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# The Rostrum.

THE DIVINE LIFE ON EARTH:

Its Possibilities and its Nature-The Dignity and Worth of Man-The Infidelity of the Church-The Absurdity of Skepticism-The Duties of Wealth-The Unknown Sciences-The Heroes and Leaders of Humanity-The College of the Soul.

#### Address delivered by PROF. J. R. BUCHANAN, In Cartier's Hall, New York, May 2d, 1890.

[Reported for the Banner of Light.]

Last Sunday I spoke of the divine method and divine life as lifting us above fatigue into the sphere of divine case. But I wish to distinguish between the ideal possibilities that we should aspire to, and the practicable things that we may expect.

No one in this life can be entirely above fatigue, be cause, although our divine emotions tend to lift us above fatigue, all action or manifestation is a descent of the spirit into the flesh, the spiritual will into the muscles, a partial sacrifice of spirit to matter, an exhaustion of the power of the brain, which is the resi dence of the soul and the prime mover of the body. Prolonged bodily labor will destroy spirituality by ex hausting the brain, and reduce the man to stupidity. insanity, or even death, as we see in our dangerous walking-matches. But even there, if one has the sustaining power of divine love and faith it will help to fortify him against prostration, as Madame Anderson said last year. She claimed that her success in walking was by prayer and reliance on God.

If excessive labor has this degrading tendency, every mechanical invention which increases the efficiency of labor, and thereby enables us to live with less labor, is a blessing to spiritualize mankind, provided we do not grind the laborer down by low wages, and provided we do not waste all the gain through machinery by profil-

When a woman with the sewing-machine does the work that ten women did before its invention, it is not right to cut down her wages to one-tenth, so that she shall still toll to weariness and receive no more, while she does ten times as much, all the profit going to the trader and the rich purchaser. But this wrong will never be righted except by industrial education for all, including women, which will give them a chance for independence. That this industrial education was never given at all until recently, proves to us that the world has hitherto been lacking in religion or in the good sense to apply it.

Labor in its proper limits is a good and proper thing if we have a full healthy development, but all very fa tiguing labor is a tax on the spirit, because it drains the brain, which is the spirit's home and clothing.

But normal labor does not exhaust or lower the nor mal man, for the normal man has the spiritual power that sustains him, and the higher his spiritual nature or ethical nature is developed the greater is his power to perform with ease all the duties of life. For as we see that heroism carries men through a campaign; as we see that enthusiasm sustains them in the most difficult moral duties, in helping those who are ungrateful; as we see that love makes all the labors for the loved ones pleasant, so that husband and wife sing cheerily all day long, when they are working for each other and the mother is happy after a hard day's labor because her love is satisfied in her healthy and happy children-we see in all this that just in proportion as the divine element enters into our daily life it becomes a life of joy, and success, and ease.

It is necessary only to follow this line of reason to its highest results, and see the consequence that when man becomes entirely divine in his life he is in a sphere of joy that knows no depression or fatigue, for it is the sphere of continual influx, in which a higher power bears him on. This we see in every act of perfect inspiration. The writer takes up his pen, and without effort the thoughts and words come on in an unvarying stream; and when it is done he rises with a mind brighter than before, without any of that fatigue of mind or body which is the common experience of mental labor. In the same way the inspired orator pours forth thought which he has never toiled to attain, and which he gives forth with divine ease, leaving himself bright, fresh and buoyant.

As we lean on God we are borne along as children in the arms of a parent, for he carries on the entire movement of life. With the sunshine he wakes the forest and the meadows into life and growth, bringing them out of the cold, dead earth. With the same sun-power he wakes the breeze and the storm, and hangs over the skies their magnificent and ever-varying drapery.

The same great power now, as it falls on oceans and deserts, carries with it enough mechanical force to perform all the world's labor by solar engines and give an eternal holiday to mankind, in which they may live like the angels; and the time is coming, too, when mad, by rising into higher wisdom, shall utilize all the powers of nature, and become so rich in power and production as to emancipate himself from the primal curse of fatiguing toil. But as to emancipate an animal race of undeveloped men would only lead them into profligate indolence and sensuality, man will not attain this emancipation from toll until, by self-culture and growth in wisdom, he shall have become compe tent to enjoy his freedom without abusing it. The discipline of industry and work is necessary for man at

It is a penalty that falls heavily upon the disobedient. irreligious man. He toils in gloom, and the further he

goes from God the gloomier he is, and the more stubborn in his folly, as we see in the pessimist philosophizers of Germany-I cannot call them philosophers-Schopenhauer and Hartman, who regard the world as nothing but a scene of disaster, failure and misery. from which, if their views are correct, a sensible man ought to relieve himself by suicide.

The law of labor falls like a penitentlary sentence upon the mind of the irreligious man—it is a doom to slavery. But just in proportion as he turns to God, the sentence lightens, and the scene brightens, and he grows satisfied with his destiny, for he is upheld by health and cheerfulness. Then as he looks out to his grand possessions in the many mansions of heaven, to which he has as good a title deed as to any property in New York, he becomes jubliant and joyous, for he feels that he is running a very short race to the goal where his reward is all that he wishes. A certain reward before us makes all labor light.

When McDonough, the New Orleans millionaire and philanthropist, was employing negroes in crecting buildings in that city, people looked on with wonder at the way they labored. They came early in the morning, they worked late in the evening, with no overseer to urge them, they never halted or loltered with their onds, but sang cheerily all day long as if in love with their labor. The secret was, that the reward was before them; they were looking for freedom, and with their work they bought their time. When they had done enough, they bought one-sixth of their time, or one day in the week. With one day free, the wages of that day assisted them to buy another day, and with that they bought another, going on at an increasing rate, and singing with delight as they neared the time of absolute freedom, when every day of the week would be their own.

We are like those joyful laborers if we are working rightly under divine law—we are working out our freedom. As we progress in soul-growth, we emancipate ourselves from the burden of our own animal nature, and become stronger, lighter of heart, and higher in our lives. We move with more ease as our spiritual nature grows. We run without wearying on our march to the beautiful river. The angels are ever nearer and doing more for us. Our own angel nature is ever doveloping, for we grow to resemble our celestial companions, and if we grow as we should, we shall feel that we are borne along, scarcely touching the ground, when we reach the shores of the beautiful river and spread our new-found wings to fly over to that land where our burdens are lost, and we range with the freedom of the wild bird's wings through all the mag-

nificent scenery and thrilling pleasures of the heavens. Oh, this seems too grand and romantie to be true; but truth is grander and stranger than fiction, for ruth is the expression of God's infinite wisdom and power, while fiction is but the trimmings and tinsel and broken threads stolen from the wardrobe of the Infinite. The blue and red and golden stars sprinkled like diamonds through those nearest infinitudes of space that are within the reach of the telescope and the eye of man, are every one the centres of myrlad forms of life, wisdom and power, and myriad forms of beauty and loveliness, which the mind of man on earth would be utterly unable to grasp.

The wildest dreams of midnight and the grandest fancies of poetic ecstasy are but childish themes compared to the limitless thought of God crystallized in that blazonry of the heavens, which, by its inaccessible grandeur, forever teaches us our own insignifi-

The skeptic whose soul cannot rise to this high thought, whose mind is prisoned in the clods of earth, which has lost the true, ethical conception of Chrisshould be regarded with the same compassion that we tianity, and lived in company with war for eighteen give to the blind man, for whom the splendors of nature are in vain. But the skeptic is not aware of his blindness, and does not thank anybody for compassion. He thinks that he alone deals in the positive realities of life, and that all the grandeurs of spiritual thought are but the flimsy fabrications of fancy. He can realize mountains and continents, oceans, suns and stars, but he cannot realize that the invisible is so much greater than the visible. His understanding has not sufficient subtlety to reach the basis of anything.

There is a line of thought by which he might reach the dominant truths of existence. He might reflect that the development of forests all over the globe, and the development of animal life all over the globe, and the development of storms all over the globe, depend upon something which cannot be caught or weighed or traced to its real origin, which comes in the sunshine. but is invisible and intangible. He might reflect that vast and mighty as are the planets, suns and stars, they are held and swung in their courses not by immense chains, but by the viewless force of gravitation, which can no more be located or explained than the human mind.

If he would reason onward and upward, from the invisible, intangible forces of nature up to the great, invisible and eternal power which is beyond light, beyond gravitation, beyond electricity and magnetism. beyond human mentality and beyond the highest angel power that we know, he would reach a glimmering conception of the all-powerful and all-wise, and from that infinite wisdom and power he would realize that the wonders which are embodied in the universe at present are only a part of the infinite effects of the infinite capabilities from which they come.

When we rise above the clods of earth, in which are the dead results of power, we rise from death and immobility to life and eternal change, and we should, if we could rise into the sphere of philosophy, which is the sphere of causation, be no more astonished at any change in the world's phenomena than are the spectators at a theatre as the successive scenes are developed before them.

Even if we should see armies marching in the sky, or angels descending in the daytime with supernal illumination, or men and animals formed and transformed before us, we should simply feel that it is only a little charity from our Infinite Father dropping for us upon this earth plane some portion of the transcendent wonders which belong to our future home, in which we are to draw nearer to him, and to realize more of his divine

nature. To be astonished, dazed and stupefied by such phe--unable to recognize them and to reason on them-would simply show that we have little of the divine within us, and are too near the senseless clod, which of itself would lie motionless forever, to sympathize with that divine power and wisdom which we have not realized in our souls.

The great masses of mankind, outside of the tropical regions, are so riveted in bonds to the rock and the clod as to be unable to realize a conception of heaven -unable to realize that post-mortem condition to which they are soon to be introduced—unable to realize anything spiritual, or anything which does not come into the bread, meat and clothing realities of daily life. As the ox roams in his pasture unconscious of the slaughter-house in which he is to be transformed into food, so do men of limited minds roam this earth unconscious of the grand scenes in which they are soon to take a part, all unprepared, and vastly more dazed and confused in the spirit-world than they are here

It is a work of patient benevolence now to enlighten these skeptics, and to bear with all their captiousness, their ill temper, and their dull, hopeless absurdity; but they will be enlightened in another way, as the aborigines of America were ediightened by seeing the white man bring in a superior power and superior civil-ization when they found that they must either fall in with that civilization, or refire before it into extinction.

So it will be found that as the wise philosophers of earth shall welcome the spirit-world it will bring to us a nobler life, a church of universal fraternity, a society free from crime, a government not maintained by the bayonet, a world of nations at peace, and a development of higher philosophy and sciences now unknown before which the churches of bigotry will dissolve into nonentity, and the colleges of Materialism will become the centres of true philosophy.

That uncivilized state of the human mind which is called skepticism—the inability to recognize a new fact because it is wonderful, no matter how well it may be demonstrated—is a barbarian condition which must pass away before the higher, purer, and more levely civilization of which the spirit-world is sending its heralds in angel forms as it sent of old its noblest mes senger to Mt. Zion. The modern advent is the continuation of the grand old drama which had its tragic scene on Calvary, and he who died the martyr there is now among the royal souls that come to call us to a higher life. They are coming to many thousands in the solemn silence of the soul-and they are coming in familiar human forms, not a resurrection from the grave, but a re-creation from heaven-and we to whom they come would be lacking in all manliness if we did not proclaim their advent and the coming change which will bring the gospel of Mt. Zion ultimately into all homes and all hearts by the power of love.

The barbarism of the race is not to be conquered by any other power. The sword was wielded by Mahomet, but the splendid empires that he founded are all rotting in decay. That weapon carried Spanish power and the Catholic cross over the crushed bodies of milllons in Mexico and South America, where now the Spanish power is extinct and the Church is confiscated

But the religion of Heaven, represented by Jesus and cherished by modern enlightenment, crushes and conquers nothing, but develops all things good and true as the sun develops the beauty of summer. It is the religion of Heaven.

There it has stood for eighteen centuries an unrealized promise—a lofty cidolon of the soul, unrealized on earth—a perpetual promise of health, wealth, power, beauty and glory, to all nations and all aspiring souls that tread the lofty path on which he walked, and on which he would fain draw all men up to him—the lofty path on which I wish to walk—the lofty path on which I wish you to join hands with me and attain ou Heaven here before the funeral bell and the plumed hearse have borne us away from the society in which our energies may be the means of enlightening others Let us join hands, and then tell me that you are with me—tell me that I am not solitary in this great metropo ils in demanding that the code of Heavenly life which all inspired souls have realized, and for which many inspired men and women have died, should be the code of our earthly life. Tell me that I am not alone in as serting the dignity of human nature and declaring that we may imitate the example of Jesus.

How terribly is this needed to-day, when the Church, centuries, lived in ceremony and ritualism instead of the spirit, is now fast losing faith, even in its highest ranks, and preparing to discard the spiritual or miraculous elements in the life of Jesus, just as science is beginning to demonstrate these truths. Our leading literature is full of unbelief. The educated classes are going away from the Church. Dean Stanley is said to be moving into skepticism. A few weeks since Rev. George Chainey, of Unity Church, Evansville, who has been drifting away from belief in any revealed religion, carrying his congregation along with him, got so far as to renounce Christianity entirely and all faith in God: but when he landed in athelsm his congregation refused to follow him, and finally resolved that they were still Christians.

The Rev. Mr. McKaig, of San Francisco, recently said that "with the exception of a small number of priests in the Catholic Church a general incredulity on the subject of miracles colors the thought of all educated men." "It has been noticeable that within a few years past there has been a growing tendency among the leaders of the Church to give up the miracles of the Testament." The "Oxford Sermons," by Dr. Abbott, published by McMillan & Co., London, says it is a matter of no consequence whether Jesus actually perform ed miracles-in other words, the veracity of the New Testament is a matter of no importance. He is evidently disposed to reject entirely the spiritual miracles. Mr. Francois Le Normant concedes that it is not necessary for the Orthodox Christian to receive Genesis literally. He treats the third chapter of Genesis "as a figure to convey" a lesson, and not a fact. The Rev. Dr. Ward, in the Independent, says that the history, philosophy and science of the Bible are all faulty; that some of the Psalms are revolting, and that the story of the creation and fall of man in Genesis is not a record of actual occurrences; that Paul was mistaken in receiving it as such, as we know that the story of God's working six days and resting on the seventh is not true. The old doctrine of hell is also being abandoned extensively, and even the Lord Bishop of Litchfield, in England, has admonished the clergy under his care not to bring forward prominently the

The educated and uneducated are alike falling away from the Orthodox Church, and in London it is only : very small fraction of the people that attend any church at all. Mr. Renan, whose elegant and learned infidelity is just as fatal to the Church as Ingersoll's iconoclastic attacks, has been received by the Royal Institution and the clergy with distinguished courtesy and honor. Even the coarse materialism of many members of the Allopathic medical profession does no prevent them from receiving the sympathy of the Orthodox clergy in preference to more liberal and more spiritual physicians. The disguised infidelity of church sympathizes with the undisquised infidelity of the medical college.

Against both forms of infidelity the spirit-world preents us the principles of Jesus and the example of his life, and hundreds of returning spirits are inculcating the same spiritual religion.

Men and women often shrink from the thought of imitating him or complying with his demands, because they think that he was superhuman, which was not true, and because they suppose that human nature is essentially wicked, which is also false. It is wicked only when degenerate.

Wild or neglected apples are sometimes unfit to eat but the apple properly reared is delightful; and it is

there are superior races of men, and the superior races will fill the earth. So there are the wild horses of Tartary which cannot be tamed; but they will die out, and the superior and noble race of Arabians is all over

There are races of men as superior among mankind as the Arabs among horses, and in these races the Christian virtues are to a great extent the natural inheritance of many. The Japanese, for example, are described as good-humored and polite beyond our neople. They are said to be provokingly good-humored, so much so that a servant will sometimes respond to a severe scolding by a good-humored smile. This is one of the highest attainments of a Christian life.

A beautiful specimen of the healthy development of human nature, as beautiful as was ever seen in the Pacific Islands, has been discovered by the great explorer, Prof. Nordenskjold, on the cold regions of the Northern coast of Asia, where he got through the ice in the summer. This new race of men are called the Tschuktschi, and I think they must be a survival from the ancient period when there was a tropical climate there, in which the elephants roamed through the land.

Of the Tschuktschi he says : "These people have no government, no laws, and as far as known, no religion. They live together peacefully and harmoniously. Women have a good deal of influence, and are treated by the men in all respects as equals, and with much po liteness and deference. The young women are described as often very fair, handsome, symmetrical and well proportioned. The men are taller than the average height. During the Vega's stay among them, no deaths, and only two or three births occurred. The nation numbers about ten thousand. During all their free access to the ship not a thing was stolen."

Here we see a race of people very far our superiors in virtue, and there have been so many examples of this spontaneous goodness, especially among tropical races, that we are fully justified in saying that the normal, rightly-developed man or woman, born of a proper parentage of love, is as perfect a production as our flowers and our fruits; and when all marriages are marriages of love, and all homes present firesides of love, men and women will be born naturally into the church of God, and there will be as little need for a minister as there was in Eden.

Therefore I maintain the Divinity of the constitution of the normal man, the image of the Divine. I refer to millions who have lived and died unselfishly, and I say that so far from man being necessarily under the dominion of his lower nature, there are thousands in whom the animal nature is not strong enough for its necessary purposes; who have not enough of the sensual appetites to do justice to their own bodies and to take the proper food; who have not enough of Belf-assertion or combativeness to protect themselves from encroachment; who have not suspicion enough to protect them against imposition; who have not temper enough to resent injuries. How often do we see the meek and uncomplaining wife submitting to the brutalities of a husband, and even when the rufflan is about to receive sentence for his crimes, begging the judge to let him off. The assertion of our total deprayity is itself a specimen of depravity and falschood-for there are many who have not enough of the strong elements that make deprayity.

Human nature simply lacks development-the derelopment that comes from domestic love and divine love, and my view is fully sustained by Jesus, who had the greatest faith in humanity, for his own life was a proof of human dignity, and with a grand faith in man he said that those who followed in his path should do and his library scaled up by the Jesuits, producing his reater works than he did.

Therefore, if we accept him as a teacher and a wise example, we must accept him fully in this proposition, that men may live as he lived, and do as he did, and this being a possibility we should brace up our wills to the strong resolution to bring his spirit into our lives. in doing which he has promised that he will be with us, and in doing which we know, by the laws of the mind, that we shall come into sympathy with him, and borrow his spiritual strength.

What is it, my friends, to become a sincere Christian in emulation of Jesus? It is to obey the fourteen commandments. It is to consecrate ourselves to good and to reject all evil; to do all the good we can, and to do no harm; to cherish a brotherly feeling for every human being, and to let him perceive it in our manners and our deeds: to toll with unwearied assidulty in whatever vocation we adopt, and gather all the wealth we can, and hold it with the utmost care and economy as the trustees and stewards of God and humanity.

It is to provide simply and cheaply for our own wants, taking no luxuries to ourselves which are too costly for our friends, and applying all beyond our own needs to the help of society-not only by alleviating distress, but by lifting society out of the conditions in which misery comes.

It is to fill our souls with such an enthusiasm of di vine love that all whom we meet will love us, and will thereby be attracted to hear our words and follow our

It is to live in peace and harmony with all, for there can be no permanent discord without two parties, and if you meet with disagreeable people, mean people, stunid people, quarrelsome people, it is your trial and your opportunity-a trial to test your moral strength, and an opportunity to grow stronger in your love and forbearance.

We may not have the ability to do this-to tolerate and forgive as the angels do—but we must at least abstain from anger, from abuse, from quarreling and from war, and devote our labors and our wealth to hu-

There is no Christian life unless we are willing to renounce all extravagant expenditure for our own schish uses and pleasures. The rich man (as Jesus said) does not enter the kingdom of heaven if he considers himself rich in a personal sense; if he holds to his own selfish use the vast power of wealth, while millions are suffering and perishing, he cannot be in fraternity with the angels and cannot enter heaven. Nor does that man enter heaven who does not rise above the average standard of Christian character in the Church, which leads to a lower sphere of comparative darkness.

The man who reaches heaven at once is he whose life has been unselfishly given to good, however humble. The father and mother who have tolled through poverty and reared a family of good children, will stand

well in heaven. But there are certain duties failing upon all who have gathered financial means, which are not usually appreciated or enforced as they should be. The man of means should be especially careful to extend his fraernity to all around him. Wealth is the great isolater that divides society into castes, and gives the higher caste the means of living in a style which repels those of humbler circumstances. Every such display of luxury is the erection of a barrier against Christian fraternity and democracy, for Christianity is universal fraternity and democracy.

The poor are often decimated by maiarial fevers for want of drainage and by unwholesome houses, because equally true that men and women properly reared are | capital does not care to bulld healthy homes for its

when they confront the spirit power in materialized | delightful companions. There are savage races, and | tenants, as l'eahody did in London, or they suffer from unhealthy workshops, long hours and poor wages; and when they see the wealth that might have remedied these wrongs squandered in splendor to make them realize their inferiority, it is no wonder if they stay away from churches in which fraternity is not present. and listen to loud-mouthed demagogues, who would convince them that "property is robbery," as Proudhon said, and that the rich may be regarded and treated as robbers.

There is a duty for every dollar, and wee unto him who spends his dollar to produce any but the best results. The stream of wealth that is engulfed in selfish, valu and sensual expenditures has always been sufficlent to cover the land with beauty and fill every homo with comfort, refinement and education. Your schools have been sacrificed for the smoke and ashes of cigars; your grand agriculture has been lost in the barrels of whiskey; your benevolent institutions that might have been have been superseded by jewelry, satins and laces, and by millionaire palaces.

As men were formerly bled into pale anemia, fainting and death by the lancet, so is society bled by the wanton waste of unprincipled expenditure in which all classes participate, for the humble private citizen does not think there is much moral responsibility for his expenditures.

Let us, then, ask how we should spend our spare dollars and our spare hours to help the world, that we may not participate in the blood guiltiness of nations that are perpetuating war, murder, robbery, fraud, pestilence, beggary and pauperism.

The first demand upon every dollar is to sustain the saviours of your country and the saviours of the world. The first demand upon every shekel in Jerusalem was to sustain and protect Jesus and his disciples, and, after him, to sustain St. Peter and St. Paul. The first demand was once to sustain Socrates in Athens, when arraigned by cruel bigotry; eighteen centuries ago it was to sustain the sainted philosopher, Appolonius, in Rome, a greater, better and wiser man than Socrates, when imprisoned by the tyrant Domitian. But then his grand spiritual power saved his life, and when he was teaching at Ephesus he saw, by that grand spiritual power, the tyrant Domitian stabbed and killed, and proclaimed it to the people, as Swedenborg, another great seer, in September, 1756, saw the fire at Stockholm from his home in Germany, at the house of

Wm. Castel in Gottenberg, three hundred miles away. The first demand upon every dollar in the twelfth century was to sustain the brave, devoted, pure and eloquent Arnold of Brescia, in breaking up the corruptions of the Catholic Church, and doing the work which was afterward done by Luther, in doing which Arnold of Brescia, though he shook the Papal throne, became a martyr by fire, and his ashes were scattered in the Tiber(like Wyckliffe's in England) under the power of Adrian IV., the Pope who pretended to give Ireland to King Henry of England, for that conquest and slavery which lasts to the present time. Perhaps if Arnold had been sustained the fate of Erin might have been less unfortunate.

The first demand upon American wealth one hundred years ago was to sustain Washington and the suffering heroes of Valley Forge. The first demand upon wealth in 1615 was to sustain Galileo and the doctrines of Copernicus against the enemies of science, the Roman Inquisition. The first demand in 1480-90 was to sustain Columbus for the heroic voyage of discovery that revealed the New World. The first demand in Germany, in 1610-20-30, was to sustain Kepler, struggling in poverty when his wife and children were sick and dying thirty-three great works of original science, and an nouncing the discovery of the third law of the universe in these words, "The dio is cast; the book is written, to be read either now or by posterity. I care not which. It may well walt a century for a reader. as God has waited six thousand years for an observ-

The first demand in Austria in 1802 was to sustain Dr. Gall when the Emperor interdicted his lectures. These lectures, in which the anatomists of Europe were first taught how to dissect the brain, and a new science—the science of the brain—the basis of the science of man, which is the basis of all philosophy and all progress, was developed by the labor of one great. original, powerful mind. \_.

The first demand is always that you shall sustain the heroes who meet and vanquish the common enemies of mankind. When the city is to be desolated by fire the first demand is to sustain the brave firemen who meet the danger; and humanity is always suffering from fiery evils that require a brave defence. In the time of John Fitch, the inventor of steam-

navigation, when commerce was paralyzed by flat-boat transportation, it was an imperative demand that he should be sustained in introducing steam-navigation.

Wherever the chivalry of genius shall encounter the enemies of man, it is the duty of all noble souls to forget other tasks and to forget all selfish purposes to rally to its aid, for the good reason that no one man alone and unaided can accomplish any great work, especially any work preeminently good. The ability to gain political power and pecuniary wealth is not the ability to serve mankind. Selfish ambition, which wins power and wealth, and pure love and wisdom, which would lift up all mankind, are the opposite poles of human nature. The philanthropist and philosopher are never elected to the Presidency and never handle their millions in stocks and bonds. The Napoleon in power, or the Rothschild. Vanderbilt and Stewart in wealth are never either philosophers or philanthropists.

Jesus Christ, with boundless possessions in Heaven, owned not a foot of land on earth, and all the world's great teachers and leaders in real progress to a higher condition have been men of unselfish, unambitious lives, often doing their great work in similar poverty, Hence it is a leading duty, one of the most imperative commandments, to sustain the leader in love and wis-

But with all our civilization and religion, such as they are, these duties are not realized, and the gallant knight who goes to meet the devouring dragon is left to his fate. . The leader in scientific invention, the leader in philosophy, the leader in religious principles. the leader in social science and education, is generally left to battle alone, and citizens do not realize that it is their supreme duty to aid him—that they are guilty deserters if they do not. The man's contemporaries are cold and silent, and his honor comes when he is beyond the reach of aid, and we are reminded of the lines of

"Can honor's voice provoke the silent dust, Or flattery soothe the dull cold ear of death?"

The work of the solitary moral hero goes down to posterity, and its magnitude is realized in monuments and celebrations—as a French city recently roused itself to honor with a monument one Grouchy, who had been left unhonored for four hundred years; and when John Hunter received his monument it was difficult to find his bones. When Aristides the Just, whose name is an honor to humanity, died at Athens, he had not enough to pay his funeral expenses. The CAMO-ENS, whom Portugal delights to honor to-day as her

most illustrious son in all historic time, she left three centuries ago as a starving pauper to die in a hospital Worth is never appreciated when it comes, and why The bad man sees no good; he abuses everybody and

assails Divine Providence. The selfish man sees little good in any one and is utterly blind to that higher nature which he does not possess himself, The good alone appreciate the good at their full worth, and the wise alone appreciate the wise. Hence the royal natures that excel in worth, and wisdom are almost un known to their contemporaries, for they require to be judged by their peers, and they do not find them. Je sus was regarded as a villain by the Jewish and Roman mob that sought his life, but he was recognized by Peter, and that ability of recognition marked his rank as preeminent among the apostles.

