which both Science and Religion, when their crudities have been washed away, will revolve. The truth of immortality is, next to the Divine Energy, central in all Religions, and must come to be a central fact in Science as well. The ripening thought of the ages is leaning toward this recognition. Evolution will not only burn away the rubbish, but evolve from its purifying fire the glowing gem, unsoiled by the contact of the priests, and no longer insulted by superficial knowledge. The supernatural, as it is claimed, will appear what it is, the natural, and a part of the "Unknowable" be made known. Evolution, true and free, will be forever probing the mysteries of the out-lying domain of the unknown, and bringing to the light of a rejoicing world the treasure it has in store for those who seek it.

The fire of opposing and incongruous factions can do us no harm, but it may do us good. If it shall make us careful in our procedures, and thereby super in our results, it certainly will. Thus do we see the spiritual movement the

can do us no harm, but it may do us good. If it shall make us careful in our procedures, and thereby surer in our results, it certainly will. We have but one enemy to fear—that is that besetting sin where power is gained of committing the folly we are now struggling against, that of dogmatizing and proscribing. Our philosophy is all against this, it is true, but the hour of trial is not when we are on the defensive, but when the hour of triumph comes. If we can stand prosperity, all will be well.

Free Thought.

DR. BRITTAN'S REPLY TO HON. THOMAS

REVIEW OF THE CRITICS AND THE SITUA-

To the Editor of the Banner of Light: In the Ranner of Light of the date of the 26th inst. I find a letter from THOMAS R. HAZARD, in which that gentleman refers to the report of my Brooklyn lecture on "Form Materialization," and respectfully calls upon me to "lay before the readers of the Banner a true statement of the views" which I entertain and expressed-very imperfectly no doubt-in my lecture before the "Spiritual Fraternity." In respect to the chief purpose of your correspondent's letter, I have anticipated the request of this invincible champion of Spiritualism, by having already placed in your hands for publication the complete text of my lecture, with such further illustrative facts and explanatory observations as the nature of the case seemed to demand. I trust that I have been sufficiently explicit to guard against future misunderstanding, and that the spirit of the whole may further realize the wishes of the distinguished friend who has been pleased to call me to account for "evasive language and unbecoming personalities." It will be perceived by all who will take the time to peruse my exposition, that my method of handling a difficult question is anything but "evasive" and that I have not-to borrow the terms of less friend ly crities-" dodged the question."

I see no reason why equal and exact justice should not be meted out to all men; and whatever I claim for myself I demand with no less emphasis in behalf of the humblest disciple in our ranks. Your correspondent is, I must suppose, aware of the fact that I am arraigned sans cérémonie before the bar of public opinion, and directly accused of several offences against the truth and the integrity of my relations to the Spiritual Brotherhood. Let us briefly recall some of the counts in this indictment. Here are the principal

1. That I am trying to organize another sectarian institution which may retard the genuine progress and damage the future prospects of Spiritualism.

2. That I do not really believe in the most important

facts of Spiritualism; that I have publicly dealed the reality of the same, and especially the power of the spirits to compel the recognition of their presence by the manifestation of visible and tangible forms.

3. That I am trying to hold on to the name and form of Christianity from selfish motives; and that in this respect my pretensions are a hollow "sham that deceives nobody."

4. That my "Spiritualism is blighted, dead with the dry-rot of aping respectability."

5. It is charged that I "dogmatically dictate to Spir-

itualists what they are to believe and disbelieve." 6. It is presumed that I may have stigmatized-at

least by implication-all who do not adopt my views on the materialization question as either knaves or

Now if the accused may be supposed to have any rights in this case, I may be permitted to say that I have never, at any time, even attempted to do any one of the things here specified. It is to be regretted that many people are disposed to infer that personal charges, when not contradicted, may be presumed to be true. While in the interest of truth, and for the sake of my friends, I am constrained to dispute each and every one of the foregoing charges, it gives me great pleasure to pardon the authors of this unseemly exhibition of childish feeling and unprovoked hostility. So long as we mind our own business, conscientiously perform the appointed duty of the hour, and never meddle with the affairs of others, we need not be angered because some uneasy and contentions spirit drops a sheep skin gauntlet in our path. Such people can not greatly ruffle the even current of our life.

"The blood more stirs, To rouse a lion, than to start a hare,"

Not knowing how many turbulent spirits were waiting for an opportunity to bring a railing accusation against me, I did not think it necessary to publicly refer-in any unfavorable manner-to the report of my Brooklyn lecture. Omitting to do this, it is presumed that I among the resides forms of that it presented own. The facts justify no such inference. Every one at all familiar with journalism will readily perceive that in making a brief synopsis of a discourse which occupies at least an hour in the delivery, it is utterly impossible to give the speaker's language. On this point no evidence is required except such as the nature of the case affords. If the facts are that the lecture, printed in extenso, would fill a page of this paper, and yet the report is to be compressed into much less than a single column, it ought to be self evident to the dullest comprehension, that the reporter can not record ker. If any caviling the exact language of the critic can do this, he may next time put his bushel of small potatoes into a peek measure and have space to spare for other purposes. Nothing can be more preposterous than the proposition to hold the speaker responsible for the precise terms of such a report. Mr. Hazard had the sagacity to see this, and the politeness to qualify his own critical observations by the implied admission that the report may not clearly and fully represent the views expressed in the Brooklyn lecture The most that any reporter-however qualified for his appropriate work-can be expected to do in such a ase, is to give the public some intelligible idea of the drift of the speaker's thought, with perhaps an incomplete representation of the method of his argument the general course of illustration, and the ultimate con clusion. This is what Mr. S. B. Nichols attempted to do with a conscientious regard for the truth; and he succeeded about as well as those who make reporting a profession.

My inquisitorial censors, intent upon convicting me of some misdemeanor, seized on certain passages in the report with the manifest purpose of making it appear that I do not believe spirits have the power of making their forms visible, and tangible to mortals. Yet. In that same report, I am credited with saving-Spirits have come to me in broad daylight, spoken to me, taken me by the hand, and manifested themselves in countless ways; history, sacred and profane, is full of these examples. Now while I did not employ the exact terms attributed to me in this case, I certainly did say much to the same purpose. If this passage has any significance whatever, it certainly means that I did aftern, most positively, my faith in the willty of spirits to reveal themselves to both sight and touch My lecture was written out; and are my thoughts so loosely conceived and carelessly expressed as to war rant the presumption that I contradicted myself in the same lecture? Why, then, was the passage I have em phasized not used by those conscientious critics to qual ify the apprehended meaning of the other? Plainly be cause such a qualification was not wanted. It would have defeated the obvious intention of the censors, who, per sultum, had reached the only conclusion which favored the determination to limit my personal influence and destroy my public usefulness in the capacity of Editor-at-Large. It was a foregone conclu sion that I must be found guilty at least of some breach of decorum. Several parties-all of whom shall be nameless in this connection-have assisted in this un righteous crusade by unworthy appeals to popular prejudices. Indeed, after I had disclaimed the views and purposes attributed to me, in public statements over my own proper signature, these hypercritical censors were not satisfied, but with a shameless pertinacity still insisted that I did express the views and doc-trines I have repudiated. I forbear to characterize this audacious spirit as it deserves. Among well-bred gentlemen of course each is allowed to define his own position, on any and every controverted question, and no one presumes to dispute the truth of his statements.

Several correspondents of certain spiritual papers, and some of the editorial writers for the same, com plain of my excessive egotism and unwarrantable assumption of power in presuming, as Editor-at-Large, to represent the ideas and interests of any one else. If I can manage to devote, here and there, one, two or more columns of some influential secular paper, to a just representation of the righteous claims of Spiritualism and its friends, are my labors in this direction to be considered an offence against those who not only

• It will be observed that my amiable critics were not present when the lecture was delivered, and not one of them ever saw a single paragraph of its contents.

contribute nothing to this work, but are most industrious in throwing obstacles in its way? Are the en-lightened and noble men and women, who have generously contributed a small fund to enable the writer to labor for a season in this important field, to be periodically and forever told that they have made a grave mistake in wasting their means on an unworthy person and a useless enterprise? Are these shallow pre tenders to a love of truth and to freedom of thought the only people who have any rights which others are bound to respect? And is there to be no end to this unmeasured insolence? If in the contributions to the secular press there is an unwarrantable assumption of power, on the part of the present writer, are those gentlemen less presumptuous who once a week fill a whole paper ostensibly for the same object? Yet the public is expected to infer that the delicate sensibilities and supreme modesty of certain correspondents and other journalistic writers have been fearfully shocked by our amazing self-assertion. Those gentlemen have lectured us on delicacy and propriety until we have been ready to exclaim:

* Did ever raven sing so like a lark!**.

After all this we may be fairly authorized to infer hat our self-appointed censors do not presume to speak for any one but themselves. No: not for their patrons It would be a violation of their principles, and they are too modest to be guilty of the smallest usurpation or improper exercise of power. How they shrink from prerogatives is a conundrum we cannot guess. But there is something very lovely in humility! Dickens has drawn and immortalized the character in his David Copperfield. Some of the recent actors may be overdoing the role; but that is small cause for censorious criticism when humility is constitutional. Verily, your journalistic Uriah must be "the humblest person go

But if these humble people, who put their superior nodesty in the papers, do not presume to speak for any one but themselves, what interest can the people be expected to have in their public labors? If it is indeed true that they shrink from the responsibility of representing anybody else, the fact should be known, that the spiritual public may understand and sufficiently admire these modest writers on the great themes of phenomenal Spiritualism and journalistic propriety. They labor early and late; they go to their work in the morning; and they consume the midnight petroleum before they retire. They keep on talking all the while, not because they have any ambitious desire to voice the current thought of the people, or ever expect to illustrate the ideas of the living age. They are too humble to indulge in such aspirations. Not for these ignoble ends do they live, and move, and have their being-speak and write, print and sell their papersno, never; but for the supreme pleasure of hearing themselves converse. What amazing self-abnegation!

That the charges herein reviewed are not only thoroughly personal and absolutely unfounded, but characterized by a feeling that is hostile to every principle of reciprocal justice and spiritual fraternity, must be evident to every honest mind. It is no less a selbeyident fact, that an answer to these, or any similar charges, to be at all pertinent, must also, ex necessitate, assume a personal character. At the same time, I am not prepared to plead guilty to the charge of using "unbecoming personalities." To fairly decide the question of what is, and what is not, becoming in any given case, all the facts and circumstances must be fairly weighed. When one is arraigned for any crime or misdemeanor, he is not expected to weaken his defense to save the sensibilities of his accusers. He is never required to look after their reputation for fair and honorable dealing, if the case breaks down for want of evidence to sustain the charge. Your honorable correspondent-if I am not mistaken-has had experience as a legislator. I am sure he respects the truth, and I have faith in his own high sense of justice. If he will carefully examine all the facts, I will have no hesitation in resting this particular question-with a wise reference to the merits of the case-on his own final judgment. I am greatly mistaken, or it will be found, on a searching and candid revision of the whole matter, that I have used no terms which, if employed In debate, would have subjected me to a call to order before any deliberative assembly in the world. Shall we have peace, and when?

With a profound respect for your correspondent and althfully, S. B. BRITTAN. Yours faithfully, Belvidere, Warren Co., N. J., June 24th, 1880,

DESCRIPTION OF THE SPIRIT-WORLD.

BY JACOB MARTIN.

To the Editor of the Banner of Light: In the year 1828, when I was about eighteen years of age, having been attacked with the measles, I had a most singular experience, and after a lapse of fifty-two years the memory of the whole scene is as vivid in my mind as though the event had occurred but yesterday. I have often thought of giving the description of it to the public, but have been restrained by some invisible power which has impressed my mind that the time had not come. Now, however, I am very strongly impressed with the thought

that it is time for me to speak. I was about to pass through a change similar to what is called death. My relatives were sitting about, near the bed on which I was lying, and I might have spoken to them had I desired to do so, or even have risen from the bed; but I had no such desire. Gradually my breathing became shorter and shorter, but attended with no unpleasant sensations, until at last it sudspirit also go forth from my body, being perfectly conscious and self-possessed all the time.

In about five seconds I felt myself, that is, my spirit, being drawn up, away from the earth to the world of spirits. Beneath me I could see the world of mortals, but was taken up with such lightning speed that I had no time to think whether I was pleased or not.

My first sensation, on reaching the spiritworld, was something like a magnetic shock, attended with a feeling as though a veil had fallen from my head to my feet, when instantly I could see all my past life. Then I suddenly saw, or had revealed to me, two principles, the positive and negative. The positive principle seemed all the time to be drawing the spirit upward to a higher life, but the negative principle seemed to draw downward to the earth.

I next discovered a circle, or something like a zone, extending entirely around the earth. formed the boundary or dividing line between brighter spirits which were above. Outside this zone, but still beneath me, I saw a second circle or zone. The first zone included the first the first and second zone lay the second sphere. These two spheres might properly be called preparatory spheres," for neither was the Elysium, or Heaven, for this is not gained until the spirit reaches the third sphere. Mortals are included with the spirits of the first sphere, from which all must in time rise to the second sphere, after being prepared by the aid and teaching of spirits from higher spheres. In the second preparatory sphere they make still further progress, aided as before, and in time ascend to heaven, or the third sphere.

After this my spirit was called back again to earth, and once more entered my body, when I again began to breathe. I lay there for some time, breathing naturally, and feeling free from all pain or anxiety.

er, then suddenly ceased, and again my spirit was free from my body. With lightning speed I once more rose in space, taking in at a glance everything seen before, but the scenes were more vivid and clear, as when we look upon a landscape in the broad glare of day, which has been seen once before by dim moonlight. This time I was drawn up far beyond the boundaries of the third sphere, but how far I am unable to say. I know that I saw the seers and prophets, and became conscious that I had received the gift of second sight, or, in other words, was clairvoyant. I now feasted my vision with views of the beauty and harmony of the spirit-world. Everywhere I saw system rise above system, all subject to fixed law, exhibiting such a glorious picture of grandeur and sublimity that its memory seems printed or photographed upon my very soul. I had only to desire, or will, to be in a particular place, and instantly I was there.

For the benefit of the curious reader I will remark that I looked in vain for the "New Jerusalem," with its towering walls and its golden gate. In vain I sought to find a city a God, or any form of an Infinite force or intelligence, could I discover, any more than I can see the wind that blows. Yet it must be admitted that my opportunities for investigation were all that could be desired, since I could instantly be in any place that I willed to visit.

Nevertheless, I everywhere witnessed the manifestations which prove that there is an Infinite intelligence and power, which I learned was the carrying out of the positive principle, or, in other words, expanding from the finite to the infinite, constituting what is called the "invisible God." Finding that the positive principle ramified from the finite to the infinite, I naturally looked for the same phenomenon to attend the negative principle; and sure enough, I found it, corresponding to the feminine of earth; and since God is called Father, being the positive, it is most natural to call the negative mother, since man, on earth, is positive, and woman is passive, or negative. Therefore the terms "Father God" and "Mother Nature" are most natural and appropriate.

Finally I was returned again to my body, but experienced the greatest difficulty in once more entering it. Indeed, had I been but a few minutes later I doubt if I should have succeeded at all, in which case there would have been another very mysterious death to record. On finally entering my body I had neither pain nor even unpleasant sensations, but speedily recovered my health, keeping the secret of my strange experience from every one, and have now revealed it for the first time.

Since that time, although I have not received again the gift of second sight, yet spirits have from time to time impressed thoughts upon my brain, and occasionally I can hear a word or two from them. They are anxious that I serve them as a medium, and desire me to warn the people of earth that a new dispensation is at hand. My impressions are not clear as to the time when it will be ushered in, but think it may be in 1881. If not then it will be soon after. As I get the idea, Spiritualism is at the point of taking a new departure. Old creeds and dogmas are about to give way and Spiritualism to take the lead. Of course there will be one of the greatest revolutions ever known in the world's history, and it will be the grandest, because it will be bloodless. It will be a great moral catastrophe, but so far as the destruction of life is concerned, in no way like the great geological catastrophes, when there was an utter extermination of all vegetal and animal life.
In conclusion I will state that I have had a

vision of a great scope of country, as large as the human mind can conceive of, which seemed like the fold of Spiritualism. Coming from all directions toward this fold I saw the people of every nation and creed. They come, like pilgrims seeking a new El Dorado. This is the grand gathering in, and is now near at hand.

Salem, Oregon, 1880.

BY EMMA HARDINGE BRITTEN.

To the Editor of the Banner of Light:

If the enormous masses of rock that form the sandstones of our earth's crust be indeed the accretion of the same tiny grains that we so often refer to as symbolical of the "infinitely little" in creative economy, then may we anti-I was not very ill, not even suffering any pain | cipate that the sand-grains of human destiny, at all, when I suddenly became conscious that of which the itinerant spiritual lecturer bears witness in the present field of labor, may accrete into the solid masses of the new earth that shall be. This thought, and the promise of my ever-present invisible prompters, induces me to send a brief notice of "the cause" so far as it relates to my own field of observation, in my final wanderings from West to East. On May the 18th I took my leave of San Francisco and denly ceased, and with the last breath I felt my its many esteemed and faithful friends with a heavy heart and reluctant spirit. Up to the very last meeting the incessant overflow of our enthusiastic audiences continued. A series of noble resolutions was read by our President, Mrs. Ada Hoyt Foye; they seemed, when read to my kind audience, to be a transcript of the love and fidelity with which they had sustained me for five months, and their perusal called forth some of the deepest evidences of feeling I ever witnessed in my long public career. My farewell to "the Land of the Setting Sun" was rendered all the more painful by the belief that I can rarely hope again to take part in more triumphant or more harmonious meetings. The entire management devolved on ourselves, that is, Mrs. Ada Foye, the lessee of the hall, my husband and myself. The doctrines I was inspired to give were demonstrated beyond a peradventure by Mrs. Foye's inimitable mediumship, and that without dark-This zone was beneath me, and I saw that it | ness, doubt, falter or pause, without a single mistake or a moment's hesitancy. I have been the dark spirits which were beneath, and the remonstrated with because I have written of Mrs. Foye "as if there were no other medium in the world." I make no dispute of any other medium's claims to attention because I exalt sphere, and included also the earth. Between this lady's. I can only say: Show me her equal, or anything that, for direct, unfaltering proof of spirit-identity, matches her tests, and I will acknowledge myself to be in the wrong when I affirm that, in this generation at least, we shall never look upon her like again. During the last week of my stay in San Francisco, besides farewell addresses, I gave a lecture on the lovely and wonderful land of New Zealand, the people and scenery of which I was happily able to illustrate by the splendid stereopticon used by Prof. Proctor during his tour through America, an instrument of which my husband, has made purchase.

Leaving my many esteemed friends and a kind and faithful public behind, my next halting-place on the long, long journey Eastward was at Salt Lake City, where, as the guest of Again the same sensations came over me. As good Mr. Henry Lawrence, the generous and in mental force to be the complete before, my breathing became shorter and short- whole-souled proprietor of "Liberal Hall," in her husband in misfortune.

which I lectured, I enjoyed that rest and recuperation which the weary pilgrim can best appreciate after a thousand miles of railway travel. Salt Lake City is just now a curious study for the psychological observer. Perhaps if I were to write a column I could not better illustrate the change which something less than three years has wrought in this community than by describing a visit I made, in company with my friends, to Brigham Young's grave.

In that heautiful city, where all the finest buildings belonged to Brigham Young; where his were the largest farms, fairest fields and orchards; where the splendid roads were cut and the solid walls upreared under his direction; where the largest place of Subbath meeting in the world and the handsomest temple on earth were built by his order and under his surveillance, Brigham Young's last restingplace is a piece of desolate waste land, strewn with rubbish, used as a dust-heap and covered with broken glass, crockery and battered cans. The grave itself, covered by a stone nine tons in weight, was up to a few weeks ago unprowhose streets were paved with gold. Not even | tected by any fence, and chiefly distinguishable as the convenient spot for games of marbles and top-spinning! Such was the honor in which the enthralled and trembling subjects of the mightiest autocrat of the nineteenth century held the remains of their dead tyrant! such the respect paid to the founder of the great and wonderful Zion of the desert by the slaves whose yoke death had broken! Within a few weeks the scoffs and sneers of the Gentile papers in Salt Lake City seemed to have had the effect of waking up the Mormons to some sense of shame, and compelling them, though tardily, to show some decency, if not honor, to the spot which held the remains of the man so great in his wickedness, so mighty in his criminal power. Marbles and tops were ordered off; rubbish carefully carted away to adorn the adjacent graves of Brigham's numerous posterity, and when we visited the spot a show of digging, lining and fencing the desolate scene was being made, and perhaps in another generation Brigham Young's grave will be almost as well cared for as that of a pauper.

Throughout the city I felt the dashing tides of a new public opinion at work, the drift whereof is not backwards, however silent and invisible are the springs by which the current moves. There were emissaries in the city, preaching in behalf of that branch of reformed Mormonism which abhors polygamy and renounces "Brighamism" and all its abominations, blood sacrifices included. These preachers were evidently earnest and able men. Their reform is headed by Joseph Smith, the son and successor of the first prophet, and according to all accounts, an excellent man and greatly esteemed leader. I took much pains to inform myself of the tenets of this Latter-Day-Saint movement; being the more interested from the fact that I felt the prevailing influence of Joseph Smith, Senior, filling the air, and permeating mysteriously but most powerfully every phase of thought in the place. Strange to add, the mediums and sensitives, of whom there are many in Salt Lake City, all remarked to me that they realized the presence and influence of this spirit in my own atmosphere, with singular distinctness. The meaning of this powerful psychology was, however, understood by me in a very different sense from that which the apostles of the new movement might infer. Mormonism, as I understand, has done its work, and the world of religious thought in future will not be content to drink its new wine out of old bottles, and those made on the Jehovah fashion, of the most ancient Egyptian dispensation. That the city of the Latter-Day Saints has yet an unwritten history to communicate to the ages, I am well convinced; but the writing is not yet.

On to the green fields and broad prairies of Nebraska, where, turning off my road some forty miles, I gave five lectures in four days, at Madison, a young and thriving farming centre, where a handful of earnest Spiritualists determined I should bring the message of the immortals in full-force. If honor and glory could have compensated me, I left Nebraska well paid; still, more of compensation followed me in the assurance that the brave workers' hands there were strengthened, and the people anchored to thoughts that will never slumber in their minds again. I am now at Cleveland, where, despite the full force of a burning summer sun and heavy thunder showers, I am assured I am having unusually large houses. If Mr. Thos. Lees could multiply himself by the hundred; if the rich people who pay hundreds a year ungrudgingly to support the Unitarian Churches here would pay their one or two dollars as cheerfully to support their own faith: if only twenty Spiritualists had but one-twentieth part of the self-sacrifice of Mr. Thos. Lees, Mr. Lothrop and the very little knot, certainly not exceeding even if it numbers the halfdozen, who devote themselves in unbounded self-sacrifice to maintain meetings here, Spiritualism would flourish as it did in the days of the old guard, so many of whom have gone over where their works do follow them.

From this place I shall go to New York, and shall speak there, although we are in the midst of the heated term, and all who can fly the city to the cool retreats of the mountains and the seashore. My headquarters will be in New York during July and August; but if any desire to address me by letter they can do so care of the Banner of Light, Boston.

Cleveland, June, 1880.

Written for the Banner of Light. AN INVOCATION.

BY MILTON H. MARBLE,

Come to my bosom, my darling, Come with thy love-look once more: Come from the deepening shadows, Bounding the beautiful shore. Come, for my life has grown lonely, As on through the shadows I roam Thinking and dreaming now only Of thee in thy heavenly home.

Chorus. Oh! my beautiful, early-lost blossom, Say, why do you tarry so long? Come, plant again hope in my bosom, From the land of bright sunshine and song.

Come from thy home of bright glory, Across the chill waters so deep, And whisper again the sweet story, The secret we both were to keep! That faith may be knowledge, my darling, That doubting may ever be o'er; That the bridge may dawn bright on my vision, That leads to the beautiful shore! Table Rock, Neb.

Nothing can be more touching than to behold a soft and tender female, who has been all weakness and dependence, and alive to every trivial roughness, while treading the prosperous paths of life, suddenly rising in mental force to be the comforter and supporter of

Banner Correspondence.

Massachusetts.

EAST BRAINTREE.— A correspondent forwards us a copy of the *The Quincy Patriot*, containing a report of an enjoyable occasion, whereof the following

port of an enjoyable occasion, whereof the following extracts will serve to give an idea in outline:

"Mr. and Mrs. J. E. Hayward, of East Braintree, gave their annual strawberry entertainment on the 13th of June, which was enjoyed by their friends in town, also the friends from Quincy, East Milton and Boston: The day was beautiful, and was spent in visiting the strawberry patch, the grove, yacht-sailing, etc. Two bountiful collations were served during the day, and last but not least, three hours were spent in listening to messages from spirit-friends, through several mediums who were present. It was difficult to know which was enjoyed the most by the company, the things material or the things spiritual. The company was made up mostly by Spiritualists, and they seemed delighted with their entertainment, and separated from their host and hostess with kind remembrances of the past and bright anticipations of the future."

brances of the past and bright anticipations of the future."

WORCESTER.—K. R. Stiles, Corresponding Secretary, writes: "At a business meeting of the Worcester Association of Spiritualists, holden on Sunday, June 27th, the following officers were eleeted for the term of six months: President, John A. Lowe; Vice-President, C. A. Blake; Secretary, Woodbury O. Smith; Corresponding Secretary, Mrs. K. R. Stiles; Treasurer, F. L. Hildreth; Managing Committee: John A. Lowe (Chairman), Mrs. L. M. Underwood, Mrs. E. A. Willard, Mrs. S. Maynard, Mrs. M. A. Howes, Mrs. E. A. Willard, Mrs. S. Maynard, Mrs. M. A. Howes, Mrs. A. P. Howes, Mr. E. P. Howe, Mr. Charles Russel, Mr. M. S. Bryant and Mr. M. K. Howe.

