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# Spiritualism Abroad

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

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

FRANCE.

The Revue Spirite, Paris, for June, comes laden with material of more than ordinary interest. The proceedings of the Société Scientifique d'études Psychologiques embrace a world of fact and observation of paramount importance. Men and women of learning and scientific attainments present here views which, though not generally recognized, are yet to impress society with startling and beneficent force. Magnetism, as developed by its adepts, had its share of consideration. Mons. Joret, assisted by Mlle. Ramelot, aided materially in this, while Mme. Hugo d'Alesi and Mme. Bablin. 'who are both devoted to these researches. gave their testimony to the phenomenon called incarnation-a subject which increases in attractiveness as it is observed with assiduity." Mons. Eugene Bouveniere's lecture on the Spiritualism of the fifteenth and seventeenth century is particularly noted. The Society proffers its thanks to Messrs, E. B., and others who have taken an active part in its researches. Mons. the Baron du Potet, now eighty-four years of age, is elected its honorary President. Among its honorary members I see the names of Messrs. Colby & Rich, Mme. Blavatsky, Col. Olcott, Prof. Zöllner, General Gonzales (of Mexico), the Countess Luccarro Vigo (of Messina), the Baron and Baroness Von Vay, the Baroness Guldenstubble, and quite a number of others

Under the head of "The Spirit that Designs," at the séances of Henri Lebreton, at Mans, we have a well-attested account of luminous bodies floating about the room, ringing of bells, and a kind of music resembling that made on a Chinese drum. A small plate of iron was brought into the room, no one knew how, by the spirit Blanche. In the meantime the spirit-designer was heard at his work in a very active manner. He made a roll of paper which he illuminated within, and which he used to throw light upon the faces of the sitters, and in fact in all directions. An illuminated hand was seen to come and go as he worked, as if there were other spirits assisting him. After about twenty-five minutes a loud rap was heard, then raps to each one of the sitters, which signified adieu, the closing of the sitting and the completion of the undertaking. When lights were brought, a lifesize portrait, finely executed, was found upon the paper within a médaillon ovale, and the initials of the spirits "A. C." and "F. V. R., of thirty years.'

A very entertaining letter on "Theosophism" follows the above. It is from the pen of Mme. Van Calcar, and is devoted to a study of Mme. Blavatsky's great work, "Isis Unveiled." "It seems to me," says the writer, "that this publication is of such great importance to all psychological students that a translation into the French language should be procured." After referring to the high position woman now rightfully assumes, Mme. C. continues: "Perhaps there are no four men upon the earth who exercise a greater moral influence over the thoughts of the people than the four authors, orateurs féminines, who have become celebrated for their eloquence and for the zeal and energy with which they push humanity in the route of progress and to a moral awakening. Behold these spiritual queens, reines de l'esprit, these heroines of peace, apostles of charity: Emma Hardinge Britten, Cora L. V. Richmond, Adelina Von Vay, Helen-Blavatsky-four evangelists of a new era, priestesses of the light of the reform spirituelle, prophetesses by the grace of God, destined to re-kindle the sacred fire too long extinguished in the true temple of humanity, the human heart. Mme. Blavatsky is distinguished among this group of stars of the first splendor by a peculiar brilliancy, representing a special category; her positive nature is not amenable to a médiumnité passive; her rare intelligence has been cultivated by assiduous researches and study, by extraordinary voyages and experiences. . . . She commands the spirits in place of being their instrument. This is a beautiful and great soul, a heart just and upright, sincere and generous," etc. But I have not space for more of this graphic eulogium, which is extended with a like force and elegance to the work Mme. C. is reviewing-to "Isis Unveiled"—which even the highly-gifted pen of the writer can hardly do justice to; a

work that may be considered as a sort of text-

made attractive the Druids of the West and the Magi of the East; giving to Christianity as exhibited by its followers, not by the teachings of their master, its ignoble status.

"The vision of Armand Carrel" is the next article in the Revue that merits attention, but must be condensed into a few lines. In 1861, while the distinguished French orator, Jules Favre, was defending the cause of the magnetizers who were likely to be found guilty of practicing jugglery, he took occasion to relate the following: Having dined one day with Mons. Armand Carrel, the liberal, learned, chevalresque gentleman, an animated conversation ensued, when suddenly Mons. C.'s brows contracted and a shadow of distress seemed passing over his brilliant intellect. Being asked the cause, he said that on the preceding night, awaking suddenly from his sleep, he saw before him an apparition in deep mourning. He recognized it as that of his mother, who lived in Rouen. Breath-less, he cried : Is it you, my mother? Why do you wear mourning? Is father dead? A voice replied: "It is for you, my son, that I wear this garb of grief;" and the shadow vanished. That day he challenged the editor of the Press, who had gravely insulted him, was mortally wounded and died five days afterwards. I may add that on the departure of the somber figure, he had hasted to the chamber of Mme. Carrel, whom he found trembling and crying bitterly, for she too had had precisely the same vision.

To the testimony of the eminent German prestidigitator, Mr. Bellachini, there can now be added that of Prof. Jacobs, who has become a Spiritualist. He says, that after having thoroughly examined what are termed spiritual phenomena, he can declare (though he can imitate a great many of the more startling exhibitions of power accorded us by the disembodied) that what he is enabled to do as a sleight-ofhand performer "has nothing in common with Spiritualism."

BELGIUM.

Le Messager, of Liege (1st and 15th June), ever an honor to our cause, though limited in dimensions, has an excellent article on Charity, "the mother of all the virtues"; on the "Anniversary of the 31st of March," as portrayed in the Revue Spirite; on the "Fluide Divin"; on "Theory and Practice," in which the Banner of Light is quoted, with other items of interest. Among the latter is an extract from the North British Daily Mail, which, professing to give no opinion on the subject, yet very honestly and fairly reports a scance in which, "though the medium (probably Mr. Duguid) was securely tied and could be seen to make no movement that would indicate any participation in what was being done, there was made, by direct painting on the paper before him, a miniature country scene. It was plain, by the freshness of the colors, that it had just been executed. minutes

The Messenger, quoting from l' Etoile Belge, gives an account of a young girl in London who, after being ill for two years, finally regained her health, but became a batterie ambulante. Needles fly up and attach themselves to her fingers; if she enters a saloon, all persons are affected by it; a favorite dog of the household will remain at her feet immovable for hours.

An important statement has been made by a medium of Geneva, M. Aramis, which is briefly and literally this: "That Homeopathy is the contained (contenu) infinitesimal of medical virtues in the animal, vegetable and mineral kingdoms; but the movement communicated to the rarefied molecules of the parts extracted by trituration or distillation, produce the rays (rayonnement) observed by Mr. Crookes, and which Hahnemann saw but imperfectly before having the power to give proof of this law of rayonnement. . . . And now that this is conceived and proved by Crookes, what is the true base of homeopathic preparations? As it is the rarefaction of the molecules that compose the remedy in the smallest possible space, in order that they may have the more force to dispense, the more they shall have submitted to dilutions and triturations, the more they will have acquired of vigor, and consequently of power." This medium also said that "the reason these remedies were not more often efficacious was because they were but imperfectly prepared." But did Jesus or the apostles require even these?

The Messenger also reports that with the exception of the Boston Herald, very few of the secular papers-those not afraid of the popular voice—in reporting the death of the distinguished and venerable I. H. Fichte, have made any allusion to his being a Spiritualist.

The great dictionary of Littre is severely handled by the Messenger. Quite a number of glaring stupidities are pointed out, such as would naturally arise in the ignorance and conceit of one opposed to Spiritualism, magnetism, &c.

SPAIN.

El Criterio Espiritista, of Madrid, for May, opens with a lengthy mediumistic communication-"A la Memoria de Allan Kardec." It is full of tender and noble sentiments, lamenting the disaffection that had taken place among those of our faith, and giving encouragement and instruction regarding the future.

The magnetic or somnambulic séances of Dr. May are then commented upon with expressions of entire satisfaction in the experiments, never failing, attempted by the Doctor with his excellent "sensitive," Mlle. Zarnadelli.

A lengthy poem from the pen of Don R. Mendez, of Mexico, is given, which takes in our philosophy, our religion, the beauties of Kardec, and abolishes the devil and eternal punishment with the grace of an inspired savant.

A mediumistic effusion from "El Mago" has book to all Oriental mysteries—to all that has much that I would gladly translate, but space

forbids. I see in it that "Magnetism is a powerful agent in the cure of disease." I find here also a part of the Banner of Light's account of Dr. Frese's satisfactory experiences with various mediums in England. Mind and Matter, on Mr. Mansfield, is also quoted.

La Luz del Porvenir, of Barcelona. Four numbers bearing date to June 10th, are in hand. As usual, Lady Soler and Candida Sanz are its principal contributors; and certainly they are a host in themselves. The former wields a graceful, eloquent pen, and all that she has produced in these thirty-two pages, could I do it justice, would charm the readers of the Banner. I will give you in stern English a few of her thoughts: "Why consider woman as a being of limited intelligence, condemned always to obey religious prescriptions, when she has sufficient understanding to seek God in Nature, and since her delicate sentiments lead her to love all that is worthy of being loved—woman, so dearly the friend of birds and flowers; so tender of children; so compassionate to the unfortunate; such a worshiper of sacrifice in the completion of her duties as mother and wife, child and sis-

Though the attempt has been made to stamp out Spiritualism in Hayana, I find in La Luz a communication obtained in a private family there, through a young lady medium, which is at once inspiring as the voice of truth and encouraging in the light of the great future. The spirit-author, the young Havanese's guide, is Antonio de Padua.

Primitive Christianity is another of Lady Soler's admirable effusions, in which she refers to Tertulians's grand work, to what Constantine did in allying Paganism with Christianity, and how the old gods and goddesses appear as remodelled under modern names. "The Social Importance of Woman," by Mile. Sanz, is also worthy of all praise. Much other inviting matter I must omit to mention, but add with great pleasure that La Luz del Porvenir has entered upon its second year, gracios a Dios.

ITALY.

The Annali dello Spiritismo, Turin, for June, is as attractive as ever ; continuing, as its opening article, "Catholicism before the time of Christ," in which is considered the "Paradise and the Inferno of the Brahmins." Following is an article of scientific value, from the Revue Magnetique, on the "Question of Sleep."

The "Society Atea," of Venice, which, from its being announced in the Annali, I infer is devoted to the study of Spiritualism, elected "The illustrious Gen. Giuseppe Garibaldi" honorary president, and received the following reply by telegraph from the distinguished hero, the liberator of Italy: "I gratefully accept the Presidency of the Society Atea." Caprera, 23d September.

The grand discourse pronounced at Florence by Dr. S. Fenzi is continued in the present is sue of the Annali, and refers to those distinguished persons in Europe who have embraced Spiritualism; and certainly a more illustrious catalogue can nowhere be produced.

Under the heading of "Slander" there is a long account of a séance through the mediumship of a little child, where a returning spirit manifested its presence, but seemed wholly unable to speak, as I will here express it. Question after question being put to the spirit, the interrogator finally said, "Are you dumb?" An emphatic response to this came; then it was announced that the invisible one had yilely slandered the worthy woman with whom she was now conversing, and had as a punishment been made really dumb-though eager to make renaration, as her confession admitted. The spirit was finally enabled to add: "There can be no single infraction of the law of God that receives not its punishment; it is not enough to repent—reparation must be made," etc.

SOUTH AMERICA.

La Constancia, of Buenos Ayres, notwithstanding the war in that region, comes with its cheerful burden of good things. There is evidently in that quarter, as elsewhere, an increasing interest in our cause, and new Grupos, or circles, are being formed. At one called "Espiritista Vincent de Paul," a medium, Mme. George, gave an animated, encouraging address, beginning with: "A scene capable of elevating and fortifying you in the midst of the struggles of this life would be presented to your view if you could but open your eyes for an instant on the spectacle of the spirit-world, upon the numerous and sympathetic beings that to-day environ you;" and she enlarged upon the patience and devotion of Jesus, and impressed all with the great mission in hand-"Love one another." Following this is "Spiritualism in North America," one of Prof. J. R. Buchanan's able articles, which appeared in the Banner of Light, and in which my sketch of Prince Wittgenstein's life, services, &c., is quoted, with the names of such eminent adherents of our religion as Count Poniuski (lauded by the Journal of St. Petersburg); Baron Guitera de Bozzi, founder of the Spiritual Society of Florence; Mme. Contancea, the authoress; Achsa Sprague. Sarah Helen Whitman, Mrs. McDougal, Mrs. Davis, Bishop, Tuller, Hardy, Cridge, Fuller (Ossoli), and hosts of others, at home and abroad, who are glowing in the firmament of our faith like so many planets.

Regarding the Jews in Morocco, whose houses the Sultan has ordered to be burned, several pages of the Constancia are devoted. It gives also a long and earnest letter in behalf of these ill-used people, from the American consul at Tangiers. Something certainly should be done by enlightened nations to stop all persecution on account of religious opinions, where such opinions are not adverse to the best interests of

Lady Soler and Mile. Sanz contribute also

their felicitous articles to the present issue of this valuable periodical.

Revista Espiritista, of Montevideo, begins with an editorial—"Why is Spiritualism Revealed in Our Day?" Starting with the statement that there is no effect without a cause, and when it is generally admitted that the soul exists, he enters upon that expansive realm of negation and doubt, on the skepticism of the learned, etc., which admits of endless criticism.

José C. Oliver contributes a very readable article on "Spontaneous Manifestation," in which occurs in the fewest possible words the whole of our doctrine—"Suffer, pardon and love." He examines, among other pertinent questions, "Will Spiritualism Become Universal?" and "What are we to Think of the Great Antagonisms that Exist To-day in Human Ideas?" He argues that all advancement is by slow degrees; that "progress makes no leans:" that as the pages of the great book (of nature) are open to all, that as divine laws have no partialities, we, as free agents, may work out our own destiny,

Mr. Crooke's wonderful discovery of "radiant matter" is also here considered at some length. MISCELLANEOUS.

"LE TRITHEISME - Substance, Thought, Force," is the title of a handsomely-printed pamphlet of 76 pages, (Paris, 1880) which is a free translation from the German by Esslie, whose pen in this direction is quite noted. "The laws which regulate the external manifestations of la Grand Nature primordiale, emanate they in an intermittent manner from her mure will, or continually from her essence itself?" This is the first question propounded in the Prolégomenes: but I have no space in which to do justice to the profound thoughts that seem to flood the work. I will endeavor to turn to it again. On page four I find: "spiritualistic pantheism, which will become, according to Messrs. Schopenhauer, de Hartman, and of men the most eminent of our epoch, the philosophic religion of the future."

Licht, mehr Licht, Paris. Four numbers of this handsome paper are before me. As I have previously said, it appears to be edited with exceptional ability, and to illustrate in a most clear and satisfactory manner every phase of our faith. Dr. G. Bloede, of Brooklyn, has an article on materialization. Another article on the same is from the Banner of Light, in which Channing and Theo. Parker are quoted. Among the many contributions from Chr. Relmers I notice one on the celebrated mediums. Mr. and Mrs. Fletcher.

Offenborung, or Revelation, is the title of a little tract from the pen of Mr. J. E. Mann, of Niles, Mich. The German scholar will doubtless find no little entertainment in its pages. I have no space for a review.

ROBERT BURNS.

I see amid the fields of Ayr A ploughman, who, in foul or fair, Sings at his task, So clear we know not if it is The laverock's song we hear or his, Nor care to ask.

For him the ploughing of those fields
A more ethereal harvest yields
Than sheaves of grain:
Songs flush with purple bloom the rye;
The plover's call, the curlew's cry,
Sing in his brain.

Touched by his hand, the wayside weed Becomes a flower; the lowliest reed Beside the stream Is clothed with beauty; gorse and grass And heather, where his footsteps pass, The brighter seem. He sings of love, whose flame illumes
The darkness of lone cottage rooms;
He feels the force,
The treacherous under-tow and stress,
Of wayward passions, and no less
The keen remorse.

At moments, wrestling with his fate, His voice is harsh, but not with hate; The brush wood hung Above the tavern door lets fall Its bitter leaf, its drops of gall, Upon his tongue.

But still the burthen of his song
Is love of right, disdain of wrong;
Its master-chords
Are manhood, freedom, brotherhood;
Its discords but an interlude
Between the words.

And then to die so young and leave Unfinished what he might achieve!
Yet better sure
Is this than wandering up and down, An old man in a country town, Infirm and poor.

For now he haunts his native land As an immortal youth; his hand Guides every plough; He sits beside each ingle nook; His voice is in each rushing brook, Each rustling bough.

His presence haunts this room to-night,
A form of mingled mist and light,
From that far coast.
Welcome beneath this roof of mine!
Welcome! this vacant chair is thine,
Dear guest and ghost!

-Henry W. Longfellow, in Harper's Magazine for

The race is not always to the swift nor the battle to the strong, nor is it the man with the largest mouth who gets the most favors in this world. A very quiet stranger entered a real-estate office on Griswold street, and softly asked if he could use a blotting-pad a moment. One was handed him, and he sat down to a table, looked around, and said, "Ah, thanks! but have you pen and ink?" They were furnished him. He tried the pen on the pad, shook the ink around, and modestly continued, "If you could spare a sheet of paper?" A sheet was handed him. He wrote a brief letter, folded it up, and whispered, "I shall have to beg an envelope of you." An envelope was passed over, and, when he had directed it, he looked all over the table, under the table, up at the ceiling, and inquired, "You couldn't lend me a stamp, could you?" A three-center was handed out, and, when it had been licked on, the stranger rose and started out, saying, "As you have no office-boy I suppose I shall have to take this letter to the office myself."—Detroit Free Press. The race is not always to the swift nor

A person who had been listening to a very dull address remarked that everything went off well, especially the audience.