Every great Inventor and every great author is regu larly snubbed until he conquers his position by pertinacity. There is no exception, I believe. Carlyle and Macauley, Brougham and Jeffrey, Thackeray, King-lake and Trollope, Charlotte Bronté and George Henry Lewes, for example, gifted as they were, were snubbed and rejected by editors and booksellers, because these editors and booksellers were not their peers in genius; and such was the feeling of authors on this subject that Campbell, the poet, proposed to drink the health of Napoleon Bonaparte, and when asked why, replied, "Because he shot a bookseller," Even Victor Hugo was unable to find a publisher for the first of his limmortal writings, and many a work renowned in literature has been rejected at first when coming from an nuknown author.

Neglect of contemporary worth until it has fought its way into recognition 4s, the general rule; and that recognition comes first from minds above the commonplace level. The famous lines upon the death of Sir John Moore had been read and forgotten when they were brought into celebrity by the admiring praise of Byron, while the author was unknown; and indeed many a poem worthy to rank with our most classic productions passes into obscurity because there are so few who can appreciate unheralded genius. The highest type of dramatic genius was innate in Rachel, but the commonplace mind cannot discover genius; and such was her poverty in early life, that, from the bite of a dog in the street, in a contest for the possesslon of a bone that had some meat upon it, she received a sear that she carried through life, and she was not ashamed to refer to her early poverty. One of this country's profoundest scientists (Prof. Vaughan) dled a few months ago in Cincinnati in a state of pauperism, and one of the brightest and ablest inventors that I have ever met is working to-day at journeyman's wages when he can get employment. The wealth that should be delighted to sustain such men and make their abilities useful; never even seeks or cares to know of their existence. John Fitch never found a

I love to seek this unknown worth, and care nothing for the loud roar of popular applause which follows not the saint or hero, but rather the successful stallion of a horse-race, the successful matador of a bull-light, the successful tramp of a walking-match, or the suc cessful demagogue of a fraudulent election.

I prefer to seek the solitary, unknown and unhon-ored leader in wisdom, science and virtue, who stands for truth in a small minority, or who in his study is working out alone the problems of science, the prob-lems of human destiny, the problems of government and education, the problems of the healing art, or the mysteries of the soul. My sympathles are not with the shouting multitude who stone the saints, but with the solitary hero, the solltary saint, the solltary philosopher, and the solitary messenger from heaven, who comes in the silence of the midnight hour to move some generous soul to noble deeds.

My love goes forth to these. They may have power to lead a devoted band of friends like Arnold of Brescia, or they may be lonely, poor and sad, as was John Fifth with his immortal invention, looking out in fancy on the banks of the Ohlo to the coming fleets of steam boats to follow after the Indian canoe, or they may be sustained in godlike screnity by the angels that gather round them. They may stand in spirit with the wise of old, and looking down the centuries like Kepler, behold the fulfillment of their hopes with grand serenity that needs not our help; but whether they need us or not Hamanitu needs them, for they are the heralds of heavenly tidings-the channels that bring God's richest blessings, and I pray that these channels may ever be open wider and wider, more and more numerous. The destiny of humanity is bound up in that of its gifted leaders. What would have been the fate of France without Joan of Arc, or of America without

The life of Jesus, or the life of Mahomet, or the life of Buddha or Krishna, was worth more to mankind than millions of common lives. God's benevolence is shown in sending the great benefactors, whether saint or hero, philosopher, statesman or inventor, and man's benevolence in receiving and sustaining them when they come. I would labor for God's best representa-

tives on earth, and through them for all humanity, I would build an Ararat upon which the Ark, laden with Infinite promises, should rest, and I would fain build it here on this Manhattan Island. I would build up that Grand Institution, the COLLEGE OF THE SOUL, of which I have heretofore spoken, in which all the divine powers of the human soul resting in the physical body, which are closely aking to the unlimited powers that expand in Heaven, should be brought into operation and should work in sympathy and cooperation with the angels for the development of wisdom, the extension of science, and the introduction of new sciences for the elevation and redemption of humanity.

I bring this forward now in my religious discourse because 1 am expounding religious duties, and those religious duties concentrate to the summit of the grand work for humanity-the leading work that combines Heaven and earth.

I think I am authorized to say that the College of the Soul will be established, and that its establishment will be the most important event in its consequences that ever took form as an Institution.

I call upon all good men, all plous men to cooncrate in this supreme undertaking, to which the angel-world

Is looking with deep interest. The greatest movement of the ages is the advent and reception of the spirit-world in modern times, which becomes the dawning light of true religion; and the

College of the Soul is designed to bring into this conjunction the form and power of systematic cooperation. I appeal to the religious mind, for a true religion recognizes with delight all human progress and all open-

ing of the channels between earth and heaven. A true religion is distinguished from a false religion by the open hand which it ever extends to all who bring new truths, and its ready reception of all angel-messengers and all earnest laborers in love; and if your hearts respond to my appeals I shall know that we are all a part of that great church whose temples above are invisible to the external eye, and whose temples on earth have yet to be built in their external form, although they are building and built in human souls-in the kingdon that "cometh not with observation."

#### Cleveland Notes. To the Editor of the Banner of Light:

After the close of Mrs. R. Shepard's two months' en gagement with us in May, Mrs. Emma Hardinge Britten occupied the platform of the First Society here during the entire month of June, closing on the 27th.

Mrs. B. is still the same magnificent speaker she ever has been. She is, if possible, more deeply in earnest than ever; has lost none of her power; her elecution is faultless, and she has that wonderful scope of though so long characteristic of her. To those who have heard Mrs. Britten, nothing need be said; to those who have not, nothing can be said to do full justice to her as an exponent of the Spiritual Philosophy. With due deference to all the speakers who have preceded her on our platform, I must say her lectures last month were the grandest I ever-listened to. When this eloquent lady retires from the rostrum, a light will go out that will be

Mrs. B. has, durling her entire travels, been accom panied by her husband, Dr. Wm. Britten, who is as genial as ever, notwithstanding the fatigue and annoy ances of travel. When through their public labors may they both enjoy that " peace which passeth all ur derstanding," and the rest they have so faithfully

earned? The meetings of both Society and Lyceum are ad journed until the first Sunday in September.

THOS. LEES.

# Children's Lyccums.

#### Concluding Session of the Shawmut Spiritual Lyceum.

The final meeting for the summer of this highy successful school was held at its regular place of assembly, Amory Hall, Boston, on the morning of Sunday, July 4th-being in its entirety an occasion long to be remembered. That part of the hall devoted to the spectators was crowded with visiting friends, the group-seats were filled to repletion, and an atmosphere of peace and good fellowship seemed to overbrood all the doings and sayings from the first to the last. Prominent among the visitors was a numerous delegation from Lyceum No. 1 (which school meets regularly in Paine Hall, but which closed its sessions for the heated term on Sunday, June 27th—as announced in a previous issue). These visiting members, on being cordially invited by Conductor J. B. Hatch, joined in the Grand Banner March and in other parts of the service, and their presence was a pleasant and significant incident in the course of the meeting.

cant incident in the course of the meeting.
Orchestral selections; an opening word by
Mr. Hatch; Silver Chain recitations, conducted
by Mrs. May Biggs, Guardian, assisted by Mrs,
Stevens and Mr. C. Frank Rand, and the Grand
Banner March brought the session into full tide
of operation. Mr. Hatch then briefly addressed
the friends, thanking them all-for their attendance, alluding with pleasure to the presence of the delegates of the "Old Lyceum" on this octhe delegates of the "Old Lyceum" on this oc-casion, and welcoming all to the closing session of the Shawmut previous to its summer vaca-tion. He returned earnest thanks to the spirit-world, from whose denizens he had received, in the work of establishing the Shawmut, direc-tions, the following out of which by himself and his co-laborers had proved advantageous, pre-dictions the truth of which subsequent events had clearly proved, and words of encourage-ment and cheer in moments of adversity, the memory of whose balm of healing was now in-

memory of whose balm of healing was now in-delibly stamped on his mind.

The services then proceeded. On account of the day (the 4th of July) and the memories and lessons which follow the recurrence of this national anniversary, the selections read and re-cited by the scholars partook mainly of the patcited by the scholars partook mainly of the patriotic order—the decorations of the walls and tables, the floral display and the sweet singing of birds suspended in the hall entering with marked accord into the making up of an harmonious whole. Carrie Huff and Charles Lothrop recited selections; Hattie Morgan gave a select reading; little Gracie Fairbanks, accompanied by her father, sang "A Hundred Years Ago," and Charles W. Sullivan rendered the patriotic song, "It Still Shall be the Flag of the Free." with telling effect (llattie Davison actpatriotic song, "It Still Shall be the Flag of the Free," with telling effect (Hattie Davison act-ing as accompanist); after which Miss M. The resa Shelhamer (medium at the Banner of Light Public Free Circles) read the following poem, which she had written for the present occasion, and which was much admired:

INDEPENDENCE DAY.

Fling out your royal banners, that all the world may see This Nation's badge of freedom, its pledge of liberty. The bars of white and crimson, with their field of azure blue Begemmed with snowy stars, reveal a standard fair and true! Unfurl your noble banner to the gentle summer breeze, The flag that proudly waves aloft o'er many lands and seas—

The flag that all the world respects, where'er its folds

Because of full protection it offers to mankind, Ring out your bells of liberty, and let their loyal chime send forth this holy message through every age and

elline; 'Mankind is pressing onward; no tyrant's hand can

Humanity in bondage, and barter it for gold 1? Blow your clarion notes in gladness, let the music grandly swell To Him who stills the tempest, and "doeth all things

For the blessed boon of Freedom, for this fair and sunny land. That never shrinks in terror 'neath a monarch's iron hand.

To day our Pilgrim fathers look downward from above To bless this noble country, that they hallowed with

their love;
To-day our honored slices, who fought that we might be
From soul-confining fetters and cruel bonds set free;
The brave and loyal-hearted, our glorious Washington,
With all his valiant soldlers, who crowns of victory

And sainted Paine, whose words of truth went forth in To smite the rock of error, and shatter priestly thrones; And all the fearless spirits who since that time have

passed Beyond the vale of mortal, to join that army vast Who work for truth and justice, and battle for the And bless mankind forever, from their glorious heav-

enly height, cown in happiness this day on you who gather To shed abroad the light of truth, and dry the mourner's tear.

And as a nation honors the day that made her free, May we unite in praising this land of liberty.

Fling out your royal banners, oh, friends of true re-

And ring your bells of triumph through sunshine and through storm!

For liberty of action is yours forevermore,
And fear no longer rules the soul, as in the days of

yore; Progression's banner is unfurled along the heights of time.

And you may follow in its wake to learn of truth sub-lime.

Peace, like a gentle leader, extends her snowy hands
To guide you safely onward to Love's immortal lands.

Oh, Thou who rul'st in wisdom and govern'st all for

Oh, Thou who ruist in wisdom and govern st an for good.

Whose laws are found supernal, when rightly understood:
Oh, Thou whose care unfoldeth the flower from the sod, And molds each human spirit in the likeness of its God:
To Thee we bring our praises for life and liberty;
For truth and right and justice, for souls forever free From error's cruel bondage, from tyrants' mighty nower.

power. And bless Thee, oh, our Father, for Love's immortal

Little Esther Octtinger, of Lyceum No. 1, then rendered "The Pride of Battery B." with all the spirit and unstudied piquancy of the original of that charming sketch; Maudie Marion and little Nellie Welch recited selections—the latter weeking special comproduction. evoking special commendation; Bertie Kemp gave a reading; Miss Hattie L. Rice, of Lyce-um No. 1, (accompanied by Miss Emma Bell) executed two of her charming songs in excellent spirit and style; and John Wetherbee was next introduced by Mr. Hatch as "a member of the "Adult Group" of the Shawmut."

Mr. Wetherheen addressed the school and visite

Mr. Wetherhee addressed the school and visit-ors in the style for which he is so well known among Boston Spiritualists, matching the sallies ors in the style for which he is so well known among Boston Spiritualists, matching the sallies of his wit with an undertone of serious thought. He was certain (he said in commencing) that the present assemblage would not expect a long speech from him, as he was emphatically a "short" and not a "long metre" man. He felt in the depths of his heart an earnest interest in the cause of Spiritualism, and also in that of the Children's Progressive Lyceums—the nurseries of the Spiritualism, and also in that of the Children's Progressive Lyceums—the nurseries of the Spiritualists yet to be. Victor Hugo had recorded (not as regarding the mere fact of the battle itself, but taking into view the results flowing from it) that "Waterloo was not a battle—it was a change of front of the universe," and the same figure of speechhe (Mr. Wetherbee) felt to apply to the Fourth of July, though it was in this case a change of front in ideas and thoughts, rather than in a mere governmental or geographic sense. "The Fourth of July really means Modern Spiritualism," remarked the speaker; and to those who thought the statement might be a strained one he would say: What is Modern Spiritualism but a declaration of Independence—a declaration on the part of its believers that, regardless of old cusfact of the battle itself, but taking into view the results flowing from it) that "Waterloo was not a battle—it was a change of front of the universe," and the same figure of speech he (Mr. Wetherhee) felt to apply to the Fourth of July, though it was in this case a change of front in ideas and thoughts, rather than in a mere governmental or geographic sense. "The Fourth of July really means Modern Spiritualism," remarked the speaker; and to those who thought the statement might be a strained one he would say: What is Modern Spiritualism but a declaration of Independence — a declaration on the part of its believers that, regardless of old customs of thought and creedal definitions of belief, and the interference by the priests and Levites, who assumed to show them the way (but generally led them wrong), they would henceforth go onward (each his own saviour), working their own course outward from error and upward toward heaven! Had it not been for the discovery of America the speaker was of opinion that the world at large would not only have had no Fourth of July from which to learn the lesson of the possibility of human self-government—in political affairs, but would also never have had the grand freedom of mind and never have had the grand freedom of mind and never have had the grand freedom of mind and never have had the grand freedom of mind and never have had the grand freedom of mind and never have had the grand freedom of mind and never have had the grand freedom of mind and never have had the grand freedom of mind and never have had the grand freedom of mind and never have had the grand freedom of mind and never have had the grand freedom of mind and never have had the grand freedom of mind and never have had the grand freedom of mind and never have had the grand freedom of mind and never have had the grand freedom of mind and never have had the grand freedom of mind and never have had the grand freedom of mind and never have had the state. He out find the least the lodge, and held ediscourses hith belde

soul which came with the advent on earth of Modern Spiritualism. The Old World was so soul which came with the advent on earth of Modern Spiritualism. The Old World was so helplessly and hopelessly dominated over by the antiquated forms of political government and the fossilized orders of creed, that no reform there could be hoped for; but a New World was opened to the view of the people; liberty-loving souls crossed the ocean, and planted the vine of liberty, of whose fruit; once tasting, they were incapable of again returning to slavery, but had commenced the upward way which, beginning with political, had ended in theological enfranchisement (to a large extent). Our Fourth of July had its memorable antecedents as well as that of the nation. The shot for political deliverance from tyranny and oppression, which, breaking upon the echoes of quiet old Concord, on that April morning had been "heard around the world," and of which, in the chain of subsequence, had been paralleled later by the peddler's rap at Hydesville, speaking for soul-freedom from bigotry and proclaiming ultimate and continued progression, instead of eternal and cumulative condemnation, to be the lot not of the majority but of all mankind. And the echoes of that rap were still reverherating the majority but of all mankind. And the echoes of that rap were still reverberating around the globe, awakening interest, inquiry,

around the globe, awakening interest, inquiry, and conviction on every hand.

A duet by Miss M. T. and Carrie Shelhamer; recitations by Addie St. Clair and Jennie Lothrop; a song by Hattle Davison, accompanied by Mrs. Nellie M. Day, and Wing Movements executed by the school and led by Mr. Weaver, as graduate of Lyceum No. 1,) Miss Ella Carr and Master Rand, succeeded, after which Conductor Hatch introduced to his audience M. V. Lincoln, of Boston, Vice President of the Lake Pleasant Camp-Meeting Association.

Mr. Lincoln briefly referred to the lessons taught by the Fourth of July, concerning independence in the affairs of the public government; he desired those before him, especially the children, to analyze their mental conditions and daily habits, and see if they were independent.

and daily habits, and see if they were independent, as individuals, of oppression from evil influences, unspiritualizing habits, or the depressing effects of habitually indulging in inaction and lassitude. He would have them truly independent so that they could say "No!" to temptation; he would not have them independent of their parents—(that was a something tog easily their parents—(that was a something too easily acquired by the young)—for these, their natural acquired by the young)—for these, their natural guardians, were possessed by experience of a practical knowledge of what was really for the good of their offspring: but independent of anything that would make them less worthy boys or girls than they were to-day. He would have them try to grow better day by day—which course of action he considered to be the true alm of life, and the main effort of the Children's Lyceum discipline, and as such he wished this and all similiar organizations a hearty "God-speed."

Albert Rand gave a reading; Miss Carrie Shel hamer sang by request, "Pass Under the Rod"; Miss Emma Greenleaf, a graduate of the Bos-ton Lyceum No. 1, presented a recitation, as also did Gracie Burroughs and Lulu Lombard of the Shawmut; and Hattie Davison executed

a piano solo.

Miss Lizzie J. Thompson, the talented young elocutionist, then rendered with touching pathos "The Maiden Martyrs," after which Mr. Hatch made a parting address. He was pleased with what had been accomplished since the Lyceum came to Boston; he was gratified beyond measure at its financial success, and the excellent prospects before it when it should reasenble in September next in Amory Hall; he returned thanks for what his friends and the public generally had done for the benefit of the Shawmut, and also to the editors and publishers

returned thanks for what his friends and the public generally had done for the benefit of the Shawmut, and also to the editors and publishers of the Banner of Light and other spiritual and secular papers who had helped him on ward in the work. He devoted considerable space to the detailing of a plan, which he gave notice would be further ventilated by himself through the medium of the press ere long, regarding the erection of a spiritual temple, or home for the Spiritualist societies of Boston, in this city; and ended by presenting to Miss M. T. Shelhamer, as representative in attendance of the Banner establishment, a framed photograph\* (in group) of the Shawmut's original board of officers (J. B. Hatch, Conductor, C. T. Rand, Assistant do., Mrs. May Biggs, Guardian, and Mrs. Hattie E. Sheldon, Assistant do.), the same being intended as an expression, in its way, to Messrs. Colby & Rich of that Lyceum's deep appreciation of the kindly services which these gentlemen had performed for the advancement of its work in the past. Miss Shelhamer (controlled) received the gift in appropriate fashion, and returned the thanks of the denges in a brief but partinent address appropriate fashion, and returned the thanks of the donces in a brief but pertinent address. Mr. Wheeloek, of Cambridge, made a few remarks; after which a Grand Banner March (instead of the usual Target March) was entered stead of the usual rarget March was entered into—the evolution terminating by the scholars halting at last in the form of a circle around the hall, and the audience rising, when both joined with Mrs. Nellie M. Day and Miss Carrie Shelhamer in singing "Audd Lang Syne." A benediction was then pronounced by Miss M. T. Shelhamer and the assembly dispersed.

(\*The cardboard on which this group was mounted was unbellished by some excellent pen-work by a son of Mr.

#### The Children's Progressive Lyceum of Chicago.

The announcement is made by Geo. W. Salter. Secretary, that at the official meeting of the Chicago Children's Progressive Lyceum, Sunday, June 20th, Mr. W. T. Jones having tendered his resignation as Conductor, on account of his removal from the city, Mrs. Hattie E. Davis, the untiring worker therein for the past twelve years, was elected to fill the vacancy, and Mr. Eugene Gilbert, Assistant.

The picnic of this Society, which came off on Saturday, June 26th, is spoken of by the same authority as having been a most enjoyable occasion.

### Western Locals, Etc.

MICHIGAN: Liberal Meeting in Lansing-Digests of Some of the Speech es-Miscellaneous Items. ABOUT THE MEETING.

GENERAL OBSERVATIONS. On Sunday, June 27th, the meeting announced as a

'Liberal" gathering convened on the Fair Grounds in Lansing. The location for such an assemblage is admirable. The grounds are capacious, abounding in shade trees, seats, etc. The attendance was small owing to the rainy weather. The last of the week the audlences increased, and more enthusiasm was manifested. Mr. S. B. McCracken did all that he could to

make the meeting a success.

Those present who participated in the speaking were Mrs. Shepard, J. H. Burcham, George Darling, W. F Jamieson, Mr. Wilson, Dr. Johnson, Judge Putnam Mr. Babcock, Geo. II. Geer and Grandpa Woodworth.

Mrs. Shepard discoursed upon the religious nature of man, and applied SpiNtualism to the exigencies of the world of thought. This lady has made rapid progress as a speaker, and will address the people at Neshaminy Falls, Lake Pleasant and other Eastern Camp-Meetings this summer. J. H. Burnham is a powerful speaker, who has been doing a noble work for progressive religious thought for several years in this State. He outgrew the old theology, and boldly affirmed his convic-

meeting was successful. Valuable speeches were de-livered. Fraternity was the watchword, progress the creed, and noble living the ideal which inspired all who were present.

SOME OF THE ADDRESSES.

SOME OF THE ADDRESSES.

THE RELIGIOUS NATURE OF MAN.

Mrs. R. Shepard chose for her theme "The Religious Nature of Man." Man, she said, is mysteriously organized. He possesses a deep desire for a knowledge of spiritual things. We are more than we seem to be. All the varied forms of religion were but so many different expressions of the profound spiritual hunger of the human mind. In the past each sect assumed that it had compassed all truth. This was erroneous. Time has introduced new forms of religion. Slowly but surely the world is advancing. Barbarism, in a modified form, still lingers with us. Note the gallows, for instance, as proof of this condition of things. Modern Spiritualism appears as an orderly evolution. It will bless the world; it will dethrone superstition; it will proclaim a rational philosophy which will be of inestimable value to mankind. Stand by this cause, friends; act well your part and aid the world in its onward march.

DEFINING THE SITUATION.

DEFINING THE SITUATION.

Geo. H. Geer's theme was "The Object of the Meeting." He said in substance: We want a church in which every honest inquirer will be welcomed, and that kind of an organization I find here. No creed to keep any one out, but a disposition to work. Your Bible is nature. We have two elements here—Spiritualists and Liberalists. I cannot remember of persons quarreling over certainties. A reformer is one who accepts the good of all systems. If anything is well known we do not quarrel about to. My honest conviction is that I have no absolute knowledge of Delty. We must respect each other's belief. I believe in the doctrine of the survival of the fittest. Take the best system you can find. If Christianity is better than Spiritualism, I am willing to accept it. If so-called materialism is better than spiritualism, are we not under obligation to accept it? Believing in nature, I accept the power that is. I rest in itualism, are we not under obligation to accept it? Belleving in nature, I accept the power that is. I rest in the universe. Whether there be a personal God or not, I am content—the outcome will be for the best. All discordant beliefs will ultimately be harmonized. Spiritualism teaches of communion with the spiritworld. Man is a moral beling. Let us guard against bigotry. We should do all the good we can. We should invite friendly criticism. Theology is grinding the people. Man is not zero. He is royally equipped. Harmony should rule, Kindness should be the law; I disagree with Mr. Jamleson on some doctrines, but we meet here as brothers, cooperating in the general work of investigation.

THE DECALOGUE.

Mr. Burnham's theme was "The Decalogue." It is alleged by some that the liberal movement has for its ultimate purpose the destruction of the Decalogue: I agree with this view; if we meet with success, it will be done. That word religion is everlastingly misleading people, putting us on the wrong track. It will be admitted that the gospel needed is to get them back to nature. There are words which have no meaning. Being "born again," "regenerated," etc. What do these terms signify? We are alming to-day to get the greatest amount of happiness with the least amount of suffering. It is not what you say that makes you manly, but what you do. The speaker then proceeded to analyze the Ten Commandments.

SCIENCE VS. RELIGION.

SCIENCE VS. RELIGION.

sceeded to analyze the Ten Commandments.

SCIENCE VS. RELIGION.

W. F. Jamieson said substantially: Is there really harmony existing between science, and religion? Eminent Christains confess that antagonism exists between them; they admit that untrammeled scientific investigation has resulted in the highest good to the race. Yet in the face of this admission, they assert that Christianity can be harmonized with science. Nothing is scientific which is not true. Our Christian friends say, nothing is religion which is not true. If their has assumption is correct, then there is no conflict between science and religion. A truth written on the human heart to-day cannot be at variance with a truth ensamped upon a fossil whose poor life chied away millions of years ago. Why? Truth is one. So far we stand agreed. But is the truth imprinted upon the human organization, religion, and not science? If so, why? If religion and truth are synonymous, we may as well yield the point—there is no conflict between religion and science. Science never persecuted. Objective religion has everywhere been a persecutor.

Religion as it has been, and as it is, is not the friend of science. The latter represents our knowledge; the former symbolizes our faith. As knowledge increases, faith diminishes—as the rising sun dispels the lowering fogs. All the varied systems of religious thought can agree upon the basis of the known. Religion has invariably had for its domain the unknown. Gladly do we acknowledge that nature has her mysteries, but science invites her children to investigate them. Religion for folds it, and anathematizes the investigators. The religion of every age, even though the sentiment of a former time, has always stood opposed to the discoveries of the science of its own period. To judge it ruly, we must ask, What is its attitude to present discoveries of the science of its own period. To judge it ruly, we must ask, what is its attitude to present discoveries of the science of its own period. To judge it ruly, we must ask, wha

coveries of the science of its own period. To judge it truly, we must ask, What is its attitude to present discoveries? All reconciliation (so called,) between science and religion has been effected upon the supposition of its agreement with the demonstrable facts of nast eras. Weighed by this standard, religion has always been found wanting—that is, antagonistic to the truths of its own time. It stands to day opposed to all the later discoveries of science. It gracefully conforms to the indisputable facts of geology, astronomy, paleontology and chemistry, but does it cheerfully accept present investigations? Those it accept. Ingredient Present investigations? Those it accept. Ingredient? Evolution? Embryology? No!

As Huxley declares: "Extinguished theologians lie about the cradle of every science as the strangled snakes beside that of Hercules." I gladly admit the superiority of the religion of to-day over that of the past. To what is this due? Answer, Knowledge! We believe less; we know more. Hence science, like the balmy breath of spring, unlocks the cold embrace of the winter of theology; and as its sun rises toward the zenith of intellect, it is perceived that the ideas of the childhood of the race, denominated its religion, are lighted up by its invigorating rays, and the world of thought becomes gorgeous with the colorings of the divine creeds, systems, antagonisms, yearnings, hopes, desires; and man begins to learn how to put away childish things; to adjust his definitions to new thoughts, and the lispings of Infantile existence become rounded periods in the expression of his manhood.