A spirit of harmony pervaded the meeting. The members of the Association enter upon the duties of another year with renewed courage and anticipations. Although our membership is not large, we have been signally blest in having the ministrations of many able speakers, and feel that much good has been accomplished; yet, while we rejoice at the success which has crowned our efforts this first year of our existence as an organization, we can but feel that the coming year might be productive of far richer blessings if the hundreds, we may say thousands in this city who profess to believe in the glorious truths of our spiritual philosophy would but unite in the effort to spread the sublime knowledge.

Shall we ask of the angel world the proofs of immorbality, and not collegrate with them in glying the light to those in darkness? Can we ask of our dear spirit friends repeated demonstrations of their presence with us, while we are withholding our influence and aid from those who are trying to feed the hungry multitudes with this manna from above? It is time for us, as Spiritualists, to ask ourselves these questions. We cannot longer afford to ignore our individual responsibility in this matter."

New York.

ROCHESTER.—A correspondent forwards to our address the following information: "A Quarterly Convention of the Spiritualists of Western New York was held at Odd Fellows' Temple, Rochester, June 5th and 6th. Three sessions were held each day, and the attendance was quite large, most of the counties in the western part of the State being represented. J. W. Seaver, of Byron, the veteran Spiritualist and always faithful laborer in the spiritual cause, presided. The regular speeches were made by Mrs. Emma Taylor, of Johnson's Creek, and by Mrs. Amelia H. Colby. Considerable time was devoted to conference meetings and the discussion of various topics pertaining to the progress of Spiritualism, in which many persons from different localities participated. On Sunday, Mrs. Olive Smith, the sweet singer, was present, and sang several pieces, which were rendered in her best style. The Convention was regarded by all in attendance as interesting and profitable. There were requests from several localities for the appointment of the next meeting, but it was left with the general committee of arrangements to decide as to the plan of holding the next convention."

BROOKLYN.—Mrs. M. Robinson gives her testimony to the efficacy of magnetic treatment as follows: "I understand much has been said of late that is antagonistic to magnetic physicians and licalers by the Allopathic, Homeopathic and Eclectic physicians; but who make more mistakes, or are oftener guilty of malpractice than these would-be medical satraps themselves?

who make more mistakes, or are oftener guilty of malpractice than these would-be medical satraps themselves?

Even the oldest and best of the Regulars, when speaking in good faith, say they are never absolutely certain of producing a wished-for result. They expect certain remedies to effect certain cures, but they are not positive whether they will or not, until they have tried the experiment, and many are treed of this practice based on guessing. Therefore when they are sick they lack confidence to place themselves under a brother physician's care. A cure is a cure, and in this free country I do not understand why a person cannot have the liberty of doing good in his or her own way. Neither should any one be censured for securing that treatment which is most effectual to heal. For instance, I have suffered for years, and have applied (according to circumstances) to Homeopathic, Allopathic, Thompsonian and Eclectic physicians, and finally, while in New Haven, was so very ill that my friends and a physician, who is one of the best Allopathis in that city, despaired of my life. Thinking I would die, he proposed a council, and I asked them to send for the well-known magnetic physician, Dumont C. Dake, of 147 Clinton street, Brooklyn, N. Y. They telegraphed for him, and he came, and from what seemed death I was rescued by one of this class of physicians honored by God with the gift of healing, which he uses to benefit mankind. He came to me at New Haven April 13th, and from that one treatment I began to recover, so that on the 10th I came to Brooklyn without an attendant. He was thus instrumental in saving my life. If he had withheld the healing hand for fear of some law of the people, he would have violated God's law, for with the gift comes the command, Go heal the sick."

Michigan.

PORT HURON.—Mrs. R. Shepard writes: "Ourgood brother, N. B. Starr, of Port Huron, whom you and many of the readers of the Banner of Light knew personally as a medium and spirit artist, whose beautiful paintings brighten many of our homes, has "gone home." On the morning of June 18th he passed quietly, peacefully out of this the earthly temple, and, joining hands with the bright spirits, entered the Silent Land of the Soul. Seventy-six years of earth-life, with the many years of near relationship and intercommunion with exalted spiritual intelligences, had ripened so beautifully the spirit, that, glowing with a light born of the upper spheres, he seemed to belong more to the spiritual than the earthly land.

For many years he has contended with physical debility and oft repeated attacks of severe illness. Yet there are few who have worked so silently and effectually, leaving behind such bright mementoes of a life well spent. Landscapes depicting scenes in the soulland, symbolic paintings, faces of loved ones appearing upon the cauvas, all speak to us not only of his unitring industry but of the love of the angels who have brought us so much of beauty and such convincing evidences of immortality.

The spirits, through our instrumentality, gave the funeral address, closing with a poem, which many of the friends present recognized as coming directly from him whose presence was still with us. Five of his children preceded him to the Summer-Land, only one remaining on earth, while his faithful companion patiently awaits the summons of the angels."

Maine.

SEARSPORT.—Mr. Geo. C. Walte reports the calling of a meeting on the 16th of May for considering the desirability of forming an organization of Spiritualists and Liberalists. On the 2d of June a Convention was held at Farmer's Hall, East Union, which resulted in establishing an association. The morning session convened at 10:30, the regular speakers being Geo. C. Waite of Sandy Point, Mr. Freeman Wentworth and Mrs. Mary J. Wentworth, of Knox. Mrs. Metcalf, of Hope. Mrs. Dunton, Mrs. Sarah J. Davis and Mr. Thomas, of Union, took part in the proceedings, which were highly interesting, and much enhanced by the introduction of vocal and instrumental music. At the afternoon session the organization was completed by the adoption of a constitution, being the same as that of the Waldo Co. S. and L. A. The following persons were chosen as officers for the ensuing year: President, Joel Hill of Warren; Vice-Presidents, Daniel B. Titus of Union, Henry J. Sweetland of South Thomaston, Freeman W. Smith of Rockland, Benjamin Knowlton of Warren; Secretarles, James R. Littleball and Chas. A. Miller of Union; Treasurer, Eldridge Davis, of Union; Auditor, Joseph Ames, of South Thomaston, Executive Committee, Emery B. Thomas of Union, H. J. Sweetland of South Thomaston, Executive Committee, Emery B. Thomas of Union, H. J. Sweetland of South Thomaston, Executive Committee, Emery B. Thomas of Union, H. J. Sweetland of South Thomaston, Executive Committee, Emery B. Thomas of Union, H. J. Sweetland of South Thomaston, Executive Committee, Emery B. Thomas of Union, H. J. Sweetland of South Thomaston, Executive Committee, Emery B. Thomas of Union, H. J. Sweetland of South Thomaston, Executive Committee, Emery B. Thomas of Union, H. J. Sweetland of South Thomaston, B. Knowlton of Warren. Addresses were made by Geo. C. Waite and Mr. and Mrs. Wentworth. The audience was large, and much interest manifested. The music by the choir was excellent. Mr. Thomas presided the latter part of the afternoon. At the close of the session it was admitted

Ohio.

NORTH KINGSVILLE.—J. Jones writes: "Sunday, June 20th, we had the pleasure of listening to a trance lecture through the instrumentality of Miss E. M. Gleason, (of Geneva, Ohio,) subject, Progression. Miss G. is a newly developed medium, and is truly one of great promise. She has a very eloquent and instructive band of infinences, who portray the beauties of spirit-life grandly."

What is the greatest achievement which is given to man to perform? Lord Bacon says it is to establish a State. Let small men live in the States great men have founded. It is only the meanest man who will say, "I will do nothing for posterity, for posterity has done nothing for me." The great man will say, "The past has done much for me, and I will strive to carry the work of beneficence forward."—E. E. Hale, D.D. (From the "Medium and Daybreak" (London, Eng.) of May 14th,] FLOWERS GROWN AT A SEANCE.

"The rod of Aaron budded, and brought forth buds, and loomed blossoms, and yielded almonds."

Although there is at almost every scance I have the privilege of attending something interesting and instructive, I have not for many years witnessed anything so soul-absorbing, pure and beautiful as the manifestations I am

pure and beautiful as the manifestations I am about to record.

Prefatory to my description of what may be termed the Flower Séances, I shall briefly describe what took place at a séance on the 4th of April last, on which occasion we first became acquainted with "Yolande," an Arabian girl, who passed into spirit-life and came under the tuition of one of the English spirits who has charge of Mrs. Esperance's materialization séances. Through the kindness of this spirit-friend of Mrs. E; we had the pleasure of seeing "Yolande" amongst us.

Before she materialized, we saw a form grow

charge of Mrs. Esperance's materialization scances. Through the kindness of this sprittiend of Mrs. E., we had the pleasure of seeing "Yolande" amongst us.

Before she materialized, we saw a form grow up from the floor, and gradually decrease in size until it almost entirely disappeared; but without vanishing altogether it grew up again into another form quite distinct from the first, who was the aunt of a Mrs. Chaytor, a lady present, the other being her mother.

The next form was that of a girl apparently about sixteen or eighteen years of age, of dark skin, and very active in her movements. She walked in and out of the cabinet with the greatest of ease, passed the sitters at the end of the circle, took a chair up to the cabinet, and examining it very carefully, seemed perplexed at its use; ultimately, spreading a piece of green baize on the ficor, she sat on it in true Oriental fashion. She placed two chairs together, and spreading the baize over them, tried to form a kind of ottoman. This was "Yolande's" first appearance amongst us, and considering that it was also her first attempt to materialize, we felt greatly pleased with the successful manner in which she had accomplished it.

On the following Tuesday evening, April 6th, she came again, and seating herself in front of the cabinet, some of the sitters sang for her, and she followed them in almost precisely the same tone of voice, so that her singing appeared to be an echo. Not only were the tones of voice apparently thrown back, but the sound of a cough or a whistle seemed to be caught and reflected without any variation of tone, except that they were fainter.

One of the sitters, Mr. John Chaytor, of Havanna House, Chester-le street, played the harmonium for her. She examined the keys, and, standing alongside of him, played the air that he had just run through. She remained with us nearly an hour, and almost all the time was outside amongst the sitters, who got off their seats and stood around her, much interested in the musical talent she displayed.

ever, informed that if we would provide a quantity of soil, and a living, healthy plant to use as a kind of medium, a far greater quantity could be raised. The request was most gladly complied with, and so far as I was concerned I think I never attended a scance at which I felt such an intense interest. I had seen forms grow up before me into what appeared to be real living men and women; I had conversed with them, I had cut pieces from their drapery, I had cut locks from their hair, some of which I still possess, and compared with the medium's hair; in color there is not a shade of resemblance. Notwithstanding that I had from week to week seen these wonderful manifestations, I was never sess, and compared with the medium's hair; in color there is not a shade of resemblance. Not withstanding that I had from week to week seen these wonderful manifestations, I was never greatly surprised after I had once realized the fact that beside and around us is a real, though to our material senses unseen world, filled with beings whom we call dead, but who are more living than we who are so often blind to their presence. I had conceived in my mind the possibility of a spirit gathering matter from the sitters, and clothing itself in a material garb so as to become cognizable to our senses, but I had never conceived it possible for any one dwelling on or near the earth-plane to possess the divine attribute to such a degree as displayed in the creation of flowers. I had long ago realized the fact that there is no conceivable limit to our powers, which are, as it were, but in embryo whilst here on earth; that our education has scarcely commenced, and that all which we learn here is but fitting us for the greater and more important duties of life beyond the grave; yet I had never dreamt of a human being in the space of a short life time having so far advanced as to possess such a knowledge of the vegetable world and nature's laws as to be able to create even a blade of grass. I was, however, about to be face to face with "Yolande," guided by her instructress "Y Ay Ali." When on earth "Y Ay Ali" had possessed the power she was now, through her friend and co-worker, "Yolande," about to display to us. "Ali" had received her education entirely from spiritual sources. Her spirit had grown, as it were, from within, and she had been brought up amongst what we Christians call uncivilized people—our education being almost entirely outward and unspiritual, we are civilized human beings, and do not possess the beautiful power which had been, and still is, hers.

On Monday, April 12th, we commenced our seances at 8 o'clock. "Yolande" came outside, turned over a pot of soil, which Mr. Armstrong, Cross House, Newcastle, had

the soil, covered it with paper and a table-cloth. At the expiration of nine minutes she took off the coverings, and sprinkled some more water on the soil. At the expiration of fourteen minutes she took a flower from the soil, and presented it to Mr. John Mould, of 12 St. Thomas's Crescent, Newcastle-on-Tyne. More water was sprinkled on, and in a couple of minutes or so she took a large bunch of flowers and ferns from the soil. A frond of a fern was handed to me, which I thought was remarkably like a fern I had taken a great fancy for when on a visit to which I thought was remarkably like a fern I had taken a great fancy for when on a visit to Bywell, Castle, about two years ago. A friend had promised I should have a root of the fern I had admired so much; so I obtained a frond and put in my pocket-book, where it had remained ever since, and was in my pocket at the time the seance took place which I am describing. No one present knew I had a part of a fern in my pocket, much less the nature of it, so that I was somewhat surprised when I received what was so like what I had so earnestly desired to possess. I received the frond fresh, green, uncrushed, and as beautiful as though it had just been gathered. I made no remark, but laid it on the table, and taking my pocket-book out of, my pocket, I took the trond I had in it, and handing it to "Volande," I said: "Can you let me have a fern of the same kind as that?" I saw her turn over the soil, and again cover it up, and in less than five minutes I received a frond, smaller, but of precisely the same kind of fern as I had requested.

up, and in less than five minutes I received a frond, smaller, but of precisely the same kind of fern as I had requested.

At this seance there were about twenty persons, and every one received one, two, or more flowers, all of which were perfectly fresh, and as beautiful as though they had just been brought from the woods. Three little flowers of very bright colors were handed to me, and whilst. I had them in my hand, remarking to myself how very gummy and stoky, they were, I was informed by the spirits that they were poisonous. Thinking, however, that there could

be no danger in handling them, Mr. Thomas Barker, of 23 York street, Gateshead, kept one of them in his hand, intending to take it home with some other flowers he had received. He was somewhat startled on finding that there was a painful and smarting sensation in one of his fingers that held the flowers. Supposing the pain to arise from the poison in the flower, he sucked the part affected, and the same smarting sensation was felt in his lips. We were at the close of the seance told that the flowers were very dangerous, and that a deadly poison was usually taken from them by Indians, with which they poisoned their arrows. That there was truth in this statement Mr. Barker said he could not doubt.

which they poisoned their arrows. That there was truth in this statement Mr. Barker said he could not doubt.

At the close of the scance we carefully examined the soil, and found it perfectly dry and brown, filled with green moss and petals of flowers, whereas an hour before we had seen it black, wet and soddened, and although water had been poured on it whilst it was on the floor, the paper underneath was perfectly dry.

Whilst the Arabian girl was busy with the flowers, the medlum frequently spoke to the sitters, because, being passionately fond of flowers, she took a deep interest in what was going on, and immediately "Yolande" retired to the cabinet, going in at one compartment, Mrs. Esperance came out at the other to look at what had been obtained—the two compartments being entirely distinct. The means of ingress and egress are separate, and a partition divides the medium's compartment from that occupied by the spirits. Mrs. Esperance, forgetting that in leaving the cabinet she was breaking the supposed conditions, on getting to the table felt her knees very weak, and this reminded her of her mistake, so she at once went back, and the light being turned down, "Yolande" again came out of her own compartment where she had previously entered. She played one or two tunes on the harmonium, and the scance was brought to a close.

The spirits informed us that all the flowers

had previously entered. She played one or two tunes on the harmonium, and the séance was brought to a close.

The spirits informed us that all the flowers were tropical and Indian. Mr. Mould, dook home the flower which he had received, and without making any explanation as to how or where he had obtained it, Mrs. Mould, who is a botanist thoroughly capable of expressing a reliable opinion as to its name and where it night be found, said that it was the Hibiscus, belonging to the order of Malvaceae, of India and South America, thus independently confirming the information given at the seance. This was also confirmed by a professional horticulturist.

On Tuesday evening, the 20th of April, a circle of twenty-nine persons met at Mrs. Esperance's seance to witness further manifestations of "Y Ay Ali's" creative power. A larger quantity of soil than on the previous occasion had been provided, in a flat box of about two square feet,* and four inches deep, also a fine, healthy hyacinth, which was to be used as a medium. We were informed that the mediumplant would in all probability die, and such has been the case not withstanding the case that

square feet,* and four inches deep, also a fine, healthy hyacinth, which was to be used as a medium. We were informed that the mediumplant would in all probability die, and such has been taken of it since; it seemed quickly to languish, and is now dead.

As several interruptions took place, it was nearly 8 o'clock before the door had been finally closed and the scance commenced. Unfortunately, several Spiritualists, strangers to these scances, had been admitted, and the medium at the close was so tired and weary she could scarcely walk from the rooms.

"Yolande" came, and taking the box of soil, poured water upon it, and at 8:15 carefully covered all up as before, so that not a ray of light could fall on what was about to be produced. At 8:35, Miss E. A. Brown, Howden-le-Wear, was requested to go nearer to the cabinet, and the soil being uncovered, flowers were taken up and handed to her. Miss Brown then went to her seat, and shortly afterward "Yolande" walked toward the sitters, and handed a rose to Mr. S. During the time that the flowers were being produced, a quantity of drapery was thrown over the table-cloth and paper which covered the soil. Sometimes "Yolande" stood upon the covering, then raised it a little, until ultimately the drapery appeared to rise of itself, and gradually grew in bulk and height. I thought a form was about to be materialized, but in this I was mistaken. After I had watched the object growing for some time, the drapery was taken off, "Yolande" retired to the cabinet, in the conting the co

Five roots of primroses were found in the box, all in flower. Three of these were white and double, one purple, and the other being of the ordinary kind. About fifty or sixty primroses, forming a nice bouquet, were given with some other flowers by the spirits to Miss Brown, and as she had come specially wishing that a rose might be given her, it was supposed, much to her regret, that the recipient of the only rose produced had obtained what had been intended

produced had obtained what had been intended for her.

Whilst the two gaslights were burning at full power, and the flowers were being examined, I was showing some of them to Mys. Esperance, who was looking out of her compartment of the cabinet highly pleased with the success which had attended the efforts of her spirit-friends. She was admiring the flowers, when "Yolande," evidently not knowing what effect light had upon a materialized form, made great efforts to get out of the cabinet, but every time the curtains opened and the light struck her she bounded back. Mrs. Esperance described her efforts as being like a fly striking a window-pane, and without knowing what the obstruction is, repeats the attempt, and thus "Yolande," forced to the back of the cabinet repeatedly, tried to emerge through the opening of the curtains, but immediately she came in contact with the light she seemed to be struck back just as an indiarubber ball rebounds when it strikes a solid object.

Many objections are raised by persons who

Many objections are raised by persons who have no knowledge of this subject and the conditions necessary to obtain the manifestations. "Why is semi-darkness necessary? Why are not the seances in broad daylight?" say our objectors; and if we do not answer these questions satisfactorily they assume that such manifestations do not occur. Although the sitters and the operating spirit were in a semi-light, it will be observed that the plants raised in the soil were grown in darkness. Why this was so I am not bound to explain, any more than I am called upon to explain why seeds generally germinate in the dark.

When the flowers were made in the glass of

minate in the dark.

When the flowers were made in the glass of water, it was light enough for us to see the form of "Yolande" distinctly, and her movements as she held the glass in her left hand. Mr. Armstrong, however, is prepared upon oath to assert that the flowers were not put into the water as flowers, but were formed in it. He sat within eighteen inches of "Yolande," and had her between him and the light, and saw every movement so distinctly that hot a doubt exists in his mind as to the genuineness of the manifestations. Besides, he sat between the medium in the cabinet, and the form outside, and the medium behind him spoke when he spoke to her.

snoke to her.

Some time ago, in discussing with a friend as to the power and effect of light, my attention was drawn to the fact that hydrogen and chlorine, when mixed together in equal quantities, if kept in the dark, may be shaken and mixed until doomsday and they will remain simply a mechanical mixture of hydrogen and chlorine; but immediately this mixture is brought to the light the two elements rush together with a loud explosion, and hydrochloric acid is formed. It is impossible for any one to expose this mixture to the light and have hydrogen and chlorine remaining as separate elements. As soon as any objector to the spirit-manifestations being in semi-darkness will explain why light will produce hydrochloric acid from hydrogen and chlorine, I may then be enabled to explain why it is that spirits can gather material from our bodies in the dark or in semi-darkness, and

take on a material form more easily than they can do in the light. In the meantime it is sufficient for us to state facts without in all cases being called upon to explain the why and the

being called upon to explain the why and the wherefore.

One objector, who could not find a leophole for an insinuation that I had been deceived, seeing that I had got a fern given to me under such conditions that precluded the possibility of deception, he said: "Well, then, suppose you do get these flowers as you say, what good is it?" I confess I was unable to answer him. I felt how utterly impossible it would be to give such an ignorant, densely-befogged mind a reason. Any one who is so gross and darkened as to be unable to perceive the good and beauty of flowers, and the divine power possessed by the loving friend who produced them, would question the Almighty, and ask why he gave the sun its light, the rose its scent; why earth the refreshing dews, and Nature her green mantle: and why, indeed, anything was created that is. Such a mind assumes that it knows the good of an Armstrong gin that will carry a shot of a ton weight at a speed compared with which sound only travels two-thirds; it recognizes the value and the good of the new Gatling, that will fire one thousand shots in a minute, with which three men can kill as many of their fellow-men as three hundred riflemen. Whilst the devilsh inventions of man for destroying his fellow-men draw us in thought to the fury and carnage of the battle-field and scenes on earth only fit for the orthodox hell and its occupants, the love, wisdom and goodness of our spirit-friend "Y Ay Ali" in producing these beautiful flowers, emblems of her own attributes, point upward and onward to a higher and better life. Who would not wish to possess the power of "Ali"? With it more good could be done for mankind than by all the inventions of war that the world has ever seen. Though we may not on earth attain to the degree of development we may desire a second could be done for mankind than by all the inventions of war that the world has ever seen. Though we may not on earth attain to the degree of development we may desired. has ever seen. Though we may not on earth attain to the degree of development we may desire, we can all try to follow the advice of Emily Jane Moore, who says:

"Where'er you go, a blessing throw— On grassy ground, or rocks around; Above, beneath, where'er you go. Let deeds and words of love abound.

Where'er you go, some comfort take; The brightness of a sunny smile May cheer some heart that else would break, And lighter make your load the while. Where'er you go—yes, sow a seed; It cloudy be your sky, or fair, God's grain shall truitful be indeed, And toe to heaven the sheaves may bear,!!

MATTHEWS FIDLER.

The facts respecting these Flower Séances being of such an extraordinary nature, I have deemed it advisable to give the names and addresses of some of those who were present, and in order that the truth may not rest on my testimony alone the report has been read over to the undersigned, who hereby confirm what I have stated. WM. Armstrong, 3 Cross Houses, Upper Clare-

mont, Newcastle-on-Tyne. THOMAS BARKER, 23 York street, Gateshead-on-

JOHN MILLER, 136 Percy street, Newcastle-on-Tyne.
M. A. HALL, 21 Ellison street, Gateshead-on-

Tync.
A. Brewis, 16 Hewitt street, Gateshead-on-Tyne.

SATISFACTORY EVIDENCE.

To the Editor of the Banner of Light :

It was my good fortune some months since, shortly after a severe domestic affliction, [the loss of an only brother, under peculiarly sad circumstances,] to visit, in search of consolation, Mr. Arthur Hodges, of 53 Dover street, one of our trance test mediums; and I wish to acknowledge, through the columns of your paper, the great satisfaction and remarkably convincing tests I then received through him, of the continued existence of my brother, whom I had believed dead-being, at the time of my visit to Mr. H., a materialist in my way of thinking. And I feel like saying to all who are now as I was then, "sorrowing as one without hope," that if they desire to have evidence that will remove from their minds the load of sorrow which the loss of a relative often brings, they cannot do any better than to pay a visit to a medium as reliable and as worthy of support and confidence as Bro. Hodges. I desire not to disparage any other medium, for I know there are many good and reliable ones at present in our midst, but I only wish to give my unsolicited testimony to his merits, both as a medium and as an honest man, a courteous gentleman and a Spiritualist of an unblemished repu-

Hoping that your paper may long continue to be in the future, as it has been in the past, a real "Banner of Light" to souls in darkness, to lead them out into the blessed sunshine of spiritual truth, I remain, with best wishes and kind regards, yours fraternally,

J. EDWIN HUNT. Treasurer's Office, City Hall, Boston.

Annual Convention of the Vermont State Spiritualist Association, Held at Plymouth June 11th, 12th and 13th, 1880

[Reported for the Banner of Light.]

First Day .- The Convention assembled in Eureka Hall. and was called to order at 2:10 P. M. by the President, Mr. Harvey Howes, of North Bennington. The first of the exercises was music by Miss Edla Genelve Houghton, of Londonderry. Remarks were made by several members in regard to changing the old-methods of finance matters and abiding by the constitution. Z. Glazier, Thos. Middleton and Mrs. Weeks were elected temporary managers in place of those absent. The following resolution, introduced by Dr. Gould, was adopted:

Resolved, That the Board of Managers be instructed to draft a Form saying how our speakers shall be paid in the future.

After considerable debate upon finance matters Mrs. B. C. Soule gave the audience a short address, furnishing tests at

the close. Adjourned till evening, Evening Session .- Opened with music by Miss Hough-

ton, after which an hour of conference was commenced with a poem by Miss Jennie Hagan, on "Duty," the subject being given by Thos. Middleton, of Woodstock. Bemarks were made by Dr. Coonley, Mr. Middleton, President Howes, Mrs. Wiley and Mr. Hubbard. The time of conference having expired, Col. E. C. Bailey, of Stowe, proceeded to deliver the address of the evening, on "What Constitutes Christianity?" The speaker quoted from St. Paul to prove that charity was the basis of all true Christianity. Col. Balley said he used to think he would try and reform the world, and he used to write about it; but he saw the world went on about the same as ever. Finally he thought he might do a little something in the way of reformation by commencing on himself, and after trying he soon found he had undertaken quite a large contract; and he thought that if we would all go to work in the same direction, we would find labor enough to keep us pretty busy for some time to come. The address was good, and the speaker had a happy way of keeping his listeners interest-

ed. Session closed with a poem by Jennie Hagan on "Immortality." Adjourned until Saturday morning.