# The Rostrum.

THE GODS

In the Light of Modern Spiritualism. Lecture Delivered through the Mediumistic

Instrumentality of W. J. COLVILLE, In Music Hall, Boston, Sunday Evening, May 16th, 1880.

[Reported for the Banner of Light by John W. Day, ]

INVOCATION.

Oh thou Father and Mother Eternal, thou Infinite Spirit of all truth; to whom mankind have at all times looked for counsel and for light: Oh thou Infinite Fount of all inspiration, we await the outpouring of thy spirit within this place and at this hour. May this day be a day of Pentecost, and this hour be characterized by the influx of a spiritual influence which shall lead every soul to added usefulness and to higher aims. We praise thee for all the blessings of the ages gone; we praise thee for all the sacred moments we have spent in this hall in the days that are now passed by; we praise thee for the glorious work done in this city and place by thine inspired servant Theodore Parker; and thankfully would we this city and place by thine inspired servant Theodore Parker; and thankfully would we offer our praises to thee this day for the assurance that all the workers of the past are with us still—that downward speeding from the heights above, their influence is kindly shed upon us to aid, direct and guidef Fill us now with the spirit of tender faith and earnest trust till every heart in this hall shall feel the baptism from on high—till the mother shall in spirit clasp in her arms again the child she has lost to mortal sight—till assured reunion with the loved shall be the experience of all in this meeting. Oh, may the presence of thy spirit be the loved shall be the experience of all in this meeting. Oh, may the presence of thy spirit be made known to all here gathered; may they have the witness within themselves that because their loved of old still live they shall live also: the witness that there is an eternal God working everywhere by law, and that that God now sends forth his glorious truth in greatermeasure than ever before for recognition and acceptation by humanity. Shed abroad, oh Father and Mother God, the knowledge of this great revelation till the whole race of mankind shall praise thee with the universal thanksgivings which spring from grateful souls. We would adore thee alike in our lower home and in our spiritual abodes, with noble deeds, with virtuous thoughts, with holy words: May we praise thee in the spirit and in truth now and forevermore. Amen. forevermore. Amen.

ADDRESS.

"Doubt as to the existence of God is doubt as to life itself."—Heino.

"Any conception of a God that admits of an interference with, or an 'arrest of, the orderly laws and processes of Nature, is a discord in the music of life."—Rev. Georgo Chainey.

We see heav Guiands to discourse mon the

We are here, friends, to discourse upon the following important subject: "The Gods in the Light of Modern Spiritualism." A great number of persons dwelling here in this ninetcenth. century are aware of possessing certain religious ideas and views which they have inherited from their forefathers, or acquired by education. But how many of you are able honestly and truthfully to reconcile with your own inner consciousness all the theories or conceptions of God and the future life which have been instilled into your minds from your earliest infancy? This is a day in which the light of science is poured unsparingly upon religion; it is a day in which we can no longer accept upon trust whatever is communicated to us; it is a day in which the foundation principles of truth and nature must be clearly pointed out to the mind of man-the precious eliminated from the vile in all religious beliefs, in all scientific declarations, in all social and domestic practices. This is a day of light, and all who are willing to receive the light must be reckened in all justice among the true reformers, the true saviours of humanity.

Col. Robert G. Ingersoll, a short time ago, in Boston Theatre, lectured to the people of this city, choosing as his topic "THE GODS." While. we have every reason to believe him honest in the statement of his opinions, and have every respect for the man, and are willing to crown him; as regards his daily walk and private character, with every conceivable virtue, yet at the same time we boldly contend that his views are erroneous-that materialism, however eloquently presented, is not able to reach the whole of man's nature: does not satisfy the -innate yearning of the human soul.

It is all very well for persons to say that a belief in God and a future life is the result of an idea proclaimed by the priesthood. But how did the idea of a God and a future life get into the minds of the priests in the first place? You may say you are educated to think in a certain way; but from whence came the primal thought originating that form of education?-from whence came the initiative that first impelled any man or woman to give expression to the ideas which are in active existence at this hour? they must be traced specifically to some originating cause, and until we can discover that it is not in the nature of man, that it is not in the nature of all things, for man to believe in a Deity and a future life, we shall still hold to a God and a future, not only through the evidence presented by spiritual manifestations, but on rationalistic, yes, purely rationalistic grounds. But some person may say: How can you contend for the existence of a divine power on purely rational grounds? We reply that materialism does not account for the development of this globe, and for the results of the law of evolution. We do not ask you to pin your faith upon the Genesis of the Bible, upon the records entitled Zend Avesta, or Koran, or upon any of the books to which mankind in various ages have ascribed a sacred character. While we acknowledge that there is truth in all of them, in degree, we cannot find the absolute truth in any. But if you could burn all the bibles, if you could overturn and destroy all systems of religious thought bearing upon the two ideas of the existence of Deity and the verity of an immortal life to which we have re-ferred, the interior principle which animated them all would still exist—there would still be in the human mind these ideas that your mate-

ferred, the interior principle which animated them all would still exist—there would still be in the human mind these ideas that your materialism cannot solve.

Individually you are each a part of the nature of things; and if justice, love, honor abide within the human soul, then that human soul, being a part of nature, is witness in and of itself that love and justice and honor are existing elements in nature. And does not man's ideal of love and justice become stronger and more elevated as he develops from barbarism to civilization, which latter enables him, through broader conception, a clearer range of mental vision and an awakened state of spiritual receptivity, to apprehend and approach nearer to the angelic? Are not our ideas of justice, truth, love, far grander and brighter to-day than the ideas of our ancestors concerning these zirtues? You grant it: then we contend that as the race develops, this love of practical equity develops also in the mind. We challenge any materialist to prove that your material life is the all of your life, that there is no principle of equity or justice whose scope reaches beyond the present limitations of time and sense! Think how many of the children of earth to-day, live unlovely, bitter lives, suffering bodily pain and mental disappointment through all their years till they pass from the sphere of outwardly recognized being! What is the reward of their weariness and toil and heart-break when the silent messenger of change remands the physical body to the empire of crumbling decay? Where do they go? The materialist will say they return to the dust, but that humanity in future ages will reap benefit through the things they have suffered—will be better conditioned because they have lived! But in assuming this position, and making this declaration, the materialist is in truth preaching a doctrine which he most bitterly denounces when it is proclaimed by the churchmen. In fact, the materialist making this filirmation is really in culeating the doctrine of vicarious atonement and he severely criticizes those among the various sectarian bodies who declare that such a selfish salvation through such an innocent agent is the fundamental hope of humanity. But we hold that he who proclaims that there is no conscious life hereafter for man, and that thousands on earth are suffering and struggling and dying only that coming generations may be better prepared to meet the demands and trials of existence, and that the laws of nature are such that they really accept of these sufferings on the part of the innocent, preaches the doctrine of vicarious atonement in its most outrageous guise. rageous guise.
You are told by the Orthodox Christian that

You are told by the Orthodox Christian that Jesus suffered for you; while the materialist tells you that nature cannot permit Jesus to suffer for you—that if it were possible for you to live hereafter you would naturally meet the results of your own shortcomings, a principle which is supposed to inevitably apply to all the concerns of time. But yet this same materialist says to you that thousands are now keenly suffering all over the world whose lives, ending at the grave, are to result in no benefit to them, but only to the mass of humanity through the effects thowing out of their life-work and experiences. The materialist's argument, then, as we have previously remarked, really presents for acceptance this idea of the innocent suffering for the guilty (or the undeveloped or igno-

for acceptance this idea of the innocent suffering for the guilty (or the undeveloped or ignorant) in its most objectionable shape, because nature is here painted as working through the instrumentality of an unwilling sacrifice, while the church theology asserts that Jesus willingly "takes upon himself the sins of the world"!

We stand before you to-night as the representative of no sect, theory or creed, but of the rational element in human life. Love and justice speak in degree their mandates to our interior being; and since they are included in our nature, and we are a part of the nature of things, therefore we conclude that there is justice and love in nature. As humanity develop on from barbarism to civilization, their ideas of justice become stronger and clearer, therefore on from barbarism to civilization, their ideas of justice become stronger and clearer, therefore in the highest condition of nature justice is the most prevalent and predominating. Material life alone does not satisfy the demands of justice; there are (to illustrate) talents that are wholly without opportunity of being utilized by the person possessing them while in the mortal form, and does that nature which refuses eyes to the fish in the Mammoth Cave because there is no light there by which to use them does that nature which does not give unnecessary faculties to the fish born in that subterranean abyss, give to you a channel of development, a tendency for expansion toward, for instance, music or art or science, and then take stance, music or art or science, and then take you out of existence when you have never had the opportunity of manifesting or outworking these grand susceptibilities? No! it is not reasonable so to suppose; and we repeat, that on purely rational grounds the doctrine of a future, conscious existence for man, beyond the change called doth may be incontrayertilly change called death, may be incontrovertibly

change called death, may be incontrovertibly defended.

What is God? Col. Ingersoll says the word has had an "o" left out in its orthography—that it should be spelled "good," and held to the term signifying all Absolute Good. But is there not a principle of government manifested in all nature around, that unquestionably defined that the death of the control of the in all nature around, that unquestionably designs the development, by established laws, of all life from the highest to the lowest form? Does not the law of evolution teach design in nature—do not all orders of life stand as witnesses to design, even if the Darwinian theory be correct in all its details? Whether man has ascended from the anthropoidal ape, or not, yet indiging from the scientific statements under the second control of th cended from the anthropoidal ape, or not, yet judging from the scientific statements made by Darwin and others who hold to the theory of gradual development, we are compelled to acknowledge a power in nature which gives to the atoms the ability of selection, and from that primal point all else may follow.

All the idea of God that any intelligent man can have is that of the intelligence above, around and within; and while the gross and crude ideas of the ancients may have been, as expressions of the divine thought, poor indeed, yet as they are justly to be considered as stepping stones to something higher, we may find

yet as they are justly to be considered as step-ping stones to something higher, we may find that upon the broad platform of humanity fetich worship may be standing side by side with the most advanced Christianity or other system of theologico-moral ethics known to earth. All nations, except, perhaps, the most barbarous peoples, have some idea of a God. The fetich worshiper may bow down to the stick or the stone, or may adore some ferocious beast, or some of the outer elements operating amid nature's varied phenomena, because he beholds (or thinks he beholds) in the object of his adoration the active operation of a power which he cannot control, but which can control him; and it is a natural instinct in human life to give respect and adoration to that which is

which he annot control, but which can control him; and it is an antural instinct in human life to girl expect and adoration to that which is "There is always something beyond you which you cannot comprehend, and the reason why the ancients worshiped angry, cruel and revengeful delities, was because they did not understand the elemental principles at work in physical nature, which are, in the light of science and reason, Spiritualism or religion, regarded as the stepping-stones to the perfect evolution of the highest forms of life. Looking upon nature with the eye of science, what do you discover? That all that is and has been the most dark and unlovely has been but the precursor of which fact in the precursor of which fact work in the precursor of the progressive fruitburget working onward and upward toward the highest life, slows a design in nature, of which fact your scientists and materialist, if he carefully and with unbiased mild analyzes, will be conviced. We find the strongest witness in the records of geology to this fact. What more clearly demonstrates design in nature than the strongest witness in the records of geology to this fact. What more clearly demonstrates design in nature than the strongest witness in the fears that we will not a relation to investigation to investigation to investigation that converting the previous converting the p

research and inquiry? Can you believe that any of these 'divine' beings ever lived upon earth?" We answer: Yes, we can. According to the Spiritual Philosophy all space is peopled with souls, and these souls are in graduated spheres of ascending development. No one becomes an angel or a demon merely because he casts off his material form; but in the spiritlife you begin where you left off in this lower world; you only caster off your shell when you pass from the mortal to the spiritual state of experience; you start forward in your new career with all your angularities as well as all your virtues and all that beautified your life on earth. Spiritualism teaches that every one in the future life must reap what he or she may have sown in this world. Spiritualism recognizes the working of cause and effect, and does away with olden doctrines concerning rewards and punishments; it teaches that nature has no favorites, and that the laws of nature can never and punishments; it teaches that nature has no favorites, and that the laws of nature can never be interfered with, and that the future life is the result of the life you now live within the body. Just as your condition to-day is the sequence of your years of life which you have already passed through on earth, so when you pass out of your physical body into the world beyond death, you will stand in that world just according to your own merits, and will gravitate toward that sphere of being which is peopled with minds that are kindred to you and with souls that have affinity with your soul. The same rule holds good in spiritual as in material life, in which latter it is a well-known fact that you all seek congenial companionship rather you all seek congenial companionship rather than its opposite. And who are those mediums of old who have

And who are those mediums of old who have been designated seers and prophets, priests of the Lord, that have spoken with authority because they declared that they were under the inspiration of God? These were only the mesmerized subjects, or were under the control of minds out of the flesh, who through them made manifest their views and conceptions, just as the mesmerizer in the body is able to demonstrate his will through the instrumentality of the sensitives wrought upon for that purpose. And when you look at these manifesting intelligences, and remember that each seer, prophet, priest or revelator was but an seer, prophet, priest or revelator was but an instrument—varied in power of expression by reason of its measure of development—for the spirit world, you will no longer wonder at the discrepancies between them and their ascribed teachings; while if you, on the contrary, yield blind faith and implicit obedience when told that all these things came from one and the same personal God, you are unable to harmonize them with the claims of reason. The Jewish Jehovah, for instance, was not a God who was just, neither was he honest or merciful, was just, neither was he honest or mercitul, since through the mouth of false prophets he is represented as sending out deceiving messages; and his commands to the people were frequently surcharged with the blistering virus of hatred and revenge, while jealousy seems to have been the corner-stone of his kingdom among men. You cannot reasonably imagine any one personage in whom could reside at one among men. You cannot reasonably imagine any one personage in whom could reside at one and the same time all the various attributes ascribed to this particular God; but when you remember that the Jews were monotheistic, while they were surrounded by polytheistic peoples, it is not probably far from the right view to concede that the errors of their neighbors crept into their anthropomorphic system, and that the Jewish Jehovah, with his contradictory characteristics, was after all but amerged embodiment of the "Gods many and lords many" of those nations with which the "chosen people" were brought into close and merged embodiment of the "Gods many and lords many" of those nations with which the "chosen people" were brought into close and intimate connection. The recorded teachings of the various periods were only the conceptions resulting from what was spoken through the instrumentality of various ancient mediums, but which was by those receiving it held to come from God; and as the thoughts, aspirations and receptive capacities of all are not equally powerful, but depend upon the condition of development, individual, tribal and national, the God thus supposedly manifesting to his children becomes split up into innumerable divisions and subdivisions. Of these subdivisions, many who have communicated from spirit-life were developed and others were undeveloped. The question may arise as to why they differed so materially in regard to certain things which they imparted to mankind. The answer naturally suggests itself: Because they all spoke through separate instruments, and when these instruments were in order the highest spirits could communicate through them; and when they were not, but were on a lower plane, then they became en rapport with less developed conditions of spirit existence, and the denizens of lower spheres could control them.

Col. Ingersoll says if we are to recognize any

Col. Ingersoll says if we are to recognize any spiritual influence or interference in days gone by we must have the proof of it now. We do not differ with him here; we think he is in the highest degree rational in his demand. But are there not persons in all portions of the civilized there not persons in all portions of the civilized globe to-day who know that of a certainty they have communicated with those who have passed out of the physical life?—who are as fully convinced of the existence of disembodied minds, and of the power of those minds to communicate with mortals under favorable conditions, as they are of their own individual existence in this world and in the material body, and their capability at will to freely communicate with their fellow men? their fellow men

Modern Spiritualism removes the supernatural element from the field of rational consideration, but leaves room for the supernundane, the supersensuous, the superhuman matter and spirit in the globe which you inhabit—matter and spirit in each universe—matter and spirit both coexistent and coeternal—that is the teachhoth correlationt and coccernal—that is the teaching of the risen seers who are this day proclaiming the New Dispensation to man. No one is able to account for the origin of one atom; no one is able to trace the stream of being back to a time when nothing was; but who is there who cannot watch in his own nature the beating pulse of a spiritual power which always operates and gives forth its proofs, mentally, internally, because thus only can it operate on the outer or lower plane of life whereof you are now the denizens? Col. Ingersoll and others have determinately asked for a single proof. What do they wish? Are they really anxious for the proof? If so, we may inform them that, in this very city of Boston, and in other portions of the civilized globe, "modern miracles" are transpiring which transcend even those recorded in the past, and are more convincing than they the past, and are more convincing than they because readily to be viewed by those people of the past, and are more convincing than they, because readily to be viewed by those people of this age who will take the trouble and devote the time necessary to witnessing them. You may confine yourself in a cellar, and thus be totally ignorant of what is going on in the world of light and activity above your secluded retreat; you may dwell, hermit-like, in an attic and, thus circumstanced, know nought in your isolation of the great bustling, on-moving world beneath you. Even so you can shut yourselves up in your cave of prejudice-or ascend to your attic of willful and high-sounding denial, but spiritual forces nevertheless are constantly and continually working, and they are willing to reveal themselves in all their power to you—though you must, as a condition, take the trouble to investigate for yourselves; proof in this direction is as attainable by the careful student as if he were pursuing an investigation of any of the sciences. Spiritualism must be placed in the category of the sciences; it is a science as well as a religion—it is a religion as well as a science; and by religion, in its broadest sense, we mean the exercise of the highest

natural in all correspondential details that the patriarch hastens to summon his wife Sarah to prepare bread, and himself superintends the securing of a calf, that these travelers going over the plains of Mamre may regale themselves through the discharge of his duty of hospitality—and it is recorded that they did eat of the viands spread before them. When the angels go to Sodom to warn Lot and his family they also appear in the guise of human travelers, whom Lot, with much difficulty, succeeds in protecting as his guests. When the revelator John, overpowered by the resplendent glories displayed before his vision, would have knelt at the feet of his angelic guide, that intelligence replied at once: "See thou do it not, for I am thy fellow servant, and of thy brethren the prophets." How is it possible that any theologian or Christian, or any one who looks upon the Bible as the chief compilation in defense of religion, can logically raise an objection to the the Bible as the chief compilation in detense or religion, can logically raise an objection to the revelations of Modern Spiritualism? Take away Spiritualism from the Bible and it becomes; as to contents, a dull recital of cumbrous and contradictory details; take away Spiritualism from this age, and you take away the foundation from under your Bible; for men to-day are not willing to believe that God is a changeable being; they are not willing to believe that God is a changeable being; they are not willing to believe that firm fraces were performed nineteen conturies ago they are impossible now! We demand of the churches that they give the evidence that they are upon the side of Jesus—Jesus who said, just before he ascended to spirit-life: "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not lurt them; they shall lay hands on the sick and they shall recover." In the early church those signs and wonders did follow the teachers and exemplars and believers of and in the Christian dispensation. Where are they now? They have vanished from the keeping of an effete system, and are now the distinguishing marks of the advent of a new gospel among men. And as every other step in progress has drawn down the churchal anathemas, so is it with the New Dispensation of Modern Spiritualism. The churches cry out: "It is of the devil." just as they have declared all the grand souls in the past to have been inspired by that fabled personality whenever they have dared to go beyond the ruts which these churches have established for the people and age in which the daring reformers lived. If the churches raise the cry of "the devil" to-day because Spiritualism come of the scribes.