ORIGIN OF CHRISTIANITY.

Mr. Wilson, of Indiana, read an elaborate essay rela-

ORIGIN OF CHRISTIANITY. Mr. Wilson, of Indiana, read an elaborate essay relative to the origin of Christianity. His historical allusions were to the point, and there was no escape from the conclusion at which he arrived. He gave detailed statements relative to the gospels and quoted coplously from the writings of the church fathers and noted historians. Mr. Wilson's lectures should be heard in every community. every community.

CHRISTIANITY AND CIVILIZATION. George Darling's address on this subject was replete with important facts. He combated the current notion that Christianity produced civilization, and, in support of his declaration, showed how science had development outside of and in spite of the antagonism of

THE PLATFORM.

Sectamens.

THE PLATFORM.

S. B. McCracken, President of the meeting, explained the auspices under which the assemblage was held. The call was issued by over one thousand people in different parts of the State. It was called specifically as a liberal meeting, for the reason that there are many Liberalists in the State who are not Spiritualists, who know little or nothing about Spiritualism, and who hold very erroneous opinions regarding it. To get up a liberal meeting and leave the Spiritualists out would be like presenting the play of Hamlet with Hamlet omitted. But for the presence of Spiritualists at this meeting it would not have had a corporal's guard. He hoped that the bringing together of different classes of Liberalists at this meeting would result in a better understanding between them. He requested that any mediums present would make themselves known, and they would be announced from the stand if they desired it.

MEMORANDA.

MEMORANDA. NOTES.

The Rational Appeal is the title of a little paper published in Detroit by Mr. McCracken.

Mr. Burnham pronounced a feeling culogy on G. H. Geer's work in Michigan during the meeting.

W. F. Jamieson contemplates visiting the East this summer. His permanent address is 172 Clark street, Chicago.

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Mrs. Proctor, an excellent medium, attended the Lansing meeting.

The Spiritualist Camp Meeting of Michigan will be held at Battle Creek in August.

The Lansing Meeting closed on Sunday, July 4th.

Lake Pleasant circulars are eagerly perused by the friends in the West. The writer expects to greet many Western people at Lake Pleasant and at other Eastern Camp Meetings this summer.

"Argument" wins with the people.

Violent declamation is not eloquence; bombastic assumption does not necessarily indicate scholarship; nor is vulgarity anything like wit. Strange as it may seem, some people fail to realize these facts.

Mediums are in great demand. Mediumship is the corner-stone of Spiritualism.

CEPHAS.

For the Banner of Light. THE LIVING PRESENT.

Why do we wait for the coming time, And let the present go by, Looking from this to a happier clime, "In a home beyond the sky"? Why do we say we shall be blest

In the life which is to be? Why not be happy now, and rest In the good that we can see? Do we not know that the present life

Is a part of that to come? That we might make such a heaven of this, We should wish no brighter home? Oh, ye who are teachers, talk more of the Now,

And less of the time to be; Teach men at the feet of the Present to bow-Then of heaven we more shall see. Worcester, Mass. K. R. STILES.

ITEMS OF THE DAY. BY EDWIN D. BABBITT, D. M.

To the Editor of the Banner of Light: Having listened to the admirable lecture of Mr. Thomas Gales Forster, on the teachings of science as corroborative of Spiritualism, I learned through him that Mrs. Hollis-Billing, the celebrated medium for independent speaking, was located in this city at 307 West 48th street. Taking two of my patients with me, I visited her, and we had a seance. Several of our friends came from the spirit-realms, gave their names and a pleasant little talk, though at first we could not understand them very well. Toward the last a distinet voice was heard, and the name of Dr. Robert Hallock was announced. He spoke in full, measured tones, very similar to those of his earth-life, and said, "God speed you in your work! I realize its greatness far more than I ever did while in earth-life. Ask your friends here to give Mrs. Slocum my kindest regards,

and tell her the friends in England are all well."

This was quite a test of his identity, for it shows that he was fully posted with reference to Mrs. Slocum's family, and knew that my friends were stopping with them. Several of his last years were spent with Dr. Slocum's family. The friends in England are Mrs. Hallock and her daughters. I asked Dr. Hallock if he was happy in his new life. His answer, given emphatically, was that "the spirit-life far transcended his highest conceptions." He spoke of the Liberal Club and other matters, and then bade us good-bye. The Liberal Club, held at Science Hall every Friday, greatly misses Dr. Hallock's venerable form and his ringing words in favor of human immortality.

Mrs. Hollis Billing had a number of sittings with Prof. Crookes, F.R.S., while in England, and her guides are said to have given him the basis of his late remarkable discoveries in proof of the materiality of light, etc., which he afterward demonstrated by experiments before the Royal Society. She sat for the late Sergeant Cox, also, and informs me that shortly before his death he fully admitted the truth of Spiritualism.

My friend, Warren Sumner Barlow, author of the "Volces," has just left with me his latest effort, a pleasant little poem called the "Progress of Manhattan Isle," As a specimen of its genial humor I will quote the following lines with reference to the tele-

one:

"How wonderful this strange device appears!
We seem to meet each other face to face,
And both to be together at each place!
When Sunday comes to bring its restful hours
We now may lounge at home within our bowers,
And hear long sermons many miles away;
Thus fruly rest and worship all the day,
Though ministers may preach to crowded pews,
Yet thousands more can listen if they choose,
But should a sermon weary us,
It being not the best,
We can nap it when we please,
And not disturb the rest,

The perificilion of all the great planets seems is

The perihelion of all the great planets seems to be giving some peculiar conditions to this earth of ours, although our materialistic astronomers try to ignore the fact that any change is thus caused. The fact that famines have occurred in Asia, South America and Europe, in which many millions of persons have starved, and that we have had such remarkable seasons of late, especially in the Old World, shows that some great disturbing cause is at work. But it is said that the sun is three million miles nearer to us in January than in June, and that if its vast body does not affeet us, the smaller bodies of Jupiter, Saturn, etc., should not affect us. To this I would answer that this change of distance in the sun must certainly affect this world, but as the rhythmical to-and-fro movement occurs every year at stated intervals, our world must have got pretty well adjusted to it by this time; secondly, Jupiter in its perihelion is 46,000,000 miles nearer, and Saturn 97,700,000 miles nearer to the sun than when in their aphelion, and if we should take them when they are in opposition to the earth they are 190,-000,000 miles nearer still than when in conjunction. Saying nothing of the other large planets which are also near their perihelion, and, consequently, nearer the earth than usual, these two worlds alone, which, when combined, are nearly two thousand times the size of our earth and about four hundred times as heavy, must have a largely increased attractive force. This attraction must act especially upon the atmospheric ocean about us, lifting some of the grosser portions further away from the earth and giving freer play to the spiritual ethers of our own planet, as well as, no doubt, radiating some of their own ethers upon us. We may understand all the better, then, how it is that a great spiritual wave is sweeping over us, as well as why it is that some disturbances of the material conditions of the earth are taking place. This condition of things will no doubt arouse the nervous activities and excitabilities of the people, but it will also spiritualize their physical forces so that they may be healed of their diseases all the better by means of magnetic and chromopathic and spiritual power, and all the worse by means of drugs and the grosser agencies generally. Nervous diseases have already assumed forms that sorely baffic the old-school practitioners and need such fine forces as a magnetic hand, or the agencies of light, color, pure air, refined homeopathic remedies, etc. Diseases of the blood also need the same vitalizing forces, especially thorough magnetic manipulation and sunlight. The questions answered in the Banner of Light some

months since, through the mediumship of Mr. Colville, with reference to the influence of the great planets in perihelion, brought out some masterly ideas and exhibited the clear-headed science of spirits in a department which is quite beyond the knowledge of the best earthly scientists.

Speaking of health, I would say that persons having a humid condition of the throat and lungs, and who are especially distressed by storms, need the mountain air, but especially require a dry, sunny climate like that of Colorado. Those who have been living far inland are generally much benefited by the seashore, and those whose blood needs oxydizing are wonderfully built up by the ocean breezes, especially in summer when the change is not too severe. I have made arrangements to spend the season from July 17th until Sentember 1st at the Surf House, Ocean Beach. eight miles beyond Long Branch, New Jersey, and several patients are going with me to combine magnetism, chromopathy, and the cool, pure air of the sea. It is much more delightful, in its privacy and access to the ocean, than Ocean Grove, the great Methodist headquarters, two miles distant, and, though a refined centre, is not so distressingly fashionable as Long Branch or Newport. Shall be pleased to meet any of our progressive people there. 5 Clinton Place, New York.

, W. H. Powell in Rochester, N. Y. To the Editor of the Banner of Light:

The investigators of spirit phenomena in Rochester, N. Y., have recently been gratified by a visit from Mr. W. H. Powell, the slate-writing medium. He won the favor of all fair-minded persons who met him by his gentlemanly bearing and evident desire to do all in his power to afford investigators every opportunity to witness the slate-writing performed through his organism. On one occasion he met a party of most incorrigible opposers, evidently determined not to be convinced, and who produced oiled slates, or those covered with some disagreeable compound, upon which they asked for writing. The finger wrote upon those slates, though no fair conditions were allowed. Through the entire séance, and all the attempts made to overawe the medium, he preserved his equanimity and good nature.

The manner of doing the writing with the index finger of the medium, and with the fingers of other persons, has so often been fully described that a detailed statement is unnecessary for the information of readers of the Banner of Light. Rochester people can bear testimony to having witnessed the writing in as carefully-guarded experiments as have been detailed by Mr. Epes Sargent, of Boston, and by other critical investigators. On two occasions, while Mr. Powell was in Rochester, a figure representing a rose was drawn on the under side of a slate, the medium simply passing his finger over its upper surface, not touching it, however—the finger at no time being nearer than an inch to the upper surface of the slate. The writer of this witnessed one such manifestation, and under such conditions as precluded all possibility of deception, fraud or collusion. I regard Mr. Powell's mediumship as exceedingly interesting and important, and commend the investigation of the power manifested through him to inquirers and scientists everywhere. Ere long, I think, the public will hear of other deeplyinteresting manifestations through the same medium, if circumstances permit their full development. by Mr. Epes Sargent, of Boston, and by other critical

# Banner Correspondence.

New York.

NEW YORK CITY.—A correspondent, "Naho," writes: "I may say, without fear of contradiction, that never before has there been so wide-spread an injury and seeking for the teachings of Spiritualism as in the last six months in this city. And although the supply may not have been quite up to the demand, we have kept the mills grinding.

The First Society of Spiritualists, under the ministrations of Mrs. Neilie J. T. Brigham, has flourished beyond precedent. The half has been crowded and standing room at a premium; and on the evenings when after the lecture Dr. Mansfield described such spirits as he saw, and at the same time gave full names, there have been from two to three hundred people turned away who could not get into the hall. Mrs. Brigham's style—persuasive and argumentative, giving offence to none—is one of the great secrets of the full attendance at this Society's hall.

We have also had the pleasure of listening to four lectures from the Webster of Spiritualism, Thomas Gales Forster, which were sound, logical, and unanswerable in their conclusions.

The Second Society is in a flourishing condition, and is adding its quota of doing good to the great cause in which we are all so much interested. The venerable and scientific Dr. J. R. Buchanan deals out preclous truths to the Knickerbockers of the east side, and Harlem adds to the spread of the gospel by having the word dispensed on week-day evenings by such expounders of the law as Dr. Peebles, Henry Kiddle, Esq., Mrs. Nellie Brigham and other talented speakers; while across the river at Brooklyn two or three Societies are holding weekly meetings. The ploneer, Fishbough, is yet active and doing. Though we miss our good Dr. Hallock, we feel that he is still in our midst, and it is not much of a stretch of the imagination to see him active in the Sunday afternoon conference.

The Lyceum of the First Society is a useful organization. It is to be much regretted that Spiritualism is not fashlonable; but the spirits break through all fashlonable; on we

is the first in the hearts of the people."

ROCHESTER.—In response to the request of the Society we give place to the following:

"At the close of the morning services of the Spiritual Society of Rochester, at Odd Fellows Temple, on the morning of June 27th, A. S. Clackner stated that yether regular meetings of the scason were about to close for the summer months, and the labors of Mrs. Colby and Mrs. Smith would cease for a time, at least, in this city, he therefore moved that a committee he appointed to report resolutions in reference thereto. Accordingly Messirs. A. S. Clackner, R. D. Jones, Mrs. E. Butterfield, Mrs. Mary Parkhurst, and Mrs. L. O. Warren, and the President, Mr. Parsells, were appointed such committee.

At the close of the evening meeting Mr. Clackner,

At the close of the evening meeting Mr. Clackner, from the Committee on Resolutions, submitted the following report:

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Mr. President, Ladies and Gentlemen:
Your Committee, to whom was assigned the duty of presenting Resolutions, expressive of the feeling of appreciation of those who have from Sunday to Sunday sat inder the ministrations of Mrs. Colby, our gifted speaker, and Mrs. Smith, he's west singer of our Israel,' on the occasion of their last meeting with us (for the present) beg leave to offer the following Preamble and Resolutions:

Whereas, It is the duty of all to hold in grateful apprecation the source of every temporal and spiritual blessing, and the occasion of the close of the public spiritual meetings in Rochester for the season reminds us forcibly of the agents through whom our knowledge has been increased and our hearts cheered; therefore,

Resolved, That our thanks are especially due and are hereby tendered to Mrs. Amelka II. Colby, through whose organism have been given the most conclusive arguments of the truth of the Spiritual Philosophy and of the vast consolations it affords.

Resolved, That while clearly presenting the primary doctrines of Spiritualism, the controlling intelligences have presented their individual views of history, philosophy and systems of bellef, at times at variance with general public thought, yet the frank utternaces of advanced ideas have commanded admiration, and the ideas, whether accepted or not, have given such food for thought as must tend to advance the hearer in knowledge and wisdom.

Resolved, That in addition to the thought-developing facts the spirit-control has caused to be uttered through the lips of the speaker, our souls have been cheered and our hearts made glad by the Inspiring and sweet music given to us by Mrs. Olive Smith.

Resolved, That both speaker and singer, whose powers are so happily combined have our best wishes for their health, happiness and prosperity, and that their labors in the spiritual vineyard may be crowned with abundant success,

Wyoming Territory.

Wyoming Territory.

OLYMPIA.—From Loule M, Lowe we have received the following, confirmatory of a message, together with information regarding the present state of spiritualism and its prospects in the locality where she resides. Our readers will be pleased to learn of Mrs. Lowe's intention to come east: "Since my return from Europe I have so often determined to put in words the loving thoughts that permente my heart whenever the dear 'Old Banner' is unfurled before me; but my Bohemian life, together with the work I have had to do for the promulgation of our cause, has from time to time prevented the resolution being put into practice until now, at the suggestion of my little son, whose sweet message in the Banner some months ago gladdened the hearts of so many friends, I am decided to let not another day pass until I have written a word of thanks and acknowledgment to the angel world and dear Miss Shelhamer—its chosen instrument for the communication given by Willie Lowe: Everything was perfectly correct, and recognized by many, many friends in Washington and New York as indisputable. For years I have longed for a message through the columns of the Ranner of Light, and this one came when I needed it so much! May heaven's choicest blessings fall upon the dear Free Circle Room and the medium who so fitly conducts its séances. Although thousands of miles apart, still my spirit will often be with you in your labor of love.

I have been in this pleasant little city since the middle of March, and have been most successful in my séances. There are not many avouved Spiritualists, but the majority of the leading men are Liberalists, and my séances have been patronized by them. Mayor Barnes, whose guest I was for many weeks, is a most fearless, outspoken Spiritualist. A man of education, refinement and wealth, he commands the respect of all, and, being an indefatigable worker, he is not only the main spoke in the wheel, but almost the wheel itself which is rolling the car of spiritual truths into the hearts and judgment

### Michigan.

ST. LOUIS.—P. C. Mills writes that he finds the cause prospering in Northern Michigan, and that he has had good success in his new field of labor. "I find an interest here that I have seldom met with before. I have already given twenty lectures in three weeks, and these, too, in the busiest season of the year; intensely warm weather and short evenings entering into the list of difficulties to be met. My audiences have been good all the time from the very first. On Sunday, June 27th, we held a meeting in Mr. Peet's new barn, and notwithstanding it was a wet, bad day, we had more than any school-house in these parts could hold.

could hold.

I think Spiritualists should patronize the Banner of Light. Those who do not take it are not posted as they should be in the spiritual movement. No paper is so capable of giving the very information we all need. Every one sliould do all that can be done to increase its circulation in their neighborhoods. I believe there is to be in the immediate future an outpouring of spiritual power such as we have never before seen. Isam forming circles here, and many are being developed as mediums. There is a call for test mediums from everywhere."

## Massachusetts.

LEOMINSTER.—Mrs. Fannie Wilder writes: "June 27th the Society of Spiritualists here were again favored with the utterances given through the organism of Mr. J. D. Stiles, of Weymouth. We have employed him several times here, and he has done a wonderful

work; never failed to meet the approbation of our andiences with his remarkable test power—also has given some very instructive lectures. The friends feel it would be a pleasure to them to say a few words in his behalf through the columns of your paper, in order that we may help make known the good work he is doing. I am unable to enumerate the many tests given after his evening lecture, but can say all were recognized, affording much pleasure to the listening friends, also to absent ones, as the good tidings of the return of their friends were made known to them. He is doing a wonderful work. After having him in our midst several times, we have learned to know and appreciate him better. His last visit proved to us it is not alone for money he is in the field, but his spirit is in his work, and that he labors from a true spiritual standpoint. May the assistance which is rendered him by the spirit of his dear old mother, who is still a spirit of earth, long be enabled to assist him in his earnest endeavors to bless humanity."

LAKE PLEASANT.—W. L. Jack, M. D., writes: work; never failed to meet the approbation of our

LAKE PLEASANT.—W. L. Jack, M. D., writes:
"I shall be at Lake Pleasant Camp-Meeting, Ivy Dell
Cottage, Ivy Dell Place, where I have been heretofore,
from 27th July to 15th September. One would scarce
recognize the Lake Pleasant of former days when
strolling around this delightful spot of handsome cottages and beautiful tents—a juvenile city, indeed.
Mr. F. L. Barnard is a live man and up to the interest of the day, and the hotel is a first-class one and
just what is needed.
Many cottages are yet in process of construction.

just what is needed.

Many cottages are yet in process of construction.

Among these are Mrs. Stephens's, of Haverhill, Mrs.

Byrnes's, of Boston, and Mr. N. S. Henry's. Other cottages are in course of progress, and Lake Pleasant will soon be a cottage city—or rather rechristened the Mountain City.

The Banner of Light is sought for by our Lake dwellers, and is spoken of as the Star Journal (a fact)."

#### Nebraska.

Nebraska.

BLAIR.—Mrs. Margaret E. Brigham predicts great spiritual victories near at hand. Though once a member of a Baptist church she has learned to look beyond its narrow limits, and though persecuted for opinion's sake, she has found the path of progression and intends to keep in it. After referring to the ancient city of Nazareth and the persecution of Jesus because he came from thence, she says: "That which is known as Spiritualism is shunned and persecuted, as was the city of Nazareth, and Jesus, the poor Nazarene. The prejudiced, uncharitable of the past and present, raise the cry Crucify it! crucify it! The creed-worshipers will not reason; they look at the dark side of the picture, and close their eyes and ears to all truth belonging to it. Having eyes, they see not, and ears, they hear not, neither do they understand; but blessed are the eyes that see-the things which are to be seen, heard and understood in Spiritualism. Carnal prejudice and injustice cannot crush it. Medlums are given to hear the songs of heaven and converse with the inhabitants of that immortal world. In life's darkest hours spirit messengers come to cheer and greet us. They point out duty's path and give us strength to walk therein. Thank God, the spiritual leaven is in the world; it is accomplishing the work whereunto it is sent, and it shall not return void. Soon must the unleavened, spiritualiy dead creeds, give place to this just, pure and holy power."

WATERVILLE, — A correspondent writes: "J. Frank Baxter visited our town while on his lecturing tour in this State. The citizens turned out to listen to him in large numbers, among those present being some of the students of the College. Mr. Baxter's lecture and tests created much comment and discussion among the straight-laced Orthodox friends, and no doubt truth was carried into this camp of sectarianism that will eventually bring forth a good harvest."

PORTLAND.—A correspondent writes that there are many mediums in this place, who, with more or less publicity, are devoting their energies for the good of the spiritual cause. Among the number the writer gives the names of Mrs. Hanson (a medical medium of high repute and remarkable success) and Mrs. Woodman (a musical improvisatrice while under control).

#### Texas.

MARSHALL.—A. Walker writes, returning thanks for such notice as the \*Blanner of Light\* has heretofore made of his missionary tour in the South—also to friends in Melissa, Texas, Wilkesbarre, Pa., Springfield, Mass., and other places, who have spoken kindly words, and have forwarded to him spiritual papers, pamphilets, etc., for free distribution during his travels. "Persons," he says, "wishing to send me packages of literature will please notify me, that I may send stamps in advance for postage; or they may send them to me as freight." Mr. Walker can be addressed at Marshall by any one wishing to know more of his plans.

EAST LIVERPOOL.—C. P. Meskimen writes, expressing the hope that some materializing medium may be induced to visit this place. "The field," he states, "appears to be ripe for great results here. We have a population of about 6,000—are midway between Beaver Falls, Penn., and Steubenville, Ohio (both good towns), and four miles from Wellsyille, Ohio, a place about the size of East Liverpool, and forty-five miles each from Pittsburg, Penn., and Wheeling, W. Va. Our location is such that it strikes me a medium might make a profitable tour in this direction."

### POEM

Delivered by Edgar Fawcelt, at the Annual Meeting of the Fraternity of the Phi Beta Kappa, held July 1st, at Harvard University, Cambridge, Mass.

Resolved. That a copy of these resolutions he presented to Mrs. Colly and Mrs. Smith, and also furnished to the city press. Hanner of Light and Religio-Philosophical Journal for publication.

The Resolutions, on motion of Hiram T. King, were unanimously adopted."

BALDWINSVILLE—A correspondent writes: "Miss Carrie Downer, trance medium, has been speaking before select and appreciative audiences in her native town for the last six months, with marked success. As a lecturer she is forcible and carnest, possessing the finest mediumistic powers. She is now about to enter upon a more extensive field of labor. We bespeak for her a bright future.

Republic, made at length
Republic, made at length
Republic, made at length
Oh thou at once our glory, and hope, and pride, Hear us, for at thy knee
Cathering, we thrill to be
Children of those that in thy lordly cause once died to the last six months, with marked success. As a lecturer she is forcible and carnest, possessing the finest mediumistic powers. She is now about to enter upon a more extensive field of labor. We bespeak for her a bright future.

Oh, let the bounteous praises
Of those whose patient bravery broke our fetters,
Of these who won the immortal aim they sought for,
of these our stanch progenitors, our betters,
Gleam out, above the applausive land they fought for,
From history's brazen shaft in sculptured letters!

From history's brazen shaft in sculptured let Mighty Republic, intensely To these men, by rich obligations, Thy years adolescent thou owest, Since only through these men thou glowest To-day this divine star of nations! And yet how thy future immensely Foretokens new splendors unbounded! That infinite mystery urges With movements of vast variations, Will not, on allegiant surges In billowy vassalage, bear thee Great gitts for thy service and pleasure, That thou, if God prosper and spare thee, Shall regally welcome and treasure!

Great glits for thy service and pleasure,
That thou, if God prosper and spare thee,
Shall regally welcome and treasure!
For lo, thou standest where the dolorous thunder
Of ruining wrong sweeps backward with the night,
Where deadly mists of ignorance, broken asunder,
Divide round Wisdom's incontaminate height.
Thou seest, with brows of beautiful defiance
And eyes whose arrowy lightnings cleave or scorch,
The fearless and imperial shape of Science
Appal the darkness with her glorious torch!
Thou seest some outrage her bold foot is spurning
Bring with its fall some hideous ill to light,
As, at some ponderous boulder's overturning,
Some venomous fength may coll itself to smite.
Thou seest, amid sweet transports that control her,
The ashes her white hands are scattering wide,
From fires where Cranmer, Huss, Savonarola;
Because they had dared to live, sublimely died.
Thou seest how all the crimes of perished ages,
Wrought in Christ's memory, her fine soul disdains;
All terrible engines of old priestly rages,
Flerce torturing racks and blood-encrusted chains;
Crusades and leagues, and all the old dead defences
Of arrogant creeds now crumbling to decay,
From that wild massacre of the Albigenses
To the dark anguish of Bartholomew's day.
Thou seest and meetest her in proud alliance,
One old with knowledge, one in halcyon youth,
One our republic, one invincible science,
Arch-foe and fierce Apollyon to untruth.
And down the shadowy future's gleaming vistas,
Two stately goddesses, may you journey then,
Alke, yet differing, as two happy slaters,
Knowledge and freedom visible among men,
So may your influence turn the louder quarrels
Or slumberous enmities of class and clime
To lovelier manners and more lofty morals,
And vitrues blossoming with the touch of time;
Till slowly all humanity, through the ample
Planet of its abiding, feels at length,
Below your bright supremity of example,
Its genlus broaden into kinglier strength.
And on the unmastered passions, heart-enslaving,
Shall intellect throne herself for royal sway,
And c

hess
No glimmer of sorrow mars, no dream of strife,
Some perfect race being born, whose rich completeness
O'ershadows utterly all precedent life.
For this, perchance, toward some last goal translated,
Which life and immortality meet to share,
In grand apocalypse, at the moment fated,
The mystery of all time shall be laid bare!

#### ENVIRONMENT.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

"Friendship, mysterious cement of the soul, and solder of society, we owe thee much!" says Blair, the metaphysician. We would like to add sympathy, as the soul of friendship, and then say not only so, but more so. Poetically expressed by Pope in his prayer, the thought reads thus:

"Teach me to feel another's wee,
To hide the faults 1 see;
The mercy I to others show,
That mercy show to me."

Man is gregarious. I will not attempt to show whether love, sympathy or selfishness is the "solder of society"; perhaps it is more or less of all three, etc. It is a difficult thing to investigate springs of action, and it would be dull reading if attempted. Selfishness is a great factor in human life and movements; even a mother's love for the child, though the strongest of all attractions, if examined to its true inwardness, is found often if not always alloyed with the want the child supplies to the mother. We will not, however, go into the subsoil of this subject. I have said what I have, as a sort of setting or introduction to a few words on environment and that subject, also for the purpose of introducing an experience or two in spiritual manifestations that could not be so well explained without the associations of this introduction.

Every person has more or less a personal environment; one is born into it, to begin with it changes with the years; new relations and tastes attract new personal surroundings; death calls away some and incompatibility others, so that at forty our social attractions often differ widely from what they were at twenty.