Second Day.—Morning session opened at 9 o'clock with a poem by Miss Hagan, subject given by Col. Bailey, "Life at Mt. Mansfield." By request Miss Hagan gave a comic poem on "The Coming Presidential Campaign." During the conference remarks were made by Col. Bailey. The Board of Managers then presented a Form drafted in accordance with the resolution of the previous day, as follows: All speakers not specially engaged who may deliver a regular address at any of our conventions, and the President and Secretary, shall be paid their actual expenses to and from conventions, including car and stage fare, board, board of team, and any other itinerant expenses that may naturally occur. (Signed) S. N. Gould, Z. Glazier, Thos. Middleton, E. B. Holden, Janus Crossett, Mrs. E. D.

This was unanimously adopted, after which further re marks were made in conference by Dr. Coonley and Mrs. Soule. The following resolution was then adopted: Resolved, That all members of subordinate Associations ormed in accordance with the constitution granted by the Vermont State Spiritualist Association, are members of the state Association.

The Chair appointed as a committee to nominate officer for the ensuing year, Dr. Holden, of North Clarendon, Mrs. Adams, of Cuttingsville, and Janus Crossett, of Duxbury. After music by Miss Houghton, Mrs. Sarah A. Wiley, of Bockingham, delivered the regular address of

the session. At its close a poem was given by Jennie Hagan, subject, "Love." Adjourned till 2 o'clock.

Afternoon Session.—The Convention was called to order at 2 o'clock. Remarks were made by Mr. Weeks and Mr. Middleton, after which the following officers were elected for the ensuing year: President, Harvey Howes, of North Papularton. Secretary and Tressuer. W. H. Wilkins of Bennington; Secretary and Treasurer, W. H. Wilkins, of South Woodstock; Vice-Presidents, Mrs. S. A. Wiley, of Rockingham, A. E. Stanley, of Leicester, Sahin Scott, of Eden Mills; Hoard of Managers, Dr. S. N. Gould, of West Randolph, Thos, Middleton, of Woodstock, Janus Crossett, Randolph, Thos, Middleton, of Woodstock, Janus Crossett, of Duxbury, Mrs. H. E. Mussey, of North Clarendon, Col. E. C. Balley, of Stowe, R. D. Farr, of East Middlebury, Dr. A. E. Smith, of Brandon, A. F. Hubbard, of Tyson Furnace, H. Dillingham, of West Pawlet; Auditor, A. F. Hubbard, of Tyson Furnace, Miss Houghton, then sang "The Faded Coat of Blue." Jennie Hagan improvised a poem upon "Music"; following came an address by Dr. L. K. Coonley, of Newark, N. J., on "Unity of Purpose," which was well received. Adjourned until 7 o'clock, Eccuting Session.—Assembled at 7. Opened with music, Applications were heard for locating the next Annual Con-

Applications were heard for locating the next Annual Convention, and it was finally decided that it should be held at West Randolph on the third Friday, Saturday and Sunday in September, 1881.

Before the regular address ''The Sweet By-and-By'' was rendered by the choir and audience; and Jennie Hagan im-provised a poem on ''Parliamentary Rules,'' The first address of the evening was delivered by Mr. A. F. Hubbard, his subject being, "Choose ye this Day Whom ye will serve," Of this it is only necessary to say it was fully up to his standard. Following came Jennie Hagan, who discoursed on "Theology and Religion," a subject given by a member of the audience. Session closed with music.

Last Day.—Convention called to order at 9 o'clock. Con-

ference addressed by Dr. Coonley on Materialization; Mrs. E. J. Durant, of Lebanon, N. H., with very pertinent and timely remarks; Dr. E. B. Holden gave some interesting remarks on the present medical lawy. Mr. E. J. Durant, of Lebanon, N. H., followed on the same subject as related to Lebanon, N. H., followed on the same subject as refified to the State of New Hampshire; Mr. Middleton Gollowed, upon the rights of the people under such legislation. After musle by the choir Mrs. Nellie J. Kenyon, of Woodstock, gave the first address of the morning, prefaced with a poem on "The River of Time." Mrs. Kenyon selected for her subject, "What is to be Derived from the Knowledge of Spiritual Things?" The discourse was very acceptable, and closed with immerous tests. At the close Jennie Hagan improvised a humorous poem on "Indigestion," followed by music, after which Mrs. Zella S. Hastings, of Whately, Mrs., discoursed on "What Shuli a Man do to be Saved?" Mrs. Hastings's address was a very fine one. A decision of the committee was then read, statifff that the next Quarterly Convention will be held at the Mt. Mansfield House, Stowe, September 17th, 18th and 19th, 180. Adjourned till 2 o'clock.

Afternoon Session.—An immense audience assembled.

Stove, September 77th, 18th and 19th, 1839. Adjourned till 2 o'clock.

Afternoon Session.—An immense audience assembled, Long before the time for calling to order it was impossible to obtain oven standing-room. The Chair finally called the Convention at 2:15. After missic remarks were made by Dr. Holt, followed by A. F. Hubbard, Dr. Coonley and Mrs. Woods, of Burlington, was introduced, and speke, her subject being, "Which God Shall we Serve, the God, of Intelligence of To-day, or the Mosale God of the Past?" At the close of the address Miss Hagan gave three poems: "Proof of Immortality," "Onward and Upward," and "The Jehovah of the Past," Mrs. S. A. Welley closed the session with an address on Spiritualism,

Evening Session, —Interesting remarks were made by Lewis Josselyn and Thos, Middleton. An address was given by Dr. Coonley on "Materialization and Color," At the close an opportunity was given for questions to be asked and was improved by several. A vote of thanks was then tendered the proprietors of the "Wilder House" for the entertainment of the Convention, also to the railroad companies for granting free return checks. Great praise is also due Miss Geneive Houghton, who done and unadded furnished the music and singing during the first two days of the Convention. Adjourned to meet at Stowe in September next.

South Woodstock, Vt. next. South Woodstock, Vt.

AFTER DEATH IN ARABIA.

BY EDWIN ARNOLD, Author of `` The Light of Asia, `` etc.
[Reprinted from a copy which has been compared with the
author's manuscript,]

He who died at Azan sends This to comfort all his friends. He will dead at Azan sents
This to comfort all his friends.

Faithful friends! It lies, I know.
Pale and white, and cold as snow;
And ye say "Abdallah's dend!"
Weeping at the feet and head.
I can see your falling tears,
I can hear your sighs and prayers;
Yet I smile and whisper this—
"I am not the thing you kiss;
Cease your tears and let it lie;
It was mine, it is not '!.'"
Sweet friends! what the women lave,
For its last bed of the grave,
Is but a hut which I am quitting;
Is a care, from which at last,
Like a hawk, my soul hath passed.
Love the inmate, not the room—
The wearer, not the garb—the plume
Of the falcon, not the bars
Which kept him from the splendid stars!
Loving friends! Be wise, and dry Loving friends! Be wise, and dry Straightway every weeping eye; What ye lift upon the bier Is not worth a wistful tear. Is not worth a wisiful tear.

"I is an empty sea shell—one
Out of which the pearl has gone;
The shell is broken—it lies there;
The pearl, the all, the soul, is here,
"I is an earthen jar whose hid
Allah sealed, the while it hid
The treasure of his treasury.
A mind that loved him; let it lie,
Let the shard be earth's once more,
Since the gold shines in His store!

Allah glorious! Allah good!

Allah gloriousi Allah good
Allah gloriousi Allah good
Now thy world is understood;
Now the long, long wonder ends;
Yet ye weep, my erring friends,
While the man whom ye call dead,
In unspoken bilss, instead,
Lives and loves you; lost, 't is true,
By such a light as shines for you;
But in the light ye cannot see
Of unfulfilled fellety—
In enlarging paradise,
Lives a life that never dies,

Farewell, triends! Yet not farewell; Where I am, ye too shall dwell, I am gone before your face A monent's time, a little space. When ye come where I have stepped, Ye will wonder why ye wept; Ye will know, by wise love taught, That here is all and there is naught.

Weep awhile, if ye are fain— Sunshine still must follow rain; Only not at death—for death, Now I know, is that first breath Which our souls draw when we enter Life, which is of all life centre.

Be ye certain all seems love,
Viewed from Allah's throne above;
Be ye stout of heart, and come
Bravely onward to your home!
La Allah illa Allah! yea!
Thou Love divine! Thou Love alway! He that died at Azan gave This to those who made his grave.

Second Society of Spiritualists, New York City.

To the Editor of the Banner of Light:

The speaker for our Society at present is Mrs. Nettle Pease Fox, so well known east, west, north and south that she needs no words of praise from me. Last Thursday evening the friends tendered to Mrs. Fox reception at the pleasant home of Mr. and Mrs. Milton Rathbun. At the time appointed a large number of the friends were present and the hours passed in lively conversation until 9 o'clock. The meeting was then called to order, and the more formal exercises commenced: First a plano solo by Mrs. N. Winters; next an instrumental duet by Mrs. Rathbun and Mrs. Winters, followed by a beautiful song with accompaniment from Mrs. L. Wightman. Dr. Dumont C. Dake was then called upon, and with words of earnestness responded in a near speech, kindly welcoming Mr. and Mrs. Fox to the city and wishing them success in their new field of labor.

The Doctor's remarks were warmly applauded, and responded to by Col. Fox. Some pleasing incidents in connection with his former acquaintance with Dr. Dake in Michigan were related, and the success of the Doctor as a healer all over the West attested to.

Remarks were made by Mr. Dawbarn, Conductor of the Lyceum, and by E. P. Cooley, Esq., the Treasurer of our Society, but, as on a former occasion of which we read, the best of the wine was kept till the last of the feast: Mrs. Fox's inspiring spirit-friends, although unseen by mortal eyes, were present, and through their medium, gave us words and sentiments in poetry and prose that we shall never forget. Beautiful in deed were the thoughts expressed, and, judging from the appearance of the entranced medium, the spirits controlling enjoyed the entertainment fully as well as mortals.

Very pleasantly passed the first reception of our new speaker; we hope it may be followed by many more of a like character, since these gatherings are calculated to bring us into closer personal acquaintance.

ALFRED WELDON. New York City, June 25th, 1880.

Mew Looks.

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The Angels are Coming.

The Lyceum.

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We'll Gather at the Portal.

"Weshall know Each Other There,"

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Watting to Go.

Waiting on this Shore.

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perusal.
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BOSTON, SATURDAY, JULY 10, 1880.

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SPIRITUALISM, like an enduring, rock, rises up amid the conflicting elements of ignorance and passions a rock which the surges of Time and Change can never shake son whose Heaven-lighted pinnacle the Angels build their attars, and kindle beacon-lights to illuminate the world, - Prof. S. B.

"The Undiscovered Country."

We find in the Transcript of June 20th the following mention of the fictitious work called "The Undiscovered Country," of which we gave our readers some account in our last issue:

"Mr. Howells's charming novel will do excellent service in clearing the cobwebs out of many minds on the subject of Spiritualism. Folks of the every-day, rational sort, who are content to take this world as they find it, have very little idea how many there are who devote time, thought, money and energy which might be much better employed, to vain endeavors to know the unknowable, people who cling to the delusions until they believe them real, and hunger for more—a careful and thoughtful perusal of 'The Undiscovered Country' will help them to see themselves as others see them, and restore their minds to a healthy and normal condition."

It is very obvious that our easy-going neighbors of the Transcript-have adopted, in respect to this very worthless volume, Sydney Smith's famous maxim: "Never read a book by a friend before reviewing it: 't will prejudice you so against it.' It is impossible that they could have read "The Undiscovered Country" before giving it the commendation conveyed in their words. We have looked through the book in vain to find the first good point made against Spiritualism, either as to its facts or its inferences. We quoted, in our last week's notice, the whole summing up of the "philosophy," which, according to our evening contemporary, will do "excellent service in clearing the cobwebs out of many minds on the subject of Spiritualism." -Nonsense, friends! Do you count so much on the verdancy of your readers? The one only un that Mr. Howells brings against Spiritualism is the passage we quoted (making only twenty-nine lines in our paper,) the whole drift of which was, that an imbecile old fellow, one Dr. Boynton, having stumbled unintelligently into Spiritualism, had stumbled out of it in an even more ridiculous fashion. He is made to do this by learning from an old magazine-what, think you, gentle reader? why, that there was once a case of a young woman, who had the raps, the movements of tables; the flashes of light, etc., and in whose case it was found that by insulating the posts of her bedstead, the phenomena were stopped or controlled; that "she was simply surcharged with electricity"! The old idiot, Boynton, is really made to accept this as an explanation of the whole matter-and the men as Zöllner, Wallace, Boutlerof, Varley, Flammarion, Scheibner, Wagner, Hoffman, Buchanan-all distinguished as men of scienceare suffering from "cobwebs in the brain" through an ignorance of the fact, found in an old magazine by Mr. Howells, that electrical insulation will explain away the whole mass of those supersensual phenomena which, after close scientific investigation, have claimed their serious attention. Do our good friends of the Transcript really believe that these eminent scientists are simply "clinging to delusions" which the amiable but far from profoundly scientific Mr. Howells has been predestined to clear from their minds by his poor little novel? That he is the great philosopher who, in the exercise of his playful fancy, is to "restore their minds to a healthy and normal condition"? We fancy we can see our friends over the way laughing in their sleeves at our holding them to a strict account for their little fib-or supposing for a moment that they had really read the book before puffing it.

the volume in which a serious attempt is made -by argument, philosophical analysis, satirical description, or by a simple expression carrying any new suggestion, or fresh antagonism-to invalidate any one of the great facts of Spiritualism, or to open the minds of recipients to any new view of the subject. We look in vain for one bright, earnest thought in opposition; in vain for one little sentence showing depth of research or sincerity of utterance in relation to the great phenomenon of the century-Modern Spiritualism. There is not an objection that was not stale twenty-five years ago. There is not a theory that was not exploded as far back as the year 1848. The pretence that such a book can throw light on the great subject is-to put it mildly-little better than bare-faced deception. The puffer-if really disinterested in his flatulence-must fall back on Sydney Smith's excuse, and condemn our folly in supposing he had read before reviewing. There is nothing in this book of Mr. Howells that hits the mark even in what is meant as satire. The attempt | itualistic exchanges. Read it.

Let them point if they can to any passage in

made through the newspapers to create the impression that there is a scene or a thought in the whole book, fitted to disaffect any intelligent person toward Spiritualism, is the veriest pretence. It is too feeble an affair to influence the views of any one whose good opinion is worth having.

One explanation of how this book came to be the world does keep moving, and in the direction. of larger truth and newer conceptions of life; and one after another the preachers, the public writers and the story-tellers think it necessary-and this alone is a characteristic concession from them-to make an essay to explain, account for or estimate the nature and extent of that advance. This rule holding true in regard to the spiritual phenomena, we see one after another of these would-be exploiters of Spiritualism redirection with their conceits and self-willed explanations discomfited and shattered. It is impossible for any one, to reach an adequate conception of Spiritualism, its fountain-spring and ultimate aim, while he undertakes his experiment in an unspiritual temper. Only the spirit has the seeing eye in these matters. The selfseekers, those who vaunt themselves, they who aim to make a sort of reputation by it, are as certain to come off baffled as-they enter on their attempts.

Not only has the Boston Transcript committed itself without reserve in favor of this work by Mr. Howells, but others of our city contemporaries have hastened to declare that henceforth the question of spirit phenomena may be regarded as put out of the pale of ordinary curiosity, for Mr. II. has fairly answered it. This is unusually high-heeled talk, even for journals that habitually indulge in the luxurious conceits of criticism. As specimens of local selfcomplacency these utterances of the Boston dailies are not altogether bad. But it would manifestly have been more in keeping with the spirit of this age to practice more humility of assertion; in other words, to roost a little lower. Doubtless Mr. Howells sought to produce a readable story. Doubtless, in his contemplative eastings about for a theme, one that would attract the popular attention instantly, because it is the growing and absorbing subject of the age, he considered that the phenomena of Spiritualism would supply him with the very material in which he might quarry without limitation or restraint.

From the more or less mysterious realm of the spiritual and unseen he doubtless felt sure of his ability to evoke just such characters, scenes and incidents as would suit the changing requirements of his imagination and its moods. Invention would be unfettered. The false would not be tested all the time by the standard of the true. Fiction and fact would blend without the reader's being able to distinguish between them. There would be no need of proving the truth of assertions or of clearing un complications. The wand of the magician would be able at any instant to transmute the real into the unreal, and vice versa. All would be transitory, impalpable, colorless, aerial. It was a tempting field for the novelist writing with a predetermined purpose, which usually includes a set of preconceived prejudices and opinions; but to the sincere investigator and seeker for rich truths, which promise to beis a field to be entered with feelings of unaffected awe, and with the finger of reverential silence on the lips.

To assert that a mere story, however felicitously composed and conveyed, is capable, even under the most favoring circumstances, of settling questions the profoundest that have everfreedom with the gravest problems of life that | gent's admirable paper. would not be warranted by the utmost knowledge itself. Mr. Howells has but thrown his plummet into the depths of the great sea of life, without finding soundings. Had he sought only to know, instead of to increase the complacency of those who do not wish to know, he would have done a greater justice to his own genius, though he might not all at once have increased the number of his readers.

"Second Sight."

The Hampshire County (Mass.) Journal in a late issue relates what it decides to terni "A Strange Story of Second Sight," the scene of action being laid in Salvisa, Ky. The Rev. Mr. Vaughn, Judge Durham, and several respectable citizens, it is affirmed, vouch for its truth. It is to the effect that a Mrs. Foster was ill, and part of the time delirious. When in this condi-tion [supposedly] one night, she said that two incendiaries were setting fire to a certain building; that she plainly saw them pouring on coalimpression is left on the mind of the reader (if oil, and preparing to light it. No heed was paid he is a simpleton or an ignoranus) that such to her statements, however. A few minutes afterward the watchers in the room heard an alarm of fire. The flames had been discovered at the very time and place of which Mrs. Foster had spoken!

We have made use of the qualifying word "supposedly," in that the case as it stands is paralleled on every hand by the recorded experiences of impressible people all over the country, who have not found delirium to be a necessary adjunct in the premises. Sick the lady referred to might have been, but deranged she could hardly have been, else there was a singular "method" in her ailment. The patient was probably mediumistic, and being much prostrated by rillness was brought into a condition where some spirit anxious (for reasons of its own) to prevent the threatened loss of property was able to avail itself of her instrumentality to send forth the (though unheeded) warn-

A rich member of the costly Trinity Church in this city was showing a friend, who had come from a distance, the lions of the Back Bay, among which the churches are well known to be the most numerous. Finally they stood before his own adored ecclesiastical structure. "This." remarked he, in a tone of perfect selfcomplacency, to his friend, "is Trinity Church; fine structure: cost seven hundred thousand dol-And he looked triumphantly into the face of his friend. The latter surveyed it with unmistakable admiration; but when the great cost of it was named, he broke forth with the half-whispered ejaculation, "That beats the devil!" "Yes," returned the other, "that's just what it's for!"

A correspondent, R. D. J., writes us from Rochester, N. Y .: "I understand that Mrs. Andrews, at Moravia, is now having manifestations far superior to any that have occurred with her in several years.'

On our eighth page the reader will find the result of Dr. G. L. Ditson's analysis of the contents of recent numbers of our foreign spir-

Wonderful Production of Flowers and Plants.

Our readers will not fail to be deeply-interested in an account, which we this week publish in another column, of the production of plants and flowers at a séance recently held in England with Mrs. Esperance, a medium to whom we have previously alluded. The cabiwritten may probably be found in the fact that net employed by Mrs. E. is divided into three compartments. The medium sits in one of the end compartments, and cannot pass into the others without being seen by the persons present. The remaining two compartments are used by the spirits, and from them they come into the presence of the sitters. On the occasion of this seance Mr. Armstrong's chair was placed in front of the curtain of the compartment in which Mrs. Esperance was seated, and a running conversation was kept up between tire, like Mr. Howells, from their efforts in this Mr. Chaytor, Mr. Armstrong and the medium the whole of the time. The editor of the paper from which we derive the account writes as follows of Mrs. Esperance:

"Her labors as a medium are disinterested, and her motives, and those of her co-workers are pure, and solely devoted to the truth which they have in view. In her experimental circles, monetary considerations have given place to the best conditions for the evolution of im-

proved forms of manifestation.

In addition to being one of the most extraordinary physical mediums in the whole movement, Mrs. Esperance has distinguished literary and artistic talents, or rather the spirits who and artistic talents, or rather the spirits who operate through her. Her tales and poems are produced in most unusual fashion, and Mr. Barkas has testified to her answering mediumistically the most abstruse philosophical and scientific questions. She speaks on the platform, and in private as a clairvoyant describes spirits, and prescribes for the sick. She has for years been in the habit of drawing with pencil very nicely-finished portraits of spirit-friends in complete darkness, and in the short space of three or four minutes. Of late she has taken to portrait painting with gratifying success. All this multifarious work is being done for the pure love of spiritual truth; and the progress pure love of spiritual truth; and the progress which she has from the beginning manifested in her mediumship, proves by results that she has adopted the proper method of using her

Bellachini, the German Conjurer.

The following paragraph relating to Bellahini, of Berlin, one of the most famous practitioners of legerdemain since Houdin, is now going the rounds of the newspapers of the United States and England:

"Signor Bellachini, the renowned German prestidigitateur, one morning recently visited the Emperor William, with whom he is a great favorite, at his study overlooking the Linden avenue, and asked to be appointed 'royal court artist.' 'I will do it, Bellachini, if you will perform some extraordinarily clever trick worthy of the favor you ask,' replied the emperor. Bellachini immediately took up a pen, and, handing it with some paper on the table to the emperor, requested him to write, 'Bellachini can do nothing at all.' Neither pen nor ink would be persuaded to perform its functions. 'Now, then, sire, will you try with the same to write, "Bellachini is the emperor's court artist "?" The second attempt was as successful as the first "Signor Bellachini, the renowned German second attempt was as successful as the first had been the contrary, and Bellachini was at once, under the emperor's own hand, made 'royal court artist."

How does it happen that the newspapers, which have so readily copied this pleasant little story in regard to Bellachini, have never found it convenient to copy his affidavit confirming the slate-writing and other phenomena? We leave our readers to guess the reason, while we come fresh and larger revelations to the age, it direct their attention specially at this time to the article entitled "The Juggler and the Medium"-from the pen of Epes Sargent, Esq.which we transfer to our columns from the Boston Transcript. As we take occasion elsewhere to criticise the views of that paper regarding "The Undiscovered Country," we desire to hereby express our full appreciation of its kindexercised the human intelligence, is to take a ly action in thus making room for Mr. Sar-

> Louise Lateau's remarkable career as a miracle-worker has come to a sad and sudden ending. It was on a Friday in 1864, when she was fourteen years old, that blood first appeared on the healthy skin of her insteps, on the backs of her hands, on her forchead, and on the left side of her chest. The phenomenon would have been a singular one if it had stood alone, but it was repeated on each Friday for an indefinite period, and often occurred under conditions which were prescribed by a complession of the Royal Academy of definite period, and often occurred under conditions which were prescribed by a count-sign of the Royal Academy of Reiglum, and which make denial of the facts impossible. Often, too, she fell into cestasies, from which even cruel means falled to rouse her. During these trances she said she was plunged into a vast flood of light, in which she saw the several scenes of the passion on the cross, the disciples, the holy women, the Jews and the soldiers. The doctors said the woman was hysterical, and pointed to other strange cases in their books. But the priests had their precedents too, and they said Louise was a worker of miracles and a holy woman. Once taken under the care of the Church, it might have been thought that she was secure against all carriely mutations, and as well entitled to canonization as St. Francis of Assist, barring only the fact, as stated by St. Bonaventura, that "in the midst of the wounds (on St. Francis's hands) in the flesh and cellular tissue were nails, precisely like from nails." But now it seems that she has sundenly fallen into such disgrace with the Pope himself that she has been excommanicated, to the utter annibilation, of course, of all her prospects of promotion to postmortem honors. Her ability toexade blood is stated to conjunce unimpaired, but she refuses to transfer her allegiance to the recently-appointed lisheop of Tournal, and is formally another maning of all this is that Louise Lateau,

The meaning of all this is that Louise Lateau always a medium, has got to be an independent one, and is no longer under the control of the priesthood. Of course she must be traduced and excommunicated; and we should not be surprised to see it announced that the past socalled "miracles" which took place in her presence, are denounced either as frauds or as diabolical delusions, by the Church authorities. The stigmata which appeared on her flesh are quite a common medial phenomenon; and so in regard to the other so-called "miracles." Now that they are not practiced in behalf of the established religion, poor Louise must be anathe-

The many friends of that liberal and 'big-hearted" clergyman, Dr. Cyrus A. Bartol, of this city, will relish the following paragraph, which we perceive is being widely copied by the press of the country:

"Mr. Minot Judson Savage, a Boston Unitarian minister, had instructed his little girl with the idea that a portion of God was perceptible in everything that was noble and beautiful. The child, as children do, had got this idea very instruction of the children do. geniously fitted into her own mind ready for ap-plication at a moment's warning. One day, as the door-bell rang, she presented herself in the hall just in season to receive one of Dr. Bartol's benignant smiles, and to fully observe that gracious, benignant figure. Immediately she sped to her father with this exclamation, 'Oh, papa! papa! the whole of God has come now!' Dr. Bartol declared that he had never been so flat-tered in his life."

Charles Bradlaugh, the English Liberal, has at last obtained the seat among the lawmakers of his country to which he was honestly elected. He did it through the process of affirming-having refused to take the Parliamentary oath, as being contradictory to his belief. The bigoted quidnuncs of that honorable body who opposed the entrance of this bold free-thinker unless he would violate his conscientious scruples in order to conform to theirs, are accordingly disgruntled to a remarkable degree.

We shall print next week another of Prof. Joseph Rodes Buchanan's eloquent and this instance being: "THE DIVINE LIFE ON

The Slate-Writing Phenomena.

The slate-writing phase of manifestations appears to be greatly on the increase, not only in this country, but in all parts of the world. It is considered by many as the most convincing form in which our unseen friends can address the materialism of the age. Being given in broad daylight, beneath the fixed gaze of the investigator, the slate often being held in his hands, it affords no opportunity for the practice of deception, and this is so apparent to the inquirer that he cannot do otherwise than place implicit confidence in the fact that the phenomenon does actually occur. What power produces it is an after-consideration, a problem that is satisfactorily solved in due time.