Spiritualism came to this nineteenth century unasked; the intelligences manifested themselves independently of any special demand on the part of mankind; and though rude and trivial to some of you those "tochester kn

in space by the inspiration of an immanent

power!

All ideas of the Deity in ancient times were more or less beautiful; and while there is much that we must relegate to the sphere of abuse of inspiration by the priesthood; yet the primal fact underlying all religions can be satisfactorily observed and noted. What was the ideal of the ancient Egyptians concerning God? The circle was a symbol to them, whose essential meaning was eternity. The Egyptians beheld in the mathematical lines of the triangle the threefold force of wisdom, love and power—or more externally, the past, the present, the yet-to-be. Osiris was to them the divine Father, Isis the externally, the past, the present, the yet-to-be. Osiris was to them the divine Father, Isis the Mother, Horus the divine Son. This ancient trinity was not composed of two men and a bird, as sometimes represented by Christian artists, but was atrinity of the male and female elements, and their offspring the union of love and wisdom producing power; and as the sun was regarded as the centre of heat and light, so the sun world was typical to them of the highest abode of the supernal powers; it was Osiris, the angel of the sun-world, who came down to earth and was worshiped by the Egyptians five thorsand years ago, just as Jesus is trusted in by the Christians of to-day. This trinitarian idea in ancient ages was only the attempt on the part of those entertaining it to solve the question of existence; and the idea of the divine personality was another effort in the same direction. The great pyramid of Egypt is the fruit and embodiment of the discoveries and beliefs of the Egyptians concerning the great problems of human life and destiny.

Proceeding to Asia, we find the God-idea expressed in the incorporeal Brahm as divine unity, to whom Brahmans never erected a temple—they only adored in the silent worship of the heart; then we find the trinitarian idea embodied in Brahma the Creator. Vishnu the

unity, to whom Brahmans never erected a temple—they only adored in the silent worship of the heart; then we find the trinitarian idea embodied in Brahma the Creator. Vishnu the preserver, Siva the destroyer. Brahmanical priests primarily lived pure and holy lives, working for the highest interest of the devotees to their religion disinterestedly; but in time that tyranny common to all systems crept in—the tyranny of the priesthood; the idea of an avenging God was made specially prominent in the minds of the people by this self-interested class. Blinded by the awful spell of this priestly-inculcated terror, the mother was led to cast her babe into the Ganges, thus abdicating the expression of every human feeling, that the fell power of the destroying Siva might be appeased. This idea was fostered and perpetuated by every exhibition of terrific force in the natural world—the voice of the thunder, the livid flash of the death-dealing lightning, the awful rush of the devastating hurricane. The elements and their operations are better understood by you to day; but the fears thus excited in past time by a mercenary priesthood led to the doing of things in awful ceremonies for the propitiation of the displeased deity, against which the intelligence of the present century very justly and eloquently protests.

In the light of Spiritualism we can see how the manifestations of the spirits claimed to have been given in by-gone ages may have been true, however contradictory, because we dis-

But as you advance in experience, all these mysteries become measurably and comparatively plain. As long as there are forces in material life, as long as there are processes—such as the growth—of the flower, the ripening of the harvest—that still remain to you impenetrable, do you wonder that in the region of spirit force exist agents and processes beyond our power of defining in a manner that will make them plain to your understandings?

Any attempt to define God fully must be a failure: we might carry you into labyrinths of theological disquisition concerning the single personality or the triune personality of God, but as a person we have never seen God. Still we do not claim; therefore, that we know there is no personal God, because in order to be in a position to declare what he is not we should have to traverse the whole universe before we were prepared to say: "I know that a personal God does not exist." I do not say that I know a personal God does exist; but I do say I know that an intelligence higher and purer than I exists, and I know that all the thought of God that ever comes to mie comes down from higher sources, and I feel adivine inspiration whereby the higher portions of my being are revivified and made more truly alive!

We may speak of God revealed only in Nature, but—as Joseph Cook notes—the idea of some German schools, that we can best commute with God in Nature through the highest in Nature is perhaps the clearest path to an approximate conception of Deity. We can best

mune with God in Nature through the highest in Nature is perhaps the clearest path to an approximate conception of Deity. We can best commune with him through the varied forms of life, and through the God-principle resident in mankind. It is in the highest degree reasonable to appeal to the wondrous power of the highest being we can reach for our best idea of the ever-active principle of Divine Life as included in the thought of God made manifest in the flesh."

the ever-active principle of Divine Life as included in the thought of God made manifest in the flesh."

Jesus, Buddha, Confucius, Zoroaster—all those who in the past have been worshiped as avatars of the Divine Spirit have been men who have stood before the world with holier acts and grander purposes than have the majority of mankind at the time of their presence on earth; and this conception, of the incarnation of Deity within them was only the recognition of the idea above referred to—since if we can read the divine presence in rock and soil, in grass and flower, we can apprehend it more clearly by reading man; and as the highest man is higher than the lowest man, so the more perfect the man may be, the more perfectly does he reveal to us the true nature of the spirit. Thus also, in a very real sense, every sphere in spirit-life is God to the sphere below it.

Apart from organization, apart from individuality, we are not able to conceive of existence; form, therefore, is demonstrated to possess the life-principle; every drop of water in the ocean of supernal existence by what may be termed the film of attraction, individual souls may constitute an intelligent sphere in space animated with divine power, and manifesting delfic attributes. We say that we know nothing of God except as divine life flows to us through individuals higher than ourselves; we can really know and conceive nothing (even approximately) of the Absolute and the Infinite apart from organization.—It would require an infinite mind to comprehend the Infinite; and as we are not able, save by the parable of finite comparison, to give any expression to our views of Deliver and conceive any expression to our views

nite mind to comprehend the Infinite; and as we are not ourselves the highest of all beings, we are not able, save by the parable of finite comparison, to give any expression to our views of Deity. A paper or written description of God is not, what you want, but to know that there is a power beyond you in nature that can lead and guide you at all times, and which you can affiliate yourselves with by every pure thought and holy aspiration.

In order to sum up the matter, we make the following declaration, which appears to us to be in harmony with reason: That all ideas existent in human minds are the reflections of those that exist somewhere; and that what you conceive of is a reflection of something already in being somewhere in nature. Does this prove that your ideas are always true? No! The tree which looks, when reflected upon the troubled depths of a wind-swept lake, to be gnarled and misshapen, will be seen to be straight and comely in form if viewed when the water is placidly at rest. You may then see the reflection clear and beautiful and perfect, and know what is reflected; but if there was no tree there to be reflected—neither in the perfect or approximately perfect sense—could you then see it? So in the human mind. All that no tree there to be reflected—neither in the perfect or approximately perfect sense—could you then see it? So in the human mind. All that we can conceive of is a something that exists somewhere. The reflection of the divine existence appears in various degrees of definiteness upon the mirror of human conception according to the condition of that mirror in the age in which the reflection appears; the perfection of the conception depends upon your progress as a medium of expression, but the divine existence remains secure and unchangeable amid all the fluxions of time. Men's olden ideas of the geography and history of this planet have been unceasingly modified and improved till drawunceasingly modified and improved the drawing nearer to a perfect state, we can describe the globe with comparative accuracy. The time was when the earth was supposed to be flat, and when the Orthodox in religious matters were called upon to affix to this geographic fallacy the signet of their approval. But scientific research has broadened the realm of human knowledge, and demonstrated the retundity of tific research has broadened the realm of human knowledge, and demonstrated the rotundity of the earth's surface. So in regard to man's ideas concerning God: the gradual course of spiritualization consequent on continued aspiration for higher things on the part of the denizens of this sphere of being, and the inspiration which has been shed upon them from intelligences in spheres above it, has wrought an important work in modifying the crude conceptions cherished on the part of man regarding the Deity work in modifying the crude conceptions cherished on the part of man regarding the Deity and his attributes. In order that man might have even a mistaken notion of the shape of the earth, it was necessary that the earth should exist—otherwise he could have formed no conception regarding it, whether erroneous or otherwise; for if there had been no world at all, you would never have thought whether it was flat or round. You must be upon the earth, and form a practical acquaintance with its existence, before you are prepared for the next step—the forming of a correct conception of its dimensions and outlines. And so it may be said in regard to the Infinite Power of all of its dimensions and outlines. And so it may be said in regard to the Infinite Power of all Nature: you may form many ideas of it, but if there were no God; then be assured humanity would never have had any idea of him; if there had been no future life, the human mind would have cherished no conceptions concerning it. But the soul tells its own tale, and throughout the world we find all nations unanimously treet. the world we find all nations unanimously testi-fying that there is a state of existence for man after he has lived his life here on the material

plane.

Now, what says the Spiritual Philosopy concerning all this? Only this—that the gods are disembodied human spirits inasmuch as they have shown human intelligence in their manifestations to man; that the miracles of the past can only be explained in the light of the present, and that every one who is ready to accept the phenomenal evidence in defence of the claims of the spirits, is able to gain this evidence if he will only make the adequate effort to compass the knowledge. And we assure you that beyond the shadow of a doubt you can gain the proof for yourselves by earnest searching, that the spirit lives beyond death, and has power to communicate with mortals yet clothed in fleshly habiliments. This great truth is one which you can all possess through practical exertions matched with aspiration and prayer. Prayer, rightly understood, is only the opening of a window that will give you the warming reertions matched with aspiration and prayer. Prayer, rightly understood, is only the opening of a window that will give you the warming radiance of celestial light. In your world you cannot make the sun's brilliant rays—you cannot make the light by uncurtaining and opening the windows of your temporal abodes, but at the same time if you do not open these windows and draw aside these curtains you will be in darkness, and in a state of separation from a world full of sunshine and air. Food does not nourish you unless you partake of it; and all things in nature, to be of value to you, must meet with some return on your own part. True prayer is an aspiration, an effort of the soul for purer states of thought—a longing for bet for purer states of thought—a longing for bettered conditions and higher aims, and is therefore an effort on the spiritual plane analogous to those put forth on the physical in order to enjoy the advantages offered by material nature to all who will partake thereof. True prayer—"Is the coults attack. Uttered or unexpressed;

The motion of a hidden fire That trembles in the breast : Prayer is the simplest form of speech The infant's lips can try— And the sublimest strains that reach The majesty on high !"

The infant's lips can try—
And the sublinest strains that reach
The majesty on high!"

So says the poet Montgomery, and where can
we look for a more complete and beautiful definition? It is not the jarring sound "that clamorous lips repeat," but the utterance of a spirit
that reaches out for that which is above and
beyond: t. And the Spiritual Philosophy informs you that by your aspirations and your
soulful petitions for better things on the moral
plane you link yourselves with certain beings
in the universe that are allied with you in this
direction of thought. On this earth you choose
different companions, as the result of your mental and spiritual conditions; if you live a true
life for humanity you attract around you philanthropists and lovers of right-doing; if you
are interested in art, science, musical execution, you attract the sculptor, the scientist, the
musician. And this same rule holds good with
regard to the unseen, disembodied intelligences.
All your prayers will be answered, and by your
aspirations will you choose your unseen companions and inspirers. According to the nature of your petitions will the response be given;
the spirit-intelligences who will come at your
call will (whatever be their measure of development) do so in accordance with and in obedience to the law of nature, because by those aspirations and the energizing power therefrom
proceeding you naturally attract and utilize,
appropriate and assimilate that which already
exists, but for you does not consciously exist
unless you do appropriate it.

The true idea of God is the idea of the goodness
beyond us, toward which we should always aspirel
All is Godlike that is able to inspire us to aspiration for higher planes of thought and action;
they are Godlike, also, who reveal that all nature is peopled with intelligences who can sympathize with us, and are ever ready to aid our
steps along the pathway toward purer spheres,
grand with the beauty of truth more clearly attained.

Col. Ingersoll said he had be

Col. Ingersoll said he had been asked whether he could suggest any improvement in the order of nature [as practically known to manl, and he replied, "Yes; I would make good health catching instead of disease." We tell you that we know absolutely that you can "catch" good health, just as well as you can "catch" disease! It is a well-established and universally recognized law of nature that "evil communications corrupt good morals." It is also fully as true that good companionship, on the contrary, is the fruitful source of tendencies to elevate the person enjoying it; and that you can "catch" an admiration for truth, if you associate with the good and the virtuous instead of the vicious; else it would be a matter of no importance at all whether your children were or were not surrounded by good teachers and moral influences. Good example is infectious; and the daily experience of mankind proves the fact beyond hope of successful question. Col. Ingersoll said he had been asked whether

ences. Good example is infectious; and the daily experience of mankind proves the fact beyond hope of successful question.

The same rule certainly applies to the domain of physical infection. You can certainly (if your external surroundings and interior condition expose you to the danger) "catch" disease; but you can as surely (if conditions favor) "catch" good health as well. Magnetic healing—the power of transmitting healthful magnetism from one person to another—can be attested to by thousands of witnesses; and you have only to try the experiment with your own friends, and inquire among them concerning their personal experiences, to be satisfied of this fact. We are asking no one to try magnetic healing merely and only through its publicly accredited operators, or to consult merely the records of professionals in that valuable branch of the remedial art, but we urge all to try the experiment among their own individual circle of acquaintance, to see if good health is not "catching." You go into the presence of some people in every-day life, and you come away relieved of unpleasant feelings or symptoms with which you were previously troubled. Why and how is this?—since the persons affording this relief may be perhaps totally ignorant of the possession of this remarkable power. The relief supervenes simply because the vital spheres of these persons go out to you, and this force perviding you gives you relief—that is, you "catch" good health while cause the vital spheres of these persons go out to you, and this force perviding you gives you relief—that is, you "catch" good health while in their beneficent presence. Conditions favoring, in like manner you can "catch" good health in this hall on the present occasion. If persons only understood how to distribute themselves they would know that without even the making of magnetic passes, and without physical contact, the suffering could be relieved of their allments and placed in good health by those of their fellow creatures who possess a superabundance of vitality—from the pores of whose skin goes out this power, even unconsciously to themselves. We have known some persons to go into a home-habitation and meresciously to themselves. We have known some persons to go into a home-habitation and merely occupy by accident a chair which some one of the family circle had used who was highly charged with an exuberance of health, and in going away become conscious of relief in large measure of difficulties which they have before suffered from. We do not ask you to take anything on trust—though the statements we make can be established by the mouths of thousands of witnesses all over the world to-day—but we ask you to try the experiment among your own circle of acquaintance, and see if you cannot find therein some one possessed of this power. circle of acquaintance, and see if you cannot find therein some one possessed of this power, that you from your own experience may learn that good health is "catching" as well as disease.

The reason of the general ignoring of the fact is that mankind naturally perceive and at once denounce the reverse side of all earthly conditions, while they are not so prone to acknowledge the good one; they record all the pains, but have only a short memory for, and give perhaps no outward recognition of the pleasures of existence. This is the case also in social life: no matter how exemplary may have been your previous conduct, if for any reason, you step aside in the slightest from what is fashionably considered the strictest rule of rectitude, you will at once be talked about, and your former good character and deeds be forgotten by the people. The thousand kind words you utter are at once cancelled in men's memories by the one bitter one which may be wrung from your lips by the pressure of dire calamity, or under the temporary eclipse of a potent despair! So with regard to the question of the communicableness of good health or its opposite: Men chronicle the fact that disease is contageous but lose sight of or fail to appreciate the case wherein good health by her pressures. The reason of the general ignoring of the fact site: Men chronicle the fact that disease is contageous but lose sight of or fail to appreciate the cases wherein good health has been transferred from one to another. When feeling the hand of sickness or weariness upon you, you go among your fellow beings, if you sense an improvement by so doing you do not speak of the "infection" of good health to which you have been exposed, or of the person from whom you have obtained the (perhaps unconsciously given) aid; but if you contract disease, you at once speak against the cause from whence you have received it.