Every person has also an invisible, or rather spiritual environment; one is born into that also, to begin with, and that also changes with the years. It will readily be seen that with our intimate social surroundings, and they severally with their own spiritual surroundings and we with ours, we are in a mesh or network of intelligent influences, we having some effect on all that, and all that, or all those, having as much or more on us, and out of this network of influences there come or grow attractions that we call, in spiritual parlance, our band, or guides, or guardian spirits. We can hardly call this an election or selection; there seems to be a wise provision in the order of things for this need; just as we in the form are born into natural protection, so are we born into and continue under spiritual protection. No one is, therefore, alone; we probably are as essential to the happiness of our guides as they are to ours. As in the form, this personal surrounding changes with our years, our growth, or our tastes; so changes also our band of guardian spirits. Some loved mother, sister or brother may never be displaced, but they may for various reasons, and probably for our good, fall back, and later comers become the active invisibles who shape our ends or mold our life. I simply want to convey the idea that every one has his guides, under whose influence he more or less acts, and also that these guides change. The roll-call (if we may so speak) of ten or twenty years ago may not be the roll-call of to-day, and I wish also to say that it is not difficult for mortals to know with tolerable accuracy who answer 'here" to their names, at least if the guide or guides are in any degree demonstrative.

In our intercourse with the spirit-world this personal environment must be taken into consideration. We go to a medium, one of whose band is usually the mouthpiece of the spirits. That band controls, guides and is interested in the medium; they want to aid him or her, and probably are interested in what the medium is doing; may have influenced him or her into that useful line of life. A person comes to that medium, and of course brings his surroundings with him to the sitting; the medium has hers; there is then a blending or a collision of spheres. Thus one sitter gets satisfaction while another

guides of the medium see the band of the sitter, though both bands are spirits. Dr. Crowell, in his interesting work on "The Identity of Ancient and Modern Spiritualism," speaks of the seeing and hearing by spirits, and which my experience endorses, and which I ought to refer to here. Ordinarily spirits do not see matter, any more than mortals see spirits, nor do spirits always hear mortals converse when in their presence; if a medium is present, or a mediumistic person, then voices of mortals are more or less heard; the higher spirits know what is said by the consciousness of the talker; that is, the spirits know by reiding the mind. Lower spirits hear the talking, but cannot read the mind or thoughts. I will not explain "higher and lower," only will say that spirits are not graded "higher and lower" by our earthly system or fashion.

Perhaps I have now thrown out disconnected thoughts enough on "environment" to make a proper setting for an experience or two of mine in the pursuit of spiritual knowledge under difficulties. One of the best mediums in this world is J. V. Mansfield. Some of my "winnowed residuums," as the Rev. Joseph Cook calls them, have been with him as a medium. I do not think I shall hurt Mr. M. by telling the story; if I did I would be dumb.

I had had some admirable answers to questions in sealed letters written to departed spirits (this was some years ago); one especially to my sister Adeline, who had been dead several years, was admirably answered, but there was a formal manner or coldness that was not expected or characteristic, and, says I, or felt I, If that renly is from Adeline, though perfectly correct, death has taken her soul as well as her body. I felt that I was conversing with an invisible intelligence, but that I had not found a sister. Desiring to get at the bottom facts of this phenomenon, with no unhallowed design and honestly seeking after truth, I wrote a letter to my father, who was then alive and living in New York City, but I acted as if he was a spirit. In the letter I asked four questions that any one could answer more or less intelligently if they saw them, and a father or sister would naturally have more than answered one of them. I sealed the letter so that it could not be opened without my knowing it, and put no address on the envelope. I called and delivered it to Mr. Mansfield, and, to my gratification, he commenced at once to answer it while I was sitting with him, so I had ocular proof that the letter was not tampered with. I rather hoped in my mind—as I had lately written, as I have said, to Sister Adeline—that the answer would be something like this: "John, send this by the United States mail and get your answer, or if you want me to answer it I will do so.—Adeline." That is the way I would have answered it, if I had been a spirit; but no such rational or natural answer came. The reply was thus:

The tamp-Meeting

Of the Spiritualists of Western New York will be held on the grounds of the Cassadaga Lake Tree Association, commencing on the 7th of Angust, 1880, and continuing till the Spit. The speakers engaged are: 0. P. Kelloge, of Ohio, Wirs, Pearsal, of Mich. Judgo McCormick, of Pa., during the meeting; Mrs. Vatson, of Titusville, Pa., for the with red and oruth Sundays of the meeting, and J. Frank Baxter, the noted test medium, for the last week of the meeting. Most provided the model test medium, for the last week of the meeting. Mrs. Pearsal, of Mich. Judgo McCormick, of Pa., during the meeting, and J. Frank Baxter, the noted test medium, for the last week of the meeting. Mrs. Pearsal, of Mich. Judgo McCormick, of Pa., during the meeting, and J. Frank Baxter, the noted test medium, for the last week of the meeting. Mrs. Vatson, of Titusville, Pa., for the first medium, for the last week of the meeting. Mrs. Pearsal, of Mich. Judgo McCormick, of Pa., during the meeting, and J. Frank Baxter, the noted test medium, for the last week of the meeting. Mrs. Vatson, of Titusville, Pa., during the meeting, and J. Frank Baxter, the noted test medium, for the last week of the meeting. Mrs. Pearsal, of Mich. Judgo McCormick, of Pa., during the meeting.

The speakers engaged are: 0. P. Kelloge, of Ohio, Mrs. Pearsal, of Mich. Judgo McCormick, of Pa., during the meeting. Mrs. Va

"My dear son and namesake," (the four questions were then written out and answered as any one could who had read them) and then signed, "Your once earthly but now spirit-father, John Wetherbee."

When I expressed dissatisfaction and informed Mr.' M. of the facts in the case, he was raving mad; said I had brought around deceiving spirits, and Lought to know better. I said there was no cheat about me. I was glad it was answered in my presence, otherwise I might have done injustice to him by supposing he had got at the contents of my letter in some way. I know now it was read and answered by one of his guides, who signed the name of John Wetherbee. I am sorry the spirit lied unnecessarily on so tender a point as to say "Your once earthly but now spirit-father." It is not pleasant to find yourself shedding tears of joy in the presence of invisible strangers, supposing they are departed fathers or sisters. I however did not cry on this occasion, only I ran the risk of it.

I think Dr. Crowell's book that I have referred to explains this. The spirit who answered the letter could not read my mind. If he or she had been a higher spirit my mind would have been an open book, for I was charged all the time with the fact that my father was alive, and in New York, but the band of spirits who run Mr. M. did not know it. I do not claim for myself, or for my body guard of guides, as being extra high grade, but it so happened on that occasion I over-topped Mansfield's environment.

One great point was gained: an invisible intelligence was alive and doing work, and trying to give me tests, and not being able to read my mind as well as he could read my letter he did not succeed; this, however, remains as a "winnowed residuum," viz: there are spirits out of the form, who have survived death, and that establishes the principle which we all want most to know, and the deduction is, if any survive, why not all? I have related this incident to illustrate the complications and the difficulties in spirit communications, how close we must examine them, and prove as well as do our sums, and without my taking time to explain why, the reader will see its connection with environment, and not expect too much, and be disappointed if the light flickers.

In justice to Mr. Mansfield I ought to say that I have had many perfectly satisfactory communications from the departed through him; it is not expected that I relate all my experiences, the Banner of Light is not large enough, and 1 must not crowd better writers out. Having, however, enlarged on one of second quality for its bearing on the subject of environment, I ought to report another, just to show that Mr. Mansfield's pond has good fish in it, that will pay for angling, even if in this instance I caught nothing choice or nutritious.

Briefly, then: On an occasion I had a wish to communicate with the spirit of a dear friend, and sent, in the usual way, a letter to him with no address on the outside, and enclosed it in an envelope addressed to Mr. Mansfield. The subject was a domestic matter that a stranger could not answer. In the course of a few days received the answer through the post office. As it was during business hours, and knowing what it was, I put it in my pocket for home reading. On my way home in the afternoon I stopped at 'Mrs. Hardy's, for that morning my wife and I arranged for a sitting with her that afternoon, and that was my reason for stopping there. When in the trance, among other spirits came the venerable friend to whom I had written the above-mentioned letter. As soon as he put in his appearance (?) my wife said, "Are you going to answer that letter that we sent you through Mr. Mansfield?" The spirit re-

it does not always follow that the band or very certain I was dealing with the real party, and not a proxy, first; a stranger, as I said, and not a proxy, first; a stranger, as I said, could not very well have answered it. Mrs. Hardy knew nothing about any such letter, nor her guides, unless they read our minds; and I was not thinking of the letter, and the fact of receiving it was forgotten until the spirit reported, and called it to mind. I think through this intricacy it will be straining not to give the spirits the benefit of any doubt, and I have none myself at all. Believe not every spirit; prove all things, and hold fast to what is good, is good advice even if biblical. I learned a lesson from the first experience related, and I "hold fast" to the second one; in both Mr. M. is fast" to the second one; in both Mr. M. is proved to be an honest, first-class medium.

#### William C. Hibbard. To the Editor of the Banner of Light

I read in the Banner of Light with much surprise the death of William C. Hibbard, and I feel that I cannot allow the departure of so true a man to pass without notice. For many years he has been a true friend to all mediums, and most kindly in every way—there is many an earnest worker in our cause who can bear witness to his noble generosity. In Boston I had no truer friend, and I feel that much of my success I owe to his helpful and encouraging words. I had hoped to take him by the hand once more, but in this world that cannot be. He has passed to his reyward leaving on earth a yearn along. which will be seen and felt by many a true heart, to whom he was endeared by many acts of loving kindness. God grant he has found rest. London, Eng.

J. WILLIAM FLETCHER.

### PUBLIC MEETINGS, ETC.

## Spiritual Camp-Meeting in Chautauqua County, N. X.

The Fourth Annual Camp-Meeting at Lifty Dale, Cassadaga Lake, Chautauqua Co., N. Y., will commence Friday, August 13th, and close Sunday, August 22th. The speakers engaged are Prof. Wm. Denton, Mrs. E. L. Watson, C. Fannie Allyn, Jugge McCornick and Lyman C. Howe, beside others not definitely engaged. Music by James G. Clark, the popular vocalist of America. Some of the best mediums for test and other phases are expected. The Dunkirk and Alleghany Valley Railrond runs past the grounds and trains stop within quarter of a mile of the lail and grove. This popular resort is about twelve miles south from Dunkirk, N. Y., and about seventy miles morth from Titusville, Pa. Passengerson the Atlanticand Great Western Railrond change to the D. & A. V. R. R. at the junction four miles east of Jamestown, N. Y. The A. and G. W. Crossing is about twenty miles promids.

Good board and ample accommodations on the grounds at reasonable rates for all who wish them. A beautiful Lake surrounds the Island, and steamboars constantly playing upon the surface for the accommodation of pleasure-seekors, connecting with Cassadaga Village, about one mile south of Lilly Dale. Persons seeking the camp-grounds will cross to the Island from the train on a bridge, and then TURN TO THE RIGHT, Ample room for tents on the grounds.

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No Death.
Not Yet for Me.

Not Yet for Me. Nover Lost. One Woo is Past.

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The Angels are Coming.

The Lycum.

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plied, "I have already done so, and John has it with him." My wife looked to see what I would say, and I said, "That is so," and took it out of my pocket. "Why," said my wife, "you did not tell me of it." I replied, "I had taken it out of the post office that forenoon, and it had slipped my mind till our dear departed reminded me of it."

Now, here was an instance where it seems Now, here was an instance where it seems lipid the post of the post

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perusal.

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

#### Theology of Jonathan Edwards.

Few things testify more pointedly to the advancement which Orthodoxy has been forced to make than the readiness with which it covers In his broad but clearly-defined method of up and seeks to forget the dreadful doctrines which were preached in the last century by Jonathan Edwards. He was one of the men who are called divines. His supreme felicity appeared to consist in his fondness for the dual existence of a devil and a hell. He gloated over his faith in eternal torments as if it were a part of his real life, as no doubt it was. At a meeting of the Chestnut-street Club, held not so long ago in this city, Dr. Oliver Wendell Holmes read an essay on Edwards, the burden of it being the gloomy theology which this "divine" proclaimed with such power in his generation.

As discussions have of late arisen in the columns of our secular exchanges (the Haverhill (Mass.) Bulletin, as one instance,) wherein certain churchmen have endeavored to draw a veil of general denial over some of the rougher features of Edwards's theology, we desire to make special mention of this meeting and this essay, as material to which our readers can refer in future -all the parties to the transactions below recorded being representative men, whose outspoken opinions in the premises are founded on observation and reflection:

The essay by Dr. Holmes was a biographical effort, and it was a critical one. The personal character and surroundings of Edwards were duly presented to view, as bearing with an intimate force upon his theology. The essayist Tiberius, to the death of Marcus Aurelius. The eral parts played by Peter and Paul in its sessing human traits, while the latter was out | nently creative, and never laid down with more of all the limits of strictly human conception compared Edwards with Pascal, the renowned French "divine," showing that they had many things in common. But in respect to his theology the essayist was as severe as language would allow. He criticised with the utmost freedom and in the strongest terms the Edwards doctrines of total depravity, of infant damnation, and of God's hatred of all those who have not a quaternity, the fourth person in the godhead ject, as Jupiter was described to be subject to Fate. Dr. Holmes traced back many of the opinions of Edwards to Thomas Boston, of Scotland; and he likewise gave a critical review of Edwards's doctrine of freedom of the will.

After the essay was read a general discussion ensued; among those taking part in it were Dr. Bartol, Prof. Benjamin Pierce, Wendell Phillips, Mr. D. A. Wasson, James Freeman Clarke, Mrs. Julia Ward Howe, President Warren, of Boston University, and others. Dr. Bartol agreed with the views presented by Dr. Holmes. Prof. Pierce said it surprised him that from a gospel whose corner-stone is love there has grown a belief in such a horrible doctrine as this of infant damnation and eternal punishment. He thought the devil must have been at Edwards's ear.

It was the opinion of Dr. Bowditch that clergymen must take a different position from the with thoughts. It had not the least idea of lives for itself, and the troubled, stormy career one they now hold, if they want to preserve anything of the present beliefs in Christianity. Of Jonathan Edwards's doctrine of punishment. Dr. Bowditch remarked that it was a damnable thing, and he wondered that men could be found to live under such teachings. It than that was an excess (superstitio). No reliis a significant fact, however, that the bigots and time-servers in certain churches around us | gion of the human race. unite in denying, which they do with much vociferousness, that Edwards ever preached the doctrine of infant damnation. We are not at all surprised that they should be ashamed of it, and that they should find it indefensible. There are credible witnesses enough, however, to the contrary, some of whom have already been produced above.

The quaternity of the Creator, of which Dr. Holmes speaks as the Edwards idea, is nothing that should shock any trinitarian. God may as well have four heads as three. The fourth being called justice, it does not in any way detract from the divine attributes. Justice is indeed a divine attribute, but it is justice allied to love. The justice which is inspired by revenge is hatred, and not justice at all. It is, for instance, entirely opposed to all ideas of justice that for inherited depravity mortals should be condemned to an eternity of torment. It could not be punishment, for the punishment is out sense of justice is outraged by such disproportioning of suffering to sin.

But the justice that is fed and inspired by love, that sheds its illumination while it executes its sternest edicts, that swerves no more toward cruelty than it does toward weakness, that, in a word, is not soulless, not a relentless machine, and not a weapon in the hands of an unrelenting tormentor, that is a justice which commends itself to the reverence of all men; to which, while they submit in silence and penitence, they still ascribe the attributes of mercy and love. From discussions like that of the Chestnut-street Club, and from denials like those made by the churches, it is easy to see that a decided advancement has been made in theology since the gloomy days of Jonathan Edwards. How much of this is due to the agency of Spiritualism, which at once and altogether breaks down the old limitations of a revengeful theology, who can presume to say at the present stage of the advancement?

\*: ).

#### English Conferences of Ernest Renan.

The lectures contained in this volume of one hundred and sixty-nine pages were delivered by M. Renan, the distinguished French writer, on "Rome and Christianity," and on "Marcus Aurelius," in London, last April. The first four, which are included in the title "Rome and Christianity," were given under the auspices of "The Hibbert Foundation," in response to an invitation under which M. Renan visited England. The lecture on "Marcus Aurelius" was incidental to the visit, and was given before "The Royal Institution." These lectures, as translated, are styled "Conferences," though a new title in English usage, inasmuch as it best expresses the author's original title - "Conferences d' Angleterre." The venerable Robert Hibbert made a legacy for the purpose of aiding the progress of enlightened Christianity, inseparable from the progress of science and reason. Wisely administered, this foundation has become the centre of conferences upon all the great chapters of the history of religion and humanity.

This new book of Renan was issued by the always enterprising publishers of this city, J. R. Osgood & Co., within one week of the arrival of a copy by steamer to Boston. So rapid a publication, including translation, was never before known in this country.

As already stated, there are four "Conferences" on the subject of "Rome and Christian-The first discusses "The Sense in which Christianity is a Roman Work"; the second, "The Legend of the Roman Church-Peter and Paul"; the third, "Rome, the Centre of the Formation of Ecclesiastical Authority"; the fourth, "Rome, the Capital of Catholicism." treating this subject, M. Renan aims to present "a great historic ensemble of the efforts which the human race have made to resolve the problems which surround it and affect its destiny." He is obliged to admit that, in the present state of the human mind, no one can hope to resolve these problems. He grants that a religious or a philosophical system can, or ought, to enclose a certain portion of truth; but he denies to it, without examination, the possibility of enclosing the absolute truth. He says that history well written is always good; for it proves that, in reality, "man goes beyond the circle of his limited life through his aspirations." No one, he says, is ever recompensed for what he does for the good of humanity; and he knows not what assures him "that he who without knowing why, through simple nobility of nature, has chosen for himself in this world the essentially unproductive lot of doing good is the true sage, and has discovered the legitimate use of life with more sagacity than the selfish man."

The origins of Christianity, in M. Renan's opinion, form the most heroic episode in the history of humanity. "Man never drew from his heart more devotion, more love of the ideal, than in the one hundred and fifty years which elapsed from the sweet Galilean vision, under authority the law of the future." And he shows | crimination. This occupies the second lecture. and comprehension. Personally, Dr. Holmes that this extraordinary movement came forth from the bosom of Judaism. He doubts if Judaism alone would have conquered the world; it was necessary that a young and bold school, coming out of its midst, should take the audacious part of renouncing the largest portion of the Mosaic ritual. And it was especially necessary that the new movement should be transported into the midst of the Greeks and Latins, while repented. The God of Edwards was said to be awaiting the Barbarians, and become like yeast in the bosom of those European races by which being Justice. To Justice the Father was sub- humanity accomplishes its destinies. Some one else he leaves to explain and picture forth the part which Greece took in that great common work; he appears commissioned to show the part of Rome, whose action was first in date the Greek genius, with Clement of Alexandria and Origen, not really seizing upon Christianity until the beginning of the third century.

He then proceeds to show that the religion of Rome was a State matter purely, there being, in fact, a god for everything; but that the religion to which she definitely lent her support was Judaism-that which she scorned and hated | their full action upon the world only after bemost, and which she believed she had two or three times vanquished in favor of her own national worship. The Roman religion being es-sentially a political religion, it always remained an aristocratic religion. It was "the inversion of theocracy." It did not trouble itself | the long, tranquil, obscure destiny of that which dogma. All that it required was the exact ob- of that which lives for humanity. The nation servation of the rites commanded by the divinity; piety or the sentiments of the heart were not regarded. Devotion was a fault; calmness, order, regularity were alone necessary; more gion could be less capable of becoming the reli-

Behold now, says M. Renan, the most extraordinary historical phenomenon, the most intense irony of all history; it is, that the worship which Rome has diffused through the world is not in the least the old worship of Jupiter, Capitolinus, or Latiaris, still less the worship of Augustus and of the Genius of the Emperor; it is, in truth, the worship of Jehovall. It is Judaism in its Christian form that Rome has propagated, without wishing it, in so powerful a manner that, from a certain epoch, Romanism and Christianity have become almost synonymous words.

Christianity had its origin in Judaism itself. through which the latter propagates itself. But pure Judaism could not have had so extraordinary a fortune. M. Renan speaks of Judaism with its fruitful principles of alms and charity, with its absolute confidence in the future of humanity, with that joy of the heart of which it churches and of settling their differences, it has always had the secret," and which, in the new of all proportion to the transgression. The form of Christianity, is freed from some observ- by Clement is sketched with historic faithfulances and distinctive traits which had been in- fless and felicity. vented to characterize the special religion of | The fourth and last lecture of the series dis-

the children of Israel. Christian missions have all been directed toward the West; in other words, they have taken "The Roman Empire as their theatre and limit." The reason for deed a valuable contribution to modern ecclesithis movement is satisfactorily given by the author. Therefore, as he also states, "every prov- desire to read this who has a habit of reading ince conquered by the Roman Empire became a province conquered by Christianity." "Let from our limited space, from going into the dethe figures of the apostles," says he, "be imagined in the presence of Asia Minor, of Greece, of Italy, divided into a hundred little republics, of Gaul, of Spain, of Africa, of Egypt, with its old national institutions, and their success can no more be thought of-or rather it would seem that their project could never have had birth. The union of the Empire was the necessary preliminary condition of all great religious propagandism, placing it above nationalities. The Empire recognized this in the fourth century. It became Christian. It saw that Christianity was the religion which it had accepted without knowing it."

This transition state of Rome in reference to Christianity, as well as its peculiar fitness in its political organization for the propagation of Christianity, forms one of the most striking and impressive passages in the book before us. "The Church," in his own words, "on its side made itself entirely Roman, and has remained to this day a fragment of the Empire. During the middle ages the Church was the old Rome, seizing again its authority over the barbarians, imposing on them its decretals as formerly it had imposed its laws, governing them by its cardinals as it had before governed through its imperial legates and proconsuls." The Empire enjoyed a century of peace and prosperity such as it had never before known. It also enjoyed liberty of thought, which the ancient republics of Greece never had. The Ptolemies first gave to men of thought the freedom which no one of the old republics had ever offered them. The Roman Empire held to the same traditions. No clause is to be found in the laws of the Romans before the time of Constantine against the liberty of thought. Men who would have been burned in the middle ages lived under the protection of law. The ancient republics tyrannized over the individual much more than the State did. And if the Roman Empire persecuted Christianity at times, it did not destroy it. The republics would have made it impossible. This portion of the author's analysis of religious history is truly imposing to the imagination of the reader.

What the world desired, after those frightful butcheries of the earlier centuries, was gentleness, humanity, says our author. They had enough of heroism; those vigorous goddesses, eternally brandishing their spears on the height of the Acropolis, inspired sentiment no longer. The earth, as in the time of Cadmus, had swallowed her most noble sons. The proud Grecian races had killed each other. The Pelopones sus was a desert. The sweet voice of Virgil gently took up the cry of humanity, peace, pity. A volume is contained in this brief passage. M. Renan explains, with rarest insight, that the founders of the church were totally lacking in the sentiment of patriotism. The entire planet was to them a place of exile; they were idealists in the most absolute sense. "The kingdom of God, an eternal dream which is never destroyed in the heart of man, is a protestation against a too exclusive patriotism." "The State knows, and can only know, one thing-to organize a collective egoism." A religion is needed that shall organize humanity, in view of its greatest happiness and its moral amelioration. In the vast gathering of populations which composed the Empire, there was a pressing want of religion, a true moral progress, which called for a pure worship without superstitious practices or bloody sacrifices. The old mythological recitals appeared ridiculous. A general sentiment of sympathy and of charity, which inspired the desire of association for prayer, for support, for consolation, demanded

visible gratification. The legend of the Roman Church, or the sevwith admirable clearness and justice of dis-The massacre of the Christians by Nero is a picture painted in truly vivid colors, and will remain fast in the memory. As regards Peter and Paul, the distinguished lecturer remarks that "the Judican-Christianity of Peter and the Hellenism of Paul, apparently irreconcilable, were equally necessary to the success of the future work. The Judean-Christianity represented the conservative spirit, without which nothing is solid; Hellenism, advance and progress, without which nothing truly exists. Life is the result of a conflict between two contrary forces; the absence of all revolutionary spirit

is as fatal as the excess of revolution." Rome as the centre of the formation of ecclesiastical authority forms the theme of the third lecture of the author; and it is unnecessary to say that it is treated in a manner equally lucid and logical, and is masterly throughout. He opens it with the profound observation that almost always the nations created to play a part in universal civilization, like Judæa, Greece and the Italy of the renaissance, exercise coming victims to their own grandeur. They -must first die; then the world lives on themassimilates to itself that which they have created at the price of their fever and their sufferings. Nations ought to choose, in fact, between which works out social and religious problems in its own bosom is almost always weak politically." Judea necessarily disappeared. "A nation which devotes itself to social and religious problems neglects its politics." The ideal of the Jewish people was not the city; it was the synagogue—the free congregation. "The national existence of the Jewish people was lost forever, but that was a blessing. The true glory of Judaism was Christianity, about to be born. The ruin of Jerusalem and the temple was an unequalled good for Christianity." The temple once destroyed, the Christians thought no more of it; Jesus will be everything to them. As the Church of Jerusalem sank, the Church of Rome rose. It became at once its inheritor and substitute. Without Titus, we should have had the Pope in Jerusalem instead of in Rome. And the method of the establishment of the Papacy is next shown by M. Renan in phrases and sentences, each one of which is a picture or possesses the edge of a blade. He traces the whole history of Rome from the time when the primacy began to show itself, in lines which are the rapid but skillful strokes of the master. From exercising the right of advising the other

gradually became supreme. The part played

cusses Rome as the capital of Catholicism; and we may safely assert that, in point of accumulated fact and thought in combination, it is inastical literature. Every one will have an eager anything to induce reflection. We refrain, only analysis and condensed reproduction. It is enough to say of it that it is a philosophical, historical, and rhetorical picture that deserves a separate frame for its more lasting perpetuation in every mind.

The final, and incidental, lecture of M. Renan, contained in this volume—a volume that is destined to command countless readers and provoke universal thought-is on that Roman Emperor, one of the Antonines, who is best known by his immortal book of "Thoughts." An imperial sage is too rare a gift to the race not to be held up to the widest possible public view for admiration. The perusal of this supplementary lecture on Marcus Aurelius will beget such a sympathetic searching among the thoughts of all readers as cannot but clarify the conscience, impart nerve to the purpose, and tend to reduce the character to the proportions of perfection. Every one will want the 'Thoughts" themselves after reading what M. Renan says concerning their author.