The St. Louis Times of June 15th contains an account, given by Mrs. A. T. Anderson, of slatewriting and flower phenomena witnessed by her at the residence of Mrs. Simpson, in Chicago, Mrs. S. being the medium for their production. Mrs. Anderson securely bound together two slates, then held them beneath a table, the edge of the slates being even with the edge of the table. The medium's hand clasped the end of the table, so that her thumb was in sight on its top, and the tips of her fingers rested upon the frame of the slates below. Soon the sound of writing was heard, and three raps being given as an indication that it was completed, the slates were unbound, and a message found upon one of them, the body of the writing being in the exact form of the open hand with which Mrs. A. had held the slates against the under side of the table. The shape of the hand was so accurately given that at one point a word was separated where one finger happened to be spread apart from the others. The spirits explained this by saying that the heat of the hand penetrating the slate enabled them to write more easily, and hence it was limited by the outlines of the hand. This would seem to indicate that the magnetism not only of the medium, but of the person who holds the slate, is drawn upon for producing the writing.

The Oil of Healing Obtained from the Air-New and Remarkable Phenom-

A correspondent (H. W.) of the Times, Hartford, Conn., publishes in that paper of June 24th an article that appeared in the Banner of Light of the 19th, relating to an experiment made by Prof. Zöllner with Dr. Slade, during which there was a descent of a liquid, apparently water, upon Zöllner and Slade, in order to call attention to a similar phenomenon witnessed in that city, ar account of which he gives as follows:

account of which he gives as follows:

"Mrs. Dr. Wheeler's rooms are at No. 21 Foster's block, on Asylum street. Frequently while she has a patient under treatment, her upraised hand is illed with a liquid substance like oil, which she applies to the patient. It is as clear as crystal ordinarily, and of different odors at different times. The wonder can be seen by those present, if the patient admits his or her friend to look on. It is not always that the mysterious oil, or whatever it is, is produced, but only as the patient's condition seems to require it—and Mrs. Wheeler herself knows nothing and remembers nothing of it, for she to require it—and Mrs. Wheeler herself knows nothing and remembers nothing of it, for she is under another control at such times than that of herself. She suddenly stops her rubbing of the patient's throat, chest, back or whatever spot on the bare skin she may be working at, and lifting her wide-open hands above her head, in a minute gathers the palms full of this strange oil, or glycerine-like llquid, and rubs it on. This she has done repeatedly for the same patient, and at the same treatment—using handful after handful of this oil obtained from the elements of the air, without moving from her place. A number of persons of unimpeaclable integrity are ready to attest of unimpeachable integrity are ready to attest the truth of this. Nor is the 'miracle' wrought in darkness, or in any one place: it will be done in any room, in any house, at midday and in full light."

The editor of the Times appends a note to the above, saying that the "statement is supported by the testimony of a number of citizens of Hartford, and is unquestionably true."

AND-!-Not long since we called the attention of our readers to the inane effort of a "God-in-the-Constitution" Congressman, of certain sums of money to the project of "adorning" the walls of the Capitol at Washington with paintings of various scriptural scenes, in proof that this is a Christian (i. e. Orthodox) nation. This effort was coupled by Downey with a poem-speech, which one of our correspondents in Washington admirably criticised, and at the same time called attention to the fact that the diffusive and poorly-executed 'blank-versification" aforesaid had finally been printed at the public expense. We received a copy, but could not induce in our mind the enthusiasm necessary to the feat of reviewing it. We have, however, encountered among our exchanges the following paragraph, which indicates that some one has paid his editorial compliments to this production of the bard-statesman-and as the extract is a clever satire on the ever-widening, never-reaching character of that "Immortal" document, we here transfer it to our columns for the enjoyment of others who may have formed similar opinions concern-

ing it: I will say of Colonel Downey's poem that it certainly has great depth and width and length, and as you go on it seems to broaden out and extend further on and cover more ground and extend further on and cover more ground and take in more territory and branch out and widen and lay hold of great tracts of thought and open up new fields and fresh pastures and make homestead claims and enter large desert land tracts and prove up under the Timber Culture act and the Bounty Land act and throw open the Indian reservation to settlement.—Nye, in Denner Tribune. Denver Tribuue.

Mrs. Anna Kimball writes from Dunkirk, N. Y .: "The pictures [premium engravings] sent my mother are gems, every one, and we thank you much for them. The Banner of Light grows more lovely every year, and is cherished even as one cherishes the dearest friend in our home. May the soul of all Life give you power to hold it so high that all the earth can see and feel its sacred influence."

A correspondent writing us under a recent date says: "Your editorial on 'Testing the Mediums' I believe was inspired by the most advanced spirits in the other world. What a rebuke to the enemies of mediumship it is! A few more such articles would drive mediumhunters where they belong-out of Spiritualism into the church."

June 30th Rev. Samuel T. Babbitt, father of E. D. Babbitt, D. M., passed on from this to the eternal life, in the eighty-first year of his age. He graduated at the Yale Theological Seminary, and through a long life has been a zealous worker in temperance, religious and missionary causes.

We see by the New York daily press that Mrs. E. H. Britten was to give in Republican thoughtful discourses—the theme treated in Hall, corner 33d street and Broadway, on Sunday last, an oration appropriate to the 104th anniversary of American independence.

A Foreign Letter of Interest.

An epistle-dated "Bogota, U.S. of Colombia," and emanating from Carlos Plata—reached this office a short time since, bringing direct evidence that the spirit of inquiry is actively at work-in that part of South America where its writer resides. We make the following extracts from this letter, which will be pleasant reading to every one who likes to note the progress of the New Dispensation in all parts of the globe:

"The members of the Spiritualist Society established in this city ten years ago have read the Banner of Light with greatest pleasure, which Messrs. Colby & Rich have been so kind as to send to our brother, Mr. T. Auganta, whose lectures have been greatly profitable to the inquirers concerning the spiritual world.

world.

There are in this country many of our brethren who are earnestly desirous of seeing the phenomenon of materialization, which would greatly increase the influence of the precious belief in our midst. We consider that it would be very advantageous that mediums of that kind, as well as magnetic physicians, should come to this country, as the soil is ready to receive the precious seed of Spiritualism. Although skepticism pervades the country respecting everything that is not experimentable, everybody is anxiously looking for the glimmering of truth. I can assure you that the end of materialism is near at hand.

Mrs. Richmond in England.

A private letter received from Mr. Richmond, and bearing date of No. 14 Cavendish Road, Blundelisands, Liverpool, June 21st, informs us that this gentleman and his estimable wife arrived on English soil June 14th, in excellent health and spirits. Since their advent on that side the Atlantic they had been the guests of Mrs. Nosworthy, daughter of the late George Thompson, who met them at the mouth of the river on the tender. Mr. Richmond's letter states that a reception was to be given to Mrs. R. at the Camden Hotel drawing-rooms on the evening of the 21st ult., and that on the 22d they were to leave Liverpool for London. We are glad to note the safe arrival of Mrs. Richmond and her husband on the contemplated scene of action, and trust that this eloquent trance instrument will find her gifts fully utilized during her stay in Great Britain.

We may here state that we have verbatim reports of several of the fine lectures delivered by this lady in Boston last winter, which we shall soon print in the Banner of Light.]

Neshaminy Falls Camp-Meeting.

In another column will be found an advertisement covering the details of the proposed Camp-Meeting at this fine grove. There is every indication that the enterprise will be successful in the extreme measure of the term.

Our old friend Timothy Bigelow, Esq., of Boston, is out with a finely executed pamphlet of some fifty pages (from the press of Tolman & White, 383 Washington street), wherein is detailed the full measure of his conclusive reply to Francis Brinley, of Newport, on the claims of Hon. John P. Bigelow as founder of the Boston Public Library—the position maintained by our friend and antagonized by Mr. Brinley being that the giving of a certain fund by Hon. John P. Bigelow, known as the "Bigelow donation." formed the financial corner-stone of that worthy public institution for the popular: advancement of learning. The document now embodied in a pamphlet was read before the Antiquarian Club of this city, May 11th, 1880, and produced such a marked impression that its immediate reproduction in a more permanent form became at once a foregone conclusion. As a substantial evidence of the appreciation which this reply evoked, it may be mentioned that the brochure bears upon one of its initial pages the printed copy of a vote of thanks tendered by the Club to Mr. Bigelow for his able paper on this subject. The numerous inaccuracies of Mr. Brinley in the premises are pointed out in this pamphlet in crisp and trenchant style, and with a courteous but unsparing hand; and the conduct of ex-Mayor Bigelow is warmly eulogized. The impression that its author has made out the case beyond question for his honored relative is unavoidable in the mind of the reader of this historical resumé.

Charles R. Miller, Esq., whose contributions to our columns in the past have made his name familiar to all our patrons, has just embarked on a newspaporial experiment which is at once unique and practical. He has brought out from No.17 Willoughby street, Brooklyn, N. Y., (as an office of publication) the first of a series to which he has given the name of Miller's Psychometric Circular. He proposes, whatever may be the nature of the pecuniary encouragement which he may receive, to continue the publication of the Circular monthly for at least six numbers (price 5 cents a single copy; 25 cents to mail subscribers for the six months), and further states that:

"Should our experiment disclose a public demand for a weekly journal devoted exclusively to the science of psychometry (which is the interpreter of all sciences), of sufficient size and revenue to justify the exclusive attention of a competent person, the work to which Miller's Psychometric Circular is only the initiation or introduction, will go on."

The inquiry into the nature and scope of psychometry is an important field of operation, and one needing a skilled and analytical brain, as well as a copious fund of practical experience. These Bro. Miller possesses, and we therefore hope his "experiment". may in its outcome prove to be a remunerative and abiding success.

J. H. Smith, Secretary of the Lake Pleasant Camp-Meeting Association wishes us to announce that " the 8:30 A. M. express train will not stop at the Lake. All the other trains will stop." The Boston friends intending to make a visit to this place will please remember the

That noble charity, the "Poor Children's Free Excursions," has entered upon its ninth year, and deserves the pecuniary encouragement of all lovers of the little ones. Messrs. Peters & Parkinson, 35 Congress street, Boston, are the Treasurers, to whom all subscriptions should be addressed.

Isaac Rehn, Esq., has in this issue of the Banner of Light a timely and sterling essay, "On the Transitional Thought of Modern Times," to which the reader's attention is called. It will be found on our first page.

A. E. Giles, Esq., of Hyde Park, Mass., is at present enjoying himself in the Old World. We are in receipt of a late copy of the Norfolk County Gazette, wherein is contained an interesting letter from him bearing date at Naples.

At the adjourned Annual General Meeting of the British National Association of Spiritualists on Tuesday, June 15th, nearly all the old and well-known active workers were again elected as members of the Council.

An interesting letter from E. D. Babbitt, D. M., was put in type for the present number It will appear next week.

The Editor-at-Large Project.

The purpose for which the Editor-at-Large project was inaugurated by a band of spirits, to which we have heretofore alluded, seems by many of our readers to be misunderstood, they supposing it to be solely in the interest of this paper. Nothing could be further from the fact. The scheme emanated exclusively from the spirit-world workers-they feeling that the time had come when an experienced and competent person for the task should be selected to reply to the secular press writers against the spiritual philosophy in the columns of such journals of that character as would admit his articles among their contents. After mature reflection they named PROF. S. B. BRITTAN as the man best qualified for this important work. We were requested to aid the Spirit Intelligences in so doing, to which we readily assented, not supposing for a single moment but that the representative Spiritualists in all parts of the country would see this matter in the same light we did and lend a helping hand. Our spirit friends bid us say that they continue to endorse the enterprise now in process of successful outworking, and desire that the friends of the Spiritual Cause lend it a helping hand, saying that the time will surely come when the absolute necessity for the special work placed in the hands of Professor Brittan to do will be clearly observable.

| Servable | Servable | The amount of Funds previously acknowledged and placed to the credit of Dr. Brittan, ending May 15th, 1830, is as follows | \$1,022,60 |
E. Samson, Ypsilanti, Mich | 10,00 |
Edward B. Varney, Lowell, Mass | 1,00 |
Laura M. Do Lano, St. Peter, Minn | 5,00 |
O. D., New Britain, Conn | 1,00 |
Emil, Cincinnati O | 30 |
E. J. Durant, Lebanon, N. 11 | 5,00 |
H. A. Grosby, Newton, Mass | 1,00 |
Friend, Cortin, N. Y | 1,00 |
A. J. Van Duzee, Phibadelphia, Pa | 50 |
A Friend, Connecticut | 5,00 |
Mrs. Jennic Lord Webb | 10,00 |
E. S. Calkins, E. Portland, Oregon | 1,00 |
Amount Pledged |
H. Brady, Benson, Minn | 2,00 | Amount Pledged,
H. Brady, Benson, Minn.
Peter McAushan, Yuha City, Cal.
E. Whelpley, Hampshire, Ill.
Religio-Philosophical Journal, Chicago, Ill.
Henry J. Newton, 123 West 3d street, N. Y.
Charles Partridge, 29 Broad
C. W. Cotton, Portsmouth, Ohlo.
Hon, M. C. Smith (personal), New York
H. Van Gilder,
E. V. B., Newark, N. J.
B. Tanner, Baltimore, Mid.
J. A. Cazino, New York. Total todate.91,325,49

Picuic at Highland Lake Grove.

The Shawmut Spiritual Lyceum, of Boston, (Amory Hall) gave its first annual piquic at this attractive spot on the line of the New York and New England Rall-road, on Tuesday, June 29th—a good attendance and a happy occasion being the result. Arriving at the grounds the morning hours were passed in enjoying the natural beauties of the scene—dancing, boating, social converse and dinner (made additionally welcome by appetites sharpened by the trip) also forming valuable accessories to the sum total of the general satisfaction.

In the afternoon the Lyceum session was held at the speakers' stand, over which Conductor J. B. Hatch (under whose able management the picnic was arranged and carried out) presided. The following intellectual exercises were gone through with, in addition to the Silver Chain recitations, wing movements, etc., generally characterizing meetings of the Children's Lycoums: recitations by Maudie Marion, Carrie Huff, Nellie Welch, Georgie Felton, Bertle Felton, Freddie Rose, Hattie Young, Lulu Lumbart, Hattie Morgan, Mary Henely, Emma Ware, Nellie Nugent, Arthur Rand, and a reading by Albert Rand.

At the conclusion of this part of the exercises ex tended and appropriate remarks were made by Henry C. Lull and Mrs. Hattle E. Wilson of Boston Mrs. C. Fannie Allyn of Stoneham, Mass., and others, after which the excursionists returned to their homes, carry ing with them pleasant memories of the day and what it had brought them.

BELVIDERE SEMINARY.—This institution is located at Belvidere, Warren Co., N. J., twelve miles from the Delaware Water Gap, and is carried on by the Misses Bush. It is most favorably located, and easy of access by railway; its buildings are attractive; its course of instruction is thorough and practical; it is open to tion is thorough and practical; it is open to youths of both sexes; it is entirely unsectarian; its pecuniary charges are reasonable. The principals have made arrangements to furnish first class board and home comforts to children during the composition of the the summer. Parents wishing to travel can place their children in this home, with the assurance that they will be tenderly cared for. For particulars address Mrs. Hattie N. Bush Ewell, 318 | flar disasters have since sprouted? West 14th street, New York City.

Information reaches us by the way of the Lowell (Mass.) Morning Times that an aged widow lady, residing in Pawtucketville, met with a severe accident recently, which necessitated surgical aid. "A number of surgeons," says The Times, "were called to dress her injuries, but refused to attend, in consideration of her poverty." Finally a physician was at last found - Dr. Plunkett - who performed the needed work "without questioning as to her circumstances." for which charitable act he merits public mention, while comment is unnecessary concerning the heartless conduct of his other brethren of the "Regular" household of medi-

We received a call not long since from a prominent New York merchant who had just returned from the island of St. Thomas. He informed us that he was personally acquainted with our friend and correspondent, Charles E. Taylor, Esq., (who, as our readers know, is an energetic business man in the locality named,) and that Mr. T. was indeed doing a great and notable work toward the introduction and propagation of Spiritualism in that part of the West

In the course of a recent private letter, dated in London, a gentleman identified with the anti-vaccination movement in England writes: "The Banner of Light, by its persistent onslaught on the medical monopolists, and its equally vigorous crusade against State bloodpoisoning known as vaccination, is animating with new heart and courage hundreds of crushed and persecuted anti-vaccinators on this side the ocean."

Thomas Lees, of Cleveland, O., in the course of a letter the appearance of which is unavoidably postponed till our next issue, writes: "The meetings of both Society and Lyceum are adjourned until the first Sunday in September."

The Herald of Progress, a new weekly paper devoted to Spiritualism and its aims among men, will soon appear in England-W, H. Lambelle, editor.

"Cephas's" account of the Lansing, Mich., meeting is received, and will be printed next week.

Dr. Slade has been doing good work of late in Chicago, Ill.

Read the advertisement of the Onset Bay

Grove Camp-Meeting-fifth page. Both the presidential candidates will be invited to take part in the celebration of the 250th anniversary of the settlement of Boston, in September next.

BRIEF PARAGRAPHS.

THE FOURTH OF JULY has passed, and the intelligent young American, having gotten himself a horn and therewith informed a listening world that he is free from the "British yoke," is satisfied, and betaketh himself to rest; while the aggravated citizen findeth a reprieve from a turbulence that seemeth to him

The New York Times says Prince Jerome Napoleon is "decidedly the ablest representative of the Bonaparte family," and "certain that in time the real greatness of the man will be recognized, and people will perceive that of all the members of the house of Bonaparte, he was the one who inherited not only the face, but the genius, of the great Emperor."

Boston is the sixth city in the Union in point of population.

A Frenchman has on his estate near Paris a mule aged seventy-three, a goose aged thirty-seven, a cow of thirty-six years, a hog of twenty-seven, a builinch of twenty-eight and a sparrow of thirty-one. He makes it his pastime to give a home to old animals. If that pastime were to become a favorite one with mankind the world would be the better for it.

The Boston poor children's excursion fund amounts to over \$2,626. Won't the little ones soon have a good time at the seaboard? Yes, indeed. Boston philan thropists are no myths.

The fireworks on the Common, on Monday evening last, were very satisfactory to the thousands of people who witnessed them—excepting several Englishmen, who were profuse in their condemnation!

"Vaccination is physiologically and morally wrong, and its advocates are inherently conscious of it, or else they would trust to argument and conviction:"—

Professor Alex. Wilder, M. D.

Photographer-" Now, sir, if you'd look a little less as though you had a bill to meet, and a little more as if you'd been left a legacy, you'll be a picture."

Jerome Bonaparte intends to found a newspaper.

The wind from the east was as good as a feast the first of this week, after the oppressive heated term of two weeks; and there were none to complain of the 'gentle rain." They only wanted more of it.

HARVARD.

Changeless in beauty, rose-hues on her cheek, Old walls, old trees, old memories all around Lend her unfading youth their charm antique And fill with mystic light her holy ground.

Here the lost dove her leaf of promise found While the new morning showed its blushing strenk Far o'er the waters she had crossed to seek The blenk, wild shore in billowy forests drowned. Mother of scholars i on thy rising throne Thine elder sisters look benignant down; England's proud twins, and they whose cloisters own The fame of Abelard, the scarlet gown That laughing Rabelais wore, not yet outgrown—And on thy forehead place the new world's crown.

—[Oliver Wendell Holmes.

New York City wants more water.

The Index, once conducted by F. E. Abbot, now comes to us as the Free Religious Index, under the management of William J. Potter and David H. Clark. We hope its change of name and editors is an indication that it has also experienced a "change of heart" in certain directions.

The temperance Traveller is pulling the Hotel Nantasket, where oceans of liquor are sold on Sundays!

The Boston Advertiser of June 30th contains an article on "Comparative Backbiting." It fully understands that sort of business, especially when it has anything to say in regard to Spiritualism. Such is human nature! It admits that it is "a childish practice." So we say.

My Christian friend, the Lord does n't pay the slightest attention to the blessing you ask on your food when, during the asking, you have your eyes and thoughts on the meat platter, picking out the nicest plece of ham to stab with your fork just as you say "Amen!"—Quincy Modern Argo.

Canada has had a steamboat disaster.

It is said, with how much truth we do not know that Cincinnati is n't the l'aris of America. It is report ed that it has boiled sausages and beer for summer cheer, and noble fountains bubbling o'er with pea soup

Hereabouts a man is not bluntly told that he lies; he is gently reminded that his remark is apocryphal, or that he is a strict economist of the truth.

swer, "she's a person of refinement and education !"

Digby wants to know if the Narragansett steamer disaster was the seed-corn from whence so many sim-

THE BANNER OF LIGHT.—For pure, unadulterated, straight-forward persistency in establishing the doctrine of Modern Spiritualism, this journal stands pre-eminent in the world. This father of Spiritualist journalism is deserving of the heartlest support, and a place in every home in the country.—Light for All, A. S. Winchester, manager, San Francisco, Cal.

Collisions are the order of the day. As two High land railway cars were going up Shawmut avenue, in this city, June 29th, the one in the rear telescoped the other. Nobody to blame of course

"How's your wife, Mr. Jones?" "Oh! very bad-yery bad-given up by the doctors." "Good-that good! Now the Lord can take hold and cure!"—Syp-cuse Sunday Times.

The Hingham Steamboat Company carried on Sunday week more passengers on their boats than the law allows. Why don't the authorities intervene? Byand by we shall duplicate the New York Harbor horrors if something is not done to stop the abuse.

Nothing can constitute good breeding that has not good nature for its foundation.—Bulwer.

When cows have learned to read and horses to ap preciate dry goods it will pay some enterprising firm to advertise itself on rocks, trees and fence boards.

> For the structure that we raise Time is with materials filled; Our to-days and yesterdays Are the blocks with which we build, Build to-day, then, strong and sure, With a firm and ample base; With a firm and ample and And ascending and secure
> Shall to-morrow find its place,
>
> —[Longfellow.

The Rising Faith has evidently affiliated itself with the gall of bitterness and the bond of iniquity." It would now like to have the following conundrum answered:

"How are the men and women who face the minister on Sunday helped by being told that 'progressive and cumulative differentiations have produced immeasurable modifications of the primordial or protoplasmic homogeneity"?"

We give the above the benefit of our circulation. Perhaps somebody may guess it.

"Let blockheads read what blockheads write," is

what Chesterfield said, and he was right-every time! A SEASIDE LYRIC When to fight the Tartar foe
Do the pig-tailed warriors go,
They 're equipped with gongs, you know,
And they beat them loud and long.
And the Tartars quake with fear,
When the dreadful noise they hear,
And in flight they disappear
At the sound of the gong.

At the sound of the gong.
But in this enlightened land,
In a colored waiter's hand,
All the people understand
That its roar means nothing wrong.
Though its voice is hardly sweet,
Yet it says, "It's time to eat,"
And we march with footsteps fleet,
At the sound of the gong.

While we wrangle here in the dark, we are dying and passing to the world that will decide all our controversies; and the safest passage thither is by peaceable holiness. Spiritualists know this fact better than other people, but many of them, we are sorry to say, do not profit by the knowledge.

Spiritualist Meetings in Boston.

Borkeley Hall.—Services every Sunday at 10½ A. M. nul 3½ P. M. in dhis hall, 4 Berkeley street, corner of Tre-nont street. W. J. Colville, speaker, Subject next Sunday norning, "The Ministry of Angels."

Kennedy Hall. - Free Spiritual Meeting every Fri-lay evening at this hall, Warren street, at 74. Regular peaker, W. J. Colville. The public are cordially invited. Engle Hall.—Spiritual Meetings are held at this hall, in Washington street, corner of Essex, every Sunday, at 0% A. M. and 2% and 7% P. M. Excellent quartette singing

provinced.

Pythian Hall.—The People's Spiritual Meeting (for-merly held at Eagle Hall) is removed to Pythian Hall, 176 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

AMORY HALL. - The concluding exercises for the season of the Shawmut Spiritual Lyceum occurred at this hall last Sunday morning. The services embraced music, recitations, marches, etc., on the part of scholars and volunteers, congratulatory remarks by Miss M. T. Shelhamer, John Wetherbee, M. V. Lincoln, Mr. Wheelock and others, and a closing word from Conductor J. B. Hatch. We shall refer to the matter again next week.

PYTHIAN HALL .- Prof. Tooliey delivered an address last Sunday morning upon "A. J. Davis and his Clair-voyant Phenomena." Dr. H. B. Storer followed with voyant Phenomena." Dr. H. B. Storer followed with remarks on the same tople. In the afternoon a large-statement of the same tople. In the afternoon a large-statement of the same tople in the same tople. In the same to same to same to same to same to same the same to sam

In the Banner of Light for June 26th appeared a card setting forth that those interested in retaining Mr. Colville as a speaker in Boston, were requested to meet in the Public Free Circle-Room, 9 Montgomery Place, on the afternoon of Friday, July 2d. The day proved to be rainy, and the attendance on the meeting was not as large in consequence as it would otherwise have been, but several earnest friends and admirers of this well-known worker assembled to consider the matter in hand. The medium, entranced, opened the exercises—or rather his guides did, they stating that he would remain under control during the session (for ob-

would remain under control during the session (for obvious reasons)—and requested any one present who felt so moved upon to express such views as might be entertained with perfect freedom. Some discussion then arose as to the comparative merits of divers places of meeting, the sentiment of the guides, and others, being pronouncedly in favor of continuing services in Berkeley Hall.

Mr. Timothy Bigelow reported that he had already obtained subscriptions amounting to about \$1,000 toward ensuring a continuance of Mr. Colville's meetings in this city. This announcement he backed with an eloquent speech in favor of sustaining Mr. Colville and his guides in an extension of their work in this part of the vineyard, his remarks evoking the applicance of all in attendance.

The speech-making was further participated in by Mr. C's guides, Mr. T. Bigelow, John Wetherbee and others, after which the services closed with the announcement by the Controlling Intelligence that his meetings would commence early in September next. Music, vocal and instrumental, by Mr. Colville, and an improvised poem by "Wincona," made the meeting additionally pleasant.