As we look upon the operation of nature's

As we look upon the operation of nature's laws, we assure you that there is just as much "good" "caught" as "evil." We argue that the laws of nature prove the manifestation of a design in universal life; that the law of evolution with the law of evolutions with the law of evolutions. tion works from the atom to the universe; and that this law of evolution speaks of a spirit in nature in bolder and grander terms and ways than the theologians have ever dreamed of.

We know that we have by no means done justice to the subject. We have tried to throw out a few ideas to lead you to think and to investigate for yourselves. If these objects are successfully accomplished we shall be thoroughly satisfied with the result of our imperfect effort.

The mere lapse of years is not life. To eat and drink and sleep—to be exposed to darkness and the light—to pace round in the mill of habit, and turn thought into an implement of trade—this is not life. In all this, but a poor fraction of the conscientiousness of humanity is awakened, and the sanctities still slumber which make it worth while to be. Knowledge, truth love heavity godness fith slope and truth, love, beauty, goodness, faith, alone can give vitality to the mechanism of existence. The laugh of mirth that vibrates through the heart—the tears that freshen the dry wastes within—the music that brings childhood back—the wastes within the music that brings childhood back—the wastes wastes within the music that brings childhood back—the wastes wastes within the music that brings childhood back—the wastes wastes wastes within the music that brings childhood back—the wastes wastes wastes wastes within the music that brings childhood back—the wastes wastes wastes within the music that brings childhood back—the wastes wastes within the music that brings childhood back—the wastes within the wastes within the wastes within the music that brings childhood back—the wastes within the wastes wastes within the wastes wastes within the wastes wastes wastes within the wastes the prayer that calls the future near—the doubt which makes us meditate—the hardship which forces us to struggle—the anxiety which ends in trustare the true nourishment of our natural being.—James Martineau.

#### BRITTAN'S SECULAR PRESS COLUMN.

The Editor-at-Large at his Work.

[From the Democrat and Chronicle, Rochester, N. Y., February 22d.] AN ANSWER TO RAMBLER.

BY S. B. BRITTAN, M. D.

Rambler on Spiritualism—The Great Question of the Ages
—Disputing the Evidence of the Senses—Assumed Promises and Hogical Reasoning—Hiusions and Hallucinations
—Sensorial Evidence the Bases of Science and Jurisprudence—Rambler Strikes at the Foundation—Important Facts in Illustration—Amazing Power of the Spirits—A Sudden Conversion-Cogent Appeal to the Understand

To the Editor of the Democrat and Chronicle:

To the Editor of the Democrat and Chronicle:

SIR—I find on your editorial page, in the issue of the flat of January, an article—in the special department of the Rambler—which is mainly devoted to Modern Spiritualism. The writer is supposed to belong to the staff, though himself disclaiming editorial responsibility for what he writes. As the subject has come to occupy a large share of public attention among all civilized peoples, it is eminently proper that its facts and philosophy should be freely discussed, always in the fair and liberal spirit which should characterize all scientific and religious controversies. I have no fault to find with the general spirit in which Rambler is pleased to express his thoughts and opinions on the most important question of the ages, though I take the liberty to dissent from his limited views and illogical conclusions. I copy the following from his introduction, which certainly gives promise of a candid consideration and considerate treatment of whatever may be said in a similar spirit, on the other side of a grave question:

"The Rambler is in a serious mood to-day, and desires

grave question:

"The Rambler is in a serious mood to-day, and desires to talk seriously, and wholly upon one subject, with many friends whom he respects thoroughly, and that without holding the journal for which he writes in any way responsible for his views. It has fallen lately to his lot to see something of the manifestations of so-called Spiritualism, and he confesses himself to be a skeptic in regard to their validity, although he hopes that he is not so obstinate as to refuse to be convinced, upon evidence that is indisputable. He permits himself to note certain objections to these manifestations, with entire respect toward those who credit them, and more with the idea of elucidating truth than in a spirit of captious criticism."

I respect every honest skentia while I honer the men

a spirit of captious criticism."

I respect every honest skeptic while I honor the man who only yields to conviction under the force of evidence. The present writer has trained in that company for more than forty years, and looks for no promotion from the ranks that will interrupt his existing relations. In speaking of a case of slate-writing in which neither the niedlum nor any one else touched the slate, on which occasion two senses, hearing and sight, gave concurrent testimony to the reality of the fact, the party receiving the communication desired to know how Rambler would account for the phenomenon. I copy the answer from the article under review:

"My dear sir, I distrust the evidence of your senses. as

"My dear sir, I distrust the evidence of your senses, as you should yourself distrust. You think you saw what you say you saw. I do not believe you saw any such thing. Such language may seem harsh, but it is amply justified by the facts which confront us every day in regard to the imperfection of the senses. 'Can't I trust my eyes? can't I trust my ears? can't I trust my sense of touch?' indignantly asked the gentleman. No, sir; that is precisely what you cannot do."

succi anguage may seem harm, but it is amply justified by the facts which confront us every day in regard to the imperfection of the senses. "Can't I trust my eyes? can't I yaked he gen'tel frust my sense of touch? Indignanty account do," Here Rambler boldly takes his stand on a question that its fundamentally important, and this must be settled before we can offer any flustrative facts or personal testimony in support of the claims of Spiritualism. The question is, Can we ordinarily depend on the five senses as organic instruments of the human mind, and channels of reliable information respecting the forms of Nature and Art; the relations of these to each other and to the observer; the natural and mechanical movements of ponderable bodies; chemical changes and organic development; in the inspection of natural phenomena within the limits of sensorial observation; and for the essential facts and more important datalls of every day's experience?

I have no disposition to dodge the main question; I cannot treat it lightly, but I will meet it fairly. We cannot admit that the purpose of the Creator; in bestowing the five senses on mankind, eace to decive his creatures. Such an assumption, however disguised, would not only be a hasphemous attempt to impeach the creatives. Such an assumption, however disguised, would not only be a hasphemous attempt to impeach the creatives. Such an assumption, however disguised, would not only be a hasphemous attempt to impeach the creatives. Such an assumption, however disguised, would not only be a hasphemous attempt to impeach the creative wisdom, but it would be ascribing a most disholical character and purpose to the Father of our spirits. I am sure we cannot reject such a monstrous conception with too much emphasis to meet the ylews of lambler. If, however, whiles admitting that the senses and their organs were primarily bestowed on man for wise and beneficent purposes, it should be maintained that they have become so impaired and preverted by disease and abuses as to be genera

to us together with the larger part of all meteoric phenomena, are only revealed to the mind through the eye. In all these vast fields of observation we have to depend on the testimony of a single sense; and yet our astronomers regard this alone as sufficient in attestation of the facts that come within the field of the telescope.

astronomers regard this alone as sufficient in attestation of the facts that come within the field of the telescope.

The assumption of the Rambler that we cannot depend on the integrity of the senses is utterly indefensible from the scientific point of view. Indeed, all modern science rests securely on this basis and no other. If we presume to offer evidence derived from our spiritual perceptions and inward consciousness, your materialistic scientists regard the act as something like discourtesy. If some gifted soul, in a state of magnetic or spiritual entrancement, sees anything without the use of the eye, we are told that the alleged fact is an idle dream or distempered fancy. If facts are disclosed or information given, a knowledge of which could not; in the nature of the case, have been obtained through any external channel of communication, we are thereupon gravely entertained with a disquistion on popularized frauds and professional juggery. Nevertheless, science is everywhere on record as depending on the physical senses as means of reliable information. Its accredited teachers unwisely reject all other sources of evidence, and, to be consistent with themselves, must diseard the claims of revealed religion. Facts observed through the organic avenues of sensation are the foundation stones of its temple, and the solid materials of the whole superstructure. To depend on any other foundation is—in the judgment of our scientific philosophers—to build upon the shifting sands of the idler's speculation.

"The theories that scale Empyrean heights.

'The theories that scale Empyrean heights
Should rest on granite ledges, solid truths,
Touched, seen, folt, comprehended by the race.
Who builds a pyramid on winter ice?
Who spans an arch from buttresses of sand?
The obelisk, that cleaves the fying clouds,
Rises from bases massive as the world!'
Lar as Rambher progrums to reason at all her

The obelisk, that cleaves the tying clouds, It less from bases massive as the world!?'

So far as Rambler presumes to reason at all, he rests his argument and conclusion on a mere assumption which has no possible foundation in either fact, law or reason. It will be perceived that his premises can never be reconciled with scientific principles and methods, nor do they find any sanction in the common experience of mankind. Surely, he can never have weighed the momentous consequences which must inevitably follow the adoption of such premises. Every novice knows that the spiritual phenomena are observed through the same organic instruments of sensorial perception which the scientist employs in all his investigations. The civil and criminal codes, and the lex non scripta of all nations, accept such evidence. Facts, as thus observed, in a criminal code, and the lex non scripta of all nations, accept such evidence. Facts, as thus observed, determine the application of the law in each particular case. Every witness placed on the stand is an open proclamation by the court that the human senses, exercised through the physical organs, not only may be but must be depended upon as the only means and instruments whereby reliable information can be obtained, and upon such evidence alone the tribunal must rest its judgment.

Now when Rambler disputes the evidence of the senses he boldly strikes at the very foundations of the temple of science; of our civil and criminal jurisprudence, and of all the institutions of social life and civil

government. If one is not competent to testify that a table, or other ponderable body, moved in his presence without any visible cause of motion, how can he swear that A committed an assault on B, or affirm that any fact in physical science ever really occurred? The acceptance of Rambier's premises—could they be demonstrated to be true—would leave the temple of science in ruins, the majesty of the law dethroned, and our deepest convictions unsettled forever. It would render all instory and experimental philosophy valueless; and institutions which have braved the revolutionary conflicts of centuries, and survived the downfall of empires, would be overthrown to be reconstructed no more.

In finding the unsubstantial ground of his main position, Rambier seems to have wandered as far from the realm of reason as from the principles and methods of accredited science. Many opposers of Spiritualism are pleased to associate the idea of insanity with the acceptance of its demonstrated facts and sublime philosophy. But if one may seriously propose to reject the evidence of his own senses, and yet escape the suspicion of being insane, surely no medico-legal commission in lunacy need search among Spiritualists for examples.

The enlightened observer will have already discov-

lime philosophy. But if one may seriously propose to reject the evidence of his own senses, and yet escape the suspicion of being insane, surely no medico-legal commission in lunacy need search among Spiritualists for examples.

The enlightened observer will have already discovered that the hypotheses of optical illusions and psychological halucinations are wholly insufficient to cover the facts, as may be more clearly shown by illustrative examples. The writer has a friend, a distinguished legislator and journalist, who, on one occasion, had a small but intelligent assembly at his residence, including D. D. Home, the medium. In the course of the evening the conversation turned on a question involving the nature of the subtile agents employed in moving ponderable bodies, and the measure of power which spirits may be capable of exercising over the elements and forms of matter. The invisibles improved the occasion to illustrate the subject, by completely demolishing a firmly constructed table. Some time differ the geniteman, at whose house this manifestation occurred, had occasion to mention the fact in an interview with some friends, when one of the company observed that the speaker must have been deceived by some psychological spell or other illusion; to which my friend replied: "Psychological! A psychological spell never broke a table! You had better go and look in my garret; revuere careful to save the pieces; you will find them all there, but it will require the skill of a mechanic to put them together."

The writer was once present at a sance where there were some thirty ladles and genitemen—including distinguished members of the press and the literati of Boston—at the residence of the late Alvin. Adams, whose name as the founder of the great Express Company is a household word throughout the civilized world. The principal medium on that occasion was a young divinity student, in very delicate health, who for some time had been suffering from pulmonary hemorrhage. Kneeling on a rug before a grand plano, he r

"Fools rush in where wise men fear to trend."

Just then he felt—as down came the instrument, with the other "heavy weights"—something like the tread of an elephant on his toes. The result was, Spiritualism made another convert. It will be remembered that the spirits made short work of converting Saul of Tarsus; they met him in the way and knocked him down, when he suddenly saw "a great light." This man fell in a similar manner, and the depth of his conviction was only equaled by the unusual weight of the evidence on his understanding!

Trusting to your love of justice, and your respect for a numerous class of people in every community—whom, at least in some important sense, I have the honor to serve—I respectfully solicit the publication of this letter. Believe me, gentlemen—for the fair and equal representation of all classes in society and their views, respectively—on the great question of a demonstrated immortality, yours sincerely.

New York, Feb. 16th, 1880. "Fools rush in where wise men fear to trend."

Written for the Banner of Light.

NATURE IS WORTHY OF TRUST. BY. E. R. PLACE.

Seek truth, my friend, with Heav'n's deep faith in man Whose gen'rous trust inspires each opining plan. What pearls of wisdom, truths immortal fair,

The trophied halls of our experience bear! Ay, trust thou Nature as the child its nurse; Heed not the priest, nor fear the bigot's verse "Just here a thought: the suttee's awful fire! The sick'ning sight where tender babes expire,

The mother's off'ring to a hellish god. And this is Nature; these her path have trod!" Cast off the cords false teachers have entwined. Then judge if Nature hath the woe designed. Wouldst blame the compass, heedless of the pole,

Whilst thine own hand imposes rude control?

Look round with smiles, if smiles thou wouldst behold Here find the wand makes all it touches, gold. Upbraid thou gently who may trip or fall; Seek each one's best, and find how good are all! Nor be alarmed to learn, what's evil called, Is good abused, a happiness forestalled. Evil!s no demon from the "pit" let loose-We conquer evil, finding evil's use.

"And if no evil, neither right nor wrong; Therefore, no sin! Is this thy syren song?"

Conquered, not banished; this may never be, While man aspires, or is no longer free. When by the teachers, sin and suffring, taught How robes of joy from sorrow's weeds are wrought, By wise accord of reason and of will, We make our helper each assaulting ill.

Wider runs evil than the pers'nal spleen; The filth-born plague ascends to quarters clean. The sinless more than sinners brave and bear; Who fire the town, not most the terror share. Evil strikes broadly, like the rain, on all ! As broadly let our judgment's plummet fall. Better we serve the truth's imploring cause, More than for sin to search for Nature's laws. Wiser the aim, effects to causes trace, Than hunting sinners-tumbling in the chase. Behold what trifles, in the march of things, Begin an empire or dethrone its kings. How years of thought bemock th' inventor's soul, While a mere chance, at last, reveals the goal. Why rolls you river eastward, not due west? See puny twigs its early course arrest. Thus, in affairs, from greatest to the small, A spider's thread may hold the world in thrall. So runs our title to free choice of plan, The suckling child forecloses on the man. The babe unloved, unfostered and untaught, Grows up a brute, with every mischlef fraught; Change but the street, or but the nurse displace, A man behold, an honor to his race. Such the rare school dame Nature keeps for man, Where all must come to learn their being's plan. Condition's hedge from roots internal grows. Which, as they run, adorn or mar the close. No more is man to circumstance allied, Than this, again, to deeper moorings tied. While "education forms the common mind," Teaching the teacher sits the Soul behind. Wise is the man whose life's adjusted whole Sways to the deep dynamics of the Soul. This living Table of the Law doth bring An autographic letter from the King. No angry Moses may this Tablet break, Nor priest nor pope its jurisdiction shake In abs'lute whole, progression's plan decides, "What is, is right"; the race to fortune rides.

You never find out how bad a man has beenfuntil he is nominated for office, and you never know how good he has been until you read his obituary.

While John and Jane, by Nature's highest law, Imperfect are, experience mends the flaw. Cambridgeport, Mass., 1880.

# Banner Correspondence.

#### Missouri.

ST. LOUIS.—In the course of an article regarding Prof. Brittan's Brooklyn lecture on Materialization, Annie T. Anderson makes the following statements:

"In your issue of July 3d, Prof. Brittan gives his scientific views of materialization. He does not dogmatically make a finale of his opinions, but says his convictions may be modified by future experience and more mature reflection; yet in a doubting manner of the materialized presence says, rather facetiously, that 'the spirits never leave the arona of the charnel house to remind us that they have departed.' If he will take the trouble to visit J. H. Mott's scances he will find this assertion exploded. The first time I visited there I was more startled by the 'charnel house aroma' when talking with my spirit friends than the evidence I was having of their intelligent, materialized forms. I could take the extended hand and see the familiar features and moving lips all at the same time, yet this odor of the dead disturbed me; but I said nothing for two or three evenings, thinking I should be ridiculed for my credulity getting the better of my reason; but finding that Mr. Mott was unconscious, on my getting accustomed to the spirits, I ventured to tell Mrs. Mott my feelings. She said it was not imagination, as many had remarked the same, and it seemed just as singular to herself. Now may not this be the same process of nature's dissipating the forces in taking from the medium to create the materialized form as when the inert body gives up its own spirit entirely, and the segregated particles give of similar odor, as the flowers do in their decomposition, and the spirits make use of this chemical compound to manifest a living, acting presence, because the greater force they seem to require, or the greater number materialized, the stronger this 'aroma,' the weaker the medium?

Mr. Brittan says he assumes nothing, yet has an each of the spirits of each of the spirits of each of the spirits of each of the greater number materialized, the stronger this 'aroma,' the w

terialized, the stronger this 'aroma,' the weaker the medium?