#### The English Law Affecting Mediums.

The London Spiritual Notes for July contains an ably written article by Stainton-Moses, read before the National Association of Spiritualists at Steinway Hall, entitled, "The State of the Law in England as it affects Public Mediums, with some Reflections thereon." It is a sharp, critical analysis of a law which, diverted from its original purpose and forced to become the instrument of persecution, is a disgrace to a nation boasting of its civilization. The author considers that, however bad this law may be, the ignorance which makes it applicable to Spiritualism is far more lamentable. In the administration of that law he does not look upon the judges as otherwise than "honest, upright and pure-minded"; he attributes the course they thought best to adopt as the result of their total ignorance of the matter. But it strikes us there is no great satisfaction to the victims to be derived from such a fact; and if through ignorance of the judges of the law an honest man must suffer, one of two things should be done speedily: either abolish the law by its repeal, or abolish the ignorance of those who administer it by informing them upon the subject; the first is the most desirable. We trust that the clear, incisive presentation of the matter, and the liabilities to which every medium in England is open, given by Stainton-Moses, will be the means of effacing from the statutebooks of England a law which can effect no good and may in the hands of evil-disposed persons be productive of much and bitter evil.

#### Camp-Meetings-Spiritual Books.

At Lake Pleasant, Onset Bay and other camp-meetings, the publications by Colby & Rich will be on sale, and this word is a reminder to all who attend that a book lives and lasts after they are in the quiet of home, and that the wide reading and circulation of books is a highly useful means of spiritual education and of sustaining our publication department, and so increasing its means of usefulness.

For what our books are, see the Banner of Light each week, and be sure and look at the book-stands at the camp-meetings, and take home a supply for yourselves and neighbors.

Of one book, however, just published, a word is in order: "After Dogmatic Theology, What?" by G. B. Stebbins. Our best thinkers, such as Epes Sargent, A. E. Newton, Dr. Crowell and Hudson Tuttle, have given it cordial commendation. Those who would be clear in their thinking, and would know fairly what materialtigation of the well-known author and from other sources. It is a compendium of philosophy, fact, illustration, argument and natural religion. Let every camper take a copy home.

### Resurrected.

William P. Morey, of New Haven, Conn., who passed to spirit-life May 8th, 1880, was a wellknown Spiritualist, whose kindly manners and nobility of heart won the esteem of all who knew him. The Free Lecture Association of New Haven has lost an active and conscientious worker in Mr. Morey. The consolations of Spiritualism are thankfully received by his immediate relations. A choice spirit has gone on to the higher life.

E. D. Babbitt, D. M., writing concerning Mrs. Cora L. V. Richmond and the recorded testimony concerning the work she has been

privileged to do, says: privileged to do, says:

"Prof. Alfred Russell Wallace has referred in his 'Defence of Spiritualism' to Mrs. Richmond's 'eloquence and grandeur of thought'; she has spoken to delighted audiences throughout England and America; and an English secular paper has declared that one of her improvised poems would have done honor to Tennyson. The New York Herald has pronounced her oratory 'perfect'; while the poet, N. P. Willis, declared her style 'classical' in its elegance. Many a person who does not believe in our cause, and who has looked down upon its teachers as ignorant and deluded, has been in our cause, and who has looked down upon its teachers as ignorant and deluded, has been drawn to its acceptance by her brilliant and graceful language. Reared as she was, without scientific training, it is remarkable that spirits can speak through her with so few mistakes, and give at times those profound thoughts which transcend even her highly-cultured critics who have had far greater opportunities in the pursuit of earthly science."

C. H. Matthews writes from New Philadelphia, O.: "On Wednesday evening, June 30th, Mrs. Emma Hardinge Britten concluded a course of three free lectures on Spiritualism at 'Eagle Hall,' which were well attended. Mrs. B. improves with the lapse of time, and may now be regarded as one of the most impressive of the inspirational speakers on the rostrum. The clergy attended and are now preaching against Spiritualism, and there is quite a rattling among the 'dry bones' of Orthodoxy. When Mrs. B. lectures the common people hear her gladly."

RE A writer in The Spiritualist, London, Eng., says: "It appears to me that Spiritualism has of late increased and spread to such an extent that probably there are few streets or squares in London in which at least once in the week séances are not held, with either public or private mediums."

A correspondent writing recently from Calcutta, India, says: "The receipt of my weekly copy of the Banner of Light is one of the enjoyments of life.'

Onset Bay Camp-Meeting.

The people are already gathering at this delightful seaside resort, the Camp-Meeting exercises commencing on Sunday next. (See announcement, fifth page.) The cottages are full, and rooms in private cottages are filling up with those who have made timely provision for comfortable quarters.

The arrangement for meetings upon Sundays, Tuesdays and Thursdays only, giving time upon other days for picnics, clam-bakes and excursions among the islands of the Bay, is generally appreciated, as affording a pleasing variety of social recreation combined with mental instruction and enjoyment.

Excellent music has been provided both for the platform services and for the dancing pavilion, and it is expected that the evening assemblies will afford even more pleasure to the dancers this year than usual.

Dr. Storer will have in charge the office and headquarters of the Association during the month's meeting, where the Banner of Light establishment will be represented by a large and comprehensive variety of spiritual books and pamphlets, and subscriptions to the paper will be received.

The exercises of next Sunday comprise an address by Dr. I. P. Greenleaf, the well-known veteran lecturer: poetical improvisations by the young and gifted medium, Miss Jennie B. Hagan, of Vermont, upon subjects presented by the audience; an address by Mrs. Sarah A. Byrnes, the well-known inspirational speaker; and public tests of spirit presence and identity by Mrs. Emma Weston, who has recently returned from the West.

Dr. J. V. Mansfield, the "great spiritual postmaster," has signified his intention of being present at this meeting.

Abundant provision has been made for supnlying excellent board to all who attend, either at the Restaurant Building or at the large caterer's tent of Messrs. Steel & Whitcomb.

The circular issued by the Association gives all particulars as to the railroad facilities for reaching Onset, time table, and general information as to the meeting.

#### Mrs. King's "Principles of Nature."

One of the ablest and most interesting works proceeding from the intuitional faculty, is the remarkable production above mentioned, to which is attached the name of Mrs. Maria M. King. The first volume appeared some fifteen years ago. The two concluding volumes have been just published, and are for sale by Colby & Rich, No. 9 Montgomery Place, Boston.

We think that no intelligent reader can examine the new work in its entirety without seeing that it is one of great power and importance. The remarks in the second volume on the magnetic forces of nature, mediumship, conservation of force, materialization, clairvoyance, psychology, prayer, religion, marriage, evolution of sex, laws of heredity, power of spirit over matter, are all noteworthy for the good sense, the condensation, and the clear, scientific intelligence which they display. There is no attempt at imaginative tours de force. All is conveyed with clearness and precision.

Mrs. King has long been known as one of the most remarkable of inspirational writers in the history of American mediumship. We commend this important series of volumes, now brought to its conclusion, to the attention of all intelligent investigators.

#### Remarkable Cure, but not by, "the Regulars."

A case has recently come to our knowledge which confirms the wisdom of our legislative committee in refusing to confine the practice of health-restoring to any special "school." A Miss Annie V. Hartman, of St. Louis, an advanced pupil in the Missouri State University at Columbia, became suddenly conscious of a weakening of the right arm, and in February, ism is and what Spiritualism is, should carefully | 1878, it became insensible. Two months later read this work Its chapter on "Facts of Spirit | her whole body, with the exception of the left drew a line between the two, the former pos- religious consciousness was never more emi- establishment, are set forth in these lectures Presence" is full of interest and value, record- arm, became paralyzed. Her hearing and voice ing proofs from the thirty years' careful inves- were nearly lost and the only sign of pulse was a faint tremor in her left arm. In this condition she remained for two years, receiving during that time no benefit from the best medical advisors called to relieve her. Last May her friends were induced to call on Dr. J. D. Mc-Aulist, of St. Louis, whose specialty is the magnetic treatment by the laving on of hands. Under his care she soon began rapidly to recover, and at this time she is so completely restored to health and activity that she has complete control of all her limbs. She can go up and down stairs without assistance; can walk with but little fatigue, without crutch, stick or limp. These are facts, we are informed, that can be certified to by hundreds of citizens of St. Louis.

### Shawsheen River Grove.

Read the announcement concerning the 11th Annual Camp-Meeting of Spiritualists, which is made by Dr. A. H. Richardson, manager, on our fifth page.

Piratical white men are now invading the Indian territory, in direct violation of the laws and treaties, and in open defiance of the United States troops, whom they already greatly outnumber in that locality. - We join with the Boston Herald when it says (as it does in its issue of the 13th inst.):

"We hope the owners of the land in the Indian territory will fight the men who are on the way to steal it from them, just as Anglo-Saxon land-owners would."

From Spiritual Notes we learn that a small circle of sitters have been holding a series of séances with Mrs. Corner in London, under the strictest test conditions which their ingenuity could devise; and that of the perfect honesty of the manifestations no room was left for doubt. The occurrences were of a very startling description, and susceptible of no other explanation than that of being genuine materializations.

The English Conferences of Ernest Renan are editorially treated in another column; and on the fifth page will be found the statement that the volume is for sale by Colby & Rich, at the Banner of Light Bookstore. The work is one that will richly repay perusal, and deserves the widest circulation in this country.

At Cape Town, South Africa, Atheneum Hall is crowded every Sunday evening to hear the addresses of Mr. Walker. At the close of each address questions are propounded by the audience and answered to the astonishment of all present.

We have received a numerously-signed account of various phenomena witnessed recently through the mediumship of Messrs. Keeler and Rothermel, in Brooklyn, N. Y., and shall give it to our readers next week.

Q ,

#### 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 a movement instituted for the benefit of the Banner of Light, when nothing could be further from the fact. The scheme emanated exclusively from the spiritworld 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 belping hand.

Prof. Brittan's work has, we repeat, no connection whatever with that of the Banner of Light. The special service in which he is engaged is described in the preceding paragraph; and the only articles (copied ones aside) which have appeared (or will appear) in our columns from him in his character of Editor-at-Large are such as have been prepared by him for the various secular or religious papers, and have been by them

The amount of Funds previously acknowledged and placed to the credit of Dr. Brittan, ending May

15th, 1880, is as follows	. 022. 6
E. Samson, Ypsilauti, Mich	10,0
E. Samson, Ypsilanti, Mich Edward S. Varney, Lowell, Mass	ĩ,ŏ
Laura M. De Lano, St. Peter, Minn	5,0
C. D., New Britain, Conn	1,0
Emil, Cincinnati, O	3
E. J. Durant, Lebanon, N. H.	
II A Chapler Montan Mass	5,0
H. A. Crosby, Newton, Mass	1,0
Friend, Corfu, N. Y. A. J. Van Duzee, Philadelphia, Pa.	1,0
A. J. van Duzee, Philadelphia, Pa	. 5
A Friend, Connecticut	6,0
Mrs. Jennie Lord Webb	10,0
E. S. Caikins, E. Portianu, Oregon,	1,0
E. Whelpley, Hampshire, Ill	5,0
. Amount Pledged.	
T. Danda Donnen Milan	
H. Brady, Benson, Minn Peter McAusian, Yuba City, Cal	2,0
Peter Bickushin, I tiba City, Cal	5,0
Religio-Philosophical Journal, Chicago, Ill	25,0
Henry J. Newton, 128 West 43d street, N. Y	100,0
Charles Partridge, 29 Broad	50,0
	5,0
Hon. M. C. Smith (personal), New York	25,0
H. Van Gilder,	25,0
Hon, M. C. Simith (personal), New York. H. Van Gilder, E. V. B., Newark, N. J.	. 5,0
D. Tallier, Daltillore, Mo.	5,0
J. A. Cazino, New York	10,0
Total to date	. 325. 4

## The Camp-Meetings in Pennsylvania.

Our special camp-correspondent, Cephas B. Lynn, writes as follows concerning the current Spiritualist convocations of the Keystone State: CREEDMORE PARK.

On July 9th the formal exercises of this new venture in the Spiritualistic Camp-Meeting line were begun. The locality is eight miles above Philadelphia, on the Delaware river. Steamboats leave pier 8 hourly for the park, fare, round trip 15 cents.

Geo. Geer delivered the opening address. He spoke of the persecutions to which Spiritualists had been subjected, and argued that the time had come when old prejudices against the movement were dying out. Spiritualists had been iconoclasts, but the work of the future was a constructive work. Mediumship must be recognized and understood. Mr. Geer's début in the

East was successful.

The indications are that the meeting will be largely attended. Following is the list of speakers: Geo. H. Geer, Mrs. Fox, Mrs. Samuel, Mr. Flower, Mr. Keeler and Mrs. Juliet Severance. Capt. H. H. Brown is expected.

Mediums for various phases of manifestation are on the ground.

NESHAMINY FALLS.

The Camp-Meeting at this point last year was The Camp-Meeting at this point last year was a pronounced success. Prospects this year are most favorable. A large number of tents are already engaged. The list of speakers has already been published in the Banner of Light. Mr. F. Keffer, the superintendent, is a competent man, who will labor with untiring assiduity to make the meeting a success. Ed. S. Wheeler, the well-known lecturer, is the Secretary of the "First Association of Spiritualists of Philadelphia," under whose auspices the Camp-Meeting will be held, and he has worked with Zeal and ability in his official capacity. A full synopsis of the opening days will be furnished hereafter. The meeting will commence July 16th and will close Aug. 18th.

### Fletcher on Materialization.

Our readers will remember that we published in these columns recently a fine discourse on Materialization, in which many questions bearing important relations to this crowning phenomenal exhibition of spirit-power were discussed and explained. Though the address found its first presentation to the public attention before an English audience (on which occasion it was much admired), yet the effect it has produced in America has not been secondary by any means to that characterizing its delivery in Steinway Hall, London; and we have received so many requests, personal and by letter, that it be put in chean tract form for general distribution, that we have decided to favorably en- lood. tertain the proposition. Mr. Thomas R. Hazard has already signified his willingness to take ten dollars' worth of the pamphlets. The brochure will be furnished at the bare cost of paper, composition and press work-our object in doing so being to place in the hands of the friends, at the lowest possible cost to themselves, a truly valuable and succinct presentation (in the colloquial style) of the aims, purposes and reasonableness of the materialization phenomenon as known to our times. Who will join with Bro. Hazard in ordering copies of this sterling tract in advance? tf

Just as we go to press a letter reaches us from our esteemed friend and correspondent, Charles R. Miller, Esq., regarding the Brooklyn (N. Y.) Spiritual Conference, which we are obliged to condense as follows, through lack of space: The Sunday meetings of the Brooklyn Spiritualist Society are suspended for July and August. The Conference will, however, continue its Saturday evening sessions. The opening address next Saturday evening will be delivered by Mr. Willson, on "The Historical Evidences in favor of Spiritualism, Independent of Biblical History." Mr. Anderson, spirit artist, will also be present, and with others take part in the services, which will commence at eight o'clock

The Semi-Annual Meeting of the Michigan State Association of Spiritualists will be held August 15th at Goguac Lake, Battle Creek, Mich. The indications are that a ten days' Camp-Meeting will supplement the formal exercises of the Association.

Read the card concerning the reduction of fares to Lake Pleasant, which will be found on our fifth page.

A Turk has written a remarkable article for a British magazine, declaring Christianity a failure, and says it has done far more harm than good in the world, embittering nations and individuals far more than any other cause, and has checked the growth of purity, knowledge, truth, charity and patience—cultivating in their places false ambition, sordid love of wealth, and selfishness. He distinguishes, however, between the doctrines of the Founder and those now in practice, and says that Christ would not be able to recognize his own religion if he lived to-day.—Ex.

#### BRIEF PARAGRAPHS.

"I know of but one thing safe in the universe, and that is truth. And I know of but one way to truth for an individual mind, and that is, unfettered thought. And I know but one path for the multitude to truth, and that is, thought freely expressed. Make of truth itself an altar of slavery, and guard it about with a mysterious shrine; bind thought as a victim upon it; and let the passions of the prejudiced multitude minister fuel; and you sacrifice upon the accursed altar the hopes of the world !"

Rev. J. E. Higgins of Fergus Falls, Minn., has been tried before a Western Congregational Association for the fearful crime of "tholding and teaching that the future punishment of the impeniient dead is not end-less." The W. C. A. found him gullty, but "in consideration of his apparent honesty," deferred further action until October. In the meantime they are to try their nowers of persuasion upon him to lead him to what they consider more rational views of the goodness of God! Why the need of all this? If the members of the W. C. A. entertain such a longing for eternal punishment, why don't they take it and be satisfied, and not go about disputing with those who require no such evidences of the love of their heavenly Father?

The full list of prize awards has just been received from Sydney, and Messrs. Brinsmead & Sons, of London, Eng., stand, with two first-class awards and a special certificate, at the head of all the plane manufacturers who exhibited at the Exhibition.

When the public sees a doctrine which has been exhibited to them as certain, established, positive, and claiming universal acceptance, proved to be faulty in its very foundations, or discovered to be despotic in its essential and chief tendencies, many lose faith in science.—Virchow.

In the summer then the clergy-Man bemoaneth his sad lot, And remarketh, meek and lowly, "Brethren, it is very hot !"

Then the meeting-house is closed, And he goeth where 't is wet, To the sea-shore, and the brothren Stay at home, and fume and sweat.

The mayor of New Bedford must be a terrible fellow. A proposition to have an address from him at a union Sabbath-school picnic led a Methodist clergyman to advise his people to stay away. He said that "when he joined the church of Christ he promised to renounce the devil and all his works, and he could not now allow the Sunday schools to be represented by the person proposed without entering his protest,"—Boston Heraid.

-[Jo Cose.

A New Hampshire farmer has discovered that ordinary black pepper is very effectual in killing the potato bug. He has tried it, found it a grand success, and prefers it to Paris green (which, as experience proves, is a very dangerous agent, because of the after effects which frequently follow to those who eat the vegetables upon which it has been spread in the process of their growth). He sprinkles the pepper over the vines in small quantities and the result is sure.

Limerick: No; there never was a steamboat or rall-road accident for which anybody was to blame.—Boston Post.

Tom Taylor, dramatist, author of "Ticket of-Leave Man," "Still Waters Run Deep," etc., died suddenly in London, Eng., July 11th.

The Empress Eugenie has returned to England from her African expedition.

The theologically-bigoted enemies of Bradlaugh having failed to keep him out of Parliament, are now, it is reported, about to enter the courts as his prosecutors on a string of technicalities. The fearless free-thinker and his friends will doubtless give them full satis-

Matters, in a war-like sense, look decidedly squally both between Russia and China, and for Turkey with her three-fold foes-Greece in the southwest, Montenegro in the northwest, and Bulgaria on the northeast of the Ottoman domain—but as yet what may be regarded as the opening gun has not been fired in either instance.

Eating three hearty meals a day, says a wise New York man, "keeps the mind and body in perpetual friction. The stomach, having no rest, revenges itself by preventing sleep, which, continued, wears on digestion, and sudden death ensues." This condition caused the death of Gov. Andrew, unquestionably, and other hearty individuals; and when sudden death takes place the inquest is "heart disease," when it should be stomach disease.

Death is but a valet who, after a hard ride through bog and mud, takes off our dirty garments and clothes us in purple and fine linen.

steps leave a mark but no stain.—Mms. Swetchins.

An actor fell through a loose trap as he was leaving the stage. Emerging instantly afterwards, he was met with a hearty laugh and the remark of a wag, "I am sorry to see you descend to such clap-trap managuvres as that." "Yes," was the quick reply; "but you'll adnit that I never undertake anything without going through."

The present moment is a powerful deity.-Goethe.

The Chinese, whom it might be well to disparage less and imitate more, seem almost the only people among whom learning and merit have the ascendency, and wealth is not the standard of estimation.—W. b.

A fool in New York calling himself "Dr.," is endeavoring to ascertain how long he can live without

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 till Aug. 3d.

During the heated term Dr. Dumont C. Dake, the noted magnetic healer, will visit Long Branch Saturday, Sunday and Monday of each week, and can be consult ed at the United States Hotel. Last season Dr. Dake practiced in Saratoga, and met with good success, heal ng one lady who had been paralyzed for years.

Geo. A. Fuller, of Dover, Mass., spoke in Reform Club Hall, Beverly, Mass., Sunday evening, June 20th, The Boverly Citizen, in commenting upon the lecture, said: "Mr. Fuller is an earnest, easy, distinct and eloquent speaker, and his lecture commanded the close attention of all present." Mr. Fuller lectured in Bell's Hall, Beverly, Mass., July 4th and 11th. He will be there again the 18th and 25th, and at Onset Bay Camp-Meeting July 27th and Aug. 3d. Parties desiring his services as a lecturer during the coming fall and winter would do well to write him at once.

Mrs. E. J. Sherman will spend the next five weeks at the Onset Bay Grove Camp-Meeting, at Cottage No. 1 Prospect Park, where she will hold herself in readiness to meet all calls for her professional services.

Mrs. Emma Hardinge Britten lectures in Republican Hall. New York, during July and August: also at Lake Pleasant and Neshaminy Grove Camp-Meetings. Address to the end of August at Dr. Slocum's, 47 West 37th street. New York City.

Mrs. Mattle E. Hull will lecture before the Spiritualists of Bradley, Me., Sunday, July 18th. Moses and Mattie Hull will hold a meeting on Etna camp-ground, Me., on Sunday, Aug. 1st.

Glies B. Stebbins will speak in Hemlock Hall, North Collins, N. Y., Sunday, July 25th; Peterboro', N. Y., Sunday, Aug. 1st; Lake Pleasant Camp-Meeting, Mass. Wednesday, Aug. 11th; Moravia, N. Y., Sunday, Aug. 15th; Cassadaga Lake Camp-Meeting, Aug. 18th to 23d. Mrs. Simpson, the test and flower medium, is now in

gust. Col. J. W. Eldridge has commenced active labors in the West. He will answer calls to lecture, attend grove and camp-meetings, etc. His wife, an excellent slatewriting medium, will probably accompany him. His address for the present will be Minneapolis, Minn.

Denver. She will return to Chicago the middle of Au-

#### Spiritualist Meetings in Boston.

Eagle Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10% A. M. and 2% and 7% r. M. Excellent quartette singing provided.

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

PYTHIAN HALL.—The exercises at this place last Sunday were interesting. The morning hour was de-voted principally to conference exercises. Itemarks

were made by Mr. J. N. Eames, Mr. Lee, Daniel Came, F. W. Jones, David Brown, and others,
In the afternoon Dr. Scott occupied the platform, making remarks and giving several very clear tests, which were principally recognized as correct. Mr. Daniel Hull gave a brief address, relating items of experience which had convinced him of the truth of Spiritual Philosophy.

F. W. J.

LEOMINSTER .- Prof. J. H. W. Tooliey occupied the platform of the Spiritualist Society in Leominster, Mass., last Sunday; subject in the afternoon, "The Need of the Spiritual in the Intercourse of Daily Life." The discussion developed the fact that a new order of society was inevitable, when the philosophy of Spiritualism was utilized and practiced. The subject for the evening was "The Lessons to be Learned from the Late Conspiracy of the Doctors." On Tuesday afternoon and evening, 13th Inst., the Professor spoke to the ladies and gents separately. He would like to make engagements to lecture elsewhere. Address Chelsea, Mass.

F. W. J. Need of the Spiritual in the Intercourse of Daily Life."

#### **Brooklyn Spiritual Society Conference** Meetings

At Everett Hall, 398 Fulton street, every Saturday evening 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 7½ o'clock.
Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Fraternity.

8. B. Nichols, Pros.

The Michigan State Mediums' Medical Association will convene at Lansing July 30th, 1880, and close Sunday, Aug. 1st. All mediums are cordially invited to be present.

Per Order. Notice.

A wise man whose name is modestly withheld gives this advice: "When you bury an animosity, never mind putting up a tombstone."

Use Hop Bitters once and you will use no other medicine. Test it.

Use Kidney-Wort and rejoice in health. One package makes six quarts of medicine.

### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the list and subsequent inscritons on the fifth page, and afteen cents for every insertion on the several access cents for every insertion on the several access cents for every insertion. enth page.

Special Notices forty cents per line, Minion,

each insertion. Business Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, lended matter, fifty cents per line. Payments in all cases in advance.

Electrotypes or Cuts will not be inscried.

AP Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Naturday, a week in advance of the date whereon they are to appear.

### SPECIAL NOTICES.

The Wonderful Healer and Clairvoyaut?—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. F.7.

#### Special 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.

## 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 Runner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, 22 Palatine Itoad, 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 Spiritual, Liberal, and Reformatory Works published by Colby & Rich. The Banner will be on sale at Steinway Hall, Lower Seymour street, every Symbox

ST. LOUIS. MO.. BOOK DEPOT THE LIBERAL NEWS CO.. 620 N. 5th street. THE LIBERAL NEWS CO., 220 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.

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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 furnished free.

The Spiritual and Reformatory Works published by COLBY & RICH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 40 North 9th street, Subscriptions received for the Banner of Light at \$3,00 per year. The Banner of Light can be found for sale at Academy Hall, \$10 Spring Garden street, and at all the Spiritual meetings.

G. D. HENCK, No. 446 York avenue, Philadelphia, Pa., is agent for the **Hanner of Light**, and will take orders for any of the **Spiritani and Heformatory Works** published and for sale by COLDY & RICH.

AUSTRALIAN HOOK DEPOT.
And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 84 Russell Street, Melbourne, Australia, has for sale the works on Spiritualism. LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

Parties desiring any of the NpIritual and Hefermatory Works published by Colby & Rich will be accommodated by W. H. VOSBURGH, at Rand's Hall, corner of Congress and Third streets, on Sunday, or at No. 40 Jacob street, Troy, N. Y., through the week. Mr. V. will procure any work desired.

HARTFORD, CONN., HOOK DEPOT.

E. M. ROSE, 57 Trumbull street, Hartford, Conn., keeps constantly for sale the Banner of Light and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

PHILADELPHIA PERIODICAL DEPOT,
WILLIAM WADE, 828 Market street, and N. E. corner
Eighth and Arch streets, Philadelphia, has the Banner of
Light for sale at retail each Saturday morning. ROCHESTER, N. Y., ROOK DEPOT.
WILLIAMSON & HIGBEE, Booksellers, 62 West Main
street, Rochester, N. Y., keep for sale the Spiritual and
Reform Works published at the BANNER OF LIGHT
PUBLISHING HOUSE, Boston, Mass.

ROCHESTER, N. Y., BOOK DEPOT.

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

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RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keep constantly for sale the Banner of Light, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

WASH. A. DANSKIN, 58 North Charles street, Balti-more, Md., keeps for sale the Hanner of Light.

#### ADVERTISEMENTS.

The Eleventh Annual Camp-Meeting

SPIRITUALISTS AND LIBERALS

W11.L. by held at Shuwsheen River Grove, Ballard Vale, Mass., on Boston and Maine Raifroad.
Friday, July 16th, will be the Grand Opening Day. At 2% o'clock Mr. W. J. Colville will address the people.
On Sunday, July 18th, Mr. J. Frank Baxter will becture, sing and give his wonderful descriptive tests from the platform.

on Stinding, July 18th, Mr. J. Frank Baxter will lecture, sing 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 23th, Mrs. Sarah A. Byrifes, the well-known inspirational speaker, will occupy the platform.