Movements of Lecturers and Mediums.

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

Dr. J. H. Currier, having accepted the position of Chairman of meetings at the forthcoming Camp-Meeting at Shawsheen River Grove, will be absent from his Boston office from July 14th to August 3d.

P. C. Mills is at present located at St. Louis Springs, Mich. He will remain in Michigan a few weeks longer, when he expects to go to Wisconsin and Iowa. He would like to lecture on the way as often as his services are desired. Friends in Michigan, Illinois, Wisconsin or Iowa will do well to remember him in making engagements for speakers.

Mrs. Clara A. Field has it in mind to visit several of the forthconling camp-meetings. (She will also answer calls to speak whenever or wherever her services are desired. She can be addressed at her residence, 10 Essex street, Boston, Mass.

Mrs. Laura Kendrick has removed from Hotel La Fayette to 34 Hanson street, Boston.

Dr. L. K. Coonley gave the 4th of July address Sunday, at 2 P. M., in the hall of the Vermont Liberal Institute, Plymouth Union. Meetings are to be held at 4½ P. M. every Sunday for lectures and discussions. Free platform. Dr. C. will lecture in Proctorsville July 18th, at which place his address will be until that date, care Mr. L. O. Weeks. He solicits correspondence for future lectures or medical advice:

E. V. Wilson still remains in a critical state, as to health.

To Our Friends at Home

To the Editor of the Banner of Light: We desire to announce to our numerous friends in America that we shall sail from Glasgow July 28th, and be absent from London until October. It will be with great pleasure that we shall greet those who are endeared to our hearts by many very pleasant and happy associations. Sincerely yours,

J. WILLIAM AND SUSIE WILLIS FLETCHER. London, Eng., June 21st, 1880.

Brooklyn Spiritual Society Conference Meetings

At Everett Hall, 398 Fulton street, every Saturday even-At Everett Hall, 335 Full of actions, at 8 o'clock.
After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak pro or con., under the ten-minute rule.

J. DAVID, Chairman.

The Brooklyn Spiritual Fraternity

Meets at Fraternity Hall, corner of Fulton street and Gallatin Place, Friday evenings at 7% o'clock. Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Fraternity. S. B. NICHOLS, Pres.

No Costiveness, Diarrhea, or any Bowel complaints where Hop Bitters are used.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent inscrious on the fifth page, and fifteen cents for every insertion on the seventh page.

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Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

43 Electrotypes or Cuts will not be inserted. AG Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date where on they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant i—For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street.

Npecial Notice.

DR. F. L. H. WILLIS.—DR. WILLIS may be addressed until further notice at his summer residence, Glenora, Yates Co., N. Y. Jy;3.

J. V. Mansfield, Test Medium, answers sealed letters, at 61 West 42d street, New York. Yerms, \$3 and four 3-cent stamps. REGISTER TOUR LETTERS. Ap.3.

Colby & Rich have on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston, Mrs. Maria M. King's new works, just issued from the press, and constituting the second and third volumes of PRINCIPLES OF NATURE, by this talented writer and inspirational medium. An idea of the extent of ground and diversity of subjects involved in these additional volume, may be gained by a glange at the announcement made concerning them in another column. Their perusal on all hands is earnestly recommended.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, 22 Palatine Road, Stoke Newington, N., London, England. Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by us.

COLBY & RICH.

J. WM. FLETCHER, No. 22 Gordon street, Gordon Square, is our Special Agent for the sale of the Banner of Light, and also the Spirituat, Liberal, and Reformatory Works published by Coby & Rich, The Hanner will be on sale at Steinway Hall, Lower Seymour street, every

NT. LOUIN, MO., BOOK DEPOT, THE LIBERAL NEWS CO., 620 N.5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

ALBERT MORTON, 830 Market street, keeps for sale the Spiritual and Reformatory Works published by Colby & Rich,

H. SNOW'S PACIFIC AGENCY. Spiritualists and Reformers west of the Rocky Mountains can be promptly and reliably supplied with the publications of Colby & Rich, and other books and papers of the kind, at Eastern prices, by sending their orders to HERMAN SNOW, San Francisco, Cal., or by calling at the table kept by Mrs. Snow, at the spiritualist meetings now held at Ixora Hall, 737 Mission street: Catalogues turnished free.

PHILADELPHIA AGENCY.

The Spiritual and Reformatory Works published by COLBY & RICH are for sale by J. H. RICHES, M. D., at the Philadelphia Book Agency, 440 North 9th street, Subscriptions received for the Banner of Light at 83, 00 per year. The Banner of Light can be found for sale at Academy Hall, 810 Spring Garden street, and at all the Spiritual meetings.

G. D. HENCK, No. 446 York avenue, Philadelphia. Pa., is agent for the Banner of Light, and will take orders for any of the Mpiritual and Beformatory Works pub-lished and for sale by COLBY & RICH. AUNTRALIAN BOOK DEPOT.
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HARTFORD, CONN., BOOK DEPOT., ROSE, 57 Trumbull street, Hartford, Conn. E. M. ROSE, 57 Trumbull street, Hartford, Conn., keeps constantly for sale the Bunner of Light and a supply of the Spiritual and Reformatory Works pub-ilshed by Colby & Rich.

PHILADELPHIA PERIODICAL DEPOT.
WILLIAM WADE, 259 Market street, and N. E. corner
Eighth and Arch streets, Philadelphia, has the Banner of
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ADVERTISEMENTS.

The Eleventh Annual Camp-Meeting

SPIRITUALISTS AND LIBERALS

WILL be held at Shawsheen River Grove, Bal-Inrd Vale, Mass., on Boston and Maine Railread, The Grove will be opened for Campers on Welnesday, July 14th, 1880, to close Monday,

Wednesduy, July 14th, 1890, to close Monday, Aug. 24.
All orderly persons, of every denomination, who wish to spend a summer vacation in a beautiful Grove, are cordially invited to join this Gamp.

Among the many prominent Speakers and Medlums who will be present and take part in the exercises of the Meeting are Dr. John H. Currier, of Boston, Mr. W. J. Colville, J. Frank Baxter, Hon, J. M. Peebles, Mis. Townsend Wood, Mrs. Sarah A. Byrnes, Mr. Henry C. Lull, Dr. H. B. Storer, Dr. Sanmel Grover, Mr. John Weiberber, Mrs. H. W. Cushman, Mrs. Neille Nelson, Dr. Art: or Hodges, Mrs. Leslle, Mrs. Maggle Folson, and many of years, J. Colville, will be the Grand Opening D. y. At 234 O'clock Mr. W. J. Colville will address the people.

On Sunday, July 18th, Mr. J. Frank Baxter will tecture sing and give his wonderful descriptive tests from the platform processor.

stig and give his wonderful descriptive tests from the platform.

On Tuesday, July 20th, Mrs. Townsend Wood will deliver one of her soul-stirring addresses.

On Friday, July 20th, Mrs. Sarah A. Byrnes, the will-known inspirational speaker, will occupy the platform.

On Sunday, July 25th, Hon. J. M. Pedelles, the Spiriteal Pligrim, who has made his second grand four around the world; and has met and conversed with many prominent teachers of Pagan and other forms of religious worship in the East, will locare at 10½ and 2% of-lock.

On Tuesday, July 27th, Mr. Henry C. Lull, the Boston lecturer and nedlum, will occupy the platform.

On Friday, July 20th, Dr. Samuel Grover, Mr. John Wetherhee and others, will give addresses.

On Sunday, Aug. 1st, Dr. H. B. Stoer, one of the ablest and best known lecturers on Spiritual in, and who always draws immense and ences, will give the closing lecture of the Camp-Meeting.

Theschays and Fridays are Plente days. Good music for danching.

dancing.
On Simdays there will be Sacred Concerts, by Elliott's Band, of Boston.
Tents will be provided at very low rates.
Good board, by an experienced Caterer, for \$1 per week.
Provisions for housekeeping, and all other necessary ar-

ients, have been made for the large number who will TIME-TABLE,

Trains will leave Boston and Maine Dépôt, Haymarket Square, at 9:30, 10:15 A. M.; 12, 2:30, 4, and 6:40 r. M., Leave Grove for Boston at 6:59, 9:40 A. M.; 12:34, 2:14, 4, 7:13, 9:15 r. M. From Lowell, Lawrence, and all other stations on this road, passengers will take regular trains.

Sunday trains from Boston and way stations leave dépôt at 8 A. M., 1 and 5 r. M. Leave Grove for Boston 8:38 A. M., 6 r. M.

Sunday trains from Loyall at 8:35 A. M. J. R. M. Leave nday trains from Lowell at 8:35 A. M., 1 P. M. Leave

for Lowell 5:45 P. M.

Thinday trains from Lawrence and way stations, 7:45, 8:25

A. M., 1:35 P. M. Leave Grove for Lawrence at 6:15 P. M.

Sunday trains from Newburyport at 9, and Haverbill
Bridge at 9:25 A. M. Leave the Grove for the same, 5:30 P. M. Bringe at 159 A, M, 15200 the Grove for the same, 3,500 A, M, FAIRES: From Boston, 60 cents; from all other stations on Boston and Maine Railroad tickets at greatly reduced rates, Be sure and call for Canni-Meeting excursion tickets. Boston and Maine Railroad tickets at greatly reduced rates
Be sure and call for Camp-Meeting excursion tickets,
DR. A. H. RICHARDSON, Mannager,
July 3,—3wis

THE MEDIUMS' CAMP-MEETING.

THE MEDIUMS CAMP-MEETING,

To be held at Creedmore Park Grove, under the auspices of the CO-OPERATIVE ASSOCIATION OF SPIRITUALISTS of Philadelphia, Pa., will open Fridny, July 9th, and close Sunday, August 1st. 1850. Postive engagements have been made with the following named well-known public speakers: Geo. It, Geer, of Michigan; Mrs. Nettle Pease Fox. of New York: Mrs. Ophelia T., Sanuel, of St. Louis, Mo.; Mrs. Jullette It, Severance, of Miwankee, Wis.; Dr. R. C., Flower, of Philadelphia, and Perrie L. O. A. Keeler, editor of Celestial City, of Brooklyn, N. T. The following named mediums have atmounced their intention to be present and hold nightly scances or give private sixtings during their stay upon the grounds; Messrs, Rothermel and Keeler, of Brooklyn, N. Y.; Mrs. James A. Billss, of Philadelphia, Pa.; Wm. H. Eddy, of New York; Dr. H. C. Gordon, of Philadelphia; W. Harry Powell, of Philadelphia; W. H. Shriver, of Philadelphia, and Jesse Shepard, the world-renowned musical medium of New York, Passengers by railroad from New York, Trenton and way stations, will stop at Tacony Station and take stages there direct for the grounds.

For further particulars as to boarding, tents, lodging, etc., address

JAMES A. Bilass, President.

713 Sansom street, Philadelphia, Pa.,

Or Mis, E. S. CRAIG, M. D., Secretary,
July 10.—2wis 713 Sansom street, Philadelphia, Pa.

ONSET BAY GROVE Camp-Meeting,

July 15 to August 15. THE best programme of Speakers and Entertainments offered by any Camp-Meeting, and in addition it is a

sources of health and vigor. The properties of

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For particulars, send for illustrated Circular, addressing NSET BAY GROVE ASSOCIATION, East Warcham, Mass. For Tents and Cottages, address W. W. CURRIER, Ha-verbill, From the bosom of Mother Earth spring liquid

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Surpass in efficacy those of the natural spring. This pleasant and effective preparation cures constitution, liver disorder, sick headache, indigestion, flatulence and kidney complaints, and is indorsed by the Faculty. . SOLD BY ALL DRUGGISTS.

DICK & WILLIAMSON SILVER, 50 cts, a Share, PLYMOUTH GOLD MINING CO., \$1,50 " " A FEW of each for sale and information given by JOHN WETHERBEE, Treasurer, 18 Old State House, Boston. July 10.

SAN FRANCISCO. BANNER OF LIGHT and Spiritualistic Books for sale.

ALBERT & E. C. MORTON, Spirit Mediums, No. 850

Market street.

1stf—Nov. 15.

Camp-meeting.

CAMP-MEETING.

THE FIRST ASSOCIATION OF SPIRITUALISTS, of Philadelphia, will hold their Second Annual Camp-Meeting at Nechaminy Fails Grove, Wilett's Station, on the Bound Brook Raifroad from Philadelphia to New York, eighteen miles from the first-named rity, commencing on Sunday, the 18th day of July, 1980, and continuing until Monday, Aug. 16th, Inchibstye. Completearnospenents have been made, and the camp-ground may be occupied after Thirstay, July 15th.

The following M. J. Colville, of Hoston; Elizabeth I., Watson, of Pennsylvania; Cephas B. Lynn, of Surgis, Mich, Menday, 19th, ——, Tuesday, 20th, Cephas B. Lynn, Surgis, Mich, Menday, 19th, ——, Tuesday, 20th, Cephas B. Lynn, Surgis, Mich, Weineslay, 21st, Mrs. R. Shepard, Mineapolls, Minn. Thursday, 22d, Elizabeth I., Watson, Pennsylvania, Friday, 22d, W. J. Colville, Hoston, Mass. Saturday, 24th, ——, Sunday, 25th, Edw. S. Wheeder, Philinelphia, Mrs. R. Shepard, Minneapols, 20th, ——, Tuesday, 27th, Harria, 19th, 19t

summer.

A regular and effective police force will be on duty during the camp-meeting.

Ample accommodations will be provided at the grounds, and in the vicinity for boarding and lodging, at the follow-

and in the vicinity for boarding and lodging, at the following rates:

Table Board by the week at the grounds \$1,00.

Meaks 30 cents each for breakfast and supper.

Dinner 50 cents. Lodging 25 cents.

Board and lodging can be had at farm-houses in the vicinity at from \$0 to \$7 per week; lodging 50, cents; children at one-half the above rates. All letters to persons in camp must be addressed \$PIRTUGALISTS CAMP-MEETING, OAKFORD, BUCKS CO., PA. For information apply to Frances J. Keffer, General Superintendent of Camp Grounds, 615 Spring Garden street, Philadelphia, or at headquarters on the camp ground during the meeting. Parties of not less than ten persons can make special arrangements for reduced fare with the Philadelphia and Reading Railroad from New York, and all points on this road and its branches. Parties in New York will apply to 11, P. Bald-wh, Agent of New Jersey Central Raifroad, 110 Liberty street.

Street.
The Tuesdays and Thursdays of each week will be "exeursion days." with especial emertainments and excreises.
THE FIRST ASSOCIATION OF SPIRITUALISTS OF
PHILIA DELPHIA.
By the Board of Trustees, per the Committee of Public
Meetings.
EDWARD S, WHEELER, Secretary.
July 3.—18

MISS KNOX, Test and Business Medium. Sitting dally from 10 A.M. to 3 P.M. & Bennett St., Boston.

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ing as it does a definition of Spiritualism—the leading doc-trines of Spiritualists—readings and responses—about one hundred popular hymns and songs adapted to

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Funeral Readings, original and selected, appropriate for

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3.—Shadow of Catholic Spiritualism.

4. 10.—Protestant Spiritualism.

11.—Spiritualism of Certain Great Seers.

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'14.—Mania,

'15.—'Peuple from the Other World,'',

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TO LET

A T 8½ MONTGOMERY PLACE, two small back rooms, and supplied with gas and water. Terms reasonable. Apply at Room 10, No. 8½ Montgomery Place, Boston, Mass, Dec. 27,—18

The Messages published under the above heading indi-The Messages published under the above heading indicate that spirits carry with them the characteristics of their carth-life to that beyond—whether for good of evil—consequently those who joss from the earthly sphere in an undesigned state, eventually progress to a higher condition. We ask the reader to receive no doctrine just forth by sofirts in these columns that does not comport with his or her reason. All express as much of truth as they perceive—to more.

ler reason. All express as much or truin as now perceivento more.

As It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by interining us of the fact for publication.

Miss she maner wishes it distinctly understood that she gives no private test scances at any time; neither does she receive visitors on Tuesdays.

As Letters appertaining to this department, in order to ersure prompt attention, should in every instance be addressed to Colby & Rich, or to Lewis B. Wilson, Chairman.

Memages given through the Mediumship of Miss M. T. Shelhamer.

(The following message-given June 22d-is, published in advance of the regular dates at the request of the spirit communicating.) Nellie, to Myra.

Nellie, to Myra.

[To the Chairman:] Will you receive my message, sir? I wish to come to one who is a medium for the spirit-world, one who possesses powers for good which exalted spirits make use of for the benefit of humanity. I wish to say to her: Very soon you will receive words from your spirit-guides and teachers concerning your future movements; our band has determined to guide you very soon in a certain direction, because of this new work which we desire to bring to you. We can see opportunities that shall come to you, whereby you may be of great benefit to others. We perceive a field of usefulness and work whither you shall be led. It is apart from your present work, away from your ness and work whither you shall be led. It is apart from your present work, away from your present abiding-place. As the strong power comes to you, in the near future, we desire that you shall attend to it at once, and make those movements which shall be spoken of to you, for in the future work more extended labors shall be yours. We shall be able to give forth to needy humanity, to give suffering beings strength, consolation, health and cheer. You will also receive from the higher life tokens of love, words of cheer and consolation, which you shall dissolation, health and cheer. You will also receive from the higher life tokens of love, words of cheer and consolation, which you shall dispense to those who are hungry for tidings concerning their loved ones. Therefore, my dear one, move as we bid you; fear not but that the way shall open before you, and very soon you will find that we have spoken wisely and well. We desire you to leave the place where you are at present, in the near future, and to remove to another city. It will be given to you through your own organism, and you will receive further instructions, clearer knowledge from your old and trusted guide. We all send you love; we will sustain you as in the past—even better, for we now have you in our keeping, and, physically, you will be held up so you will not falter by the way. You will be strengthened mentally, spiritually and physically, and you will go forward with a new desire to benefit others, with a strong determination to be of use, with your powers ever unfolding and expanding, until you shall receive the interpretation of that message of light for which you have sought so carnestly and long, but which your spirit-helpers have kept aside from you, that in the future it may be given through your own organism.

My message will reach one in Boston who receives your paper. Please say it is Nellie, to Myra.

Séance April 13th, 1880. Invocation.

Invocation.

Oh thon Divine and Eternal Goodness, we approach thee at this hour with rejoicing having within-our souls a full knowledge of thy watchful care, of the tender compassion which thou dost ever hold for all thy children. We realize at this hour the full and free humanity which spreads abroad from soul to soul, and oh! we ask that each heart may burn with sympathy for its fellows; that each may recognize that all are of one blood and one people with thee and with thy angels. We ask that all may understand and realize that thy heavenly gates are open while; that angelhosts on high can and do return to mortal life to disseminate the flowers of love, of sympathy and of kindly cheer. We bless thee at this sacred hour, oh Father God! that we may approach nearer unto thee in the solemn hour of affliction as well as in the bright and sacred moment of joy; and we ask that we may fully realize our dependence upon thee; that we may aspire toward thee at all-times and upon all occasions; that we may know that the experiences of life are sent down to mortal hearts to fit them for dwelling in thy eternal kingdom. Bless every soul; pour upon each heart thy loving benediction. Bring down to the earth, in thine own good time, the "peace on earth, good will to men," which angel souls forever know.

Rev. Joseph Smith.

Through death we enter the life eternal. Blessed be our Father's holy name! But even greater blessings do I feel to extend at this hour to our Creator and great Friend, for the privilege of returning from another life and manifesting to mortal hearts that beat in unison with our own. I have been told by those who seem to know, that there are souls in the spirit-world who are creed-bound, cramped by conditions which they drew around them in their earthly labors, who are working earnestly for their peculiar sects, and who, even there in that other life, wage a battle against conflictthat other life, wage a battle against conflict-ing creeds. In my own experience, I am pleased to say, I find that death levels creeds, and hu-manity can blossom out into full and perfect harmony with itself and with the divine laws above it. And why should it not be so? The various creeds, dogmas and seets of the mortal life are all for the one grand purpose of teach-ing earthly children concerning immortality, and of hyinging down to each soul as it canand of bringing down to each soul, as it can best understand, a religion for itself and a de-sire for a purer and a better life. And in pass-ing out from the mortal existence, I find that the full and free religion of humanity is brought the full and free religion of humanity is brought to my soul, and that I can confer with others who have gained the heavenly shores through various roads and means, with as perfect concord and sympathy as though we had always been in unison. I feel to thank my Creator for this, and to say at this time, although there is much to cramp and crowd the aspirations and climit the spirit in the various document of the to limit the spirit in the various dogmas of the mortal life, yet I find they are all leading heav-enward; that all have a work to do, which they ire performing according to the best of the abil-ity of those teachers who point upward. But not to preach a sermon do I return in this way, but to send out my word of greeting to kindly hearts, to friends in the mortal life who remember the old preacher, and who, I feel, would ex-tend a welcoming hand to him did he appear in their midst, as one of old appeared to his apos

To my followers, to my earthly kindred and friends I would say, The Eternal Father, our own true God, blesses you always, and has per-mitted his creature to return from another life, and to say unto you, Go on; follow the path which seems best and straightest to you; lead those who come after you out into the pure light, as it is brought unto you. Do not refuse to investigate new truths which are presented; do not turn aside from any light which appears flashing before you in the distance, but seek flashing before you in the distance, but seek earnestly for truth, strive to gain knowledge concerning another life, and live perfectly, truly, speaking a kindly word to those who come around you, extending a helping hand of assistance to the needy and suffering, and you need not fear; for whichever road you travel will surely lead to the heavenly kingdom. There are various roads which at length verge in one broad, grand highway, where all in common shall appear and be uplifted into a glorious atmosphere of purity, love and harmony. My atmosphere of purity, love and harmony. My blessed companion desires me to send her grateful thanks and heart-warm love to those she left behind here, to friends and kindred, and to say she is well and happy and strong; the fetters of age are removed, and her spirit blossoms out in youth and beauty. Were I in the body at this time I would present an appearance of extreme age; but thanks to the Father above, the spirit grows not old in appearance, save through adverse experiences; and it is our province to blossom out into an appearance of beauty which harmonizes with celestial life, whither we are tending. I desire my word to go to friends in Melrose, Malden and adjacent places. I was known as Rev. Joseph Smith. ful thanks and heart-warm love to those she

Menonimee. Menonimee comes to the council—comes to bring a word of cheer and advice to the squaw

Woods. Menonimee comes from afar, like the lightning's flash, to speed back the word of encouragement. Great work has been done by couragement. Great work has been done by and-by. The Great Spirit sends down his foices unto the squay medium, and he broadened by an out her powers that she may give freely to forces unto the squaw medium, and he broadens out her powers, that she may give freely to the children who look up to her for assistance and strength. Menonimee be medicine chief; he looks through the pale-faces to find what makes them feel bad, and he comes back with herbs from the hunting-grounds, and gives them new force, that they may be of use. He sends out from the upper hunting-grounds the smile and blessing from the red chiefs and the maidens, the song of love from the forests and the rivers; to the pale-faces who are afar he brings counsel, and says, Look up for the future; take care of the strength which you now have, for when the winter snows fly, and the frost comes to nip the leaves and to put the flowers to sleep, then he will come with renewed vigor, and send out his new force abroad in sheets, as the forout his new force abroad in sheets, as the forest leaves fly from place to place. [To the Chairman:] The red man thanks you, chief, for the open door. Good moon.

Emma Olivia Pray.

My name is Emma Olivia Pray. I died with throat trouble, and I seem to feel it now, when I come. I have been away quite a long time, and I have never got back before in this way. I wish to send some words to friends who are interested in Spiritualism, and who used to talk to me concerning it when I was here. I did n't understand it at all, and thought it was something very strange, and incomprehensible to me. I felt that it was not right to look into it, but I would like my friends to know that when I died I went to a place very similar to what they used to speak of. It seemed far away to me, because I think it was some little time before I realized where I was; but it was natural and real, and all very beautiful. I found my mother, and she taught me a great deal concerning spiritual things. I am anxious that my friends who told me they would watch the paper to see if I could come back—I am anxious for them to send my message to my sister Nellie. I want her to realize that mother and I can come, and we are trying to influence father to write to her. He has not written for so long he feels as if he must not do it. He keeps putting it off, but I think we will be able to make him write before long, and if he asks her to come to him I want her to look after him the short time he remains here.

Please to say that I remember what my friends told me, and I thank them very kindly, not only for that, but for their attention and care of me when I was sick. I was among friends, but not relatives. They were very kind, and made me as comfortable as I could wish. I saw my mother shortly after passing away. She seemed far away from me—I could n't reach her; but I am with her now. She says: "Tell Mary that she is as dear to me as ever. She is like an own sister, and I can never sufficiently bless her for her kindness to my child." She also sends her love to Nellie, as I do. We will try to come again, somewhere where we can speak and make ourselves known. My friends are in Albany.

William Young. My name is Emma Olivia Pray. I died with throat trouble, and I seem to feel it now, when

William Young.

Mr. Chairman, it is not long since I passed out of the body. I did n't fully realize my condition. I presume I was brought here, for I seemed to have no volition of my own in the matter, and I hope it will assist in giving memore light, which I certainly need to understand this more fully. I died in Boston—I hardly know how long since, but it cannot be more than a few months. I am forty-five years old. I desire to see my friends who remain on earth, and to give them a knowledge of this thing; but my present desire and chief wish is to reach certain friends of mine who died before I did, whom I expected to meet as soon as I passed away; but I have not done so. I am in a condition where I am not qualified to speak of things pertaining to another life, and am hardly sufficiently interested to speak of things concerning the material life. I do hope, however, that some friend of mine will visit one of these mediums, and perhaps I may be able to put in an appearance, and speak of certain affairs which I could not when passing out; because conditioned as I was (they will understand)—because it was not exactly among friends; and yet I was surrounded by kind attendants, and could not desire anything better. [To the Chairman:] I will not take up your time. As I seemed to have been impelled here, I feel that I may attain some good. My name is William Young.

Annie May.