Mr. Brittan says he assumes nothing, yet has an abiding conviction that no spirit of a man ever left his organization without some one discovering a corpse. I cannot vouch for the fact of a spirit taking his body with him, not being Orthodox; but if boquets, ten or twelve inches across the top, made as compact as possible, or other solid objects put on a slate for spirits to receive, disappear in the twinkling of an eye when no mortal could touch them, as they do repeatedly with Mrs. Eldridge (she just touching the slate enough to hold it to the under side of the table with the slater's help who presents the articles); and if a hand can be materialized in full view of all in the room, and pluck flowers from Mrs. Eldridge's bosom so persistently that she is unable to wear them, going no one knows whither, wherein would it be any more of a feat if a body should disappear if laid on a surface under the table corresponding with the slate, the proper conditions being given, which all Spiritualists concede must be given the invisibles? We seem to be just beginning to know what can be done, not what cannot be done.

#### Kentucky.

Vermout.

BARTONSVILLE.—Dr. L. K. Coonley writes: "I have given two lectures every Sunday since June 13th. Audiences very good for this season of the year and among the farmers. While but few of the spiritual papers are taken, yet find, on close comparison, about four Banner of Light to any one of the other papers in this region of country. Spiritualism has a firm hold on the hearts of a very large portion of the people, and seems to be permanently gaining. Yet that 'odlous Doctors' Law' is one of the disgraceful records of the acts of the Legislature of this State two years since, though in this locality it is a dead letter.

The State Association seems to be doing efficient work in the cause of human emancipation from creedism and supersition. The Secretary, W. H. Wilkins, of South Woodstock, seems to be admirably adapted for the office he holds, and is doing a grand work by means of general correspondence."

### Massachusetts.

Massachusetts.

BOSTON.—A correspondent writes: "Mrs. M. J. Folsom, the noted medical medium, of No. 2 Hamilton Place, Boston, will be at the Lake Pleasant Camp-Meeting during the month of August. This is the lady whose medical control, some two years ago, told a gentleman—who had been assured by the M. D.s. that he had a tumor on his leg, and that the limb must be amputated—that his trouble originated only from a mass of blood coagulated from a leakage of the main artery. The surgeons operated to see if it was so, and found it as the medium stated. The leg was saved! But the credit was given to the surgeons, instead of where it belonged, by the daily press. An account of this wonderful case was published in the Banner of Light at the time."

\*\*COLUMBUS.—Wm. P. Morse writes: "I am an invalid, and live an isolated life; about all the spiritual pabulum I get by way of reading comes to me in the \*\*Banner of Light\*, which has, with some slight omissions, been a welcome guest for more than twenty years at my father's house, where for the past five years I have had my home. I have drawn much consolation from the dear old \*\*Banner\*, and much more from the train of thought its perusal has awakened, and the slient meditations which have followed."

### A Pen-Picture of Neshaminy.

As all our readers know, the First Association of Spiritualists, of Philadelphia, is now holding a campmeeting at this charming grove in Bucks County, Pa. The Association is a legally chartered body with a board of fifteen trustees elected by its members, of which H. B. Champion is President, Mrs. Samuel Maxwell, Vice President, John P. Lanning, Secretary, Willlam H. Jones, Treasurer, and Edward S. Wheeler, Corresponding Secretary - all of whom, as well as special committees appointed from the members of the Association, have worked with untiring assiduity to make the camp-meeting a success. The sessions are receiving good treatment by the daily

press. The Times, of Philadelphia, for July 19th, contained a description of the grounds, etc., which is so graphic that we make the following extracts therefrom for the benefit of our immediate readers. After stating that a crowd of five thousand people attended on the occasion described, the writer goes on as follows to speak of the form, the details and the lessons of the

camp:

"There was a sudden abrupt fall in the ground which divided the grove into two topographical sections, leaving a long, triangular flat, very nearly on a level with the deep, wide dam formed here by Neshaminy creek, upon which the speakers' stand had been erected, being, with the exception of the little square stone house seen looming up some rods further up the ravine—and whose respectful distance from the speakers' stand told that it was the camp-meeting lock-up, without any other hint from more definite sources—the only structure in this part of the grove. Immediately to the left was that abrupt assent which, like a high wall, shut out from view all that was going on above. The audience down on the little flat by the creek were shut out from the world. But climb that steep and get upon the higher plane of ground and there will be found a scene quite different from that below. Here to the left and but a few feet from the edge of the steep is the weather-stained dancing pavilion for the enjoyment of seasonable plenic parties, but now deserted, for there is no dancing there while the Spiritualists have the occupation of the grove, save such little impromptu affairs as they get up among themselves on week days, during the lours between services.

And there, still further to the left, beyond the danc-There was a sudden abrupt fall in the ground which

ing payillon, is a round circular booth, with a queer sort of Japanese roof, inside which are arranged everything that may tempt the appetite in the way of fruit and delicacies. One thinks so, looking at the way the ice-cream is disappearing before the onslaught of the myriads of spoons operated by both masculine, and feminine hands, the base of operations being not confined to the tables of the booth alone, which are already crowded with standing men and boys, but covering a wide range of random stumps and straggling benches, both of which are liberally patronized by young couples whose sentimentality is not proof against the deliclousness of ice-cream.

Carry the eyes now a little to the right, and there will be seen a large, long building, with a roof and open sides, with several long tables inside and a kitchen partitioned off at the end. This is the Camp-Meeting boarding-house. . . . Huge stacks of dishes are piled on the long table, preparatory to re-setting for supper. . .

beginning to know what can be done, not what cannot be done.

Kentucky.

LOUISVIILE.—M. Macquithy furnishes the following terms regarding those who are serving the cause of spiritualism as mediums in Louisville.

Impelled by a vivid interest in all phenomena and especially so in the philosophy of spirit-community or the community of indiana, and myself have endeavered to be considered in the double of the camp-ground was literally covered with vehicles. Buggles and conveyances of every description old buggles, new buggles and conveyances of every description old buggles, new buggles and spirit-community so in the philosophy of spirit-community or the converse of every description of the buggles and conveyances of every description of buggles, new buggles of spiritualism as medium and myself have endeavered to get the converse of the converse of the converse of the philosophy of spirit-community or the philosophy of the camp-ground was literally covered with which expenditure and converse of every description of the buggles and conveyances of every description of the buggles and converse of the camp-ground was literally expended to the camp-ground was literally covered to spirit which we have a spirit community of the philosophy of spirit-community of the camp-ground was literally expended to the camp-ground was literally expended to the philosophy of spirit-community on the buggles of the philosophy of spirit-community of the camp-ground was literally expended to the philosophy of the philosophy of the camp-ground was literally expended to the camp-ground was literally expended to the camp-ground was literally expended to the philosophy of the philosophy of the camp-ground was literally expended to the camp-ground was literally expended to the camp-ground was leaved to the philosophy of the philosophy of the philosophy of buggles that were tied at the thought of the philosophy of the phi

'It suits me,' said the farmer. 'A man that could n't live under the doctrine they preach oughtn't to live at all.'

all.'
From the farmer's wife, who stood by and heard this, a different answer was expected. But she indorsed it with the voluntary remark that though she was a Methodist, she felt that a person must have very little religion who could not 'hear all sides.'
'Yhat they preach here,' said she, 'is nothing more than what is taught in the Bible. The only difference is that they give it to you had difference way from that

What they preach here, said she, 'Is nothing more than what is taught in the Bible. The only difference is that they give it to you in a different way from that in which you get it from the pulpit.'

So far this year there has been no preaching against the Spiritualists up that way, though it is a fact that there is a strong division of sentiment between the strict and liberal church people in reference to the latter's attendance of the Camp-Meeting. One instance last year is mentioned where the pastor of one of the Methodist Churches, learning that one of his parisiloners had been at the Camp-Meeting, had remonstrated with her, and upon her reply that she could see no harm in going there, became quite warm, and spoke in such terms against the Spiritualists and the people who go to their meetings that she became mortally offended, and has not been to her church since. The speakers at the Camp-Meeting yesterday were W. J. Colville, Mrs. R. Shepard and Cephas B. Lynn."

#### Remarkable Premonitions of Death. To the Editor of the Banner of Light:

On Friday, June 18th, a terrible accident occurred in the shaft of the Red Jacket Mine at Gold Hill. Nevada, by which six men were instantly killed; and as incidents connected therewith are somewhat singular, and show that strong efforts were made by spirits to save the lives of some of those who perished, I will relate them.

One of the men, Mr. Neal Galiger, was himself and wife awakened the night previous to the accident by a loud rapping on the door of their room. He arose, opened it, but found no one and saw no cause for the sounds. They fell asleep, and were awakened a second time by raps on the inner wall, so loud as to awaken their two children. At breakfast Mr. G. said: "I feel as though something is soon to happen. If the noises we have heard had occurred in the old country, we should all declare they came as an omen." The morning repast concluded, he took his basket and started, but returned in a few minutes, saying, "I feel so sure something will happen that I will not go to work to day." In a short time a comrade came along and laughed so at Galiger for believing in what he called a mere whim that he picked up his dinner-basket and went to work, at which, six hours afterwards, he was killed. Mrs. Galiger related all the events of the night and morning to persons she met in the forencon before his death occurred.

The mother of another of the men who was killed. Edward Whitcomb, called upon me and told me that on the night before the accident she was awakened with a sense of something terrible, filling her with an incomprehensible feeling of dread; but she fell asleep, and in the morning arose with an almost positive conviction that Edward would lose his life in the shaft that day. She strongly urged him not to go to work, but he laughed and said there could be no danger; that he would lose his place if not there, and he went. She said: "I watched him till he passed out of sight, feeling I should never see him allve again."

Another of these victims, Mr. Alfred Findry, when standing with the men at the mouth of the shaft waiting for the conveyance to take them down, said, "Boys, I have been having a curlous dream; I dreamed I was killed in this shaft to-day, and I went to hell; and if my dream is true, hell is not such a bad place after all." When a messenger was sent to notify his family, ustas soon as his wife saw the man, before he had spoken a word, she exclaimed, "I wife awakened the night previous to the accident by a loud rapping on the door of their room. He arose, opened it, but found no one and saw no cause for the

Carson City, Nevada.

New Yooks.

# SPIRITUAL ECHOES.

WORDS AND MUSIC FOR THE

CHOIR, CONGREGATION,

SOCIAL CIRCLE.

BY S. W. TUCKER,

Author of "Golden Melodies," "My Home Beyond the Tide," "The Dear Ones Left at Home," etc., etc. Music all New.

IN 1)

Angel Visitants.

Bliss.

Beyond the Mortal.

By Love we Arise.

Circle Song.

Day by Day.

Don't Ask Me to Tarry.

Everyreen Side.

Filght of Time.

Fold Us in Your Arms

Fraternity.

Gratitude.

Golden Shore.

'eyond the Sea.

Gathered Home Beyond the Sea.

Ho's Gone.
Hore and There.
I'm Called to the Better Land.
I Long to be There.
Live for an Object.
My Home is not Here.
My Guardian Angel.
No Weeping There.
No Death.
Not Yet for Me.
Never Lost.
One Woo is Past.

Outside.
Over the River They're Waiting for M
Over the River I'm Going.
Passed On.
Passing Away.
Parting Hymn.
Ready to Go.
Star of Truth.
Silent Help.
She has Crossed the River.
The Land of Rest.
The Sabbath Morn.
The Cry of the Spirit. Outside.

The Silent City.

The River of Time.

The Lyceum.

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perusal.
Notices of Spiritualist Meetings, in order to insure prompt
insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.



BOSTON, SATURDAY, AUGUST 7, 1880.

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SPIRITE ALISM, like an enduring rock, rises up amid the conflicting elements of ignorance and Jassdon-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,— $Prof.\ S.\ B.$ 

#### "Inspiration and Drill."

A highly-suggestive article with the above title recently appeared in the Boston Sunday Herald, based on M. Renan's London lectures on "Rome and Christianity" - the same to which we made editorial reference at length in a very recent issue of the Banner of Light. After offering such a tribute of earnest praise to the genius of Renan as it fully merits, the Herald takes his lectures for a text, and proceeds with its discourse, which it does with marked energy and true ability. These lectures, we need not repeat here, are but the summary of his views respecting the establishment of Christianity during the first three centuries of the Christian era.

It was formerly supposed, and therefore believed, that the revolution in the condition of the Roman Empire, which brought Christianity toth front of Paganism, was the result purely of devoted missionary work, with which was mingled a great deal of the supernatural. At all events, as the  $\mathit{Herald}$  well expresses it, "the ordinary play of human interests, yearnings, passions and ambitions was conceived to have enacted a very subsidiary part in the drama,' But Renan completely undeceives us on this point, plunging his readers, as the Herald writer says, "into as veritable a seething and upboiling of elemental human nature as though the theme to be treated were the French Revolution

He shows that the upbuilding of the Catholic Church was the result of a profound upheaval of the social organizations, which carried with it the destruction of all existing institutions, and afterwards the subordination of all these elemental forces to the law of a new organization. The Herald strikingly illustrates this supreme idea of an organizing power, or personality, by observing that Napoleon Bonaparte was no Frenchman, but an Italian, of the old stock of Rome; and that he was Julius Casar come in the flesh once more. And in like manner Rome was but the organizer of the fiery Christian movement, which had its origin and inspiration in the fervor of the East and the subtlety of the Greek intellect.

The idea, therefore, which has clearly fascinated our able contemporary, is that of the supreme power of organization; which it upholds with a matchless personal illustration like that of Bonaparte, or with a vast political system like that of the Roman Empire. It eloquently observes that "a popular movement has ever its sublime side. It furnishes ocean supplies of enthusiasm, courage, consecration. But it is chaos come again unless it finds a master-mind to organize it. Rome was on hand. Organization was its supreme function. . . . The supply of administrative ability was inexhausti-

ble, and wherever Christianity was found there Rome, was in command. She knew but few words. They were drill, obedience, the oath of loyalty to the standards."

To the mind that is habituated to look at the principle of organization, even when most arbitrarily applied, with an admiration little less than wonder, all such presentations of it as the above are apt to be impressive. There is no use in disputing the plain fact that ages of drill, and training, and restraint, under such a system as Renan has set forth in his matchless way, and as our fascinated contemporary has adopted with an elequence of confession not commonly met with in a public journal of the day, have had the effect to indurate the general mind to the acceptance of arbitrary, and even personal, authority as having something divine in it, as if, in fact, it were supernatural merely because it is capable of achieving results so far-reaching

and prolonged. This, however, constitutes that thick crust on the spiritual perceptions of mankind which it was, of all things, necessary that some superior power should break. Mankind, by these very admissions, had become so wedded to form, had so learned to love its own restraints, had habituated itself to the worship of that which had both hardened and limited its life, that as soon as Science asserted its authority through the clearness of its vision, there was great danger that all things would run to a gross Materialism. Nor is that serious peril to the human mind by any means passed.

But in breaking up the nightmare of authority and form which so heavily bestrode the human mind, it was essential that a better method should be offered to supplant it. The advent of tiated."

Modern Spiritualism supplies the only solution of the problem which had become so grave a one. There was no other solvent for the enigma but the supermundane influences which held and included all the rest. As soon as men are brought to see—and by seeing is implied much more than knowing-that there are silent laws of order and organization everywhere at work in the universe; that it does not depend on any one man or set of men to operate those unseen and silent laws; and that all the results the world has ever achieved are the outcome solely of the working of these laws, however history may applaud this man and seek to deify that; just so soon will human authority and form vanish like the mists of the morning in the risen sun, and the supreme power of the spiritual and supermundane vindicate itself in the affairs alike of nations and of men.

It is not necessary for us to protest that under these very laws of which we are speaking order and organization are the first fruits. The world of spirit, from which proceed the existence. arrangement, and sustentation of the world of form, or externality, is incapable of permitting the mistakes and errors which are inseparable from the world of sense. And it is enough to prove the need of the coming of spiritual authority to supersede the material, simply to note that men had lapsed into a habit of unbelief concerning the spiritual at all. Spiritualism has come not a day too soon to emancipate the human soul, when its very approach is saluted with objurgations which are hurled only at an enemy. But Spiritualism, or the supermundane element of which it is the expositor, silently puts aside human agencies, whether personal merely or organized, as soon as they have done the work it appointed for them. It has regard more to the work itself than to the individual doer of it, the latter being always included in the former.

Hence it selects its instruments according to their peculiar fitness for the great purposes in hand; never for the aggrandizement of the instrument at the expense of purpose. It silently organizes its plans in obedience to all the surrounding needs and conditions; and it as silently, but no less effectually, deposes existing leaders and organizations when their usefulness is over by simply withdrawing from them any further work. If there is none of the dazzling brilliancy of Roman Imperialism or Casarism in all this, it does not follow that it is any the less effectual, lasting or profound than those. And that is the great lesson in which Spiritualism primarily attempts to instruct the human race of this age. It seeks especially to impress the truth, on the human mind until it becomes ineffaceable, that order comes out of the heavens alone, and that we are all of us but instruments and should remain humble to the end.

#### The Sabbath was Made for Man.

The phenomenon of empty churches, after so much has been expended upon them and the State Legislatures have exempted them from taxation, is one that attracts the constant attention of the secular as well as the sectarian press. The current season, while it shows a fine array of empty church edifices, is prolific of crowded ears, steamboats, and beaches. The commentary which such a state of things provokes is varied enough to be extremely interesting. The Merrimac Valley Visitor, for instance, squarely admits that church influences are a failure, at least in all large communities; and that unless the churches change their position in relation to the people, the failure will be extended on every hand. "The people of this age," it asserts, "are not to be governed by a Jewish idea or law. Moses is dead, and his government is dead; the world in which he lived is dead; and we are under a different dispensation."