On, Sunday, July 23th, HON. J. M. PEEBLES, THE SPTRITUAL PILGRIM, who has made two tours around the world, and who has interchanged views with the great infus consulctions in Mohammedan, Buddhist and other forms of religious worship in the East, will fecture at 10½ and 2½ o clock.

On Tuesday, July 27th, Mr. Henry C. Lull, the well-known becturer and medium, of Boston, will occupy the platform. On Friday, July 20th, Dr. Samuel Grover, Mr. John Wetherhee and others, will make addresses.

On Sunday, Aug. 1st, DR. H. B. STORER, one of the ablest and best known lecturers on Spiritualism, and who always draws immense audiences, will give the closing fecture of the Camp-Meeting.

Tuesday's and Fridays are Plente days, with good muste for dancing.

SCHED CONCERTS ON Sundays by Elliott's Band, of Boston.

Trains will leave Boston and Maine Dépôt, Haymarket Square, at 9:39, 49:15 A. M.; 12, 2:39, 4, and 6:40 P. M. Leave Grove and all other stations on this raffroad, passengers will take regular trains.

SUNDAY TRAINS.

SUNDAY TRAINS.

SUNDAY TRAINS.

Sunday trains from Boston and way stations leave Boston and Malne Dépôt at 8 a. M., 1 and 5 P. M. Leave Grove for Boston 8:38 A. M., 6 P. M.

Sunday trains from Lawrence and way stations, 7:48, 8:25 a. M., 1:35 P. M. Leave Grove for Lawrence at 6:15 P. M.

Sunday trains from Lowell at 8:35 A. M., 1 P. M. Leave Grove for Lowell at 5:45 P. M.

Sunday trains from Newburyport at 9 A. M., and Haverhill Bridge at 9:25 A. M. Leave Grove for Newburyport and Inverhill Bridge 5:30 P. M.

FARES: From Boston, 60 cents: from all other stations on

FARES: From Boston, 66 cents; from all other stations on Boston and Maine Hallroad lickets at greatly reduced rates. Be sure and call for Camp-Meeting excursion tickets, DR. A. H. RICHARDSON, Manager, July 17.—2wis

#### THE MEDIUMS' CAMP-MEETING.

THE MEDIUMS UAMI-RIEFINU,

The held at Creedmore Park Grove, under the auspices of the CO-OFERATIVE ASSOCIATION OF SPHRITUALISTS of Philadelphia, Pa., will open Friday, July 9th, and close Sunday, August 1st, 1880, Postitive engagements have been made with the following named will-known public speakers: Geo. II. Geer, of Michigan; Mrs. Nettie Pease Fox. of New York; Mrs. Ophelia T. Sanned, of St. Louis, Mo.; Mrs. Juliette II. Severance, of Miwankee, Wis.; Dr. R. C. Flower, of Philadelphia, and Perrie L. O. A. Keeler, editor of Celestial City, of Brooklyn, N. Y. The following named mediums have amounced their intention to be present and hold nightly scances or give private sittings during their stay upon the grounds; Alessrs. Rottermel and Keeler, of Brooklyn, N. Y.; Mrs. James A. Bliss, of Philadelphia, Pa.; Wn. B. Leddy, 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 raitroad 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 bearding, tents, lodging, etc., address JAMES A. Bl.18S, President, Pa., Or Mis, E. S. CRAIG, M. D., Secretary, July 10.—2wis 713 Sansom street, Philadelphia, Pa., Lake Pleasant Camp-Meeling.

Lake Pleasant Camp-Meeting

THE BENNINGTON AND RUTLAND RAILBOAD,
via Troy and Boston Railroad—Hossa: Tunnel Route,
will hisburge faths to Lake Pleasant and return, as follows: From Rutland, \$4,00; Charendon, \$4,00; Wallingford,
\$4,00; So, Wallingford, \$4,00; Damby, \$4,00; Wallingford,
\$4,00; So, Wallingford, \$4,00; Damby, \$4,00; No, Dorset,
\$4,00; E. Dorset, \$4,00; Manchester, \$7,75; Sunderland,
\$3,00; Arlington, \$3,50; Shaltsbury, \$8,25; Bp, Shaltsbury,
\$3,10; Bennington, \$2,75. Tickets
good from July 15th to September 15th, 1880.

July 17. There is a Marked Unanimity of opinion concern

# Tarrant's Seltzer Aperient.

in particularly high esteem by medical scientists, well qualified to judge of its efficacy as a remedy for disorders of the stomach, liver, bowels, kidneys and nervous system. Small oses of it achieve astonishing results.

SOLD BY ALL DRUGGISTS. July 17.—2wis

# TO LET AT LAKE PLEASANT.

ROOMS furnished or unfurnished, on the bluff. Terms moderate. Apply to HARVEY-LYMAN, Lake Pleasant, Montague, Mass. 2w--July 17.

MRS. M. E. JOHNSON,

TRANCE, Writing and Medical Medium, No. 77 Waltham street, Boston, Hours from 10 A. M. to 4 P. M. July 17.—4w\* A FREE GIFT to all readers of this paper that are suffering with Corns or Buntons by addressing OLIVER BLISS, M. D., 217 West 3d st., Wilmington, Del. July 17.

DR. E. A. PRATT takes this method to inform his friends that his address will be Onset Bay Grove, East Wareham, Mass., from July 15th to August 15th. July 17.—4w\*

LETTY CAMPBELL gives Clairvoyant Sit-Hangs, under spirit-control, with Mus. H. KNIGHT, Magnetle Healer, No. 689 Sixth Avenue, Now York City. July 17.—13w\*

# SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale.

ALBERT & E. C. MORTON, Spirit Mediums, No. 850
Market street. lstr-Nov. 15.

### TO LET,

A T84 MONTGOMERY PLACE, two small back rooms, and supplied with gas and water. Terms reasonable. Apply at Room 10, No. 84 Montgomery Place, Boston, Mass. Dec. 27.—18

ERNEST RENAN'S NEW WORK.

# **English Conferences**

### ernest renan.

Rome and Christianity.

Marcus Aurelius.

Translated by

CLARA ERSKINE CLEMENT.

This volume contains five lectures by one of the most eloquent and distinguished of French scholars, under the general title of "Conferences," a term though new in this sense to English usage, has been retained as most expressive of the author's original title, "Conferences of Angleterre," Of these, four were delivered in London last April under the auspices and in response to an invitation of "The Ilibert Foundation," and were received with great and enthusiastic favor by the English public, so much so that almost immediately they were announced to appear in print by a publisher in Paris, Added to these is one given before "The Royal Institution," incidental to the author's visit to England. The following is the order in which the lectures appear; I, The Sense in which Chinstianton of Ecclement, It is a local time of the print in the second of the Capital of Catifolicism. V. Marcus Autholity. The interest in these existing in England and Franco has, it possible, been excelled in this country; and such has been the general desire to see them that unprecedented efforts to get them in print have been made, the copy we now offer being a wonder in the shape of book-making, having been translated, electrotyped, printed and bound within one week—a feat never before porformed.

Price 75 cents, postage 8 cents.
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### Spiritual Notes.

This journal is now the recognized organ of the leading organizations in England, containing impartial reports of their transactions, with brief editorial notes on current topics; leading articles, by eminent writers, on important phases of Spiritualism; review notes of new Spiritualist publications; notes from foreign sources; correspondence, &c. SPIRITUAL NOTES can be obtained in the United States from Messrs, COLBY & RICH, 9 Montgomery Place, Boston. Subscription, 8 cents per copy; or 75 cents per annum, post free.

## GLEASON'S

Pocket Disinfector and Inhaler DREVENTS all contagious and infectious Diseases, such as Small Pox. Cholera, Yellow Fever, Typhoid Fever, Chills and Fever, Scarlet Fever, Diphtheria, &c.

It is a certain cure for Catarrh, Bronchitis, Asthma, and all Throat Diseases. Put up in a neat box, containing a Disinfector, nickel-plated and shaped like a watch, a Pipette, and a bottle of

Price \$2,00. Sent by Express only.
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# ONSET BAY GROVE CAMP-MEETING,

July 15 to August 15.

The public are cordially invited to avail themselves of this opportunity to visit this **Delightful Nummer Resort**, where, in addition to the intellectual entertainment provided, they can enjoy the benefit of the sea breezes and the superior facilities for **Boating**, **Bathing** and **Fishing**.

#### SPEAKERS ENGAGED:

Sunday, July 18.—Morning—Address by Dr. I. P. Greenleaf, Improvised Poem, Miss Jennie B. Hagan, Af-jernoon—Address by Mrs. Sarah A. Byrnes; Public Tests, Mrs. Emma Weston,

Tucsday, July 20.—Morning—Address by Mrs, Sarah A. Byrnes; Poen by Jennio R. Hagan. Afternoon—Ad-dress by Dr. H. B. Storer; Tests by Mrs, Emma Weston, Thursday, July 22.—Morning—Address by Mrs, A. P. Brown; Lecture and Poen by Jennie B. Bagan, After-mon—Address by Cephas B. Lynn; Tests by Mrs, Emma Weston.

Sunday, July 25, ... Morning-Lecture by Cephas B. Lynn, Afternoon-Singing, Address and Tests, by J. Frank Tuesday, July 27, Morning-Conference, Afternoon Lecture by Geo, A. Fuller; Address and Poem by Miss

Thursday, July 20, Morning Conference opened by Geo, A. Fuller, followed by other speakers. Afternoon— Lecture by Dr. H. B. Storer; Public Tests by Mrs. Emma Weston.

Sunday, August 1.-Morning-Address by Miss Lizzlo Doten; Public Tests by Mrs. Emma Weston. Afternoon-Lecture and Poem by W. J. Colville.

Tuenday, August 3,-Morning-Address by Geo. A, Fuller. Afternoon-Lecture and Poem by W. J. Colville. Thursdny, August 5, Morning-Address by Mrs. A. P. Brown, and Conference. Afternoon-Lecture by Dr. I. P. Greenicaf.

Sunday, August 8.—Morning-Address by Dr. H. B. forer. Afternoon - Lecture by Mrs. M. S. Townsend Triendry, August 10. Morning—Conference, After-tion—Lecture by Mrs. M. S. Townsend Wood, Thursday, August 12. Morning—Conference, After-noon—Lecture by Dr. J. P. Greenleaf.

Nunday, August 15.—Morning—Address by Dr. J. M. Peebles. Afternoon—Address by Mrs. R. Shepard. records. Atternoon—Address by Mrs. R. Shepard.
Fare from Boston to Grove and rotum, §4.15.
35-CALL FOR EXCURSION TICKETS and check all baggage to Onset Bny Grove, or regular fares will be charged. For further particulars, see posters and small circulars.

For Tents and Cottages, address W. W. CURRIER, Haverhill.

July 17.

WM. F. NYE, President.

## CAMP-MEETING.

CAMP - MEETING.

THE FIRST ASSOCIATION OF SPIRITUALISTS, of A Philadelphia, will hold their Second Annual Camp-Meeting at Neshmaniny Fillis divove. Willet's Statuon, on the Bound Brook Railroad from Philadelphia to New York, eighteen miles from the first-annuel city, commencing on Sunday, the 18th day of July, 180, and continuing until your made, and the embstry. Complete arrangements have been made, and the embstry. Complete arrangement have been made, and the embstry of the product of the third of the state of the third of the thi

mmer. A regular and effective police force will be on duty during

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 following rates:
Table Board by the week at the grounds \$4,00.
Meals 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 \$6 to \$5 per week; lodging 50 cents; children at one-half the above rates. All letters to persons in camp must be addressed \$571RITUALISTS\* GAMP-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 II. P. Baldwin, Agent of New Jersey Central Railroad, 19 Liborty street.

The Tuesdays and Thursdays of each week will be "ex-

With Agent of Now Jetsey Central Ramonal, its Interbirret.
The Tuesdays and Thursdays of each week will be "oxcursion days." with especial entertaining and exercises.
THE FIRST ASSOCIATION OF SPIRITUALISTS OF
1911LADELPHIA,
By the Board of Trustees, per the Committee of Public
Meetings. EDWARD S. WHEELER, Secretary.
July 3.—18

# SPIRITUAL HARMONIES:

CONTAINING

Nearly 100 Popular Hymns and Songs, WITH

THE BELIEF OF SPIRITUALISTS,

AND READINGS APPROPRIATE FOR FUNERAL OCCASIONS.

BY DR. J. M. PEEBLES. This book may be considered multum in parvo, containing as it does a definition of Spiritualism—the leading doctrines of Spiritualists-readings and responses-about one

hundred popular hymns and songs adapted to Camp-Meetings, Grove-Meetings, Spiritual Seauces.

Social Circles, and Congregational Singing. TOGETHER WITH

Funeral Readings, original and selected, appropriate for Infants, Children, and the Aged.

Dr. Peebles says, in his preface: "The 'Spiritual Songster and Teacher, was so favorably received by the public— six large editions having been sold—I deem it practicable to remodel, double the size, adding songs; new and old, with original and selected readings for funeral occasions, so tha for a trifle of expense our friends may have for Séances, Conferences, and Sunday gatherings, a general statement of our doctrines, readings, songs, hymns, and words of comfort for seasons of sickness and death." Designed to supply a want long felt in the ranks of Spiritualism. Thi book-Spiritual Harmonies-Is bound in heavy paper

and boards.

Price, boards, 25 cents; paper, 20 cents.

For sale by COLBY & RICH.

# Message Department.

Circle-Room closed. Sennees resumed Sept. 7th. The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil—consequently those who riess from the earthly sphere in an underveloped state, eventually progress to a higher condition, We ask the reader to receive no decrime pat forth by spirits in these columns that does not compert with his or her reason. All express as much of truth as they perceive—no more.

ner to asin. All express as mater or train a vary second remoner.

Ab It's our carnest desire that those who may recognize the messages of their splitt-friends will verify them by informing us of the fact for publication.

(Miss Shelhamer wishes it distinctly understood that she gives no private real scances at any time; neither does she receive visitors on The-shalls.

Ab Letters appertaining to this department, in order to ensure product attention, should in every instance be addressed to Colby A Rich, or to Lewis B. Wilson, Chairman,

Messages given through the Medlumship of Miss M. T. Shellamier.

Séance April 20th, 1880. Invocation.

Oh, thou Divine Source of all Wisdom and of all Love, while we would partake of a full and free comprehension of the laws of life and the duties of existence, we would also quaft of thy fountain of living waters, that we may understand how to use the experiences of our being to the full benefit of our own souls, and also the benefit of those with whom we associate. Oh, thou Divine Parent of all Good, we would not lose sight of the divine relationship which binds, each soul to thine? Our Father and our Mother God—blessed intimacy, that holds all humanity in thy embrace and bears the soul upward and onward into the sphere of divine love and sympathy—we meditate upon thee with ease and gladness; our souls would arise to thee in aspiration, in gratimole and praise for all thou hast been to the human race, and for all the prophecies of future good which stream out before us at this time. We bless thee for the divine relationship that blinds us together in the ties of family endearments, for the blessed influences of home, for the sunshine and shower, for the beautiful flowers, that blossom around us, and for the sweet, balany air that we daily breathe, filling us with a new and higher form of life. And while we remember that there are also upon this earth to-day souls bleeding with pain, spirits stricken with angulsh, hearts bowed down be neath the chastening rod, that there are the poor all about us, in need of assistance and of strength, let us not forget that it has been given unto certain ones of us to bestow upon the friendless and helpless assistance, cheer, consolation and comfort; and so may our hearts expand in the full sunshine of universal love and sympathy, which shall draw the sorrowing, the needy and the suffering into a sweeter and holier sphere of being.

#### Nelson Tuttle.

I thank God, Mr. Chairman, that I knew what it was to be a Spiritualist before I passed from the mortal form. For many long years the light of our Spiritual Philosophy shone out upon me from the higher life, and through the ministrations of my dear companion, and the assistance of the loved ones who had gone before us, we were enabled to receive full and free blessings from the angolic life because a knowledge ings from the angelic life, because a knowledge was brought to us of the whereabouts of our was brought to us of the whereabouts of our loved ones, and we likewise received words of strength, encouragement and cheer from them. It was indeed a blessing to me to pass to the higher life, and to find myself received by those dear ones, who had so often given me counsel, strength and words of cheer. I am an old man, in the material sense. Were I in the body now I would have passed the threescore years and ten; (it is not three years since I passed out;) and you may believe that my experience of earthly life was along and varied one; yet I am glad that with it all there is nothing I would retrace, nothing I regret—because I can see glad that with it all there is nothing, I would retrace, nothing I regret—because I can see from the higher standpoint that all was needed for the development of my spirit. I passed away from the result of an accident which occurred to me upon my own premises. Although my departure was somewhat sudden, I may say I got a glimpse of my loved ones before I left the bodily form entirely, and I was glad to go.

I was what you call a "Granger." I wish to say to my friends that the ideas and principles which the Grangers adopt I find are philanthropic; are of use, not only to themselves but to others who come in contact with them: I can see more fully and broadly now than I did when here, and sometime I shall be glad to give my friends a knowledge of these things.

I have returned in private to my friends, and they may feel that I am with them, encouraging them on, giving them my assistance and

ing them on, giving them my assistance and cooperation as best I may. I would like to send my love to them from here. Tell them that I am at work by their side. The field is a broad one, the Jaborers are few, but the angel-world is at work; there are stanch supporters on this side, and by-and-by I expect to see a mighty, glorious harvest. I wish my dear ones and friends to cheer up and go on; the work now is comparatively easy to what it was in our early days of pioneer life. My name is Nelson Tuttle,

### Thomas Jennings.

You may call me Thomas Jennings. I have been in this spirit-world nearly ten years. Ever since I first discovered the return of spirits a possibility, I have desired to manifest to friends in Rochester, N. Y., but I have never succeeded as yet. I am attracted here, because, having as yet. I am attracted here, because, having heard of this place, I am in hopes to accomplish my desires. I wish to reach a number of friends of mine, particularly John Stevenson. He is growing old and gray, now, but he and I were young together, and it seems to me that he, of all persons, will welcome his old friend from beautiful the management of the what he has to say. young together, and it seems to me that he, of all persons, will welcome his old friend from beyond the grave and listen to what he has to say. I did n't believe in Spiritualism when here. I hardly knew anything of it. Of course I thought it to be a stupendous delusion, and, of course, I have found myself mistaken. My old friend has some idea concerning this philosophy, and I think it is time for him to wake up, to ascertain what is really going on in the world. I wish him to investigate, and if he has no one else he cares to call upon, to try and call on me. I shall surely respond. I have a great deal to say to him, particularly about certain things that we witnessed together in 1847, in May and June and July. These experiences of ours were the turning point of both our lives, and he will scarcely believe that another knows of this as well as he and myself. I do not come to tell him of flowers and birds and such things in the spirit-world; of course they are there, as they are upon this earth, because they belong to nature the second of the search well life that each particular them. are upon this earth, because they belong to nat-ural life; but yet I want him to step outside of the old ruts which have held him so long, and the old ruts which have held him so long, and to ascertain if there is not a broader, wider field of action than he ever dreamed of, for when he comes to spirit-life it is my earnest desire to welcome him in a condition where he will appreciate and understand the world as it is, which he cannot do now. If I find I do n't succeed I shall endeavor to come again.

### Scance April 27th, 1880.

Oh, thou Grand and Sacred Presence, we draw near to thee humbly, as little children, asking for more light, more knowledge, a fuller comprehension of thy laws and of thy wisdom. We would ask thine angel hosts as teachers to impart to us, from out the full and bountiful store of their knowledge, instruction and beneate the presence at his hour of thy holy angels, who return from the immortal life day by day, bringing strength and encouragement for weary morials here below. We would draw near unto the universal kingdom of love with open hearts, ready to receive an influx of that affection which ever blossoms into full and perfect heauty beneath the stars of thy vast dominions. And oh, we ask that we may send forth to the outcast upon this mortal plane such sympathy, such soulful affection that human hearts shall feel uplifted beneath its divine influence. Oh, thou Eternal Spirit of Truth, send to us thine angels at this hour to give forth the tidings of immortal life, and to speak the cheering words of affection and counsel to weeping, sorrowing friends on earth. Give unto every soul new life and power, that in the future a grand and glorious work shall spread over the earth to elevate, enlighten and instruct thy dear humanity. Invocation.

### Mgs. Alice Dixon.

[To the Chairman:] I would like to come, sir. I would be an old lady if I was in the body, but I feel strong and powerful in spirit, and, indeed, as of a different order of being. It is a few years since I passed away to the spirit-world, but although passing sooner than I expected, yet I realize the beauties and the consolations of spirit-control and return to earth, and though I was in a measure prepared to visit my eternal home, I left a great many dear ones here upon earth whom I would like to reach now, at this time—children and friends. I wish them to realize my presence with them here day by day,

ones. My name is Mrs. Alice Dixon.

#### Annie Gray.

pleasure to speak, sir. I would like to have my friends (some of them read your paper,) know that I have come again: to send them words of love, and tell them I often come home to visit them. A great many changes have taken place since I passed to the spirit-world; dear ones of our fivily have joined me hut we are all to. since I passed to the spirit-world; dear ones of our family have joined me, but we are all together, united and happy, and I wish those who remain to realize that we are striving to lead them onward to a beautiful life in another world. I feel that they would like to know what I am doing, it is so many years since they heard from me before. I have grown up in the spirit-world since that time. I am now engaged in teaching little children, who come to the spirit-world as I did without parents to care for them, and without a knowledge of spirit-return. I have a class of these little ones; it is my delight to strive to unfold the capabilities of their being; to instruct them in the beautiful knowledge of the spirit-world. I want my friends to know that I am busy, and I am glad I went to the other life when I did, because I never would have been strong here. It is well that I passed away.

cause I never would have been strong here. It is well that I passed away.

I came to this place a number of years ago—fine years since—through another lady, and I sent a message. I want my friends to know I have come again, as they believe it was really I; but now I come differently, because I am not a little child—I was at that time. I have grown and developed my inner powers as much as was possible; I am still going forward, seeking to aid and to assist others. I want to say I am a guide to one dear one here—they will know. I am seeking ever to advance her interests and to protect her spirit; I wish her to understand that we are by her side, developing her inner powers; by-and-by we shall make use of her mediumship, in order to assist and benefit others. We wish her to follow the counsel she receives from her guides, because we will give her nothing but what is for her good and give her nothing but what is for her good and the good of those around her. This is all I can say here, but I feel they will realize that it is I. I was known as Annie Gray.

#### Margaret Bean:

Margaret Bean.

My spirit has hardly yet gained its full power. I feel that I have not entirely thrown off the effects of physical weakness, yet I have such a strong desire to send out a word of love and sympathy that I am impelled here at this time to speak, if only one little word. I wish to tell my mother I am happy now; I am free from pain and suffering: I do not wish her to grieve in sadness at my departure, because I am with the dear spirit angel friends who received my spirit and are trying at this time to strengthen me and give me a beautiful heaven of rest in another life. Tell my mother that I will come to her at all times and all seasons when it is possible, and I desire that she will give me an opportunity to speak to her regarding certain things connected with my own affairs in life, for I wish her to fully realize, beyond the shadow of a doubt, that I can be with her at all times. Tell my mother not to mourn; her dear ones are safe, and will return to bring her love. I could not stay away when I found it possible to come; I was obliged to come and speak a word we loving greeting to my dear parent, and to all of my friends. I do wish them to realize that the spirit is alive and active; that it can return and speak to mortals; that it has the and to all of my friends. I do wish them to realize that the spirit is alive and active; that it can return and speak to mortals; that it has the privilege to direct and guide the onward course of those it loves; to draw them upward to a purer realm of being. It is so short a time since I left the body that I seem to be a prey to its weaknesses even now; therefore I can say no more at this time, only, if possible, I will return again and give all that my shirt holds. I would like this to go to Mrs. Ann Bean, of Chelsea. Margaret Bean.

George Lawrence. [To the Chairman: | Do you admit strangers, sir, at this place? I am a stranger here, and this philosophy—if that is what you call it—l know nothing about it. I have been told that spirits—that is, persons considered on earth dead, but whom we find are pretty lively—can return to earth and speak to their friends; and as I was advised to come to this place if I wished to gain experience, I have been prompt to put in an appearance. Now, sir, I have friends in Montreal, Canada, and I should be precious glad to reach them, if possible. One, a particuan aontreal, Canada, and I should be precious glad to reach them, if possible. One, a particular friend, by the name of James L. Green, I would like to reach. I believe he was in Montreal; he was the last I knew of him. My name, sir, is George Lawrence. I have been dead a few years; but, after all, I cannot call myself dead, because I find I am alive and speaking. I wish friend Green to take my communication to all my friends; take it to the weekly meeting the knows where) and read it aloud, that they may know Lawrence lives and has spoken.
The last meeting but one that I attended, Thorndike, Green and I had a debate. Well, it was upon matters connected with our secret was upon matters connected with our secret nectings, and so I am not privileged to speak of it here; but there was considerable heat manifested, and Thorndike and myself parted in not just the most friendly manner, as we should have done. The last meeting that I attended, my friend Thorndike was absent, and I never saw him again. Now, I wish to say to him that I find I was mistaken, and that he was right; and although this includes Green in the mistake, as he was upon my side, I feel it to be my duty to speak at this time. I don't want my old friend to feel sore about it. If it is ever his good fortune to fall in with some of these mediums, and he will call for me, I will certainly try to respond. When I went over into the spiritworld, so called, the first palpable, tangible ums, and he will call for me, I will certainly try to respond. When I went over into the spirit-world, so called, the first palpable, tangible being I came across was Levi Jackson, and he said to me: "George, I am sorry you and Thorndike parted in anger, because I feel that he is one whom we can make use of, and who can be made of benefit to others." I looked at my old friend in surprise, because I had no idea of making use of other people on earth when I was away from the material; but I have learned something since then, and know that what he said was true. Thorndike is a medium; he sometimes hears raps and scratches upon the furniture, and strange noises generally; and he wonders what the trouble is. I want him to know that it is spirits. Of course he won't believe it; but if he will take an old friend's advice, and sit alone daily for an hour or so at a time, and when he hears the noises question them, I am persuaded he will receive an intelligent answer; and if he is at all interested in Jackson and myself, he may call for us, and we will be there, and respond. I hope that the whole Order, the members of our particular meeting, will be induced to join together and hold what you call a spiritual circle, not out of curiosity, not out of fun, but for the sake of investigation.

That is all I have to say, sir; you lay me un-

vestigation.
That is all I have to say, sir; you lay me un-

and that I return ofton to counsel, advise and strengthen them in their earthly perplexities and cares. I wish to send my love to all dear friends. Tell them it is well with me; I am happy. I am not old and feeble now; I am young and strong, and rejoice in spirit that there is no death, that all things are ordered wisely by the good Father above us.