How do you do? I am nicely. I think I am. I love the flowers (alluding to some on the table). They are beautiful; they bring the spirits strength, and help us. I have brought some flowers, too; they are roses and pinks, violets and balsams, and they are for a gift, each flower being an emblem which I wish to convey to my friends here. I was a little girl when I massed away but I am a young lady now in vey to my friends here. I was a little girl when I passed away, but I am a young lady now in spirit-life. I have been away, I think, going on ten years, but I often come back from the sweet Summer-Land to bring flowers and tryto bring a good influence, so as to help others as they go along in this life. My folks felt so bad when I passed away! My head troubled me. I want them to know I saw the angels just before I passed out, and then I felt better; and when they took me away from the little form my head was sound and clear, and I had no heat. I felt nicely and well. Do you want to know my father's name? It is Prescott May. I lived in Putnam, Conn. I want to say I bring my love and the love of all these dear spirits. We come back just as often as we can, to bring the influback just as often as we can, to bring the influ-ences for good and draw the spirits of those here up higher toward the sweet Summer-Land. We are all happy. I do n't go to school now, but I did after I passed away. Now I am try-ing to teach little children who come over as I did, who haven't any kind relatives to meet them, as I had. Those who are little outcasts here, who have no friends to care whether they live or die, are received into the spirit-world by kind and loving spirits who care for them and surround them with everything that is beautiful—flowers and hizds and pictures and all the sweet things—so they shall grow just as beautiful as the flowers, and shall not know what evil passions are, any more than the birds know, or the sweet waters, when they flow along. My name is Annie May. I have grown up now, but I love them all just the same.

John Riley.

[To the Chairman:] Is this the place where you take words from the dead? Well, I be one of that sort, and I want to send my word to the people, and especially to the old praist. He don't read your paper; no, sir, not a bit of it; but then Ellen, she's my wife (the old woman, you know), she works for a foine lady that does read your paper, and that lady, she knows just how it was with me; she knows I went out, as you call it, from a crack in the head that I had, after staying around in the hospital about six you call it, from a crack in the head that I had, after staying around in the hospital about six days. And the praist he came to see me, and he said, says he, "John, you are going to purgatory, shure. Now make your confession, straight, and we'll pray your soul through in no time." Well, them's not his high-fangled words, but them's what he meant. Shure, I made my confession, and, by the powers! I wish I had n't, because you see it gave the old fellow a certain kind*of a hold upon the old woman. And now I want to say to her, Do n't mind what the old crayture says to you. I am not in purgatory, not at all; thank the Lord, I am well off, and, by the holy Mother! if the old praist is as well off as is John Riley when, he comes over, he may thank his lucky stars! old praist is as well off as is John Riley when, he comes over, he may thank his lucky stars; for upon my soul, between you and me, sir, I believe he will be in darkness; and I hope to glory he will, because, don't you see, he said to me, says he, "Free your mind; don't go out of the body with the load on you that will hold you down in purgatory, but throw it off here before you go, and we can pray you straight through." And every time the old woman goes to the confessional, which is far too often, to my thinking, he says to her, "The old man is most through his bad state, but he needs a few more prayers." Then she outs with the pennies. Lord bless his soul! Wait till he gets over! Now I want this foine lady, who says that the spirits come back and watch over their friends and takes care of those they over their friends and takes care of those they

care for (she reads your paper, as she tells the old woman about it)—I wants her to show this to the old woman, and give it to her, and let her take it to the praist, and, by the powers above! If he does n't stop his talking to the old woman then I'm a miserable liar. But he will, no fear; because I can tell him that all that I confessed to him didn't amount to shucks; I have no need of his prayers: I am well off, and I hope he may be, that 's all. Perhaps he will. I was n't much, and that 's what's the matter. I was just a poor old laborer, who tried to do his work, but who fell from the team and got a bat in the head, and it took me out. I am glad of it; but I want the old fellow to let my woman alone, and then I'll feel better. He lives in Cincinnati: he 'll open his ears wide, and his eyes, too, and I hope to glory he will.

To the Chairman: I am much obliged, sir. I hope you'll have good luck to the end of your days and ever after.

Mary A. Dickenson.

Mary A. Dickenson.

Mary A. Dickenson.

[To the Chairman:] Are you willing I should come, sir? My name is Mary A. Dickenson. I lived with my father, E.W. Dickenson, in Springfield, this State. I kept house for him and my brothers; but I was taken ill and called to the spirit-world. I don't know as my dear ones realize as fully as I do that I saw the spirits around me before I passed out, and that I caught glimpses, as it were, of the better state, the other life; but so it was, and I could at rare moments hear a sweet sound, which was not of mortals, but which seemed wafted to me from a sweeter, higher life; and it was true that dear friends gathered around me. My own mother came for me, welcoming my spirit to the beautiful home which she had prepared, for, as she told me, she realized months before my departure that the end was near; that although there was no indiwhich she had prepared, for, as she told me, she realized months before my departure that the end was near; that although there was no indication of disease to external eyes, yet she could see events approaching, and knew that I would soon join her in the spirit-world; and to-day with her love and blessing for those who remain I return, also to bring mine, and to say we often come to guide and watch over and to bring influences of cheer from the higher life, that the shadows which fall across their mortal lives shall grow dim and depart before the golden light of spiritual knowledge and truth; and I sometimes feel that we can make our presence known, that our dear friends realize that we are with them, and what we would give to them. I am so glad to be able to come in this way, and to thank the dear friends for their kindness, to bless those who gave me words of cheer, who were ever thoughtful and pleasant when I was by. Tell them it is beautiful over beyond the waters; the spirit has opportunities to unfold and grow as it never did on earth. In the few short years that I have been a resident of the Summer-Land it seems to me that my capabilities and powers have expanded more fully and freely than they did in the many years of mortal life. We bless cach one, and will be with them always, guiding them until we meet with them in the spirit-world.

Clara King.

I would like, sir, to meet a friend whose name is William Rice. He is in Springfield, Ill. I think, perhaps, by coming here I shall be either able to get my message to him, or else to come in closer contact with him, and give him a communication. He does not understand this spiritual philosophy, and I think he has no belief in it. He was by my side as I passed away from the body a few years ago; he held my hand, and his were the last words I remember, as I floated out into eternity. He said to me, "If it is permitted to angels to watch over their friends, be by my side and guide me through my earthly life." Of course he did not mean for me to return and speak through human lips, because he by my side and guide me through my earthly life." Of course he did not mean for me to return and speak through human lips, because he had no belief in such a power; but he thought it was possible that those who had passed beyond the vale of death were permitted, at times, to return to their friends to guard them. I could not answer, because I was more in the spiritworld than in the earthly, but I assented by a pressure of the hand. I wish to say to him that it was permitted me to return immediately after my departure. In truth, I never fully left the earthly sphere, because of him and other dear friends who remained. I desire him to bear my love to my dear old mother, and to tell her I have the power to return to her frequently, and at those hours when she sits alone and muses on the past, thinking of all who have gone before, husband, children and friends, they are not far away, but are close around her, leading her thoughts to another life, because in a few short months she will be with us; before another spring-time comes we expect to meet her upon the heavenly shore. I wish my friend William to investigate this, to visit mediums for the purpose, not once or twice, because he might not receive satisfaction but to nursue his investigate. pose, not once or twice, because he might not receive satisfaction, but to pursue his investigations earnestly and honestly, at all seasons when convenient, and he may rest assured that we shall not cease our labors until we convince him beyond any peradventure that spirits can return to mortal life, not only to guard and guide their friends, as he has felt, but also to communicate to them to bring them consolation from beyond the tide, and assure them that love never dies. My name is Clara King.

MESSAGES TO BE PUBLISHED.

April 20.—Nelson Tuttle: Thomas Jennings.
April 27.—Mrs. Alice Dixon: Annie Gray: Margaret
Bean; George Lawrence; Mary Lavalette; Rosa T. Amedey.
May 4.—Mrs. Ellen French; Thomas S. Anderson; Eddle Martin; Maria Washburn; Theresa Tinnotti; Dr. Wm.
Bughnell.

dle Martin; Maria Washburn; Theresa Tinnotti; Dr.Wm. Bushnell.

May 11.—Ezra S. Gannett; Henry C. Newhall; George Shilling: Mrs. Cordella A. P. Morse; Dr. J. R. Doly; Gracle Hanson; Carrie Trenor.

May 18.—William Miller; Katle Merrill; Isaac Taber; Dalsy M. Howand; Theodore S. Bigelow; John Hatch Lennan; May H. Lennan.

May 25.—Henry Lanning; Willard Robinson; Martha D. Arnold; Jennie Clapp; John S. Gilman; Phillip Harrington.

June 1.—Dr. D. S. Webster; George A. Fisher; Freder-ick Mayne; Milly E. Jameson; Clara E. Simpson,

June 15.—Black Hawk; Annie Pickering; James F. Hogan; Harriet Dodge; John G. Wyman; Emily C. Jones; Rev. Samuel Tupper;

June 2.—Lyman Beecher; David Handy; George Rathun; Lydia Raymond; Emma J. Wallace; Ebenezer Bassett,

June 23.—Clauncey A. Barnes; Col. Gardiner Towle; Sarah Snow; I.ev. Charles B. Storrs; John Waterhouse; Guide of the Medlum.

REPLIES TO QUESTIONS, GIVEN THROUGH THE MEDIUMSHIP OF MRS. CORA L. V. BICHMOND.

At the Banner of Light Free Circle-Room, during her lecturing engagement in Boston, January and February last, in the absence of Mr. Colville.

Oh thou Light Divine, thou Parent and thou Friend, thou Spirit of all Life and Light, thou who dost in all order and harmony govern the universe, thou who governest with the laws of nature the world of matter, and with the laws of spirit the world of midd, prompting angels and ministering spirits to do thy bidding, and giving evidence of the unseen by that which is made manifest and tangible, may thy presence be here as a ministering power; may thy spirits minister according to human need; may the thought and aspiration of every human life go onward and upward toward thee, unitive with the vibrant songs of angel choirs, and distranchised spirits be made glad in the light of enfranchisement! May the glory of immortality pervade every heart; may the release from the thraildom of darkness fill every life; may the light inefiable of thy divine control so move our thought in response to questions that truth itself and knowledge shall flow toward human channels, and avenues of life grow broader and deeper beneath the light of thy presence. Be this a hallowed hour; let every heart be consecrated to truth; let every mind perceive the presence of the Infinite Life that abideth ever.

Questions and Answers.

QUES.—Prof. Peirce some time since delivered a lecture before the Lowell Institute, in this city, upon the cooling of the earth and the sun. It was a rambling discourse upon an important subject, and as your questioner did not comprehend the hypothesis of the Professor, he now appeals to the scientific in spirit-life for inform-

Ans.—As we are not responsible for the opinions of Prof. Peirce, and as the subject has not ions of Prof. Peirce, and as the subject has not been presented to us for consideration, we prefer not to answer in a circle a question which would require at least a whole discourse, for to adequately discuss the various processes of the formation and disintegration of planets would certainly require a longer time than a single answer to aquestion. This must be considered true, however—that all the planetary bodies belonging to the solar system are gradually passing from the condition of vapor to one of entire hardening or crystallization; that this cooling hardening or crystallization; that this cooling ed with the intricacles of this science. What process requires millions of years to accomplish, during which time the planets perform their cal laws, man on the higher plane can circum-

functions in the way of giving birth to various forms of generic life. Having expressed itself in these various forms of being, the earth will then, doubtless, cease to exist as a planet, and will pass into other forms, perhaps of original chaos or gradual disintegration by motion. The sun itself, in all probability, will experience a similar cooling and final cessation of giving forth light, but this must be countless millions of years hence, the process is so gradual.

Q.—Newton, it is said, declared gravitation to be the simple expression of the law by which the planets tended toward the sun. Was Newton correct in this particular?

A.—Gravitation is a term used to signify the attraction of bodies in motion toward the centre, or atoms toward each other. As the planets revolve around the sun, the concentric motion produces a tendency toward the sun. Whatever power has expelled or separated them from the sun originally, holds them in a certain relative position with reference to the sun. A certain degree of motion will cause an object to gravitate toward the centre of that motion; hence planets have two laws of gravitation, one toward the centre or axis of the planet, the other toward the centre of the solar system, which is the sun, but the appreciable gravitation is toward the sun, but the appreciable gravitation is toward the sun, but the appreciable gravitation is toward the earth, as will be evident from the fact that those objects which are upon the earth's surface, even though they are between you and the sun, will nevertheless gravitate toward the centre of the earth would soon be depopulated; but as everything in China would fly toward the sun, and the earth would soon be depopulated; but as everything is drawn to the centre of gravitation or motion of the earth, to the earth's centre of gravitation, the gravitation to the tearth of the sun only holds the planet. to the centre of gravitation or motion of the earth, to the earth's centre of gravitation, the gravitation toward the sun only holds the planet in position, and gives vitality to substances upon

the earth.

Q.—[By T. P. A.] Is there any time at which each individual spirit has a beginning?

A.—There's no time at which each individual spirit has a beginning, unless there is a time at which each individual spirit will have an ending. The individual functions of material life begin and end; the spiritual intelligence, the entity, has no beginning and will have no ending.

entity, has no beginning and win according.

Q.—At what time does a spirit become mature—possessed of all its faculties?

A.—So far as the earthly life is concerned the spirit becomes possessed of all its faculties, or aware of all its faculties, when it has vanquished every temptation of earthly life; so far as eternity is concerned, we do not know.

Q.—[By R. B. D.] How is it that the operations of nature were changed (if the narrative be true) in the ceasing of the winds, &c., at the command of Jesus?

tions of nature were changed (if the narrative be true) in the ceasing of the winds, &c., at the command of Jesus?

A.—How is it that the operations of nature are changed in overcoming the law of gravitation, &c., when tables and pianos are raised from the floor and mediums float in the air? How is it that the operations of nature are suspended, when so-called materialized forms appear and solid bodies pass through solid bodies? Nature is not so easily disturbed; there is another nature, a superior nature, that interrupts, when it will, the usual so-called organic laws of the universe, and whenever it is required the intelligence of the universe, personified in spiritual beings, or even in humanity, can interrupt the so-called course of nature. You might as well ask how a man can cause a river to run in a different course from that in which it originally ran, by merely changing the force of specific gravity, and deflecting the channel in a new form. Railroads, telegraphic instruments, and every invention of man, are either supersedures or interruptions of some previously active organic law; but being in accordance with another law not previously discovered, there is not an interruption but a supersedure. Now there are laws in the universe that can immediately suspend the vital action of every person in this room. You could almost do it with your own volition. You do so when you take a dose of poison; one law supersedes another; the organic law is taken possession of by the law of disintegration, therefore a sufficiently powerful mind can suspend any one of the usual actions of the so-called laws of nature, without in any degree interfering with the balance and harmony of the universe, for if there is a nind sufficient to do this, there is also a mind sufficient not to interrupt the equilibrium of the universe in this activit; these propositions are parallel. You have in your midst one of the manifestations of Spiritualism of to-day which sufficiently answers the other.

Q.—Can a human spirit, in or out of the b

ualism of to-day which sufficiently answers the other.

Q.—Can a human spirit, in or out of the body, have any effect, in any way, on the general atmosphere, or condition of the weather?

A.—Any spirit, having sufficient knowledge, whether in or out of the body, can control the atmosphere and the condition of the weather. Humanity gradually does this, not by volition, as spirits, to-day, but by altering the material conditions of life. Wherever there is cannonading for any length of time, a storm is sure to follow; wherever there is machinery causing continuous changes of currents, or smoke passing low; wherever there is machinery causing continuous changes of currents, or smoke passing up from manufacturing towns, the atmosphere is affected. Greater humidity has been brought to the arid portions of the western part of this continent by the introduction of machinery, railroads, and various other processes of civilization, this being done by man in the aggregate; the individual will, having sufficient power to move an atom, has sufficient power to move the atmosphere, for even one atom, violently agitat-

atmosphere, for even one atom, violently agitated, will make a whirlwind.
Q.—[By B. F. Clark.] Some men maintain that a man's brain does his thinking, and that everything is done by his material body. Now take two men with material bodies of about the same size: one, like Jay Gould, can manage a vast system of railroads, but the other can hardly manage a locomotive. What constitutes the difference between the two men?

the difference between the two men?

A.—As we do not maintain that brains, but spirit and intelligence, govern the world, we are not responsible for the discrepancies that persons find, in a material sense, in solving these problems. We easily explain the difference between the successful commercial operator, the financier, the general, and another inferior worker. It is not dependent upon the quantity of brain, nor the quality of brain, but upon the intelligence and the spiritual unfoldment in the direction of the labor performed. Such a solution explains the differences between persons of seemingly similar organisms. The such a solution explains the differences between persons of seemingly similar organisms. The quality or fineness of brain-tissue is said to be the reason why one is more efficient than the other, including the size of the brain. Now, the degree of the person's activity, and the thought or consciousness which is eliminated from within, shapes the brain. The brain does not shape the mind. The spirit is first, and then the body, and the reason that one man differs from another is because of different degrees of unfoldother is because of different degrees of unfoldment in intelligent activity over matter, not from ultimate spiritual difference, but from different degrees of expression in material form

Power of Spirit over Matter.

"THE PRINCIPLES OF NATURE," an instructive work written inspirationally by Mrs. Maria M. King, the first volume of which was published many years since, is now completed by the publication of two additional volumes. Vol. II. treats of the Law of Evolution, Origin of Life, Species and Man, dating back to Prehistoric Ages. Vol. III. is devoted to a consideration of the laws and principles governing Material and Spiritual Magnetic Forces, Spiritual Manifestations, Mediumship, Planes and Spheres. The subjoined extracts will exhibit the general style of the books and will prove interesting to our readers:

Matter is subject to spirit, within the bounda-Matter is subject to spirit, within the boundaries of law, at all times and under all circumstances; and there is nothing that can say nay to intelligences who would operate with it by the laws which govern in the interactions of the two grades of force. The positive controls the negative, according to the fixed law of magnetic action; and by this law the most wonderful manifestations of spirit-power over matter are devised and carried out by those acquainted with the intricacles of this science. What man on the earthly plane can devise by physi-

vent by spiritual laws; these being positive to the former. For instance: Man on earth constructs walls of brick, stone and iron, cementing and riveting together separate blocks of pleces to make a solid structure. He has take the more and the structure of the construction of the property of the prope

netic forces, which right themselves more or less speedily. Organized bodies where lifeforces are circulating, as in living forms, are not so penetrated with impunity; and are not, in the experiments of spirits. Gross substances vital with quiescent forces such as are attractive to the magnetic fluid, are those that are thus penetrated. Doors are opened, windows unclosed, fire-boards removed, etc., etc., to save the trouble of such a process, where such avenues of entrance are available; but, to exhibit their power over matter, spirits resort to avenues of entrance are available; but, to exhibit their power over matter, spirits resort to all the art they are masters of, and bring science to their aid with the devotion of a Tyndall. That this extraordinary application of law may not be deemed impossible, the reader is pointed to phenomena which often occur in actual life. Fibrous substance can be penetrated without greatly disturbing its fibrous structure, by a particular mode. Bullets pass through trees, and glass, and other things, without injuring their structure, only where the immediate passage is made; the velocity prevents the fracture of the walls of the cavity. The molecular structure of the substance has been sundered where the actual passage was been sundered where the actual passage was made; but the walls exhibit this undisturbed,

Passed to Spirit-Life:

for the reason that molecules there were not sub-jected to the strain of long contact of extrane-ous forces, which would surely disturb their at-tractions and sunder them from each other where the direct force was not applied.

From May, Lancaster Co., Pa., May 28th, 1880, Jacob

Bushong, aged 66 years 10 months and 19 days.

His was a kindly heart. His ready sympathy and benevolence were constantly manifested by his actions. He lived his religion. He was an active Abolitionist, the colored people knowing him as their friend. Manya poor stave fleeling from bondage was helped on by him. He was a highly respected and useful man. His departure leaves a void none other can fill. Many years ago he became interested in Splittualism, investigated the subject, and became convinced of its truths. He has often said, "Il have not one doubt; I know that it is true," Since his departure he has told us it was "truth—truth," He was a constant subscriber and reader of the Banner of Light almost from the time its pages were first given to the world. He leaves a wife, two sons, and a wide circle of relativos and friends to mourn their loss. Mr. Ed. S. Wheeler, of Philadelphia, addressed the large assemblage of persons of many denominations who were present at the funeral to pay their asst tribute of respect. Bushong, aged 66 years 10 months and 19 days.

From Ballston Spa, N. Y., May 26th, Mrs. Rachel Holmes,

From Ballston Spa, N. Y., May 26th, Mrs, Rachel Holmes, aged 75 years.

She had been a firm, earnest Spiritualist for twenty-seven years. A husband and son had preceded her to spirit-life, and she had found the truths of Spiritualism a comfort and consolation in every trial. She had been a regular subscriber and careful reader of the Banner of Light for years, and when stricken with paralysis, making her a helpiess invalid for months, patient and uncomplaining she hore her sufferings, looking iforward the the weekly visits of the Banner and its; perusal as ione of the weekly visits of the Banner and its; perusal as ione of the weekly visits of the Banner and its; perusal as ione of the weekly visits of the Banner and its; perusal as ione of the chefest enjoyments of her earthly existence. She passed to the higher life without a, fear or the least dread—was willing and even anxious to go. Her long life, Spenicili the quiet, faithful service of a loving mother, grandmather, friend and neighbor, fully appreciated by all who knew her, was filly crowned at last by a willing side peaceful transition to spirit-life. One son and three daughters, so friends and of one for individual and of the relative and friends, will mourn her absence, yet may find consolation in remembering that here has been the great and glorious gain of experiencing that truly death is but birth, and dying but the certain awaking to life immortal. May 25th the funeral services were conducted by Rev. A. A. Wheel-ock, of Ballston Spa, N. Y.

(Oblivary Notices not exceeding twenty lines published grafutfougly. When they exceed this number, twenty cents for each additional line is required, payable in advance. A line of agalety pe averages ten words: Poetry inadmissible in this department.)

An East Douglas man died while taking part in a prayer meeting recently. This, however, is not a warning to refrain from taking part in prayer meetings, though if he had been engaged in playing poker in a saloon, it would have been a warning against being so occupied.—Boston, Post

STEEL PLATE ENGRAVINGS, FREE! IMPORTANT ANNOUNCEMENT.

After Jan. 1st, 1880, and until further notice,

Any Person sending DIRECT TO THE BANNER OF LIGHT OFFICE, No. 1 Montgomery Place, Boston, Mass., \$3,00 for a year's subscription to the BANNER OF LIGHT will be entitled to ONE of the below-described beau tiful works of art, of his or her own selection; for each additional engrav

RECAPITULATION:

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MAY OBTAIN, FOR THEMSELVES AND FRIENDS, ONE OR MORE OF THE FOLLOW ING FINE WORKS OF ART BY COMPLYING WITH THE TERMS ABOVE MENTIONED:

"NEARER, MY GOD, TO THEE."

Painted by that Eminent Artist. JOSEPH JOHN, and Engraved on Steel by the well-known Bank-Note Engraver, J. R. RICE.

The Devotional Hymn suggesting the title of this picture has been "music hallowed," translated into many languages. and sung by the civilized world. Its pure and elevating sentiment, charming versification and melody of music, have placed it among the never-dying songs.

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has traile her dusky robes. The clasped hands, upturned countenance, and heavenward eyes, most beautifully embody the very ideal of hopoful, trustful, carnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "colong and pale," shining through the rifted clouds and the partially curtained window, produces the soft-light that falls over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in it sacred moments of true devotion. The picture strikes us instantly, and with full force. Yet while we take in the on idea at a glance, it is still a study. It has the character of an elaborate composition, notwithstanding its simplicity of effect. The becoming drapery, all of the accessories, the admirable distribution of light and shade—all these details indispensable to the perfection of Art, will repay prolonged attention. But their chief beauty consists, as it should, it contributing to the general effect—the embodying of pure devotional sentiment. As we gaze upon it we insensibly imbibe the spirit of its inspiration.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 16 BY 21 INCHES THE RETAIL PRICE IS \$2,50.

LIFE'S MORNING AND EVENING."

FROM THE ORIGINAL PAINTING BY JOSEPH JOHN.

Engraved on Steel by J. A. J. WILCOX.

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-wor bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she point toward the open sea—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so "That when their barks shall float at eventide," they may be like "Life's Evening," fitted for the "crown of lumortal worth." A band of angels are scattering flowers, typical of God's inspired teachings. One holds in his hand a crown of light. whisper to the youthful pligrims on the shore, "Be kind." Near the water's edge, mingling with the sunlit grass, i flower letters we read, "God is love." Just beyond sits a humble walf, her face radiant with innocence and love, the lifts the first letter of "Charity,"—"Faith" and "Hope" being already garnered in the basket by her side Over the rising ground we read, "Lives of Great Men." Further on to the left, "So live" admonishes us that we should thoughtfully consider the closing lines of Bryant's Thanatopsis. "Thy will be done" has fallen upon the bow of the boat, and is the yoyager's bright uttering of faith. Trailing in the water from the side of the boat is the song of the heavenly messengers, 'Gently we'll waft him o'er.' The boy, playing with his toy boat, and his sister standing near, view with astonishment the passing scenes

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES

THE RETAIL PRICE IS \$2,00.

"THE ORPHANS' RESCUE."

Engraved on Steel by J. A. J. WILCOX, from the Original Painting by JOSEPH JOH!

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel Wor In a boat, as It lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceas and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horiz Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carrie beyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precicharge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that dewas inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resign, tion, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a lithaven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair! toward his heroic sister, his little form nearly paralyzed with fear.

SIZE OF SHEET, 22 BY 28 INCHES: ENGRAVED SURFACE, 15 BY 20 INCHES THE RETAIL PRICE IS \$2,00.

"HOMEWARD."

AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY

DESIGNED AND PAINTED BY JOSEPH JOHN.

"The currew tolls the knell of parting day," * * * from the church tower bathed in sunset's fading light, "T lowing herd winds slowly o'er the lea," toward the humble cottage in the distance. "The playman homeward parting the distance." his weary way," and the tired horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunti-in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in t other grass for "my colt." Scated under a tree in the churchyard, around which the twilight shadows are closing i the poet writes, "And leaves the world to darkness and to me," "Now fades the glimmering landscape on the sigh. This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of it: classical composition and polished rhythm, have fascinated the poetical heart of the world. This art enshrinement of first lines is truly a master's composition, embodying landscape scenery, and sentiment, wherein the pure and exalts soil of the verse finds elequent expression. Here the "inspired song of home and the affections" is beautifully painteaffording another striking example of the versatility and talent of that highly gifted artist.