The Christian Church, it reminds us, does not agree upon the manner of keeping the Sabbath, which is the reason why the people cannot be brought to regard the Sabbath from a church standpoint. It declares that there is but one to the pe that is, upon the reasonableness and fitness of the Sabbath to man. Man was not made for the Sabbath, but the Sabbath for man. Nobody can find an argument on the ground that we are to do anything for the Sabbath-to make it more or less holy; but on this ground, that the Sabbath is essential to our individual good, to our families, and to society at large. It is necessary to each one of us as a day of rest.

The same paper adds that it has nothing to say of the mode of its observance, except that it should be so used as to advance to the fullest extent that which is good and true, natural and manly. But it is chiefly essential that the Sabbath should be kept for the laboring people. "The man," says the Visitor, "who degrades the Sabbath, commits a crime against the masses-the workers on the earth-since its abolition would be an incalculable evil to the laboring people."

Another secular contemporary comments on the "Sunday Off-Hour," claiming that the churches themselves confess it to be such, by suspending their services during the heated term of summer. It says it can never see the car-loads of people-men, women, and children -going into the country or down the harbor on these hot Sunday afternoons and evenings, without feeling that they are putting their scant Sunday rest to an excellent use. To them it is life, liberty, and the pursuit of happiness. It is refreshment and enjoyment of the keenest sort. It freshens the faces of careworn women. and makes little children glad. As a sanitary agent alone, it is held up as of great importance. And the same paper thinks so well of these Sunday excursions that it advocates half-fares on that day on all the cars, boats, and other means of public transportation. "The old Puritan Sunday is gone forever in this country, and the sooner we reach the observance of Sunday in the spirit of a broad Christian common-sense, which prohibits violence to the laws of health, and aims at justice to our whole nature-bodily, intellectually, and morally—the sooner society will feel new thrills of life through all its members." Verily, the world is moving and progress is making.

### New Edition of "Planchette."

The demand for the writings of Epes Sargent, Esq., on Spiritualism has been so largely increasing of late, that Messrs. Roberts Brothers of Boston have been obliged to put to press a new edition of "Planchette." It may be had at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston, at the really small expenditurewhen the pronounced and valuable nature of its contents are considered - of \$1,25 per copy, postage 8 cents. William Crookes, F. R. S., editor of the Quarterly Journal of Science, says truly of this deeply interesting and practical volume: Planchette was the first book I read on Spiritualism, and it still remains, in my opinion, the best work to place in the hands of the unini-

#### Is the "Christian Press" Honest?

The Christian Union of a recent date replies to several correspondents who make inquiries respecting the spirit-world, in a vague, indefinite manner, that must be far from satisfactory to those who seek information on the subject. This is, all Christianity, through the editors of the Union as its accredited representatives, has to offer those who are hungering and thirsting for some knowledge of the world to which they

"We ought to understand in the outset that the Bible gives no clear, definite account of the spirit-world. It affords no topography of the future. . . We get glimpses, as one approaching the Alps gets in the windings of the road and through the openings of the valleys, here a peak and there a long vista; but bird'seye view, complete, comprehensive, full, intellectually satisfactory, there is none. . . The will is not lifted; nor is it transparent. It is only translucent; the light shines through, but there is no open vision. All views of the spirit-world are tentative and hypothetical."

The Union might as well have stated at the outset that it knew nothing about and hence was unprepared to enlighten the minds of its correspondents upon the subject. That, however, would not have been strictly candid, for it does know more than it is willing to state; and the correspondents who manifest such anxiety to learn something might not be willing to accept what the editors of the Union could teach them, either from their own experience or from relia ble statements received by them from their friends concerning the spirit-world. This much we say because we deem the editors of that pa for to be intelligent men; and if intelligent, it is an absolute impossibility for them to have lived in the world of letters the past twentyfive years and not have seen, heard or read something in regard to the spirit-world through the phenomena of Spiritualism, that, dogmas aside, popular church opinions counted as ciphers, and truth uppermost, foremost, and the chief aim of their course as editors and instructors of the people, would enable them to give sound, practical information regarding the

unseen world. But the creed power, the articles of faith, the popular church, the majority of whose members profess to believe in something they do not understand, and care not to understand so long as it is agreeable to "the church" that they should not, and the pressure of conventional public opinion hold the Christian press and its readers in a mental bondage that is deplorable for a free mind to look at. The church-members hesitate to honestly express their opinions for fear of offending the great mythical tripartite Deity which these powers have set up to rule over them, and the Christian press carefully excludes from its columns every line that might directly or indirectly contain a favorable allusion to Spiritualism. They all, the press and the people, are interiorly attracted by the teachings of Spiritualism; they instinctively know it must be true; it is what they want, it is what the soul of each demands, but they dare not confess it, and so they sit afar off, look at the feast and hunger and thirst. Thus it will be until each is honest with himself, truthful to his convictions, and willingly receptive to the inspirations of the higher life.

### Money in Society.

In a truly analytic and more or less scarify ing essay, read recently before the Concord Summer School of Philosophy by Mrs. Julia Ward Howe, the distinguished lecturer paid her compliments to the Society in which we exist, characterizing its several features in the most severely just terms. Her guns were trained chiefly against the emnipotence of money in matters social, a fact in which is involved one of the most serious of questions. "Money," said the lecturer, "during the last twenty years has wiped over all the old landmarks and obliterated them. Religion itself stands aghast at this baptism of gold." . . .

The highest genius pays homage to it. Royalty bows to the splendid cloak of vulgarity and invites it to dine and drive. Those who have earned money honestly leave it to their children, who turn their backs upon the class of which their parents came. To-day even the press, she declared, is largely salaried by the enemies of freedom. For her the worship of wealth meant the triumph of cunning and villainy over unsuccessful virtue. 'Tis a second Field of the Cloth of Gold. It means neglect and insult for the few who follow high views in life through evil and good report. The barbaric love of splendor still lives in man, with the thirst for blood. Where shall be found the antidote to this, metallic poison? Perhaps in the homeopathic principle of cure.

Mrs. Howe remarked that the stage form of social life should be supplanted by true and intimate social gatherings, where, around a board simply spread, mind is kindled by mind, and true enjoyment is reached. I reverence, she said, the masses of mankind, rich or poor. My heart beats high when I think of the good which human society has already evolved, and the greater good which is in store for those who are to come after us. But she said she hated the profane vulgarity which courts public notice and mention as the chief end of existence, and which, in so doing, puts out of sight those serious ends and interests which each generation is bound to pursue for itself and pro-

mote for its successors. She thought that the indolence of mankind must bear a part of the blame for the wrongs which are prevalent in Society. Indolence and lack of effort for what is higher make society worse than it need be. The reason why education is so poor among women of fashion is, that it is not needed for the life they elect to lead; they never know its peace and delight. Speaking of American travel abroad, she remarked that many an American young man becomes so much expatriated that he is at home only in Europe, and not much there. As for American young women, they flit from one foreign city to another in quest of a match called a title, while their fathers are patiently toiling for them and their idle sons-in-law at home. She urged the better acquaintance of American young men and women with each other, with the happy marriages resulting from such acquaintance.

### W. J. Colville in Brooklyn.

On Sunday, July 25th, Mr. Colville lectured to very good audiences in Everett Hall, Brooklyn, at 3 o'clock P. M., on six subjects given by the audience; and at 8 P. M. he spoke on "The Ministry of Angels." The people attending heartily appreciated both efforts. July 26th and 27th he held receptions at 174 Livingston street, both occasions being very pleasant and largely attended. He will speak for the Brooklyn Conference in Everett Hall, Saturday, Aug. 21st, and deliver two lectures in Republican Hall, 55 West 33d street, New York, Sunday, Aug. 22d-morning, at 11 o'clock; evening, 7:45.

#### Effort vs. "Fate."

The question of fate has, before and since Milton's day, been strangely mixed up with the metaphysics of free-will.' Some people pretend to think that there is no help for them and their conduct; that they are no wise responsible for the circumstances, on which their conduct depends, and that it is idle to try to modify, change or get out of them. Hence they fall back upon them and say they will do nothing. They practically hold to the doctrine of fate, and allow no play at all for the freedom of the human will. Because they are not able to see the end from the beginning, to comprehend what to them appears contradictory, and to measure the whole circle from the little segment which comes within their observation, they give it up and declare that they will do nothing, make no attempt whatever. But that resolution is upset by the very laws of their These laws, if we will stop to observe them

and become familiar with them, render it absolutely essential to our happiness and growth that we make an effort for improvement—that is, to escape from the conditions that surround us. How do we know they were not imposed upon us for that very purpose? And try as hard as we will, we refuse to submit to our circumstances. We are all the time feeling sure of a better set of them, and seeking to bring it about. We are thrown naked upon the world that our faculties may be called out into activity; that we may feed, clothe, house and educate ourselves. How much better for us to be compelled to do it than to be bribed and coaxed. The truth is, we never should do anything unless we were forced. Necessity arouses us to a consciousness of our power, and then only do we become awake and fully ourselves.

#### The Herald of Progress.

The first number of a new periodical bearing the above name—and which is to be issued in the interests of the Spiritual Philosophy weekly at one penny a number—has been received at this office from the publisher, W. H. Lambelle. 29 Blackett street, Newcastle-on-Tyne, England. Disclaiming all intention of seeking to supplant any existing agency, the promoters of this new enterprise state in their introductory that it is issued under a realizing sense of an urgent necessity for a penny weekly devoted solely to the interests and advancement of the claims of Spiritualism, in which broad principles of thought and unity of action may be advocated, and everything of a doubtful nature carefully avoided. Its policy is designed to be one of strict independence and impartiality, and its pages are open to the discussion of all subjects conducive to the welfare and happiness of humanity. It takes for its motto: "In things essential—unity; in things not essential—liberty; in all things charity." We wish our new contemporary all possible success, and trust that its highest anticipations may be more than realized in the good it shall do "in the world's broad field of battle" for the lasting benefit of all mankind.

As our readers have been previously informed, A. E. Giles, Esq., of Hyde Park, Mass., is at present'in Europe, enjoying a season of the peculiar mental rest which attends travel and change of scene: We have just received a private note from him under date of London, July 21st, wherein he states that after a brief but pleasant trip to many of the principal cities on the continent he has returned to the English metropolis. He was hungry for news concerning Spiritualism on his arrival, but soon had his desires fully gratified at the rooms of the British National Association of Spiritualists, where he was courteously received by the attentive Secretary and allowed the privilege of perusing the files of English and American papers and periodicals devoted to the advocacy of the spiritual dispensation. Parenthetically he remarks that "I would not forget that I did, at Domo' d'Ossola, in Switzerland, see a leaflet cination, which probably some earnest reformer had there left at the hotel for the benefit of inquirers." Bro. Giles concludes his letter (which we take the liberty of thus rendering public for the satisfaction of his many friends in America who will be glad to hear of his whereabouts and his happiness) as follows:

whereabouts and his happiness) as follows:

"I was particularly fortunate in arriving in England just on the day and in time to be present at the meeting in the Association Rooms, when a welcome was given by English Spiritualists to Mrs. Cora L. V. Richmond, who had just arrived in England. The rooms were crowded, and to many questions on religious, spiritual, and scientific matters there put to her, Mrs. Richmond replied in her usual apt, poetic, and bewitching style. The apostolic injunction, 'Quench not the Spirit,' she most beautifully and humbly practices. There I also had the pleasure of meeting Mr. Stainton-Moses, Mr. and Mrs. J. W. Fletcher, and other well-known and influential workers for spiritual light and freedom.

These rooms answer an admirable purpose in

itual light and freedom.

These rooms answer an admirable purpose in bringing together for social converse persons interested in Modern Spiritualism. Would that similar rooms were maintained in many other cities. In Boston the need of some such centre of association is not so apparent, because facilities for the same object are generously supplied in the building and by the publishers of the Banner of Light. Doubtless to this wise generosity is due somewhat of the good feeling that exists among Spiritualists in Boston and vicinity.

I expect to travel about for the ensuing two months in England, Scotland, Wales, and Ire-land."

A correspondent writes that a party calling himself "J. M. Colville," "the celebrated scientist," is now going about in New England, and has recently given a séance in East Jaffrey, N. H., which fell far short "in the observance" of what was promised "in the ear" -or rather on his circulars. Be that as it may, we would frankly confess that we have no knowledge whatever of the "scientist" in question-even though our correspondent (who asks as to his status) and our readers generally should, in the peculiar orthography of his handbill itself, be "amased" at our ignorance!

Messrs. Keeler and Rothermel, physical mediums (of Brooklyn, N. Y.), who have been in this city during the past two weeks, are now located at the residence of Dr. G. Dillingham, at the Lake Pleasant camp-ground, where they will hold seances daily through the month of

A pleasant call was received at the Banner of Light establishment, last week, from Darius Lyman, Esq., of Washington, D. C., who is is temporarily in the North.

No Joseph Kinsey, Esq., and Mr. and Mrs. Jackson, of Cincinnati, now on a tour through New England, were in this city last week, and we were pleased to receive a call from them.

#### Harrison's "Psychic Facts."

W. H. Harrison, the well-known editor of the London Spiritualist, has published an elegant volume (a specimen copy of which we have received), entitled "Psychic Facts," and made up of purely scientific testimony from such writers as Robert Hare, Wm. Crookes, Cromwell F. Varley, Edward W. Cox, Professor Zoellner, Capt. R. F. Burton, Alfred R. Wallace, Lord Lyndsay, Prof. Boutlerof, Epes Sargent, Esq., Dr. Eugene Crowell, Judge Edmonds, Col. Wm. Topham, etc. It is a capital book to put into the hands of the scientific investigator; for here is a collection of scientific facts, which the experiences of thirty-three years have not only failed to invalidate, but have fully confirmed. Numerous diagrams are given, illustrating the experiments of Hare and Crookes. Mr. Harrison's editorial introduction is a clear, concise summary of the facts and philosophy of Spiritualism, and is not the least interesting part of this timely and well-prepared volume.

Read Alfred Weldon's tribute, in another column, to the worth of Dr. J. M. Peebles's Spiritual Harmonies." Those who desire the new work will find it on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Bos-

Kate Stanton, M. D., of New York, was in Boston recently, and honored the Banner of Light with a visit.

Read the notice of the Iowa State Spiritualist Camp-Meeting—fifth page.

### BRIEF PARAGRAPHS.

Begin the morning by saying to thyself, I shall meet with the busybody, the ungrateful, the arrogant, deceitful, envious, unsocial. All these things happen to them by reason of their ignorance of what is good and evil. But I who have seen the nature of the good that it is beautiful, and of the bad that it is ugly, can neither be injured by any of them—for no one can fix on me what is ugly—nor can I be angry with my neighbor nor hate him. For we are made for cooperation. To act against one another, then, is contrary to nature, and it is acting against one another to be vexed and turn away.—Marcus Aureltus.

A man told a friend he had joined the army. "What regiment?" his friend asked. "Oh, I do n't mean that; I mean the army of the Lord." "Ah, what church?" "The Baptist." "Why, that's not the army, it's the navy," was the reply.

It may pay to advertise medicine for cows on rocks, trees and pasture-fences, where animals can see the letters; but goods intended for human beings should be made familiar through the newspaper of the day.

HONORS TO WOMAN.—The first woman who has had entire charge of the female department of Pennsylvania's new hospital for the insane, Dr. Alice Bennett, wore a cap and gown at the recent commencement of the University of Pennsylvania, held in the city of Philadelphia, and received the degree of Doctor of Philosophy.

A LESSON IN ENGLISH. A LESSON IN ENGLISH.
Remember though box in the plural makes boxes,
The plural of ox should be oxen, not oxes.
And remember though fleece in the plural is fleeces,
That the plural of goose is n't gooses nor geeses.
And remember though house in the plural is houses,
And remember though house in the plural is houses,
The plural of mouse should be mice, and not mouses.
Mouse, it is true, in the plural is mice,
But the plural of house should be houses, not hice.
And foot, it is true, in the plural is feet,
But the plural of root should be roots, and not reet.

The iron horse has but one ear-the engineer.

The Press (Philadelphia) speaks of a "thirty-six-feet statue of William Penn" to surmount the tower of the new public buildings in that city. We knew William was a man of some understanding, but were not aware it was so numerous. Thirty-six feet! what a competitor he would be in a walking-match!

The nose is said to be the scenter of civilization. Everybody knows that, but does everybody know that at a race it always comes in ahead?

"There is nothing so terrible as activity without insight," says Goethe. "I would open every one of Argus's hundred eyes before I used one of Briareus's hundred hands," says Lord Bacon. "Look before you leap," says John Smith, all over the world.—Whipple.

"This is really the smallest horse I ever saw," said a countryman on viewing a Shetland pony. "Indade now," replied his Irish companion, "but I've seen ne as small as two of him."

> ONWARD. Oh, never turn thy helm aside,
> When noble is the goal.
> Press onward! Destiny's the child
> Of force within the soul.

Ne'er backward look, and thou shalt see
The star of triumph shine:
Despair's approaching gloom can make
Hope's energy divine!
—[Clement D. Newman.

A farmer who occasionally accommodated a neighbor with a flitch of bacon at a killing season, being applied to, as usual, replied, "Hanna yet made up my mind whether I shall kill mysel' this year, or take a side of my feyther."

Study the past if you would divine the future .- Con-

T. B. Peterson & Brothers announce as in press for immediate publication, Zola's new book, "Chlorinda; or, the Rise and Reign of His Excellency Eugene Rougon," a story of the Court of Napoleon III., in uniform style with "Nana" and "L'Assommoir," issued by them. It will undoubtedly have a very large sale.