Chames have come since my departure, and I see still other changes in the near future to dear ones; but let me say to them, at this time, all is for the best; all will be well; and although shadows do flicker across your path at times, although the angel of death will visit you, yet take courage and hope. I wish you to feel that the dear angels are guiding you on, and that in God's own good time you shall be united in the spirit-world. I wish to say I am guiding and guarding my little grandchild Alice; she is budding out into beautiful childhood; her capabilities are large and vast; and the spirit-world we do not wish to see cramped and neglected, so I am with her a great deal, caring for her spiritually, and striving to unfold her inner powers, that she may go forth in the future to be of use to humanity. I bring my love to each though absent in body, I am near in spirit, and understand and realize all their thoughts to the of use to humanity. I bring my love to each though absent in body, I am near in spirit, and understand and realize all their thoughts to will be spearated from them; spirit can never be separated from spirit, but in loving communion it still goes on, sending back loving expressions and pure and enobling thoughts to bush of Boston, and through him all the dear ones. My name is Mrs. Alice Dixon.

Annie Gray. higher by ties that can never break." I longed for the beautiful spring-time to come, with its buds and blossoms; for early summer, with its roses and health-giving breezes; yet when early summer came, I found the physical growing weak; the hand of disease had been laid upon the mortal form; and, although I enjoyed the balmy breeze and the beautiful blooming flowers, yet I began to realize that never again should I possess strong, invigorated powers of physical life. For long months I drooped and pined, tended by loving kindred, watched over by most affectionate care and sympathy, and at last, when the dear ones called for me to go to another life, I responded gladly. I knew that spirit-life is but a higher phase of being, a more beautiful world, where the soul can blossom, expand and unfold into new beauty. So I went out into the other life, free and glad as a summer-bird, released from the winter-time of earth, and I return to-day upon my spirit-pinions glad and free to send out my word of affection and sympathy, to say, Give my love to all. I have not forgotten one. I bless and thank and appreciate every soul who was dear to me.

I shall come again, not at this place, but in private, where I shall speak in loving tones to those most near, and give to them the consolation they most need. Say to them there is no death, but your souls are blossoming out toward the great hereafter, where we shall meet again, never more to part. Mary Lavalette, to friends beautiful spring-time to come, with its

the great hereafter, where we shall meet again, never more to part. Mary Lavalette, to friends in Philadelphia.

#### Rosa T. Amedey.

Rosa T. Amedey.

Dear friends, as the song-bird wings its way from the southern climes to bring you sweet music and thoughts of the beautiful summer, so I return at this time from the beautiful, balmy climes of spirit-life, to bring to my mortal friends a burst of melody, not so much from my own spirit as from the celestial spheres, which ever ring out in harmony and blend in unison together. I return, dear friends, to send you a spirit's greeting, a sister's love and affection. Although many long years have passed since I, too, left the mortal form, yet my voice is never silent, my heart throbs still, pulsates on as in days of yore, in the interest of the well-beloved humanity. Though not often speaking to you under my personal name, yet I am often by the side of the dear workers in the cause of truth, striving to inspire them with cause of truth, striving to inspire them with strength and encouragement, seeking to give forth some little word of knowledge and light day after day with new gladness, singing my songs of rejoicing for life, immortal life, and striving to give to you some new light, some little word that shall lift your thoughts upward toward the spirit-homes where angels dwell. I am so pleased to find that our beloved cause is colling any say gaining row your and visor am so pleased to find that our beloved cause is rolling onward, gaining new power and vigor year by year, spreading out, as it does, abroad over the earth, gaining new converts, and, better still, sending light into darkened places, permeating the old ruts of theology and superstition, chasing away the shadows of doubt and fear, dispelling the gloom of the grave and the dread of death. I rejoice that beloved voices are raised, not only in supplication to our dear Father above for strength and knowledge, but in defence of the cause of truth and right, striving for liberty of thought and action, sending out star-gleams of knowledge to those who before were ignorant and in doubt whither to fore were ignorant and in doubt whither to turn.

It is a grand and glorious pleasure for me to realize that our beloved workers still press on-ward unfalteringly, nobly, seeking only to benefit humanity. I would say unto each one, Go on; strive earnestly for the right; all your efforts shall be crowned with success, all your noble endeavors shall be filled with light, freighted with knowledge from above, and shall hear a noble fruitage to your souls. While I have watched the progress of our co-workers and helpers, I have also noted with pain the action of certain ones among us, who, although Spiritualists in name, hardly deserve that appellation in action. I have noticed that there are friends of the cause who have uttered the condemna-tory word against others; who do not possess that charity of spirit which ennobles the soul and causes it to blossom out into higher beauty. I have noticed the word of censure where there should have been extended the hand of assistance. I have seen workers also who liave been tempted and have gone astray, who, in an eyil hour, under adverse influence, have stepped aside from the path of rectitude. In anguish of spirit they have striven to regain their lost places; they have turned about, crying for spirit helpers to come down and assist them with strength and encouragement; they have spoken earnestly to the higher ones for light and knowlearnestly to the higher ones for light and knowledge as to what course to pursue, and have promised that they will be faithful in the future. They have not been deprived of spirit assistance, but, I am sorry to say, that Spiritualists among us, not alone in this city but in other places, those who should have been helpers, stretching out the hand to assist these unfortunate ones, have drawn their robes aside, and said. "Beout the hand to assist these unfortunate ones, have drawn their robes aside, and said. "Because these people have erred, we cannot tolerate their presence among us." I have heard them say, "We cannot give them our support and encouragement; they have done wrong in the past;" forgetting that he who errs and strives to atone is a noble spirit, and is far more worthy of support and encouragement than he or she who never makes a mistake, because never surrounded by tempting influences. And I would ask, is this the part of a true Spiritualist, to turn the cold shoulder upon one who is in need of sympathy and assistance; who deis in need of sympathy and assistance; who desires your loving, sympathetic charity; who would outgrow the old conditions and develop into a new order of things did you extend assistance, but who, if you go your way, may be forced back into the old ruts and never be able to stan out into a purer and better condition?

to step out into a purer and better condition?
What is the part of Spiritualism? What does its glorious philosophy teach? It teaches, above all things, charity to our fellow-beings, sympathy, love and affection for all creatures; it teaches us that when one or two or an hundred even of our neighbors and friends err and fall by the wayside, it is our duty to extend the helping hand, to assist them on their feet again; it is our duty to surround them with lov-ing influences which shall chase away the dark-ened conditions and unfold their lives into such

fold your brothers and sisters in the mantle of love and sympathy which will cause them to strive for purity of life and fidelity of action attendant upon true principles. Again I say, dear friends, believe I am with you. I come to give you my most loving words, not in censure, but because I would have you step out into the alorious light which surges through the entity glorious light which surges through the spirit, revealing all within which I would have revealed unto you; and that is only purity, love, sympathy and happiness. Rosa T. Amedey.

MESSAGES TO BE PUBLISHED.

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May 4. — Mrs. Ellen French; Thomas S. Anderson; Eddile Martin; Marla Washburn; Theresa Tinnotti; Dr.Win, Bushnell.

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

May 13. — William Miller; Katle Merrill; Isaac Taber; Dalsy M. Howard; Theodore S. Bigelow; John Hatch Lennan; May 14. Lennana.

May 25.,—Henry Lanning; Willard Rohinson; Martha D. Arnold; Jennile Clapp; John S. Gilman; Philip Harringfon, June 1.—Dr. D. S. Webster; George A. Fisher; Frederick Mayne; Milly E. Jameson; Clara E. Simpson, June 15.—Black Hawk: Annile Pickering; James F. Hogan; Harriet Dodge; John G. Wyman; Emily C. Jones; Rev. Sannel Tupper.

June 21.—Lyman Beecher; David Handy; George Rathbun; Lydia Itaymond; Emma J. Wallace; Ebenezer Bassett, June 29.—Chauncey A. Barnes; Col. Gardiner Towle; Sarah Snow; Rev. Charles B. Storrs; John Waterhouse; Guide of the Medium.

# REPLIES TO QUESTIONS,

GIVEN THROUGH THE MEDIUMENIP OF

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

#### Questions and Answers.

QUES.—[By W. S.] Were the New Testament writers correct in their references to the Old Testament writers? Did the prophets actually foretell what took place in Jesus's time?

Ans.—Undoubtedly; many do not think so, having reason for their disbelief. On the other hand we see many strong reason for suppose.

having reason for their disbelief. On the other hand, we see many strong reasons for supposing that the prophecies of the Hebraic dispensation referred expressly to the advent and life of Christ. There are those in modern theology and science who presume these were disconnected; that periods of human thought were so widely different in those ages that the Christian era of fulfillment had no reference to the Hebraic dispensation, and the Hebrews themselves do not consider that the prophecies which the Christians think point to the advent of Christ have any reference to Jesus of Nazareth. Every dispensation is discredited by those who the Christians think point to the advent of Christ have any reference to Jesus of Nazareth. Every dispensation is discredited by those who believe in a preceding dispensation and have not yet outgrown it. Christians of to-day do not believe that it is the second coming of Christ that is now upon you, that is now imminent, because their opinions are different as to the manner in which Christ will come again to earth. The same was true with reference to Jesus. The Hebrew nation looked for a king, a ruler, an earthly dispenser, instead of a spiritual guide and teacher. The fact is, Christ's coming was so utterly at variance with preconceived views and interpretations, that it caused them to reject the prophecies as having anything to do with him. Years go by; ages come and pass; the Christian idea prevails in the spirit of all the religions of the world; while the Hebrew yet expects the literal New Jerusalem, the true Christian is enjoying the New Jerusalem at this hour. Therefore we believe the prophets were wiser, since they proclaimed the name; they knew the spirit and intent of the coming of Christ. That he literally and spiritually fulfilled their predictions is evident from the fact that no later expression has fulfilled them, nor is it likely any will fulfill them

the coming of Christ. That he literally and spiritually fulfilled their predictions is evident from the fact that no later expression has fulfilled them, nor is it likely any will fulfill them in any other sense than the spiritual sense that is now manifest in the world as the second expression of the Spirit of Truth.

Q.—[By W. R. Frink.] Does the spirit, in its transition from a lower to a higher condition, retain the same form?

A.—In its transition from a lower to a higher condition, the spirit retains the resemblance that you beheld in earthly life, but the form is not retained, since that is continually undergoing a change with the gradual growth and unfoldment of the spirit. The child on earth does not retain the same form, since science declares a change once in seven years. There is an organic resemblance that makes you trace in youth the lineaments somewhat of childbood, and in the man the lineaments somewhat of youth; but even that is not remembered in the face and form of the full-grown man in spiritlife. The stage of greater perfection wipes away the blemishes and imperfections of the preceding state; there is not resemblance so much in form as that the spirit recognizes the same essential spirit. You are not dependent upon form for the recognition of your spirit friends, else you could never be sure of recognizing the one who passes away in infancy or old age, since each of these states in spirit-life must present a new condition and difference in form. The spirit recognizes only that form which is adapted to its new-found condition, and the law of recognition is not dependent which is adapted to its new-found condition, and the law of recognition is not dependent upon the form, but upon the line of spirit memory, that all the time keeps the earthly or spirit friend in view, and recognizes from within, not

from without.

Q.--[By H. G. Pitkin, Memphis, Mo.] Is there a time coming, in the near future, when spirit-intelligences who once lived on this planet, in the remote past, will, in their own individualized bodies, materialize and speak to the people in full light?

ple in full light?

A.—There are two answers to this question. Undoubtedly the time is coming when not only the materialized forms of your friends, but of ancient presences, will be visible among you more frequently than to-day; but materialization is not the highest form of expression of spirit presences, although it is the most important in the world to-day, perhaps, to the one who looks for material evidence. The time is coming when you will see ancient spirits and talk with them, face to face, and when they will be able to personate themselves in your midst, but it will be more by the elevation of human vision, and the cultivation of spiritual sight in your midst, than by the descent of numan vision, and the cultivation of spiritual sight in your midst, than by the descent of spirits, or the production of materialized forms. It is true that the progress will be both ways; that there will be greater facilities for materialization is undoubtedly true; but when the time arrives that the most ancient spirits can materialize and walk with men, as human beings it will no longer be program for them to be ings, it will no longer be necessary for them to do so, since you will be able to see them with spiritual vision.

spiritual vision.

Q.—[By the same.] Do you know whether or not a band of spirits—Theodore Parker among the number—are working for this end, with a medium chosen for this special purpose?

A.—We know that a band and various bands of spirits are working to the end of perfecting the manifestations of spirit-life, but of the particular circle referred to, and the particular name mentioned, we do not know. We know that every materializing medium, and every one chosen for any expression of spirit-power, has a band of spirits adequate to carry forward what they attempt to do. Undoubtedly, in this instance, the same is true.

Q.—[By the same.] In a former question

Q.—[By the same is true.
Q.—[By the same.] In a former question about the perihelion of the planets, I asked at what time the greatest disturbance would take place, and the answer was, "Between the years 1880 and 1885." Can you not locate it more definitely, and cannot scientific minds in your sphere foretell, from natural laws, the year, and even the month of the year when their scitties.

sphere foretell, from natural laws, the year, and even the month of the year, when their position will cause the most disturbance?

A.—There is no particular year, or months in the year, as the perihelion requires a certain number of years for its fulfillment, although already a portion of the planets, two of them, have passed the perihelion. The particular time when the agitation will be the most felt is not likely to be at the exact time when the planets are at the highest perihelion, as some time is required for the pulsation (not of light, for that would require thousands of years, but of magnetic diffuence,) to reach the earth. The exact time is the year 1881, which was predicted as the end of the world, being the cyclic end, the position of the planets being such that there will, in that year, come more electro-magnetic disturbance than at any other period of time; but from the year 1881 until the year 1885, there will be probably, as far as human observation is concerned, as great a pressure; the partidular physical effects, however, being such that they will wish. ened conditions and unfold their lives into such a holy purity of righteousness that they cannot again go astray. I do not advocate the assistance of those who willingly err, who are false to every good principle of right, who are wolves in sheep's clothing, who do wrong for the sake of selfish aggrandizement without thought for others; I do not desire that you should fold the mantle of charity around them, because that would be doing a wrong to yourselves and to others; but I do say, beware how you judge, lest you judge those who are not to be condemned by outward appearances. You cannot realize the inward motives, therefore let charity be that portion which you extend, and en-

Q.—Is there intelligence not individualized? Q.—Is there intelligence not individualized?
A.—No.; we have emphasized that question in the answers to several other questions. There can be no intelligence in the universe without individuality, since intelligence is the result of or an expression of individuality. You might as well ask if there can be fragrance without a flower, or chemical action without atoms; if there can be any result without its antecedent cause. Intelligence is the result of identity, and is as distinctly traceable to it as light is to a source of light. As there can be no light without an adequate cause, so there can be no intelligence without that which produces intelligence, namely, individuality.

intelligence without that which produces intelligence, namely, individuality.

Q.—What is the benefit of oral prayer in opening spiritual meetings, or at any other time?

A.—We might ask the questioner what is the benefit of speech at all, or of all that exists. The benefits are various, according to the states of individuals. The particular benefit of prayer is because one wishes to pray; it is a spontaneous offering and expression of the spirit, is valuable as such, and produces the correct rapport between the one invoking and the spiritual valuable as such, and produces the correct rapport between the one invoking and the spiritual powers. You might ask what is the benefit of breath. You cannot live very well without it. You might ask what is the benefit of any form of human expression. It is valuable as an emanation of the human mind. You speak to each other, because in that way only can you transmit your thought, exchange your ideas. Prayer is valuable as an intermediate agent between the mind and the spirit-power, between the finite and the

thought, exchange your ideas. Prayer is valuable as an intermediate agent between the mind and the spirit-power, between the finite and the Infinite, between embodied and disembodied intelligences, because in the act of speech the thought is more generally clear, more fixed in the mind. Very few people think clearly without some form of expression. Even when you think silently you find yourself thinking in words; therefore prayer is the affixing of the individuality, the signature or token to the aspirations of the mind, and frequently invites others to join in the aspiration who might not otherwise do so.

Q.—Does not the practice of worship have a tendency to retard the growth of intelligence in civilized countries?

A.—If this question were entirely reversed it would be better. Does not the growth of intelligence in civilized countries prompt to the highest practice of worship? Worship is the result of intelligence. Every form of human life has its expression, and the gauge of the intelligence of a nation is its highest standard of worship. By worship we do not necessarily mean form, although form itself is but an expression of a standard or degree of mind. It has sometimes been stated as a frequent belief among Spiritualists, that the various religious exercises throughout the Christian world tend to degrade and enslave the mind. Pray state the matter correctly. The mind is enslaved if there is idolatry not to believe in any worship as it is to accept any form of worship that does not express the spirit.

Q.—Is there individual intelligence in existence that has not lived on some planet at some time?

A.—You are asking us to be infinite, eternal and which the mode of the part o

ence that has not lived on some planes at some time?

A.—You are asking us to be infinite, eternal and ubiquitous. We do not know. There are intelligences who have not lived on this planet; but, so far as we are able to know, there are no intelligences but what have lived on some planet, at some time. What there is in eternity, in infinity, we cannot say.

at some time. What there is in eternity, in infinity, we cannot say.

Q.—Have all persons guardian spirits? and if so, are they always the same spirit? and can we know certainly who the spirit is?

A.—All persons have guardian spirits; all persons have guardian angels. The guardian angel never changes, but is with you from the hour of earthly birth, and before. The guardian spirit changes according to your condition and requirement, and is appointed or chosen by your guardian angel. The guardian spirit of today may be a child, a father or mother, or one of your household; may be a brother, a sister, or a favorite friend. There may be more than one guardian spirit; there can be but one guardian angel, and this may be known to you, if you have the unfoldment of spirit communion, if you have the unfoldment of spirit communion, It you have the unfoldment of spirit community, or if it is wise for you to know who they are. It is not always wise, since human beings sometimes attach too much importance to earthly names, and consider that if their guardian spirit names, and consider that if their guardian spirit bears an exalted name, it is some credit or praise to them. You might have a guardian spirit who was very lowly on earth, who would be able to minister to you notwithstanding. It is sometimes wisely appointed that you do not know: but if they are members of your own household, or dear friends who have passed from the earth-life, there are ways by which you can know each other, through communion with your own intuition, or by direct communication through spirit media. Usually your thoughts are most in sympathy with the one who is your guardian spirit. If you think of them continually, if your mind reverts to them, you may be sure they are near to you, and minister to you. It may be a loved child, it may be a father or mother, it may be a brother or sister; in each case you will find your thought reverting more case you will find your thought reverting more to them than to any other one spirit; in that way you may know them to be your guardian.

## To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachu-setts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem ex-pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

### Passed to Spirit-Life:

From Hanover, Mass., June 23d, 1880, Oren Josselyn, aged

86 years 11 months and 17 days.

Mr. Josselyn was born July 6th, 1703; married Mary C. Mann Feb., 14th, 1916, who passed to spirit-life several years ago. Mr. J. was for many years connected with the late Joshua Barker, of Hanover, in the manufacture of the celebrated "Barker & Josselyn Cook Stove," He was one of the Selectmen of the town for about fifteen years, served as Town Clerk five years, and was Representative to the Massachusetts Legislature from 1842 to '44—three years, During the U. S. Surphus Revenue excitement, in 1842, he favored an equal division of the money among the people of his town, in which he was successful. A man of temperate habits, a friend of good order, very liberal and progressive in his rolled ous views, a great reader, and for nearly thirty years, open and fearless advocate of Modern Spiritualism. His last sickness was of short duration, being confined to the louse less than one week. Funeral was largely attended June 25th by relatives and friends, 11o leaves two sons and one daughter. 8 years 11 months and 17 days.

From Townsend Hill, Fall River, Mass., July 5th, Mrs. Sophia A. Mosher, aged 73 years.

Sophia A. Mosher, aged 73 years.

Airs. Mosher was one of the old, firm Spiritualists of the place; generous and sympathetic, ever ready to relieve the needy and speak the kind word to the sorrowing; well known by a large circle of friends, who now miss her genial nature. Well may it be said, "None knew her but to love her." She leaves an aged brother, sister, two daughters and one son, who all know by the assurance given them that they will meet her again and feel her presence as they pass along to that blest abode where all will find rest from life's labors. The writer was called to attend the funeral, and numerous friends gathered at the home and followed the remains seven miles to its final resting-place, where, gathered around the casket, the last of the cormonies was concluded. Peace to her spirit.

SAMUEL GROYER.

162 West Concord street, Boston.

From Indianapolis, Ind., June 22d, Sidney West, in the

From Indianapolis, inu., out of the first state of this age.

Bro. West was born in Wilton, Me., Feb. 6th, 1815. He lived for a time in Manchester, N. H., afterward moved to Boston, where he resided a number of years. He was an early convert to the Spiritual Philosophy, a man of genial and sensitive nature, honest and upright in all his ways. After prolonged suffering from a compilention of aliments, the angels took him home to the higher life. We have already heard from him since his departure, "Good-by, but not for aye," not for aye."
Indianapolis, Ind., June, 1880.

From Springfield, Ill., June 30th, after a painful illness of ten days, borne with much patience, George M. Floyd, son of J. Q. A. and Jennie A. Floyd, aged 11 months.

of J. Q. A. and Jennic A. Floyd, aged 11 months.

A bright and promising chile, of heavenly disposition, dwelling but a brief season with his parents, he has crossed the river to meet the welcome of grandparents, uncles, aunts and others who will lead him in ways of pleasantness and peace such as he might never have known upon earth. Though his parents deeply regret his early departure, they do not mourn as those without hope, but feel that they will meet him again even in this life, and that, matured in the spirit-world, he will be to them a light to bless and guide them on their earthly pligrimage.

J. Q. A. Floyd.

[Obituary Notices not exceeding twenty lines published grathitously. When they exceed this number, twenty cests for each additional line is required, payable in advance. A line of agaistype averages ten words: Postry inadmissible in this department.]

# Adbertisements.

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# Banner of Bight.

BOSTON, SATURDAY, JULY 17, 1880.

"Exposers" of Spiritualism. If one might credit the confident and bluster ing announcements which are daily made all over the United States, (and in Europe as well), that Spiritualism has been, is being, and is yet to be "exposed," it would seem that but little hope could exist that the New Dispensation would even hold its place before the public attention for a twelve-month longer. But the fact that this course of "exposure" commenced with the "Buffalo doctors" in its earliest moments, and has been pursued toward it ever since without injuring Spiritualism in the least. is patent evidence that the claims made by the ever multiplying crop of its "exposers" are false, and the persons making them are menda-

As we have just stated, ever since the year 1847 there have been these pretended exposers of Spiritualism. In a few instances they have had some little medial power which has enabled them to be instrumental in the production of certain phenomena which they were utterly unable to duplicate in the light, or to explain so that another could produce them. The little that was genuine helped to dupe the inexperienced into the idea that all was done by simple juggling. Vinding they could make more moneyby pretending to expose Spiritualism than by showing that the little percentage of genuine phenomena was actually inexplicable, these socalled exposers have played the part of cheats and impostors. The race, it would seem, has not died out, nor will it die out as long as money can be made by such reprehensible practices.

So much for the "Professors" of the art of "exposure" generally; men who, in a large majority of cases, have no belief in immortality, and no idea of the sacredness of human life and the hopes and anticipations of better things to come that cluster in rich fruitage amid the boughs of mortal existence: Men whose only aim is, in the curt parlance of the day, "to make a dollar," no matter from whom obtained nor in what manner secured: Men whom Paul must have had (as a class) in his mind when he wrote to the Philippians concerning those "whose God is their belly, and whose glory is in their shame, who mind earthly things." But what shall we say of those who, professing to believe in a future life, and holding positions in what by general agreement is termed the Christian clergy, go up and down the land striking hands with non-believers in human immortality, ready to fellowship with any class if so be that they can work together for the purpose of endeuroring to overturn-for, thank God and the angels they cannot overturn—the sublime gospel of spire it-communion, which gives to the age in which we live all the real testimony of life beyond the grave which can meet the keen analysis of the modern mind? And what further can be said of yet others, also reckoned among the Reverends, who, forgetting what at least the past has ascribed to ministerial dignity, descend to the practice of uniting within themselves the characters of the conscienceless bigot and the third-rate mountebank? and who are constantly migrating through the country, professing great interest in the moral welfare of mankind, and claiming to represent some sect of the Orthodoxically Evangelical order, but who, when opportunity presents itself, are only too ready to turn their attention solely to the gathering of a financial harvest, which obtained they are prepared to depart for other fields and pastures green in search of new provender. That such men exist in community is a painful fact; that they are countenanced by their brethren of the clergy who have not yet themselves fallen to the "mountebank" level, is also true, and that the ignorant among the Church memberre thus led into error and willfully de ceived is the third term in this equation with which it is sought to work out the destruction of the New Gospel.

Of course it is the phenomenal phase which these recreant theologico-prestidigitateurs attack, for their own purposes, and to which the rabble rout of less celebrated but not less unscrupulous "Professors in the art of exposure" before alluded to turn their attention that they may pander to churchial prejudice, obtain the clerical endorsement, and draw in the shekels of "the brethren." It is the phenomenal phase, we repeat, that they attack, because from the highest to the lowest order of the opposers of highest to the lowest order of the opposers of Spiritualism, the feeling instinctively runs that the spiritual phenomena constitute, in their entirety, the main point in the defences of the Modern Dispensation, which, if it could but be carried, the whole line must be abandoned. (We would here parenthetically remark that we hope that Spiritualists will themselves, as time goes on, prove equally as intuitive as their enemies, recognize this great fact, and rally around the phenomena and the mediums thereof with the phenomena and the mediums thereof with earnest determination that they shall be un-flinchingly sustained in their glorious work.]

We desire at this time to put on record a par-ticular case which has just come under our im-mediate knowledge, showing the depths to which these clergymen-mountebanks will dewhich these clergymen-mointedanks will descend in order to carry their points, and, further, demonstrating that other clergymen will countenance the deception and the multitude flock to hear and see. We will, however, state, by way of premise, that as these truly Christian "Reverends" hold all the free advertising which they can obtain in the highest esteem we shall mention no names—merely assuring our readers that the scenes, doings and sayings which we record really occurred in a neighbor-ing city in this Commonwealth, and that the name of this theological "Wizard of the North" is in our possession.

is in our possession.

An itinerant sensational "Rev." recently ran up his flag in the city to which we refer, and announced that he was about to demolish Spiritualism, "root and branch," in the good old Hebraic fashion. It so happened that a prominent Spiritualist in that locality had had a very satisfactory interview with Charles E. Watkins, of No. 2 Lovering Place, Boston, receiving the most indubitable evidence of the truth of the manifestations transpiring in his presence, and was in consequence so filled with indignation when the great "Exposer" announced the slatewriting phenomenon to be a deception that he publicly challenged him to do under the same conditions what had been done in the presence of Mr. Watkins, and placed \$100 in responsible of Mr. Watkins, and placed \$100 in responsible hands to be paid to him if he did compass the task, allowing him ample time (four days and nights) for its accomplishment.