"Homeward" is not a Steel Engraving, but Stein-Copied in Black and Tv. Tints in a high style of that art, by that eminent German Artist, THEODORE H. LEIBLER. Its tints produce charming twilight effects. Size, 22x28.

THE RETAIL PRICE IS \$2,00.

"THE DAWNING LIGHT."

ART ENSHRINEMENT OF

THE BIRTHPLACE OF MODERN SPIRITUALISM.

From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATT:

In 1872 Professor John, the Distinguished Inspirational Artist, visited Hydesville, in Arcadia townshi; Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery when Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high orde: with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a love 'and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art l T give the picture its deepest significance and interest, the ideal with the real was united, embodying spirits—sixteen i number—without wings, in forms tangible to the sight, enveloped in clouds and drapery of filmy texture, descendin through the sky of quickening other in a winding, spiral form, illuminating the entrance to the house and yard aroun with their magnetic aura, while another—the "immortal Franklin"—robed in white, is entering the door to the root where the light silines from the windows, and where the first intelligible rap was heard that kindled to a constant flan the projected electric spark or spirit communion. In front of the house are fruit-trees, and an old-style windlass draw well, with its chain and oaken bucket. A little further to the left is the gate through which a path leads to the house and along the road, beyond the open gate, stands the village smithy with its blazing forge, and the honest son of toli. While above and beyond the shop, resting against the side of the hill, is the mansion of A. W. Hyde, from whom Mr. Fox rented this news Angle background, stretching along the horizon, is a naked hill, almost lost against the bank of clouds; and between that and the house stands the fair and fruitful orchant and an analysis of the house stands the fair and fruitful orchant and analysis of the house stands the fair and fruitful orchant analysis of the house stands the fair and fruitful orchant and analysis of the house stands the fair and fruitful orchant and analysis of the house stands the fair and fruitful orchant and analysis of the house stands the fair and fruitful orchant analysis of the house stands the fair and fruitful orchant analysis of the house stands the fair and fruitful orchant and the house stands the house stands the house stands are the house stands and the house stands are the house stands and the house s

SIZE OF SHEET, 20x24 INCHES; ENGRAVED SURFACE ABOUT 11x14 INCHES

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COLBY & RICH.

Adbertisements.

BALTIMORE ADVERTISEMENT.

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DURING fifteen years past Mrs. Danskin has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently oured through her instrumentality.

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The American Lung Healer,

Prepared and Magnetized by Mrs. Danskin, Is an unfalling remedy for all diseases of the Throat and Lungs, TUBERCULAR CONSUMPTION has been cured by it. Price \$2.00 per bottle, Three bottles for \$5.00. Address WASH. A. DANSKIN, Baltimore, Md. March 31.

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CURES all Chronic Diseases by magnetized letters. By his means the most obstinate diseases yield to his great heating power as readily as by personal treatment. Requirements are age, sex, and a description of the case, and a P. O. Order for \$5,00, or more, according to means. In most cases one letter is sufficient; but if a perfect cure is not effected at once, the treatment will be continued by magnetized letters, at \$1,00 each. Post-Office address, Statton G, New York City.

The MODERN BETHESDA for sale by Dr. Newton. Sent post-paid on receipt of the price, \$2,00. July 3.

Dr. F. L. H. Willis

May be Addressed till further notice Cienora, Yates Co., N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofnia in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars and References.

July 3.

17-Stop ORGANS.

Sub-bass and Oct. Coupler boxed and shipped only 897.75. New Planos 8105 to 81.600. Before you buy an instru-ment be sure to see my Mid-summer offer, Huntrated, free. Address DANIEL F. BEATTY, WASHINGTON, N.J. Oct. 25.—cowly

TO RENT.

FURNISHED Rooms to rent at Lake Pleasant through Camp-Meeting, in Elmwood Cottage, Inquire of A. F. FELTON, North Leverett, Mass. 4w-June 28.

MIND AND MATTER:

A SPIRITUAL PAPER PUBLISHED WEEKLY IN PHILADELPHIA. A Special, Independent, and Liberal Spiritual Journal, Publication Office, Second Story, 713 Sanson St. J. M. ROBERTS.....PUBLISHER AND EDITOR.

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A WEERLY JOURNAL, published under the auspless of the First Society of Spiritualists, of Chicago, containing Discourses and Poems through the Meditumship of Mrs. Cora L. V. Richmond, and other Matter Pertaining to the Spiritual Philosophy. Subscription terms: \$2,00 per year; \$7,00 for five copiesone year; five cents per single number; specimen copies free. Remittances should be made either by Post-Office Order, Draft on Chicago, or in Registered Letter, payable to Griffen Brothers. For fractional parts of a dollar, postage stamps of the smaller denominations to the regulsite amount may be sent. Liberal discount to dealers and societies. Address GRIFFEN BROTHERS, Publishers, 164 La Salle street, Chicago, Ill.

Jan. 10.

ANNOUNCEMENT.

THE VOICE OF ANGELS. A Semi-Monthly Paper, Devoted to Searching out the Principles Under-

lying the Spiritual Philosophy, and their Adaptability to Every-Day Life.

EDITED and MANAGED by SPIRITS. Now in its 5th Vol., Enlarged from 8 to 12 Pages,

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PRICE PER YEAR, IN ADVANCE, \$1,65. Less time in proportion. Letters and matter for the paper must be addressed as above, to the undersigned. Specimen D. C. DENSMORE, PUBLISHER.

THE SPIRITUALIST NEWSPAPER.

A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1869. The Spiritualist is the recognized organ of the educated Spiritualists of Europe. Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 25c., payable to Mr. W. H. HARRISON, 33 British Museum street, London, is \$3,75, or through Messrs. COLBY & RICH, Banner of Light office, Boston, 4,00. May 4.—tf

NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by Dr. Stone. For sale at this office. Price \$1,25; cloth-bound copies, \$2,50.

PRICE REDUCED.

THE WRITING PLANCHETTE SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished as some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends. The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

and directions, by which any one can easily understand how to use it.

PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH.

A PORTRAIT OF THE

HUMBLE NAZARENE

Executed through the Mediumship of G. FABRE, of Paris France, the Artist said to be SPIRIT RAPHAEL. France, the Artist salu to be Spinish MAP HARD.

"Whatover may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; his legend 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. Price of cabinet photograph, 35 cents, For sale by COLBY & RICH.

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DR. J. E. BRIGGS'S THROAT REMEDY MR. ANDREW JACKSON DAVIS writes: "Dr. Briggs's Throat Remedy for the Throat and Catarrhal Affections, including Diphtheria, I know to be equal to the claims in the advertisement." Price, 50 cents per bottle. Sent by mail for 15 cents extra, For sale by COLBY & RICH.

HOUSE: TO LET. MY Dwelling House, 14 rooms, Stable and Garden, 426 Dudley street, with or without furniture. ALLEN PUTNAM. tf;—March 13.

John Wetherbee.

We have received some excellent Carte de visite Photographs of this well-known and highly-esteemed contribution the BANNER of LIGHT, which we now offer for sale, Price 20 cents.

Mediums in Boston.

DR. H. B. STORER.
Office 29 Indiana Place, Boston.
My specialty is the preparation of New Organic Remedies for the cure of all forms of disease and debility, send leading symptoms, and if the medicine sent ever falls to benefit the patient, mency will be refunded, Enclose 2 for medicine only. No charge for consultation. Nov. 30,

Dr. Main's Health Institute, AT NO. 60 DOVER STREET, BOSTON.

THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medicines, with directions for treatment, extra.

April 17.—13w*

REMOVAL.

R. J. N. M. CLOUGH, Magnetic and Electric Healer, may be consulted at his office, 64 Clarendon 81., Boston, All diseases treated without the use of medicines, MRS. M. E. JOHNSON,

TRANCE, Writing and Medical Medium, No. 77 Waltham street, Boston, Hours from 10 A. M. to 4 P. M. July 3. -2w*

Mrs. M. J. Folsom. M EDICAL MEDIUM, 2 Hamilton Place, Boston, Mass, Office hours from 10 A. M. to 4 P. M. Examinations from lock of hair by letter, \$2,00. May 1.

A. P. WEBBER,
MAGNETIC PHYMICIAN,
OFFICE, 852 MONTGOMERY PLACE. Hours from
10 A. M. 10 4 P. M. Will visit patients.
July 3.

Susie Nickerson-White, TRANCE and MEDICAL MEDIUM, 148 West Newto street, Boston, Hours 9 to 4. 20w*-Feb. 14. CLARA A. FIELD

BUSINESS MEDIUM and Clairvoyant Physician, No. 19 Essex street, off Washington, Boston. Jan. 3. FANNIE A. DODD,

MAGNETIC PHYSICIAN, TEST MEDIUM, No. 84 Tremont street, Room 7, Boston. Iw*-July 10, SADIE JOHNSON, Medical and Business Clair-by voyant, tells future events. Magnetic treatment. Ex-amines from hair, \$2,00 and stamp. - 37 Tremont st., Boston, June 26, -48.

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, \$1,00 and 2 stamps. 37 Kendail street, Boston, June 5,

A S. HAYWARD will send by mail two packages of his powerful Magnetized Paper, "Miraculous" etres made by tt, Price 100, 100 willy list patients by letter appointment, care of Banner of Light.

July 3. MISS LOTTIE FOWLER, Medical and Business Medium, No. 2 Hayward Place, near Globe Theatre, Boston, Hours II A. M. 1118 P. M. Medical and business examinations by letter.

July 3.

MRS. C. H. WILDES, Test and Business Medium, 14 Tremont street, Room 5, Boston.

SAMUEL GROVER, Healing Medium, 162 West Concord street. Dr.G. will attend funerals if requested, May 29.

MAGNETIC TREATMENT of Diseases of the Eyes, Brain and Lungs, specialties with Dit, Cloudit, Office of Clarendon street, Boston. MRS. IDA RANDOLPH, Tests and Magnetic July 3,-5w*

I IZZIE NEWELL, reliable Medical, Business Medium, Magnetic Physician. Examines hair, \$2,00. 40° Tremont street, Boston.

I. P. GREENLEAF. TRANCE AND INSPIRATIONAL SPEAKER.

Funerals attended on notice.

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Office and Residence, Onset Bay Grove, East Wareham,
July 3.

ASTROLOGY.

OLIVER AMES GOOLD, Scientific Astrologer, Send stamp for Explanatory Circular, Address P. O. Box 1994, Boston, Mass. Arrangements for a Personal Interview of two hours made through the above address for §3, June 19,—4w

MAGNETIZED PAPER. To Heal the Sick or Develop Mediumship.

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All persons sick in body or mind that desire to be healed, also those that desire to be developed as spiritual meditums, will be furnished with Blackfoot's Magnetized Paper for 10 cents per sheef, 12 sheets § 1.00, or 1 sheet each week for one month for 40 cents, two months for 70 cents, three months, § 1,00. Address, J AMES A. BLISS, 713 Sansom street, Philadelphia, Pa. (Communications by mail, § 1,00 and 33-ct, stamps.)

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MRS, A. B. SEVERANCE,
Contrestreet, between Church and Prairie streets,
July 3. White Water, Walworth Co., Wis.

MRS. FANNIE M. BROWN,

MEDICAL CLAIRVOYANT, BUSINESS AND TEST MEDIUM. Brief diagnosis of disease from lock of bair, or brief letteron business, Soventsand two-3-ct, stamps, Full diagnosis or full business letter, \$1,00 and two-3-ct, stamps, Private sitting-stally from 9.A. M. Ill 5 p. M., Sundays excepted, Williamtic, Conn. +Jan. 10,

MRS. FRANCIS, Independent Slate Writer, without the use of pencil, 622 Ellisstreet, near Larkin, San Francisco.

THE STEADY FRIEND!

A GRADUAL BUT CERTAIN HEALING, INFLU-ENCE UPON THE VITAL CENTRES.

DR. H. B. STORER'S Pad!

Kidney Affections, and

Diseases of the Stomach. WHAT THE PEOPLE SAY!

"The happy effects of your Stomach Pad are more than I can tell,"—Mrs. M. H. Silliman, Moodus, Conn. "DR. STORER: Dear Sir-1 have worn one of your Vi-tulizing Pads for three months, and find my health greatly improved. I have recommended it to quite a num-ber in my immediate neighborhood."—Mrs. Hannah Champlin, Nepeuskun, Wisconsin.

"Thus far the Pad has done wonders for me, "-Mrs. H. M. Barnard, Fowlerville, Mich. M. Barnara, Fowlerville, Mich.

"I received the Pad you sent, and I like it. I think, better than Holman's; which I have worn for a year and a half-not for Chills and Fever, but for Chronic Disease of the Liver. I have been recommending it to some of my friends, and to Smith Bros. Drugglist, who will keep them if I find them all that I expected to."—Mrs. D. M. Seymour, Hartford, Conn.

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ford, Conn.

Smith Bros.. Druggists. Hartford, Conn.—"Send us another half dozen Pads. They give excellent satisfaction here,"

"I) n. Stonen—Those Pads you sent me give good satisfaction here, so much so that I want one dozen more immediately."—Mrs. S. Remmel, Winchester, Indiana. These PADS have NO SUPERIOR AT ANY PRICE, but are sold at \$1,00, and sent by mail to all parts of the country, postings 10 cents extra. Sent to Canada by expressionly.

Orders may be sent either to DR. H. B. STORER. 20 Indiana Pince, Boston, Mass., or COLBY & RICH, 9 Monigomery Pince, Boston, Mass. March 27. MISS M. T. SHELHAMER.

We have received from the studio of Mr. A. Bushiny, Photographs of Miss M. T. Shelhamer, Medium at the Benner of Light Free Circles. Cabluets, 35 cents; Carte de Visités, 20 cents, For sale by COLBY & RICH.

Bisbee's Electro-Magnetic Flesh Brush Will be sent by mail, postage free, on receipt of \$3.00. COLBY & RICH. HISTORY AND ORIGIN OF ALL THINGS.

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MAGNETIC and Chairvoyant Physician, 136 East 12th street, New York, All diseases successfully treated. Testimonials furnished on application. Consultations free; Examinations and Psychonocrical Readings, \$2.00. Oneo hours, 9 A. M. Oo 5 P. M. Ladies treated magnetically by Miss. VAN NANCE at office or at their own residence. Examination by hair, name, age, and leading symptom, \$2.00. July 3,—4w DR. DUMONT C. DAKE. Magnetic Healer, 147 Clinton street, Brooklyn, N. Y. June 19.

Hew York Advertisements.

J. WM. VAN NAMEE, M. D.,

Y P. SLOCUM, M. D., Eclectic and Magnetic successfully Acute and Chronic Diseases; fraquently cures cases pronounced incurable by councils of doctors. Takes patients at histome if desired. Is one of the oldest and best psychometrists known. For medical diagnosis and advice, for defineation of character, giving adaptability, &c., and for tracing minerals; \$2.00 cach. References—Henry J. Nowton, President First Society of Spiritualists, New York City, and Charles R. Miller, President Brooklyn Spiritual Society, July 3, -3w* V P. SLOCUM, M. D., Eclectic and Magnetic

ANDREW STONE, M.D.,

Physician for the Last Twenty-three Years to the Troy LUNG AND HYGHENIC INSTITUTE, Founder of the New Magnette College, and Author, of "The New Gospelof Health,"

Troy LUNG AND HYGHENG INSTITUTE, Founder of the New Magnetic College, and Author of "The New Gospelof Heatth,"

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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

Prepared expressly for the Banner of Light, BY G. L. DITSON, M. D.

SOUTH AMERICA Though Mexico formerly furnished us with the finest magazines and spiritualistic literature anywhere to be found, she seems to have abandoned the field entirely, leaving it to the Spanish-speaking people of the South. Buenos Ayres, which now produces the Constancia, briefly noticed in my last, has not neglected her opportunity, and the periodical in hand from that fair city vies with our very best. Some remarks on Allan Kardee; a short discourse delivered by Don H. Mayor before the "Constancia Society"; "Observations on Magnetism," or odic force, in which Baron Reichenbach is frequently referred to, and "Materialization," are the first articles that claim attention in the present Issue. What is said respecting the means by which one prepares himself or herself to become a good medimm-amounting in its results to a "sacrifice of a part of one's material life"—seems very judicious; but when the writer portrays the qualities which go to. make up a medium, he is not sustained by evidence everywhere to be had; indeed, the moral character of the medium, his or her abstinence from alcoholic drinks, from the use of tobacco or other objectionable habits, seems to have no effect whatever upon the pouer of the manifestations. That the manifestations in the latter case may be produced by a lower order of spirits it is natural to suppose, and equally natural to infer that if the instrument used by the angel-world be of a refined, chaste, exalted nature, such a nature would be repulsive to any but those who, in their celestial purity, could come agreeably in rapport with it. Why there is a clashing of opinion between some of the best of Oriental scholars and our savants here, originates, I think, in the abhorrence the former have of allowing themselves to be submissive subjects, or otherwise, to cives or spooks or "goblins damned"; not that they deny the possibility of such communion and power, for they have always recognized it and made use of it; but they cannot descend in thought or deed to that plane where they would mingle with the surpas or with the shades of the Shurapakas, the lowest of human beings, the essentially earth-bound.

Following an article on "What there is Positive Respecting Astrology," and in which the most gloomy forebodings are entertained respecting our immediate future astrologers-Mr. Colville and Mother Shinton being quoted-M. Clavatroz, formerly a French Consul-General, says: "The Mother Shipton evoked by the London Spiritualist declares that at this moment there is not a single true astrologer upon the face of the earth. Now this name of Mother Shipton was the pseudo nym under which the celebrated Roger Bacon concealed himself; this encyclopedic gentus, whose investigations in the thirteenth century elicited the admiration of his contemporaries who were occupied with astrology. . . . was in accord with Nostradamus when he said that the world would come to an end in 1881. But it is understood that the end of the world refers wholly to a moral state; that it signifies the advent of a new reign; but it is curious to observe at least the coincidence of all these prophecies; and if the conjunction of the four planets has not their indicated value, we have the more reason to congratulate our selves that we have lived till now."

Another writer, commenting upon the above, feels that there is upon every hand a lowering tempest; that great civil commotions are inevitably to arise out of the existing state of things: "In vain," he says, "genhas multiplies the instruments of industry that ought to produce abundance and well-being, but misery augments in an even ratio with the augmentation of proquets. Machinery comes, it is said, to relieve man of his great burdens; but the workman replies that every new invention takes the bread from thousands of mouths. "It is also said that machinery makes goods cheap; but the workman's answer is, if I have no work how am I to buy even bread, however cheap it

Following the above is one of Lady Soler's fascinat. ing contributions, under the heading, "Envy No One." she dwells here largely upon the value of woman's domestic life: "In this world of explation, 'where the happy spirit is one condemned to death,' says Salvador Selles, the intimate joy of the family is the only real and positive fruition there is. . . . The woman who creates a family has supreme sorrows, but she has as a recompense joys so pure, so legiti mate, so sacred, they surpass all the other glories of the earth. . . . The temple where woman has her worship, where she is ennobled, is her house, her fireside; this is her centre, her world, and all women who include of this sanctuary of holy affections, rebe spirits that have come to be mortified, have not learned to comply with the higher demands of our beinga mixed species that have no proper life, neither in the earth, the air nor the water." After beautifully portraying the lucid joys and sacred grandeur of a true home, Lady S. has occasion to quote a story which seems almost to have been forgotten: An invalid called to consult a physician about a moral malady which deprived him of every enjoyment. After preseribing several remedies, the physician hit upon one he was certain would be infallible. "Go," he said and see the celebrated comedian, and you will surely be convulsed with laughter." "Alas!" replied the invalid, "this distraction is denied me-I am that celebrated man myself." Lady S. concludes by saying: " Live tranquilly in your humble corner, unknown to all, but profoundly loved by your husband, and when you pray to God thank him that you are not one of those who know so much (she had been writing of learned women). Then, adding the exaltation of a universal charity and benevolence, she says-"these strong spirits are noble heroes upon the earth, and angels of light in the eternity."

Quoting from the Gaulots of May 16th, 1869, the constancia has the following: A young lawyer going from Paris to Pledmont was assassinated; but of this terrible affair, or the whereabouts of the body, nothing was known till a clairvoyant was consulted. This p sychic gave a description of the place where the deed was committed, and described the assassin, a welldressed man who traveled with his victim. The murderer and the murdered youth were thus discovered and all the minute particulars were verified." Prof. Buchanan's lecture is here further quoted from, beginning with R. D. Owen; which, with some remarks on magnetism, short sketches of Thomas d'Aquinus and Rev. Chas. Beecher, the magazine in hand concludes

Revista Espiritista, of Montevideo, for April has just reached me, and though a small publication, is full of the purest and most elevated sentiments. The Angel Guardian gives here one of her notable communications, as spoken before the "Circle de las Pie "drus," in which she refers to our progress spiritually. says: "Spiritualism explains what no other science has been able to do: It opens to man the gates of the temple of the future; it is the science under whose shield humanity should advance." Under the head of "Extremes are Reprehensible," the editor has a powerful appeal in behalf of the poor, who, he says, are by far the larger class, particularly in the west of the Republic of Uruguay. One of the evils he laments, with which humanity is afflicted, "is sacerdotal dominance over woman. . . . That this evil may be dissipated we believe it necessary, imperiously, to separate woman from the confessional." etc. His views on the education of children, on teaching them to think, teaching them something of the natural sciences, are excellent; but space forbids-further notice of Don d'Espada's excellent thoughts.

El Espiritista, of Zaragoza. Three Suplementos (2, 3 and 5) of this handsome magazine are before me and though I have heard and read much of Spiritual ism in that ancient city of Aragon (which I visited

many years ago with a son of our distinguished historian of America), these are the first of its publica tions that I remember to have seen.

Zaragoza was the ancient Celtiberian Salduba changed in name some twenty-five years B. C. into Casarea Augusta, of which its present appellation is a corruption. Few places have experienced greater vicisaltudes of fortune, but nothing, I believe, has been such a crown of glory to it—if it culminates as I trust it will—as its present Spiritualism. Here is a source

of permanent beauty and strength no wars, no persecutions will have power to extinguish.

The first notable article in the Espiritista is on Mr. Crookes's new discovery of "radiant matter"; the second is on "Demons, according to the Church." The latter presents a full account of his Satanic Majesty as entertained formerly by Christians generally-", Satan, chief or king of the demonios, not as an allegorical personification of evil, but as a real being," etc. After this is "Charity" from the pen of Teresa Z. de B., who writes admiringly of the "dear Mother Nature" "A Discourse on Spiritual Matrimony" from the Ban-ner of Light, and "Spiritualism and Catholicism" as portrayed by a Catholic priest and by the learned and able defender of our cause, Viscount de Torres-Solanot. The third Suplemento opens with "Spiritualism in Zarogoza," in which the writer says: "Some ten years since the respectable head of a family visited Barcelona, where he became convinced of the realities of our faith. On his return he called his family (all of age,) together, and told them of the rapid spread of Spiritualism in the aforesaid capital since the auto de fé, made by the order of a bishop, of the works of Allan Kardec. . . . And, as has been expressed by the spirit of Marietta, in her immortal book written in Zarogoza, the thoughts that arose from these flames have been spread by the winds over the earth, .

and thus little by little an air will be created in which all can freely breathe. . . . In the family above referred to were developed several mediums, and all became enthusiastic Spiritualists. . . . The Captain-General's family group of Spiritualists, and General Bassol, who introduced this religion here, originated numerous societies. . . . Various spiritual writ-ings were then published," etc., etc. Page after page of valuable matter might be translated from the work in hand, but a number of other periodicals await no-El Criterio Espiritista, of Madrid, for April, is more

limited in amount of material than usual, yet has quite a number of contributions from the best of writers. Lady Soler opens the present issue with a lengthy poem, in which I see such poetical thoughts as "Rays of light in which to write his name in the album of the Omnipotent." Following, are several interesting spiritcommunications through mediums; a "Discourse pronounced by Don A. G. Lopez before the Spanish Spiritual Society"; an "Extraordinary Session of the Spiritualists of Santandere" in honor of the memory of Allan Kardee ; and, in conclusion, the "Invitation" to all the Spiritualists of the world to meet the "Circle of the Truth," in Toluca, Mexico, to make more effective, by unity of action, the truths we cherish. As La Razon, which was published at Toluca, had not reached me lately, neither La Hustracion, I had concluded that our cause was languishing in those regions. La Luz Del Porventr, of Barcelona: I have in hand four numbers of this valuable little gem of a work, but can hardly do more than give this brief notice of it. I may, however, say that Mile, Candida Sanz has here some terse remarks on our fleeting hours. She says, "Humanity is constantly proclaiming the value of time; yet, notwithstanding, a great majority do nothing but pass away the time; visits of etiquette, attentions of society, tables of games, theatres without reform of manners, frivolous or immoral lectures are what are resorted to to be free from canul. Mile. Teresa writes also poetically of that love of God through which we hear and enjoy the song of birds, the murmur of streams, the continual concert of Nature. Patrocinio de Biedma has a touching article on the sorrows of an artist, of a sculptor, the echo of whose chisel dies away in the future without recognition, and that hence nothing but starvation awaits him. FRANCE.

The Revue Spirite, Parls, for May, has forty-seven pages that claim more or less attention. Much, however, of this number is devoted to addresses delivered on the anniversary of the death of A. Kardec. Those of Messrs. Camille Chaigneau and Leymaric and Mme. Georges Cochet are the most lengthy. Several other speakers of distinction made the occasion particularly impressive. Following the above there is a recital from the *Leeds* (England) *Mercury*, by a Reverend gentleman, of his wonderful vision of a spectre, which repeated itself to him while visiting Lord Oxford.
This Reverend, the renders of the Banner of Light may remember, declares that he was perfectly wide awake and in his right mind, and busy reading a book, when his attention was attracted to a large white hand near him, and then to a whole figure, which he critically scanned, and thought of sketching, &c. After this is a notice of the circle littéraire et artistique à Spa, before which M. Godin, the celebrated philanthropist of Guise, made some statements regarding the marvelous manifestations he had himself witnessed.