Wounds of the soul, though healed, will ache; The reddening scars remain and make Confession; Lost innocence returns no more; We are not what we were before Transgression.

But noble souls, through dust and heat,
Rise from disaster and defeat
The stronger.
And conscious still of the divine
Within them, lie on earth supine
No longer.
—[H. W. Longfellow, in Harper's Magazine.

The census office says that the total population of the United States will be a little over 49,000,000. The

official count will be needed to determine whether Ohio or Illinois is the third State of the Union in population. The farmer's hour for getting up is indicated by the

And some men's hour for getting down by the barometer. The detective gauges his time with a spirometer, and the man with a balloon his with a hy-dro-

This above all—To thy own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.
—[Shakspeare.

The exports and imports of the United States during the past year have greatly exceeded those of any previous year in the history of the country.

Movements of Lecturers and Mediums.

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

Prof. P. O. Hudson, who is spoken of by a correspondent as "The Sankey of Spiritualism," can be engaged to sing, on reasonable terms, for all liberal and spiritual meetings; his address is 144 Grand River Avenue, Detroit, Mich.

Bishop A. Beals holds grove-meetings on the second Sunday of August at Byron, N. Y., and at Idle-Port the third Sunday. He speaks at South Barre, N. Y., in Grange Hall, the fourth Sunday.

Mrs. Mattle E.-Hull will lecture in Liberal Hall, West Hampden, Me., on Sunday, Aug. 8th. Will attend the Etna Camp-Meeting in September.

W. L. Jack, M. D., of Haverhill, Mass., can now be found at his cottage, Ivy Dell Place, Lake Pleasant,

A. S. Hayward, magnetic physician, has returned from Maine, and intends being at Onset Bay next Sunday,

#### New Publications.

THE OBELISK AND FREEMASONRY, according to the Discoveries of Belzoni and Commander Gorringe. Also a comparison between Egyptian Symbols and those discovered in American Mounds. By John A. Weisse, M. D. With colored and plain illustrations, the Hieroglyphs of the American and English Obelisks, and translations into English by Dr. S. Birch. New York: J. W. Bouton. 700 Broadway.

We have received from the publisher a copy of this unique and valuable work. An obelisk is a four-sided pillar tapering from the base, and terminating in a pyramidion, or small pyramid. It is usually of one plece, styled monolith (one stone). Originally, obelisks were used as monuments to the gods and the dead, and for perpetuating records of the deeds and reigns of Pharaohs; they also served as gnomons, or hands, whose shadow was made to indicate the hours of the day. The oldest obelisk known dates back to B. C. 3700. It was discovered by the Prussian expedition in 1842, in a Memphis tomb. Its height is only two feet, and it is now in the Royal Museum at Berlin. Those who have made the subject a matter of long study are of the opinion that Freemasonry, or an institution similar to it, existed in Egypt before obelisks and pyramids. This volume contains a great amount of hitherto unknown information concerning the thirty obelisks now in existence, giving a full history of their origin, mode of execution and engineering, when, where, and by whom erected, and the reasons

Beneath the Thothmes obelisk, known as "Cleopatra's Needle," recently arrived in New York, as it stood at Alexandria, were found stones bearing Masonic symbols, a full account of which is given in this volume, together with extracts from the celebrated Belzoni Manuscript, presented to Dr. Welsse by Madame Belzoni at Brussels in 1849, at which time he was her medical adviser. These extracts relate to the rock-excavated Masonic Temple, whose walls are covered with beautifully-colored Masonic initiations, fac similes of which add much to the interest of the nar ration. In his account of the many pleasing interviews with the widow of the renowned Belzoni, who, it is well known, sacrificed his life to advance science, and to whom the world is indebted for a vast amount of

to whom the world is indebted for a vast amount of information relating to monumental Egyptology, the author gives, in her own words, the following, which will be of special interest to our readers. Said Madame Belzoni:

"In 1823 I was in Paris; I went to bed and fell asleep, but was suddenly awakened by two or three very strong knocks at the headboard of my bed. It immediately fiashed upon me that something must have happened to my husband, who was in Africa, and on his way to Timbutctoo. I saw the curtain of my bed move; I jumpedout of bed, thinking I perceived a human figure; I felt as though something was glidling by me. The moon was shining very bright; I searched the room, walked all around the bed, and looked under it, but saw nothing. I tooked at my watch, it was two o'clock. I did not feel like going to sleep again, so I dressed myself, feeling much agitated, and sure that Belzoni was dead. I sat down, wrote the day and hour, the circumstances under which I awoke, together with my feelings and impressions. Several months after I received the sad news that my beloved husband expired the very night and hour he had so decidedly manifested himself to me in Paris. This was but a confirmation of what I knew. Twenty-six years have elapsed since that heartrending event, but I recollect it as vividly as It it had occurred last night. I shall never forget it."

The work displays fine scholarship, close research, and thorough acquaintance with the subjects under consideration. Considerable information may be gleaned from the translated. Inscriptions from obelisks and tombe translated inscriptions from obelisks and forms and surpressionly beautiful senergy of the immortalists. There are forests, fieling ministed to the sand covered last night. I shall never the world after the world as the following from mage 88:

"Life and death are but tromulous ripples until the following from mage as in the following from mage as in the following from mage as not refined spirite life. I the following from mage as not refined s

from the translated inscriptions from obelisks and tombs respecting the religious beliefs and ceremonies of remote nations. The Hindu, Eleusinian, Dionysian, Gothic-Germanic, Scandinavian and Druidical Mysteries are treated upon, a chapter being devoted to

To the Masonic Fraternity the book must prove an astonishing revelation, as it demonstrates the existence of the craft in a remote antiquity never dreamed of by the highest authorities on Freemasonry. A chapter, devoted to Masonic signs, emblems and symbols, used in the Old and New World prior to Columbus, will interest American archaeologists. The book closes with an article setting forth the persecutions of Freemasonry by Church and State in Europe, and its rapid operad over America and Oceanica within the eighteenth and nineteenth centuries.

FROM MADGE TO MARGARET. By Carroll Winchester. Boston: Lee & Shepard, publishers. Madge, the pet child of a well-to-do farmer, sur-

rounded with all the comforts of a good, sensible New England life, becomes infatuated with the tone and style of a wealthy family who make Hartfield their summer abiding-place, and New York their home for the winter. In this family there is a Dr. Howland, "Jack," as he is familiarly called, who rather abruptly tumblesiin love with Madge, and about as suddenly finds himself her husband and on his way with her to Paris, in response to the request of an invalid father. There he remains four years, at the end of which time the death of the old gentleman brings the foreign resi- To the Editor of the Banner of Light: dence of Jack to a close, and he, with his wife and little "Phil," return to Hartfield, remain there a short time, then go to make a home in New York. Madge becomes at once an attractive ornament to "society," and pursues a course which, though tolerated by her husband, is not greatly admired by him. Dr. H. delights in seeking out the deserving poor as objects of his professional regard; in visiting the sick and disabled in hospitals, and in helping those who but for him would have no help at all. His wife delights in the glow and glamour of fashlonable existence, in the flatteries of senseless admirers, and the evanescent enjoyments of "society" life. Madge has a sister Rachel, who is her best guide and counsellor, and it is through her influence mainly that the discordances of her married life are harmonized, and the story brought to a happy conclusion.

TALKS ABOUT JESUS. By M. J. Savage. Boston: Geo. H. Ellis, publisher, 101 Milk street.

All that is known of the character that has for eighteen and a half centuries been honored and worshiped as the grand, central figure of Christianity is given in this volume. The sources from which this knowledge has been obtained are enumerated, and a review of events termed miraculous given, followed by chapters upon the birth and childhood, public life, death and resurrection of Jesus, and a consideration of the Messianic idea in its bearing upon his life and teachings. A chapter upon "Jesus and the Church" compares the doctrines held and taught by the church with those inculcated by the sayings and example of Jesus, the conclusion derived from this comparison being: "If the great organizations of the Roman or the Protestant name are the ones to which the name of 'Christian' properly and legitimately belongs, then it does not belong to Jesus." The subject of the concluding chapter is "Jesus and Humanity; or, Christianity among the Religions," in which the author deprecates the habit of some of undervaluing all other forms and systems of religion for the purpose of exalting Christianity. He concludes that Christianity is a natural religion, in precisely the same sense as is any other historic religion. He considers the religion of Gautama the nearest approach to that of Jesus, but that the spirit at the heart of Jesus surpasses that of all other religious teachers. The volume is worthy of an attentive reading, as, indeed, are all the writings of Mr. Savage. They are radical in their method of treating subjects which the majority of those who fill our pulpits consider of too sacred a nature to be critically examined, and progressive in their aims and conclusions.

THE MYSTERY OF ALLANWOLD. A novel. By Mrs. Elizabeth Van Loon, author of "A Heart Twice Won," "Under the Willows," etc. Philadelphia: T. B. Peterson & Bros., publishers.

Though the principal character of this work is a scheming woman, who, ever on the alert, appears to have no limit to her ingenuity, yet there are half a dozen or more heroines and plots within plots that tax the mind of the reader to follow through an indefinite number of mazes and phases. The book is replete with startling incidents. A great number of persons are involved in what appear to be inextricable situations, and at a point when it seems to be the least possible for them to escape from the labyrinth, they really do so by the most simple means. The sensationalism of an entire library of romance appears to be compressed within the covers of this work

It is estimated by doctors and philosophers that about nine-tenths of humanity pass out of life as they came into it, unconscious. Even when consciousness is retained the bodily state is so changed that all fear of death disappears.—Ex.

# at Last!

To the Editor of the Banner of Light: Taking the active part that I have for several years past in Spiritualist meetings, either supervising them or conducting the singing. I have keenly felt the need of more and better music in our midst; and if a hearer feels this, how much more forcibly must it be felt by our lecturers!

Music is nearly as much the life of a meeting as the blood is the life of the body. Many attend Roman Catholic churches just for the music; and if Spiritual ists have, as they profess, the truest and most cheerful gospel-a gospel fresh from the world of immortalitythey should certainly cultivate and make use of music as helpful to harmony and inspiration.

The best and most effective form of music for Sun day and social gatherings is, speaking in general terms congregational singing, led by a well-trained choir, Each and all should take an active part in meetings in some way, if it be nothing more than throwing their mite into the contribution-box.

One obstacle in the way of congregational singing has been the expense of our singing books. Take, for instance, the Spiritual Harp; it is a most valuable work; but not every one in a congregation or scance is able to own a two-dollar hymn book, though it contains the music as well as the words. Dr. Peebles, traveling almost continually, and studying the needs and wants of Spiritualists, has hit upon just the thing wanted, in his late production, "SPIRITUAL HARMONIES." I have carefully perused and take great pleasure in recommending it for use in societies, scances, and social gatherings; and for the following reasons:

I. The book contains in the beginning clear and explicit definitions of Spiritualism and the general belief of Spiritualists.

II. It contains responsive readings and questions teaching the Spiritual Philosophy.

III. It has nearly one hundred popular hymns and songs, which are or should be familiar to all Spiritual-

IV. The last part of the book contains several pages of comforting words appropriate for funerals. These alone are worth the price of the Song-book. I submit

V. This little book, "Spiritual Harmonies," so elegantly printed and bound, is exceedingly cheap-20 and 25 cents, according to the binding, and probably cheaper yet by the hundred copies. The "Cosmopolitans," of this city, contemplate using it, and the Second Society of New York Spiritualists reopen their meetings on Sunday, Sept. 5th, with Dr. J. M. Peebles for their speaker for the month, and the "Spiritual Harmonies" for their regular Hymn and Song-Book. I thus fully endorse the little book because something of the kind was so absolutely necessary for the success of our meetings that I had commenced to select hymns and songs for publication in book-form myself. I know the book that I would produce would not favorably compare with "Spiritual Harmonies"; so after sixteen years' experience in conducting the singing, choir and congregational, in Spiritualist meetings, public, private and secret, I give "Spiritual Harmonies," by Dr. J. M. Peebles, my unqualified endorsement and approval. and heartly recommend it to all Societies who would improve their singing and add to the enjoyment of their meetings and the inspiration of their speakers. ALFRED WELDON, President

Second Society of Spiritualists. New York City, July 20th, 1880.

### NEW YORK NOTES.

BY OCCASIONAL.

The weather to-day (Sunday, Aug. 1st), in this city is of that kind which persuasively inclines the multitude to visit. Coney Island, go on some steamboat excursion, or attend a Spiritualist Camp-meeting, rather than broll in the city's sun or dozlly pass the hours in church. The promptings of Nature are to be respected rather than certain ecclesiastically dogmatic doctrines of questionable soundness. Hence the exodus on a day like this of people from the city to the country, the seaside, the park and camp. Yet fair audiences do gather at stated places in New York, notwithstanding the warm weather, as I can personally testify by a visit to Republican Hall this forenoon where I heard Mrs. Emma Hardinge Britten satisfactorily answer about a dozen written questions propounded by her audience, in such a manner as to call forth the repeated plaudits of her attentive listeners.

The following will suffice as specimens: "The transition of the spirit from its earthly body to its entrance into spirit-world"; "Does Angelhood embrace the true dual relation of the sexes, and will that principle find expression in mundane life to the marked improvement of humanity?" "The apparitions at Knock, Ireland; what are they, and by what means are the cures performed?" "Church and State-their basic principles and true relation to each other and to society"; "Does the soul or spirit of man have an identity before it is incarnated in the flesh? If it does not, what proof have we that it has an identity after

death?" As proof of the purely inspirational character of Mrs. Britten's public utterances, nothing further need be adduced than the fact that these diversified subjects were scarcely spoken in her hearing before she would proceed to elaborately discuss and unfold them in a manner both philosophically and exhaustively. Among others present in the audience I noticed Mrs. Hollis-Billing, Dr. Dumont C. Dake and Hon. J. L. O'Sullivan, listening with evident relish to what was

being said. Mrs. Nettie Pease-Fox is announced to make the pening address this afternoon at the Harvard Rooms Conference.

Mr. W. P. Anderson, the spirit artist, and his new oride, are temporarily sojourning in Brooklyn. Bro. Miller is out with No. 2 of his Psychometric

Circular, which fully maintains its interest in this special branch of spiritual anthropology.

Mrs. A. E. Reed, an excellent medical clairvoyant

and general medium, who has been meeting with good success during the past season, has gone to her home in Hartford, Ct. I have recently enjoyed an interview with the inde-

pendent slate-writing medium Mr. A. Phillips, of which I may hereafter give you an account.

spare to read a long lecture covering a whole page of the Banner of Light, let me say to those good people that they often lose, by missing one lecture, more than they can get in a lifetime from any other source. I refer now, more particularly, to Prof. Buchanan's masterly production, printed in the Banner of Light of July 17th. It is worth—well, L will not attempt

THE SHARER MANIFESTO. (official monthly) published societies at Shakers, N. Y. 60 cents per an unit by the United Societies at Shakers, N. Y. 60 cents per an unit by the United Societies at Shakers, N. Y. 60 cents per an unit by the United Societies at Shakers, N. Y. 60 cents per an unit by the United Societies at Shakers, N. Y. 60 cents per an unit by the United Societies at Shakers, N. Y. 60 cents per an unit by the United Societies at Shakers, N. Y. 60 cents per an unit by the United Societies at Shakers, N. Y. 60 cents per an unit by the United Societies at Shakers, N. Y. 60 cents per an unit by the United Societies at Shakers, N. Y. 60 cents per an unit by the United Societies at Shakers, N. Y. 60 cents per an unit by the United Societies at Shakers, N. Y. 60 cents per an unit by the United Societies at Shakers, N. Y. 60 cents per an unit by the United Societies at Shakers, N. Y. 60 cents per an unit by the United Societies at Shakers, N. Y. 60 cents per an unit by the United Societies at Shakers, N. Y. 60 cents per an unit by the United Societies at Shakers, N. Y. 60 cents per an unit by the United Societies at Shakers, N. Y. 60 cents per an unit by the United Societies at Shakers, N. Y. 60 cents per an unit by the United Societies at Shakers, N. Y. 60 cents per an unit by the United Societies at Shakers, N. Y. 60 cents per an unit by the United Societies at Shakers, N. Y. 60 cents per an unit by the United Societies at Shakers, N. Y. 60 cents per an unit by the United Societies at Shakers, N. Y. 60 cents per an unit by the United Societies at Shakers, N. Y. 60 cents per an unit by the United Societies at Shakers, N. Y. 60 cents per an unit by the United Societies at Shakers, N. Y. 60 cen

"Spiritual Harmonies"—We Have it to value it in money, for money would not buy it of me if I could not replace it. I procured quite a number of extra copies to give to Christian friends who never see pure Christianity in print, I hope every Spiritualist who has not read it will do so at once, and distribute a few extra copies to his neighbors, thereby doing some good in this world. For more convenient distribution, it should be reprinted in a pamphlet.

And right here let me say that I have only censure for those Spiritualists who do not take the Banner of Light. They not only lose the science of Spiritualism (for it is a science) but they neglect a duty to themselves and others.

B. FRANKLIN CLARK, M. D. Charlestown, Mass., July 26th, 1880.

#### "On the Transitional Thought of Modern Times."

To the Editor of the Banner of Light:

I have read, with much interest, the valuable article in the Banner of July 10th, under the above title, by Isaac Rehn, M. D. It covers a wide field of thought, and gives clear and finely stated information. On one point, however, it seems to hardly cover the ground of a complete statement-that is, on the connection of the spiritual movement with this transitional thought.