In order to show how weak was the attempt-

ed explanation of the wonderful slate-writing, phenomena occurring in Mr. Watkins's presence we extract the following from one of the local

papers:

"All tests attempted were successfully performed. The trick of linked rings was shown to be merely a substitution of rings ready linked for those unlinked. State-writing was shown to depend on steight-of-hand substitution of one state for another, or by a state with a false front, writing having been previously made in each case. Pellet-reading was also shown to be done by the aid of steight-of-hand, whereby the pellet desired was obtained and then read. This was the test of Mr. Watkins for the performance of which \$100 was offered. At least, Mr. reys it is the same, and he has seen him in three scances It was reported that Mr. Watkins was in the tent, but he did not appear."

It is not true that the pellet-reading test was similar to that given by Mr. Watkins; nor is it true that the latter was present at the preacher's buffoonery, as reported.

The artful "Rev.," however, dodged the trial,

under the false and ridiculous pretence that no Spiritualist on the proposed committee would admit that the conditions were the same as those granted by Watkins. A brother exposer of —'s went the other day to Mr. Hiram Sibley of Rochester, N. Y., a gentleman of wealth, who had offered not only a hundred, but several thousand dollars, if any one would explain "Watkins's trick" under the same conditions. The exposer began hy asking for certain conditions of his own. Mr. Sibley's reply was to point to the terms of his offer. The "exposer demurred, and finally sneaked off, saying he would call and do it the next day. "You will do no such thing," said Mr. Sibley: and that was the last he heard of the fellow. Careful expaniation of the genus "exposer" will disclose the same ear-mark of brazen effrontery on all its varied species. Any intelligent Spiritualist has only to read the explanation cited above, to satisfy himself that the Reverend Conjurer is not telling the truth. When he says that the direct writing through Mr. Watkins is a sleight of-hand substitution of one slate for another, he is simply fooling his audience and laughing in his slowe at their simplicity in accepting his under the false and ridiculous pretence that no of-hand substitution of one slate for another, he is simply fooling his audience and laughing in his sleeve at their simplicity in accepting his mendacious assertion. When he says that the pellet-reading is also effected by a sleight-of-hand substitution, he says what is known to be to the contrary—a "justifiable deception," he will probably argue, since theological bigotry has always argued that "the end justifies the means." means.

Great was the success of this modern "Pilgrim" in vanquishing his enemies, if the local papers could be believed. One of them assures its readers that—

"He performed the tests that most mediums claim can be performed only by supernatural aid. And yet there was not a person in the audience not fully satisfied that——with his own mortal hands, unaided by spirit power, performed these tests. His explanation of them ail, but one, was most simple and conclusive."

Now, what were "these most difficult tests" Now, what were "these most difficult lests" that most mediums claim can be done only by supernatural aid, and which this mighty conqueror of delusion performed "with his own mortal hands"? Why, according to the reports made by the papers thereabouts, his exhibitions consisted of a few simple feats of magic, having not a shadow of resemblance to any spiritual manifestation that has appeared since the first rap at Hydesville; simple tricks, that any wide-awake schoolboy knows the mothat any wide-awake schoolboy knows the mo-dus operandi of and can do as easily as he can spell his name. One was what has been known for a century or more as "the wrist knife"—a knife the blade of which is divided, leaving an knife the blade of which is divided, leaving an opening between the two parts for the insertion of the wrist, the parts-being held together by a strip of steel shaped like the letter U, passing under the wrist. By a little dexterity in manipulation, the blade appears to be thrust through the wrist. Another was a trick known as the "Chinese Linking Rings," consisting of eight or more iron rings, one of which, called the "key," is cut, and enables the performer to handle the others, which are joined in sets to handle the others, which are joined in sets of twos and threes, so that he appears to link and unlink a series of solid welded rings, forming chains and weaving them into various designs. This trick, as old as the Chinese Empire, performed by fakirs at the street corners, and so well known that even a second-rate magician would not venture to introduce it to an audience, was given to the citizens of the city alluded to in proof that all claimed spiritual phe nomena are false, and the mediums whose ranks encircle the globe are impostors! Then he gave what he advertised as the "Ger-

man Door-key Test—the only one in America, which amounts to just this and nothing more which amounts to just this and nothing more a large door-key is shown and a small ring, and the great feat to be accomplished is to put the ring on the stem of the key. This is easily done by one who knows that the top of the key unscrews, when it can be taken off, the ring put Reverend operator says that this "test" is greatly in vogue among German mediums; indeed, one would suppose from what he says that all Germany was being shaken to its foundations by this most astounding performance. The statement that the key he exhibits is "the only one in America" is about as near being correct as other statements made by the valuant exposer—for it is merely a common puzzle, and any he bought for a tail.

an be bought for a trifle. But the climax of this gentleman's exhibition s what he announces as "The Post-test," which s probably an old trick called "The Pillory." is probably an old trick called "The Pillory." Of it he says, "locked up in my bosom alone, I never expose this only to clergymen." He then remarks, "If you will expose it I will present you with the test, my cabinet, and a thousand dollars worth of apparatus that I use." What a most laughable farce this makes of the whole thing. Here is the Rev.—, a servant of God, a preacher of the gospel, an expounder of the truth, out on a mission to awaken sinners and save souls, publicly announcing that he has a thousand dollars' worth of juggling apparatus which he uses in his profession, and offering to put up the lot on a het that no one can explain put up the lot on a bet that no one can explain how he does his little trick with the post! Any one knowing anything whatever about the me-diums whom he pretends to expose, knows that expensive arrays of apparatus are not at all in their line—indeed, would be looked upon by Spiritualists themselves as an argument to be credited to the contrary side of their account, and that the few musical instruments, ropes, slates, etc., (together with the cabinet, when used at physical scances) are open to inspection, and are the furthest removed in their objects

and are the furthest removed in their objects from the prestidigitatorial field.

It may be mentioned, however, that, though this Reverend juggler called together large crowds, and made nucli money, and was loudly applauded by the "truly good" of the neighborhood, and caused various pastors to forget their dignity in the universal scramble indulged in by the local churches for the "converts" he was supposed to have made there were yet to by the local churches for the "converts" he was supposed to have made, there were yet to be found, as one of the city journals states, those who (by reason of knowing something about the matter) held (and correctly) that "the tricks, as for the convertion of the convertible of t so far from being a refutation of Spiritualism, were a complete failure."

We have written more of this man's doings than the case may seem to warrant or the occasion demand; but we have done so, not so much for the purpose of showing how puerile and insignificant his efforts are, as to give our readers' a practical specimen of the doings of at least one class of men who, under pretence of "exposing Spiritualism," ply their nefarious business for the prime purpose of obtaining money from honest but simple-hearted pious people who cannot recognize a wolf in sheep's clothing, and know nothing of Spiritualism except what such ignorant or designing pretenders falsely proclaim to be illustrations of its phenomena. We would advise the public to let such men alone. The only exposure they make is that of their own folly!

A Request from Thomas R. Hazard.

To the Editor of the Banner of Light: I have just read Dr. S. B. Brittan's "Review." &c., in your paper of this week, in which he touches briefly (comparatively) on the subject of my letter addressed to you, that appeared in the Banner of Light of 26th ult., concerning certain passages contained in Mr. S. B. Nichols's report of Dr. B.'s recent Brooklyn lecture on Form Materialization. I have also read the two articles on the same subject, from the pen of Dr. B., contained in the hanner of July 3d. I may B., contained in the Hanner of July 36. I may at some future time have some remarks to make in reference to one or more of these communications, and would feel obliged if Dr. Brittan would favor me (through the post office,) with the original manuscript in which he intimates in his last article his "lecture was written out," pledging myself to return it to him in a short time after I receive it. I am impressed that pledging myself to return it to him in a short time after I receive it. I am impressed that with the aid of this document I could obtain-sufficient light to greatly simplify the matters in controversy. I would also be greatly obliged to Dr. Brittan if he would write out in a con-densed form (as I suggested in my previous let-ter,) the names of the materializing mediums through whose instrumentality he has obtained his knowledge of the great and advanced planhis knowledge of the great and advanced phenomena of Form Materialization, together with a succinct narrative of some of the manifestations that have occurred in his presence.

THOMAS R. HAZARD.

South Portsmouth, R. I., July 10th, 1880.

#### BRITTAN'S SECULAR PRESS COLUMN.

The Editor-at-Large at his Work.

(From Truth, New York City.) THE PURPOSE OF SCIENCE IS TO CON-FIRM THE BIBLE.

To the Editor of Truth: In your recent editorials referring to Rev. John Hall, D. D., and his church, you naturally enough associate religion and fashion. In the estimation of our plous aristocracy the Doctor's views and ideas derive a fictitious importance for the reasons that his church edifice is on Fifth avenue, and that he worships God for himself and his congregation in a temple that cost two million dollars! It is a fact that within five miles of that imposing symbol of the popular faith, there are fifty thousand people who are neither half fed nor clothed; who nightly go to a bed of straw in some place comfortless and desolate as a kennel.

Every Sabbath the prayers of the elite of the electthe beleweled saints, like Dives, so gorgeously arrayed "in purple and fine linen"-ascend and blend with the elements of common air—the odor of sanctification and the delicate aromas of Lubin's Extracts mingling together. How high the prayers ascend we may or may not conjecture. And then the piping voices of many little children, hungry and half naked, who have no homes, the feeble accents of delicate, sick and des titute women in the next street, and the tremulous words of old men, stricken by many years and the shafts of a cruel fortune-all come up in remembrance before God, while they seem to be neglected and forgotten by this saintly aristocracy of the church.

What intimate and endearing relation Dr. Hall sustains to Jesus and the l'oor, we may not know. By what divine authority he was called at \$20,000(?) a year to preach the Gospel of a poor Man"who had not where to lay his head," we have not yet discovered; but he is certainly a very fallible human teacher. Some time ago he delivered a discourse on "Faith and Science"-it was elicited by Professor Huxley's lectureswhich was at least remarkable for bold, dogmatic as sumptions, unsupported by any citation of facts or a single logical reason. Dr. Hall assumed that the essential elements of matter were acted upon and the worlds fashioned by the Divine Volition, and furthermore that the creation of matter, per se, "is an article of faith." In his blind zeal for a book he transcended the letter of the Mosaic record, which nowhere assumes so much. The Doctor imposes a more onerous tax on our credulity than Moses did; and this appears to be both unnecessary and unwise in the present state of the human mind. To demand faith in an increased number of improbabilities, in this age of rational inquiry and scientific demonstration, will surely prompt many minds to unload, and leave the remaining lumber of old theories and superstitions to those who keep the antiqua-

rian museums of a Saurian theology.

In his contest with Huxley and the philosophy of evolution, Dr. Hall distinctly intimated that we are liable to misread the fossiliferous formations as well as the Jewish Scriptures. This is a shrewd suggestion. Such mistakes are quite possible; and it must be acknowledged that the professed scientist is often quite as dogmatic as the average teacher of biblical theology. We need not look for infallibility in either, and it may soon become our appropriate business to put both on their trial by a higher standard. When that time comes we may fearlessly sift their respective pretensions to su-

perfor light and supreme authority.

The distinguished expounder of the faith of the Presbyterian Church referred to the fact that St. Augustin, a man of "scientific attainments, suggested the theory that the world was created during periods as distinguished from days"; and from such hypothetical premises he advanced per saltum to the following conclusion:

"We find that the Bible has been the leader of scientific thought; that imperfect science has caused misunderstanding of its statements, and that upon further progress of science its perfect truth has been established."

The imperfection of the Doctor's logic will be readily perceived in the fact that his premises have a strict y personal relation to St. Augustin, while his conclusion is divorced from any such relation, either to the English apostle or any other man, and has no reference or application whatever, save to a book. If Dr. Hall eats mulins for breakfast, he may just as well argue from this fact that the Westminster Catechisn has been the leader of thought in the science of agri cultural chemistry. It would be far more logicalreasoning from the fact-to infer that St. Patrick was opposed to the Church which makes the serpent an indispensable factor in its whole system of theology. Did not the good saint make war on snakes? Did he not drive them all out of Ireland, and destroy the last one in the Lake of Killarney? And yet who does not know that the integrity of the entire system of popular theology is made to depend on our saving one serpent at least? Without one snake the Doctor's theological superstructure, embracing the primitive innocence, the temptation, the fall, vicarious atone ment, and salvation through the merits of some one else, would fall to the ground and leave no sign of life for our contemplation, save the trail of the serpent among the rulns of the system.

It was not so much as a saint as a scientist, that Augustin offered his suggestion. It was because he say the necessity of accommodating his interpreta tion of the Scriptures to the existing and prospective discoveries of science. The idea that the Bible has been the leader of scientific thought is an assumption that rests on no possible foundation. It finds no confirmation in the records of astronomy, geology, or other branches of natural science. We put in evidence against the Doctor the history of scientific investigation, the personal experiences of many noble disciples of truth, the ostracisms of the lovers of Nature by the mitred representatives of Faith, and the present infldel tendencies of most of the leading scientists throughout the world. If any further refutation were required, we might offer the case of Hall versus Huxley, which clearly enough illustrates the fact that "the defenders of the faith" are not the leaders of science.

Dr. Hall reveals his unreasoning adherence to a narrow creed, at the same time he betrays a very limited knowledge of science in his false definition of the latter. He boldly declares that the proper business of "science is to confirm the word of God!" The man who now teaches such a doctrine is far behind the age in which he lives. For this reason he ought to "step down and out," and leave some one baptized into the living spirit of the times to occupy his place. We undertake to say that science has no such questionable business on hand as is described by this expounder of modern theology. On the contrary, the legitimate office of science is to so formulate the truth, on all subjects, that it may be clearly expressed and systematically taught. We have quite too much reverence for God's word, wherever that may be found, to presume for a moment that it needs any confirmation.

Yours for Truth. S. B. BRITTAN.

### W. J. Colville's Meetings.

Syne" had been heartily sung in unison, "Wincona" gave an appropriate poem and dismissed the audience with a benediction. The people present were, however, very slow to leave the place, though the exercises had occupied almost two hours, and it was 1 o'clock before the hall was anything like cleared.

Thus ended a series of Sunday morning services which have been held regularly for ten months. Eight months of the time Mr. Colville has been the speaker; the other two months Mrs. Cora L. V. Richmond occupied the rostrum. These meetings have been kept entirely free from debt, and when they re-commence, on Sunday. Sept. 5th, (W. J. Colville's twenty-third birthday,) they will be entirely free to the public and held regularly at 10:30 A. M. and 3 P. M.

During the summer recess the hall will be rendered still more attractive than it already is, as it is to be improved and re-decorated, and the seating capacity considerably enlarged.

#### Kennedy Hall,

Last Sunday evening's gathering in Kennedy Hall, Warren street, was a very pleasant one for a closing service. The attendance was numerous, the music excellent, and the flowers very bright and tastefully arranged. Mrs. Stickney, of Haverhill, read a beautiful poem entitled. "An Ode to Justice," in place of the usual reading. Mr. Colville, under influence of his guides, delivered an impressive invocation, a practical iecture on "Lessons from the Life of Fenelon," and an impromptu poem on "Itecognition in the Hereafter."

Dr. Kennedy, who has kindly given this hall free of

after."

Dr. Kennedy, who has kindly given this hall free of charge to Mr. Colville for the past year and a half, now contemplates changing the building, so it is doubtful if the Roxbury friends will again meet in this pleasant place. The Doctor, however, with his wonted liberality, intimates his willingness to provide for their accommodation in the fall in another hall, if the present one is altered. Mr. W. Gordon, of Cambridgeport, rendered efficient services as organist.

#### Other Engagements.

Other Engagements,

W. J. Colville, after lecturing at Shawsheen River
Grove on Friday, July 16th, at 2:30 p. M., will set sail
for Philadelphia, in company with Mrs. Laura Kendrick and Mrs. M. B. Thayer. On Sunday, July 18th,
Mr. Colville and Mrs. Kendrick will be the speakers at
Neshaminy Falls Grove; they will also remain there
and speak during the week.

Mr. C. R. Miller has made arrangements with Mr.
Colville, securing his services as lecturer in EverettHall, 398 Fulton street, Brooklyn, for Sunday, July
25th; afternoon, at 3 o'clock, subject to be chosen by
the audience; evening, at 7:45, "The Ministry of Angels." Charles Thornton and other musicians and vocalists have offered musical services. Brooklyn and
New York Spiritualists are requested to bear these
meetings in mind. It is now almost a year since this
lecturer has been able to speak in this vicinity on a
Sunday. No doubt the audiences will be very large,
as he has many friends in Brooklyn.

#### The July Magazines.

THE ATLANTIC MONTHLY for July-Houghton, Mifflin & Co., publishers, Boston—has the conclusion of 'The Undiscovered Country," to which story by Howells, now out in book form, from the press of the same firm, we have in our last two issues referred. As notice after notice of this new work by the Atlantic's editor comes under our observation in the daily press, we are forced to admit that (unless, as we have hinted previously, these puffs are purely commercial in their character.) the ignorance of the average newspaper conductor in this country concerning the subject of Spiritualism is simply unfathomable. Apparently, each new scribe, knowing nothing of what he is talking about, but taking the word of some one who has already written in praise of the book, determines to outdo his predecessor in the really sickening game of fulsome adulation. Why, we have met with book critics who have not blushed to place Mr. Howells and his (no one's else) "Undiscovered Country" side by side with Hawthorne and his famous "Scarlet Letter." Anon we expect that a dashing scribe, more daring than the rest, will remark upon some yet "undiscovered" but strong likeness between Mr. W. D. Howells and his narration and W. Shakspeare of "Tempest" nous fame. The bigots of America, who largely control the daily press and the periodical literature of our day, have perhaps agreed to consider Mr. Howells their Moses who, to reverse the figure, is to lead the world in general, by this book, out of all danger of the now imminent spiritual enlightenment concerning hu man immortality, and back into the old-fashioned Orthodox fold of blind faith, from whose limitations truth-seeking people now-a-days have become emancipated to too great an extent to suit the average eccle slastical "Dry-as-dust." If such is the case we would suggest that the clergy come out openly—join hands with the newspapers in the good work, and specially proclaim from the pulpit the merits of this new novel from a doctrinal point of view. Among other points worthy of mention in the present number of the Matar-tic may be cited the following: continuation of "The Stillwater Tragedy" (T. B. Aldrich); "Incidents of the Capture of Richmond" (Gen. G. F. Shepley); "Wintering on Etna" (8. P. Langley); "Confederation in Canada" (F. G. Muther); "Records of William M. Hunt" (H. C. Angel); "The Reminiscences of Washington," etc. Good poetry is furnished by Rose Terry Cooke, Alice Williams Brotherton and Frances Louisa Bushnell, and the departments are up to their usual

SCRIBNER'S MAGAZINE and ST. NICHOLAS reach us by the courtesy of A. WILLIAMS & Co., 283 Washington street (corner School street, Boston), who have them on sale. The first-named publication (a midsum mer number) contains some five illustrated articles of high merit, viz.: "The Younger Painters of America," 'To Coney Island, "From Palermo to Syracuse" (by George B. McClellan), "Peter the Great" (being the sixth in the historical series contributed by Eugene Schuyler, on Russia) and " The Dominion of Canada." Albert J. Leffingwell speaks words for which every lov er of the animal creation will thank him, in his earnest condemnation, under the heading "Does Vivisection Pay?" of this barbarous practice. Ernest Ingersoll discourses on Denver ("The metropolis of the Rocky Mountains"); the serials are continued; and poetry by Buel, Low, Gusse and Caroline A. Mason, joins with good departments to complete the issue.

ST. NICHOLAS has for its frontispiece a sketch filled to the brim with the expression of the wild daring which it seeks to commemorate; it bears the title Elizabeth Zane Saves the Fort," and to be appreciated only needs to be seen; "A Lucky Stroke" (John Lewees); "Pedro" (a touching story of dog-life); "The Canadian Patriots of 1775" (Geo. J. Varney): "One Tree Island " (F. R. Stockton); "Paper Balloons' (and how to make them) (Daniel C. Beard), and other short sketches, are matched with the continued narratives of "Jack and Gill" (Louisa M. Alcott), and Noah Brooks's "Fairport Nine," to make up a choice collection of mental delicacies for the youthful palate, in the arranging for the satisfaction of which the youngest order of readers is not forgotten.

WIDE AWAKE-D. Lothrop & Co., publishers, 30 and 32 Franklin street, Boston—has for a frontispiece "All the Way to Canada," illustrating a phase of ploneer experience in the early history of New England; and the story which accompanies it, "Sally's Seven-League Shoes" (by Mrs. Lizzie W. Champney), is full of interest and pathos-the sketches accompanying it being appropriate in the fullest degree; Mrs. Mary Wager-Fisher has a highly readable article (illustrated) on "The Philadelphia Newsboys and their Annual Fourth of July Dinner"; "John Lafarge" is the subject of the present (No. VII) installment of "Our American

W. J. Colville's Meetings.

Mr. Colville delivered his closing lectures in Boston this season on Sunday last, July 11th, before very large audiences. In Berkeley Hall, 4 Berkeley street, the usual service was leid, at 10.30 A. M. The hall was quitte full, and the audience was remarkably attentive. It is concord Plenie Days" has portraits of A. Bronson Alcott and Miss Louisa May Alcott to add to its attractiveness in the statement that they are advanced human beings who have risen by effort to the celestial heights of purity and wisdom.

With respect to guardian angels, the speaker said that every individual from before the time of birth is placed in the charge of an angel, who, having passed through all the discipline of carthly life, understands how to guide and sympathize with the trials which his charge has to encounter. This angel is a dual soul, two spirits perfected in one, united in the bonds of love (Guardian spirits are often the spirits of persons we have known on earth, but all bands of controlling intelling genees are subject to the angel guardian, without whose consent no other spirit can approach. If at any time we fall, or are obsessed, it is with the permission of the angel, though not necessarily at his command, we are allowed a limited freedom, or we could not develop the noblest attributes of our being.

The lecture was full of important and interesting information and was much appreciated. At its close the inspiriting spirit wished all the congregation a very large and the configuration and was much appreciated. At its close the inspiriting spirit wished all the congregation a very large of the campineetings about to open, and addressed a few earnest words to the people on the subject of "Natural Religion" urging all to develop their spiritual gitts by taking due care of themselves and striving to make others happy. After "Audi Lang" the proper is the prosymm of her laughters of the pople on the subject of "Natural Religion" urging all to develop their spiritual gitts by taking due care of t

the departments, etc., enter into the present table of contents.

RECEIVED: THE HERALD OF HEALTH-M. L. Holbrook, M. D., publisher, 13 and 15 Laight street, New

York. VICE'S ILLUSTRATED MONTHLY MAGAZINE for July-James Vick (seedsman and florist), publisher, Rochester, N. Y.

THE MANUFACTURER AND BUILDER, 37 Park Row, New York City, H. N. Black, publisher.

#### OUR NEW YORK CITY LETTER. BY OCCASIONAL.

Mrs. Emma Hardinge Britten is running regular meetings in Republican Hall, corner Sixth avenue and 33d street, since Mrs. Brigham's season closed. These meetings will continue through July and August. This forenoon an attentive and appreciative audience listened to her discourse on "The Gods of Men and the God of the Spirits." Her subject this evening is as follows: "Five Chapters of the New Bible."

To those of your readers who, with the writer, have not heard "our Emma" for along time, possibly years, let me assure them that there is no diminution of the old-time power and potency of her rich and eloquent speaking. Perhaps with added years there may be at times less apparent evidence of those entrancing and inspirational flights which were wont to thrill us, and more of her normal self than formerly, but, whether so or not, she is one of the very foremost, ablest, and, if the case will admit of it, masterly speakers that grace the spiritual platform; and, all things considered, no other platform can equal that of the Spiritualists in

this or any other country. Charles H. Foster announces his last grand test seance this (Sunday) evening. He has met with his customary marvelous success during his prolonged stay

in this city. Mr. A. Phillips, an independent slate-writing medium, holds scances day and evening at 133 West 30th

um, holds scances day and evening at 100 Mes. street.
Dr. J. V. Mansfield is at Saratoga. Mr. and Mrs. Thomas Gales Forster, whom I had the pleasure of meeting about two weeks ago, after years of separation, are also out of the city. Dr. S. B. Brittan is at present rusticating at Belvidere, N. J., and, in fact, all who can, seek comfort away from this city by the sea. Col. S. F. Tappan, direct from California, looking well and happy, was here a few days last week on his way to his Eastern home.

New York, July 11th, 1880.

# ENGLAND.

#### Passing Events.

Banner of Light London Special Correspondence.]

The Rev. Stainton-Moses lectured at Steinway Hall on Sunday evening to a good audience; his subject was "The Mediums and the Law," a lecture previously given before the National Association of Spiritualists. Although in a very weak state of health, the speaker discovery was discovery with the speaker discovery was coursed with great power and was listened to with very great attention. He dealt mainly with the facts of the case, and showed how the law was made to apply to mediums. Mr. Stainton-Moses is the chairman of the committee chosen to frame a Memorial addressed to Parliament in relation to this matter. I am happy to say that something will shortly be done to raise the honest medium from the position of a vagrant and a criminal to that of a man and a

a vagrant and a criminal to that of a man and a teacher. God speed the day.

Mr. and Mrs. Richmond have arrived safely on English shores. They were very pleasantly received in Liverpool, and then came on to Lon-

received in Liverpool, and then came on to London. A reception in honor of the arrival of the visitors is announced for Thursday, July 2d. It will doubtless be a happy affair.

Steinway Hall lectures will close during August and September, and reopen the first Sunday in October for the year. These lectures have been uniformly successful, and have been the mean of making a large number of con-

have been uniformly successful, and have been the means of making a large number of converts to the truths of spiritual intercourse.

A grand testimonial is to be accorded to Mr. and Mrs. Fletcher, July 27th, the day before they sail for New York.

Mr. Chas. E. Mathews will be released from prison July 3d, and a public reception will be accorded to him July 5th. It is said he is highly respected by those who know him, and he has cortainly horne a very severe punishment, which demonstrates how strong the spirit of bigotry is even now.

which demonstrates how strong the spirit or bigotry is even now.

The Order of the White Cross holds its last meeting of the season July 2d. These meetings, which have been of a most interesting character, will be resumed some time in October.

Mr. Jas. Husk is obtaining most extraordinary manifestations at seances held at Mrs. Woodford's.

I shall soon hope to see all my many friends at home," and speak with them face to face.

June 28th.

J. WILLIAM FLETCHER.

"at home," a June 28th. All your own fault if you remain sick or out

of health, when you can get Hop Bitters.

It has wonderful power on Bowels, Liver and Kidneys! What? Kidney-Wort.

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