Jacques Inaudi, the little ten-year-old mathematical puzzle, has been before Messrs. Flammarion and other scientists, and astonished all by his marvelous gift, When seated at my table," says M. Bouillac, "I told Jacques that I talked with the dead. He looked at me but made no reply. 'My little friend,' I continued, 'it is not you who makes these calculations'; and leaning over to him I repeated that I could talk with the departed. Looking at me with an air of satisfaction, he said: 'You speak with the dead, you? very well. Yes, Monsieur, it is not I, it is my mother who is dead who fixes all that, that I may gain my living. I asked if he had told this to other persons; he re plied, 'no, for no one had asked him,' and turning, he 'Look there; see my mother, she is there.' said :

This poor child conversed much with me about his family, much about his mother, whom his father . . . Here is also to be found the proofs that a poor shepherd, Pierre Houdee, heals by the laying on of hands; but he has of course been persecuted though receiving no compensation for his valuable services—persecuted by the very Christians (as they are called) who believe, thoroughly, that such things happened in Bible times-and the gendarmes were sent out daily to learn something about him. As much "suspicion" rested upon him, though he employed all his leisure time in doing good, he asks now testimony of all he cures; hence the Revue publishes quite a number as extraordinary as those recorded in Mr. Newton's valuable and deeply interesting work, "The Modern Bethesda."

Notices of new books occupy more space in the present issue of the Revue than is usually accorded them. Nicodemus, or Immortally and Remcarnation." reviewed by Mme. Hugo d'Alési, is considered a very remarkable work. Nicodemus was a contemporary with Jesus, relates his experience in the world of spirits. and says that he was remcarnated, reached the dignity of cardinal, and inhabited the Vatican, whence his spirit was disincarnated in 1875. "Things in the Other World," by Eugene Nus, is lauded, not only on account of the attractive nature of the subject, but for its great literary merits. "La Consolée," by Mme. Antoinette Bourdin, is also commended as a work adapted to console the afflicted; a work growing out of the author ess's own anguish: for she had lost her beautiful daughter Laura, "a gay ray of the sun, goodness itself, overflowing with smiles and virtuous joy." BELGIUM.

The Messenger, of Llege, of May 1st and 15th, possesses its usual amount of good solid matter; quoting occasionally from the Banner of Light, and other journals, but resting mainly on its own learned contributions: "The Faith," by a colaborateur; "Conferences of the Circle Artistic and Literary"; "Radiant Matter"; "Hope," and "Communications from Beond the Tomb," show the material I have to consider but without giving the whole of each, its beauty and force would be greatly marred. I ought not to omit, however, what a secular paper has to say—here quoted from the Independence Belge—under the head of a "Civil Catholic Interment": "The clergy have just received a lesson which ought to make them reflect, and show them to what a state of exasperation their conduct, more than imprudent and provocative, forces persons of elevated natures who have always been faithful to the principles of Catholicism, but outraged by what is now termed the impious dooma of the papal infallibility. A lawyer of great distinction and learning, M. Brethé, lately died near Montaigu. He enjoyed, by his talent, his noble character, his patriotism and generous independence, universal esteem. He was known also as a profoundly religious man, though an avowed enemy of the Ultramontane party. He was sixty-one years of age. On opening his will his family were surprised to find the following: 'Firmly as I believe in the divinity of Jesus Christ, the immor tality of the soul, the resurrection, &c., I demand that

I shall be interred without any religious ceremony, wishing to protest against the conduct of the priests actuels, whom I regard as the greatest prevaricators that have ever existed.' It is needless to add that his family executed rigorously "las was not done recently in this free and enlightened country "the wishes of the deceased."

Marshal Molkte, in replying to a poor soldler who had complained to him of the burdens war imposed, said: "Who is the man that does not partake of this conviction? But we cannot hope for an amelioration till all nations recognize that war, even if victorious, is a public calamity. But all the powers of the Emperor cannot create such a conviction; he can only cause a more moral and religious education of the people, resulting in developments we shall not live to witness."

The burning of the dead gains favor in Italy, and the Sanitary Council of the province of Rome have authorized a "Society of Cremation" to construct a cinerary

temple at Campo Verago.
In the great "Dictionary of Medical Sciences" it is said that Bonaparte was obliged to burn a certain sentry-box at Boulogne because every sentinel placed there blew out his brains. It is said, also, that at a hospital an invalid had hung himself at one of the doors; within fifteen days twelve more followed the example, and the door was then walled up. So in the United States, in a certain cell a person hung himself; and others did the same who happened to be placed there.

By invitation of the Captain of Police, fourteen Professors of the University of Vienna have decided that the experiments in magnetism by a Danish Professor exhibiting in that capital are dangerous, and hence the police have prohibited further public show of the magnetizer's power. "Decidedly the adversaries of magnetism." says the correspondent, " are not doing a very handsome thing." Persecution is the cap and bells of ignorance.

The Annali Dello Spiritismo, of Turin, for May, continues its excellent translation of Viscount Solanot's admirable work, "Catholicism before the Time of Christ." It considers, among other things, The Legend of the Rebel Angel; Faith in India in Spirits; Magic; Talismans, Scapularies and Sacerdotal Inventions. The editor's eight or ten pages on Il Dovere, the Pope's new paper, of Rome, should be translated unbroken, but I can find space for only one paragraph: "Too much attention is paid to the political theory, which, in the name of Christianity, focalizes in the region of the Vatican, in one sole point, all of social and divine life, whence only it can emanate in the form of bulls, anathemas and encyclicals to the world." The sculptor, Dupré, in his autobiography gives an account of his es cape, with his family, from a fall into a ravine as he was journeying in a carriage to Rufina. A voice, which he deemed miraculous, cried out to them to halt; and this was repeated twice as they did not heed it, and then three times as they approached the dangerous spot caused by a mountain torrent roaring below. Following these are a "Discourse before the Circle Philogico" at Florence, by Sr. Sebastiano Fienzi; "Magnetism," and "Ancient Spiritualism," which might well grace the columns of the Banner.

MISCELLANEOUS. La Chaine Magnetique, of Paris, for May, edited by the distinguished author, magnetizer and teacher, the Baron du Potet, is one of the most attractive of all the periodicals that reach me. On the 22d of May they celebrated, in Paris, by a banquet, under the presidency of the Baron du Potet, the 146th anniversary of the birth of Mesmer, and there is no doubt that the occasion was one worthy of such distinguished men as have now the courage to admit of the Thérapeutique mesmértenne, its grandeur, its immense importance. La Chaine gives us the letter from The Theosonhist which acknowledges the distinction conferred upon said Society by the Baron du Potet on his acceptance of honorary membership; then "The Divine Faculties of Man," which, with "things true and charming," should have a column in the Hanner; then the "Conferences of M. Achille Poincelot," which, with many minor items, makes the present issue one of much interest. Among the latter I should not omit a notice of the Abbé Ignazio Matorana's letter, written from Ra-colmuta, Italy, in which he says that for four years or more he has maintained a bitter struggle in favor of

Licht, Mehr Licht, Paris, in German. I have in hand four numbers of this valuable publication, including the 2d and 25th of May. M. Chr. Reimers contributes largely to the work ; Dr. Bloede, of Brooklyn, N. Y., has a lengthy article, which doubtless does credit to his erudite pen; Dr. G. V. L. also enriches this issue with several contributions. I can only say that there seems to be no phase of our faith that is not ably considered and fairly discussed.

Op De Grenzen van Twee Werelden, etc., has a lengthy

extract from the great and unique work, "Isis Unveiled"; an article on Mr. Powell's mediumship, extract from Mind and Matter: "Napoleon's Visions"; some marks that exhibited in a vivid manner the vast change remarks, a scientific aspect, of magnetism, and religious rights in India, in which Mme. Blavatsky is often quoted. I cannot do justice to either of these last named publications: but they seem to survey the whole field of our faith and literature.

[From the Boston Transcript of June 30th.] The Juggler and the Medium.

A pleasant anecdote appeared in the Transcript a few days since relating to the manner in which Samuel Bellachini, the celebrated German prestidigitateur, was made court artist by the Emperor's own written order. It may not be so generally known that the distinguished German professors and men of science who in 1877 admitted the genuine character of the slate writing phenomena through Henry Slade, the American medium, employed Bellachini to investigate them thoroughly, bringing to bear-upon the examination all the resources and experiences of his art, and that he after repeated sittings, made oath before a notary in the manner here related:

Executed at Berlin, Dec. 6th, 1877, and entered in the notary's register under No. 482 for the year 1877. Signed and officially stamped, GUSTAV HAAGEN,

Counsellor and Notary.

I hereby declare it to be a rash action to give decisive

Counsellor and Notary.

I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium. Mr. Henry Slade, after only one sitting, and the observations so made.

After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade in a series of sittings by full daylight as well as in the evening, in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest instance found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus, and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible.

It must rest with such men of science as Crookes and Wallace in London, Perty in Berne, Boutlerof in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "how" of this subject to be premature, and according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.

[Signed]

and witnesses.

(Signed) SAMUEL BELLACHINI.

Berlin, 6th December, 1877.

If any man can be regarded as an "expert" in investigating " tricks " performed in broad daylight, before our eyes, under conditions the most simple, it is surely the accomplished practitioner of legerdemain. But here is a master in the art who frankly avows that the medial manifestations are inexplicable by any theory of trick or sleight-of-hand. Professor Wundt, who, in an article which appeared lately in the Popular Science Monthly, contrived to show his dense ignorance of the whole great subject of these psycho-physical phenomena, affected to undervalue Bellachini's testimony, on the ground that he did not properly appreciate the scientific importance of a right decision-all which is simply a circumlocutory way of intimating that the juggler did not tell the truth.

by Chapter 232 of the Acts of 1880. By Elizur Wright. An explanation of an act limiting the forfeiture of poli-But is it at all probable that Bellachini would, without honest convictions, confess himself beaten in his cies in Life Insurance Companies. For sale by A. Wilown art by a competitor so superior in skill that his 'tricks" seemed referable only to "unknown phenomenal powers "? Wundt's attempts at explanation are lame and impotent, and the manner in which he would get rid of Bellachini's important testimony is

evasive and unfair. Hearing lately that Mr. Hiram Sibley, a wealthy from our "Old Probs" inasmuch as they cover longer

gentleman of Rochester, N. Y., had carefully investigated the slate-writing phenomena through Watkins, I wrote him, and received a full confirmation of the reporte min, and received a full confirmation of the re-port. Mr. Sibley writes me under date of May 10th, 1880: "I offered Mr. Watkins a large sum of money, which I proposed to settle on his wife and children, if he would disclose the trick, if trick it were, by which the manifestations were produced; and furthermore, I offered to give bonds, it he desired it, that I would not divulge his secret. I am ready to reneat the offer now to any person that can expose or explain the trick,

The amount offered by Mr. Sibley is, according to Mr. Watkins, \$50,000. As that is more than Mr. Watkins can hope to earn in a life-time of practice as a medium, it is probable that he would have accepted the offer if he were not just as powerless to explain the modus operandi as Mr. Sibley himself. But the generous offer lies open, and Mr. Sibley is able to redeem it ten times over. Here is a grand opportunity for the gentlemen who ridicule these phenomena to show their cleverness. Should they feel a delicacy in taking money so earned, it will be very easy for them to bestow it on some deserving charity. If there is any fact in natural phenomena conclusively established by human testimony, it is that of direct writing by some intelligent force, acting outside of the human organ-ism and of all mechanical or chemical processes, and wholly inexplicable by any theory which materialistic E. S. science can consistently offer.

Boston, June 25th, 1880.

New Publications.

FARRAR'S ILLUSTRATED GUIDE BOOKS. Boston:
Lee & Shepard, publishers. I. Moosehead Lake and
Vicinity, the Wilds of Northern Maine, and the HeadWaters of the Kennebec, Penoliscot and St. John
Rivers. II. Richardson and Rangeley: Kennebago,
Umbagog and Parmachenee Lakes, the Head-Waters
of the Connecticut, Dixville Notch, and Andover,
Me., and Vicinity.
Each of the above is a bandsome volume of about

Each of the above is a handsome volume of about two hundred and fifty pages, profusely illustrated, and very complete in every essential particular. New and correct maps; game and fish laws of Maine and New Hampshire; railroad, steamboat and stage routes; time-tables, fares, hotels, prices of board and other in formation; anecdotes, personal and historical sketches and parrations of lively incidents render them exceedingly valuable and interesting to a sportsman, tourist pleasure-seeker. To persons intending to indulge in a summer jaunt or a vacation season of "camping out," no State offers so many healthful attractions as the State of Maine, with its vast wilderness, its primeval forests, lofty mountains, mirrored ponds and lakes, picturesque streams broken by rapids and falls, and its bracing atmosphere, redolent with the resinous perfumes of the pine and fir.

MODERN THINKERS principally upon Social Science: What They Think and Why. By Van Buren Denslow, L. L. D., with an introduction by Robert G. Ingersoll. With eight portraits. Chicago: Belford, Clarke & Co.

The articles comprised in this volume were originally written for the Chicago Times, in which paper they were published and attracted much attention, appli cation for their appearance in book form reaching the author from quite unlooked-for quarters, one being from Egypt. They consist mainly of expositions of current philosophic and sociological systems, no attempt being made to collect the views of merely speculative philosophers or metaphysicians. It has designedly nothing to say of Bacon, Descartes, Locke, Hume, Reid, Stewart, Hamilton, or any of the German writers from Spinoza to Hegel; but of the leading thinkers upon social science it gives Swedenborg, Adam Smith, Jeremy Bentham, Thomas Paine, Charles Fourier, Herbert Spencer, Ernst Haeckel, Auguste Comte, and closes with "The Authorship of Junius, a Sequel to the Critique on Thomas Paine," and "Wealth, a Sequel to the Critique on Adam Smith." The introduction by Col. Ingersoll is in its style characteristic of the writer: for instance, in his comments upon Swedenborg, he says: "Swedenborg dld one thing for which I feel almost grateful. He gave an account of having met John Calvin in hell. Nothing connected with the supernatural could be more perfectly natural than this. The only thing detracting from the value of this report is, that if there is a hell, we know without visiting the place that John Calvin must be there." The volume can scarcely fall to become a standard work for all well-furnished libraries, for it is seldom we meet with one of the same compass that contains so much for the study and edification of those who think.

CELEBRATION OF THE ONE HUNDREDTH ANNIVER-SARY OF THE BIRTHDAY OF WILLIAM ELLERY CHANNING, at the Church of the Saylour and at the Academy of Music, Brooklyn, N. Y., April 6th and 7th, 1880. Boston: Geo. H. Ellis, 101 Milk street.

A fine, large octavo volume of more than two hundred pages, giving a detailed report of what was said and done on an occasion that drew together many of the ablest men in the country, and called forth re which the past century has wrought in the popular mind on religious and social questions. In the early part of the year a committee was appointed to carry out a plan of observing the day which had been pro posed by the Church of the Saviour, and this committee worked resolutely for its consummation. Invitations to speak at and otherwise participate in the meetings were extended to ministers and laymen of all denominations, and they were responded to in a manner indicating that, however widely men were separated from Dr. Channing in the direction of conservatism or radicalism, all recognized some vital point of agreement or sympathy with him. The celebration proved a great success, both in the number who attended and the interest manifested. Representative men of all denominations met on one platform in hearty sympathy with a movement designed to honor one who had honored his race. Seventeen addresses were made, and letters received from thirty-three distinguished persons who could not be present. These are all published in this volume, which cannot fail to be a very-acceptable acquisition to the library of every one who would keep in step with the onward march of this age of progressive thought.

AMERICAN SEASIDE RESORTS; a Hand-Book for Health and Pleasure-Seekers, Describing the Atlantic Coast from the St. Lawrence River to the Gulf of Mexico. Illustrated with Maps and Wood Cuts. New York: published by Taluter Brothers, Merrill & Co., 758 Broadway.

A very complete and useful guide for any one contemplating a summer jaunt, showing all prominent places, and how to reach them. For sale by A. Williams & Co., 283 Washington street.

BOB AND I; or, Forget-Me-Nots from God's Garden. By F. J. Theobald, author of "Heaven Opened." London: James Clark & Co., 13 Fleet street.

A pure-minded, simple, charming story, replete with spirituality and a recognition of the presence, power, and guidance of celestial visitors on earth. No more attractive or worthy volume can be placed in the hands of children. It should be in every Spiritualist's library, accessible to all readers, and will be found equally interesting and suggestive of good thoughts to persons of all ages.

CHARITY, FAITH, AND WORKS. Vol. 5 of "The Swedenborg Library." Edited by B. F. Barrett. Philadelphia: Claxton, Remsen & Haffelfinger.

A volume of selections from the writings of Swedenborg, furnishing a complete view of his teachings concerning Charity, Faith and Works, the primary feature of which is that neither is genuine, nor can even exist as a reality apart from the other two, and that where this heavenly trine exists we have an image of the Divine Trinity. The volumes composing this "Library" are very finely printed, small and compact in size, and very well suited as "handy-books" for fre-

ETHEL DUTTON; or, Love's Triumph. By Mattle May. Loring, publisher, corner Bromfield and Washington streets, Boston.

A pleasing story-the very book to take with you on your summer jaunt, with which to fill up the intervals of your busy hours. INSURANCE AND SELF-INSURANCE. What is meant

liams & Co. URANIA; a Monthly Journal of Astrology, Meteorology and Physical Science, will be found attractive to many students, especially so as works of this kind are quite rare. Its predictions of the weather, differing

periods of time, are interesting, and in some instances remarkable. Published by Simpkin, Marshall & Co. London.

PERCY'S POCKET DICTIONARY OF CONEY ISLAND. published by F. Leopoldt, 13 Park Row, New York, and sold for a dime, should be in the hands of every one who visits that famous resort.

W. J. Colville's Meetings.

W. J. Colville's Meetings.

On Sunday last, July 4th, a large congregation assembled at 10:30 A. M. In Berkeley Hall, Boston. The services were throughout appropriate to Independence Day. Mr. Colville's guides lectured through his organism on the cause of America's greatness and her future prospects. The discourse was an earnest appeal for perfect liberty, which was defined by the speaker as antipodal to license. No action, they stated, could ever be justifiable unless performed with the intent to serve others and increase their joy. Many words of reproof were administered to those who are ashamed of their colors, and are making the endeavor to be all things to all men in a self-seeking, time-serving sense.

Every one was urged to identify himself with the nation, and to realize that a nation can prosper only when all the individuals who constitute it are determined to do their part in fighting down their own failures in their own immediate circles. Moral liberty was regarded as essential to the preservation of civil liberty. The institutions of America were eulogistically referred to, but the need of independence of characteristics afforced upon every man and woman. The ter was enforced upon every map and woman. The equality of the sexes was insisted upon, and women were urged so to educate their sons that the women of the future would be treated with that respect they can only receive from men who have learned to reverence as well as love womankind in the persons of their restleres.

as well as love womankind in the persons of their mothers.

America was spoken of as a concrete nation, and it was predicted that the various peoples of the earth would meet, harmonize and internarry here as a prelude to a day of universal peace.

Wincona concluded the exercises with a poem on "Liberty, and Independence Day." The large audience was very attentive and appreciative. After the service had concluded, Mr. T. Higelow announced that Mr. Colville would remain in Boston another year, and that sufficient funds had been secured to pay the rent of the hall, thus abolishing the necessity of a charge for sittings at the Sunday services.

On Sunday next, July 11th, W. J. Colville's ministrations in this hall will close for the present season. Service as usual at 10:30 A. M. Subject of lecture, "The Ministry of Angels."

Kennedy Hall.

Wennedy Hall.

On the evening of the 4th, at 8 o'clock, Kennedy Hall, Warren street, was filled by a highly cultivated audience, who listened with great interest to a lecture on "Washington, Paine, Thompson and Garrison," delivered through Mr. Colville's mediumship. This lecture was pronounced one of Mr. Colville's happiest efforts, and was greeted with enthusiasm.

Next Friday, July 9th, a public reception will be held at 8 P. M. in this hall, to which every one is cordially welcome.

welcome.
On Sunday next, July 11th, the lecture course will close with a discourse on "Fenelon."

W. J. Colville is open to engagements during the summer. Persons wishing to secure his services are invited to apply to him at once for terms and dates. Address 8 Davis street, Boston. His summer season commences on Friday, July 16th, when he will lecture at 2:30 P. M. at Shawsheen River Grove, at the opening of the Camp-Meeting sessions in that place. On Sunday, 18th, he will be at Neshaminy Falls Grove, near Philadelphia, speaking at 10:30 A. M.

Mediums' Camp-Meeting.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

The Mediums' Camp-Meeting to be held under the auspices of the Cooperative Association, at Creedmoor Park, bids fair to rival many of the older Camp-Meetings held in this country. This being the first and trial year, of course much difficulty has been experienced in setting the movement on foot; but at the present time the indications are that the meeting will far exceed all the expectations of the members of the Association.

present time the indications are that the niceting will far exceed all the expectations of the members of the Association.

The Lecture Committee have procured the best talent for the rostrum that the country affords. Among the speakers may be noted George H. Geer, of Michigan; Mrs. Nettie Pease Fox, of Hochester, N. Y.; Opfiella T. Samuel, of Illinois; Mrs. Juliette H. Severance, of Milwaukee, Wis,; Dr. R. C. Flower, of Philadelphia, and many others.

Prominent among the mediums who have signified their intention to be present are Mrs. S. A. Anthony, Dr. H. C. Gordon, Mrs. James A. Bliss, of Philadelphia; Messrs, Keeler and Rothmel, and Jesse Shepard of Brooklyn, N. Y.

All financial resposibility connected with the Camp-Meeting, such as paying lecturers, furnishing tents, fitting up the ground with rostrum and seats, has been assumed by one gentleman, who, although not a Spiritualist, is deeply interested in the work of the Cooperative Association, and has shown his interest in this marked manner.

The fare on the various boats from Philadelphia to the Camp is only fifteen cents for the round trip, and this inducement alone will fill the camp-ground with thousands of earnest investigators. The principal objection raised against this Camp-Meeting was, that it was so near the city that it would be infessed with disorderly visitors; but we can assure all who come to the meeting that our police arrangements are perfect, and if the disorderly element does put in an appearance it will be speedily put off the ground. We feel that we need to demonstrate to all classes of society the truths of spirit-return, and from our experience in the past those that are called "roughs" really make the most earnest and fearless investigators when once convinced that there is "something in it" worthy of their attention.

The ground where the meeting is to be held was formerly a handsome country residence, but is now

their attention.

The ground where the meeting is to be held was formerly a handsome country residence, but is now used as a picnic ground; it is situated about eight miles above Philadelphia, on the Delaware river, and is well provided with swings, flying-lorses, bathing-houses, sail and row-boats, and a large dancing-pavilion, for the amusement of the young. First-class board can be found with Mr. Campbell, the proprietor of the ground, at a low figure. Late boats will run for those who prefer to return regularly to the city rather than board on the ground.

The news-stand for the sale of spiritual books and newspapers will be under the charge of Miss Jennie Molony, who will keep a supply of the Banner of Light, Mind and Matter, and other spiritual publications. She is duly authorized to receive subscriptions for the same.

She is duly authorized to receive subscriptions for the same.

All arrangements connected with the meeting are fast being perfected, and we all expect a most enjoyable season of rest and a grand spiritual feast.

The meeting opens Friday, July 9th, and ends Sunday, Aug. 1st. Come, friends, one and all, and join us in our work for the elevation of the masses.

JAMES A. BLISS,

President Cooperative Association of Spiritualists of Philadelphia.

A Pertinent Word from the Governor. To the Editor of the Banner of Light:

The Ninety-Ninth Annual Meeting of the Massachu-setts Medical Society has recently transpired in Boston, and it gives me real pleasure to be able to put it on record in your columns that at one point in the course of the meeting Gov. Long spoke to the uncompromising Regulars there assembled concerning "the wisdom of the legislation which left the profession to stand upon its merits."

This sentence, coming as it did so soon after the de-This senience, coming as it did so soon after the defeat of the attempt made by these Regulars "to stand upon" an unreasoning "protective" law, and not on their own "merits," must have partaken largely of the nature of a left-handed compliment to his auditors at that time—but it embodies the grand truth for the recognition of which all friends of progress in the remedial art are contending.

A. S. HAYWARD,

Magnetic Physician.

To the Editor of the Banner of Light:
On Thursday evening, July 1st, Mrs. M. A. Smith

(better known as Mrs. Carnes), who lives at the Windsor House, corner of Castle street and Shawmut Avenue. Boston, celebrated the twenty-third anniversary 'Dr. Armstrong's" control by a gathering of a few of her friends, said to have been selected by the Doctor. If so, he used most excellent judgment, not one appearing without the "wedding garment." Of course we speak in a Pickwickian sense, meaning that the whole affair was almost a tableau. All present appreciated the compilment of invitation, and enjoyed the entertainment very much. There was the speaking usual on such occasions, but not prolonged or in much variety—principally, however, by the Doctor himself, who had his story and experiences to tell, and coming as it did through Mrs. Smith in her mediumistic capacity, it was very interesting. The entertainment was varied by singing, and two little sisters, daughters of a lady present, aged six and eight, sang and played on the guitar. Some refreshments followed, after which the friends still lingered, having no disposition to be homeward bound until a late hour. It having been mentioned from the land of spirits that another control would have her anniversary in October, through the same medium, at the same place, the final breaking up of this gathering seemed more like an adjournment to that autumnal gathering. tor. If so, he used most excellent judgment, not one

Grove Meeting at Mantus, O.

The Spiritualists of Mantua will hold a Grove Meeting at Mantua Station on Sunday, the 11th of July, 1890. Bro. Dr. J. M. Peebles and others will be inspired for the occasion. Good music to harmonize and cheer the weary.

Basket Picnic at noon. A good and profitable time is expected. All seekers of truth are cordially invited. Those coming from a distance will find "a welcome home."

D. M. King, Secretary.

Balmy sleep, good digestion, rich blood, elastic step and cheerfulness in Hop Bitters.