A vital and central idea of the Spiritual Philosophy, as taught by its seers and thinkers, is the supremacy and positive power and control of mind over matter, of the spiritual over the material, the internal and invisible over the external and visible. Mind and matter, soul and body, God and Nature, make up the Cosmos -the all—are ever inseparable; but everywhere mind is positive and controlling, spirit rules and shapes and evolves matter into higher and

William Denton stated this clearly in a letter to J. M. Peebles:

"I would as soon believe that a houlder roll-I would as soon believe that a houlder rolling down a mountain side could be fashioned into a perfect bust of Daniel Webster, as that natural selection could transform a gelatinous dot into an intelligent man. An infinite and intelligent spirit, in my opinion, presides over the universe, and natural laws are its instruments."

Either the spiritual movement has important part and influence in putting this idea of the supremacy of mind working through law in place of the old Teleology, with its special providence, or we are quite forgetful of its teachings, and drifting away without chart or compass, without method or aim in our voyage.

The interior presence and guiding power of mind, not only in the bodily frame of man, but in the great framework and through the vast spaces of the universe, give consistency to a spiritual philosophy, make the immortality of man a reasonable as well as a beautiful truth, and give power and permanence to the spiritual movement.

Dr. Rehn has covered so much ground, and so well, in his article, that I may add this word. G. B. STEBBINS. Yours truly, Detroit, Mich., July, 1880.

PRINCE NAPOLEON'S DEATH.—LONDON, July 28th.—Brig-Gen. Evelyn Wood, who accompanied the ex-Empress Eugenie to Zululand, has sent to the papers a description of the death of the Prince Imperial collected from independent narratives of eighteen of the Zulus who participated in the attract on the Prince's participated in the attract on the Prince's participated. the Prince Imperial collected from independent narratives of eighteen of the Zulus who participated in the attack on the Prince's party, and showing that the attacking party numbered 10Try, brelve of when followed the Prince and eight being immediately concerned in his death. The Zulus, having nearly surrounded the Prince's party, fired and rushed on them as they were mounting. The Prince, not having succeeded in mounting, ran alongside his horse until it broke away. The Prince followed the horse into the donga, until, being closely pressed by his pursuers, he turned upon them, in the words of the Zulus, "like a lion at bay." Being struck by an assegai inside his left shoulder, he rushed at his nearest opponent, who fled. Another Zulu then fired at the Prince, when only ten yards from him. The Prince fired his pistol and faced his rapidly increasing foes until, menaced from his right and rear and struck by another assegai, he regained the level on which he had first stood in the donga, where he was speedily surrounded. He seized an assegai which had been thrown at him, his sword having fallen from its scabbard while he was struggling with his horse, and thus he defended himself against seven or eight Zulus, who state that they did not dare to close on him until he sank gning with his horse, and thus he defended himself against seven or eight Zulus, who state that they did not dare to close on him until he sank exhausted on his hips. The above facts were elicited from the Zulus, who were examined separately on the scene of the attack. This is the first correct description of the affair which has been published. has been published.

#### Brooklyn Spiritual Society Conference Meetings

At Everett Hall, 308 Fulton street, every Saturday evening at 8-0-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.
S. B. NICHOLS, Pres.

### Grove Meeting.

The Spiritualists of Lakewood, N. J., and adjacent towns, will hold a two-days Grove-Meeting in Lakewood, commencing Saturday, Aug. 7th, at 3 o'clock p. 3th, and continuing over-Sunday. Mrs. Nettle Peass Fox. of New York City, will be the principal speaker, assisted by Others. Friends from a distance will be entertained. Lakewood is on the Central R. R. of New Jersey. Excursion tickets can be obtained in New York or Philadelphia. A pleasant and profitable meeting is anticipated.

The Twenty-Fifth Annual Meeting Of the Friends of Human Progress will be held at North Collins Station, Eric Co., N. Y., awenty miles south of Buffalo, on the B. & S. W. Hy., on the 3d, 4th and 5th of September, 1880, commencing at 10 o'clock A. M. Good speakers and music will be in attendance. There will be a fee of 5 cents for all persons over 12 years of age taken at the gate to defray expenses.

Oh, why will you let that invalid friend suffer that Hop Bitters will so certainly cure?

# Subscriptions Received at this Office

MIND AND MATTER. Published weekly in Philadelphia, Pa. \$2,15 per annum.

THE SPIRITUAL RECORD. Published weekly in Chicago, III \$2,00 per year.

THE BPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price \$3,00 per year, postage \$1,00.

THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price \$2,00 per year, postage \$0 cents. SPIRITUAL NOTES: A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London, Eng. Per year, 75 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5,00 per annum.

### For Sale at this Office:

The Divine Life on Earth."

To the Editor of the Banner of Light:

I am a Swedenborgian, so far as the doctrine of uses is concerned. To be useful is the sum and substance of human life, here and hereafter. Therefore, thinking that I may be of use to some of your numerous readers, who sometimes think that they have not the time to spare to read a long lecture covering a whole nts. THE SHAKER MANIFESTO. (official monthly) publisher y the United Societies at Shakers, N. Y. 60 cents per an

RETAIL AGENTS FOR THE BANNER OF LIGHT.

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Aug. 7, -2w

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# Message Bepartment.

Circle-Room closed. Sennces 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 pass from the earthly sphere in an undeveloped state, eventually progress to a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no morro.

her reason. All express as much of train as seen probable to monor.

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

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

And Letters appertaining to this department, in order to ensure prompt attention, should in every instance be addressed to Coby & Rich, or to

Lewis B. Wilson, Chairman.

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

## (The following message—given June 29th—is published in advance at the request of the spirit's friends.)

# Col. Gardner Towle.

Col. Gardner Towle.

[To the Chairman:] I am a stranger here. I died and was buried, according to mortal things, and yet I find myself anxiously striving to return and speak to my friends and to those connected with me. Excuse me, sir, if I look around a bit. I lived eighty-nine years in the body—a very good life, as, physically speaking, I had nothing to complain of—when I died and passed away to the other world, which was only a short time since: I went without a great deal of suffering—that is, compared to what many another has had to undergo. As soon as I found myself thoroughly alive and awake in the other world, I felt desirous of returning and saying a few words. That explains why I am here. I would like to tell my family that I have met friends in the other life. I found quite a family there, and it seems to be perfectly beautiful and natural, so far; I am satisfied and feet at hôme. My sons are with me: they also send their love and regards, and would like all to know they are well situated. Since my departure to the other life I have had an opportunity of visiting a son of mine who is in Europe, and I found him in a low condition, physically speaking. I shall be with him as much as possible, and do all I can to benefit his spirit at all events. I wish to send my love to my companion; tell her I am well. I would like to have my old friends realize that I am alive, am active, can get round comfortably now, and feel that I shall be able to work in as lively a spirit as I did when in the body.

I wish my sons would give me a hearing at some private place, there are so many business matters that I wish to talk over, particularly concerning some affairs connected with the latter end of my material life, concerning certain notes of mine that were not forthcoming. I desire to speak in private and to tell certain things which I have seen with my spirit eyes, and which I have ascertained since my departure from the body. I hope they will not pass my request by, but will undertake to gratify me in this respect.

#### Scance May 18th, 1880. Invocation.

We praise thee, oh our Father, for the beautiful blossoms of earth which bring to every heart a new sweetness, a new comprehension of thy beautiful works in life, slowing unto every soul the purity and fragrance of natural existence. We praise thee for the pearly blossoms of Nature, which shed around upon all that sweet perfume which ever bringeth forth higher and purer thoughts, and which intuitively raises the emotions of the soul toward thee and thy works. We thank thee for the blessing of life, for the full, free sunshine, of existence which blossoms so sweet and clear in humanity, and which sheds abroad new life, strength and vigor for the coming ages. We praise thee that every soul may walk, if it will, nearer, still nearer to thee, aspiring for thy beautiful presence, longing to walk with thine angels, and in an atmosphere of purity and peace; and, oh, we ask that thou wilt send down at this hour some new traffixation of light and knowledge, some new comprehension of tny efernal laws, some new unfolment of truth that may go forth from this place, blessing the spirits in the immortal world, and proving of usefulness to souls embodied on this earth. We would bring to thee at this hour the aspirations of the sonl; we would lay them before thee as an offering of incense, that we may be led higher and higher, nearer and nearer thy eternal courts where dwell scraphs and archangels, in the realms of infinite peace. Bless thou every soul on earth at this hour. Bring strength and consolation to the weary. Light up the darkened places with new truth; send abroad a comprehension of thy truth and love that shall upilit every spirit into a full knowledge of thy eternal kingdom.

### William Miller.

To the Chairman; I was called, sir, when on earth, William Miller. I trust that I have not been dead so long that my friends have forgotten the old man, and I propose to return, with your kind permission, and give a few words to my old associates and friends, trusting they will be received in the same spirit with which they are proffered, in all kindness and good will. It is quite a number of years since I passed out of the body into the unknown world, but I am glad to say that I have explored this unknown world so satisfactorily to myself that I have striven to return that I might inform my friends of its beauties and realities. I am pleased to observe that relatives of mine have pleased to observe that relatives of mine have become interested in this new philosophy; they are investigating into the truths of spiritthey are investigating into the truths of spirit-ual communion, and it is with a purpose of stimulating their inquiries that I have returned here, at this time. I would say to them, who, at times, peruse your good paper, and to my old-associates: William Miller, whom you knew so well in business circles, and whom you delight-ed to honor in social relations, has returned from the other side to send you a word of cheer. He comes to tell you there is life beyond the grave, and if you will but investigate this truth fully, giving your time carefully to its research. fully, giving your time carefully to its research, you cannot fail to receive what will be to you a

you cannot fail to receive what will be to you a
pearl of great price, namely, a complete knowledge of the immortality of the soul.

I would like to have my children call for me
at some medium's in New York City, where I
resided, and it is a possible thing, I will respond
so clearly that they cannot doubt. I wish to
speak to my son concerning matters of business,
which have a freated my convertible since passive. which have affected me somewhat since passing over, certain affairs of mine, which I wish now I had settled in a different manner. He will understand, because he has thought: "It seems to me father erred when he moved in this way: to me father erred when he moved in this way; I could have my way, I would do differently." I desire my son to do, as far as possible, without wronging any other, as he thinks best. I shall be glad to have him do so, because I now see I was mistaken. Mary is with me; she sends her love, and will also strive to return in private. We send our love to Nellie, our grandchild. We find she is mediumistic, and we are in hopes to be able in the future to use her organism for a be able in the future to use her organism for a

## Katie Merrill.

My friends have thought it hard that I should My friends have thought it hard that I should pass away from earth in a foreign country in the full bloom of early womanhood, just when my fresh opportunities were opening before me, just as a full appreciation of my work seemed to dawn upon others; and yet, as I return now and find that spirits are able to speak through mortal lips, I cannot think my lot a hard one, I can only rejoice that I have found such a beautiful home in the hereafter. As my external senses were closing to earthly scenes and surroundings, I beheld a scene of surpassing beauty opening before my inner vision. It seemed all light and glorious, a sweet country blooming with flowers, my inner vision. It seemed all light and glorious, a sweet country blooming with flowers, with white-robed forms surrounding me, and I heard the most exquisite music that ears ever listened to. Then I thought to myself, of what avail is earthly ambition? I never could have awakened such divine harmony as this which I listen to; I never could have developed such a full musical taste and have expressed to the extrangl world the complete moledy of the external world the complete melody o sound which seemed to thrill my spirit through

to vibrate with harmonious sounds, and the celestial music which rings forth in those places is dearer to me than aught else beside. I would say to my sorrowing friends, grieve not, for I am happy. I have found a new world which I can appreciate, because all is beautiful, and my soul is thrilled with an ecstacy which mortals can not realize. I have no regrets for the past. I feel it is best I should, go on into another life, and I am told that I may unfold and develop all my musical capacities. I may go forward and learn much which it would be impossible to have learned on earth. If my friends will be glad to hear from me I shall be glad to respond at some place and give them an account of my experience in the spirit-world. I had no idea what a beautiful realm I should enter when I passed away. It is so natural, yet so beautiful, I pause in wonder and can hardly realize where I am. Oh, it is so good to be free! free to realize and drink in the beauties around you. If my friends will only feel that I am satisfied and glad that I have found a new home not far away from them, not across the deep waters but only a little way off, from which I can return often to comfort and caress them, I shall feel encouraged to go onward and learn of that which is my soul's delight. I am unused to this, so I may express myself falteringly; but I was so auxious to come and send a word to my dear friends, to tell them I love them, that I am happy and satisfied, that I could not resist. I passed away, as the spirits here call it, in Paris. I have only been gone a few days. I was twenty-two years old. I wish to send my love to my friends in Boston. Katie Merrill.

#### Isaac Tabor.

[To the Chairman.] Wilt thee allow an aged Friend to speak? It is long since I passed to the higher existence. Although I never considered myself a worldly being, but far otherwise, I still find that I am interested in friends on earth, though not in a carnal sense, and it pleases me to return and speak to my good friends and brethren from this place. I would say I am surrounded by Friends in the new world; that we live in a peaceful society of our own, where external cares and perplexities never ruffle the scene, and where our souls go forth in sympathy with all other souls. There are many old neighbors and those who were kindred spirits, and we join together, sending forth the silent neighbors and those who were kindred spirits, and we join together, sending forth the silent prayer that it may uplift those we love on earth and draw their thoughts toward our spirithome, and to-day I am sent here by that society to bring down to our old friends a new influx of love and sympathy, that they may feel the presence of the spirit, that they may know a new influence moves them to perform other works, and as they feel the pressure from aboverso we ask them to go forth and spread the light and knowledge, and speak the kindly word of brotherly love to those whom they meet. There are so many whom we desire to have benefitted; our friends know in what direction to look; we ask them from the spirits' home to perform this our friends know in what direction to look; we ask them from the spirits' home to perform this work, and to do this good, which shall be of benefit to them all. Abigail sends her love. I will not name over the friends who desire to be remembered, but who are together in sympathy, who send out their enduring affection which shall rest upon all like a halo of divine peace.
[To the Chairman:] I thank thee, friend. You may call me Isaac Tabor, from New Bedford.

## Daisy M. Howard.

I wish to reach a friend; her name is Mary Green; she is in Providence. I never came in this way before. I don't know much about it, but I am so anxious to send a few words to Mary, that it, helps me to come and speak in public. I want her to realize, first, that the spirits of dead people can come back and talk to their friends, and I don't want her to be afraid. I have come to her three times since I died. She saw me once in a mist, and she heard strange noises twice. It was after she retired, at night. She was frightened, and I have not been since. I want her to feel that although I am what she calls dead, yet I cannot and would not harm her for the world; and I desire so much to come to her and speak, and make my presence known, because I am sure it, will he of use, and do her good. I want to tell her she must be careful; that she works too hard, and she is losing her vitality. When I was ill, she said, "Oh, I hope I shall never be sick like this, and have to suffer so." I want her to be careful, because she is growing weak, and I don't want her to suffer as I did. I want to say to her I have been down to the mill in Fall River, (she knows where I mean,) and have seen some of the girls; they didn't know I was there, but I found out that Jennie did have what we talked about, and she sent the picture to my brother, and if Mary can find him, I want her to write and tell him just what I told her when I was sick: I think it will make things pleasant, and all will be well. I would send her my love. Tell her I shall always be with her as much as possible. I thank her for all her kindness, and some day I know I shall meet her in the beautiful home I have found with my dear mother. My name is Daisy M. Howard. home I have found with my dear mother. My name is Daisy M. Howard.

## Theodore S. Bigelow.

I don't know, Mr. Chairman, but what it is selfish of me to crowd in at this time, but I do feel a desire to send out a word of love to my mother. Tell her, if you please, that we return daily to the dear old home and bring a spiritual blessing; that all her loved ones gather together in the spirit-world to gain what beauties, what spiritual wealth they may, and return to crown her soul with its enduring riches, and we are glad to see her spirit constantly unfolding under the light which the angels bring. As she has given many a consoling word to weary hearts, as she has encouraged many faltering souls in the mortal, as she has ever been obedient to the instructions of the spirit, and given forth words of cheer and comfort, so we, in turn, come back to bring her such comfort, consolation and encouragement as only spirits solation and encouragement as only spirits from higher spheres can impart. We are con-stantly around her, bringing an influence of puri-ty and truth, that she may penetrate the spheres of others, and give unto them of her spirituality, thus strengthening, sustaining and develop-ing many a weary, struggling soul who is bowed down by the cares of a mortal life. Thus we bring her love and sympathy; thus we bless her in her daily life; thus we shall lead her ever onin her daily life; thus we shall lead her ever onward until she joins us in the Summer-Land.

And my brother, too—I would speak to him words of encouragement. We are pleased with his spirit, we know that he accepts the teachings of higher intelligences, and that he strives to go on, to live as pure as he can, knowing that he is surrounded by invisible hosts, that every action, every thought is laid bare to spiritual beings, and in the future he shall meet them all again. We bless him and give him strength, we will shake hands with him again and imbue his spirit with new vigor to press forward in a work we wish him to accomplish.

Tell mother that her star ever shines in the

We wish him to accompisal.

Tell mother that her star ever shines in the heavens above; that I found him when I passed over, a beautiful being, to whom I owe much of my spiritual knowledge, and with him I frequently return to bless her spirit. Theodore S. Bigelow to Mrs. Andrew Bigelow, Boston.

### John Hatch Lennan.

John Hatch Lennan.

[To the Chairman:] Well, this is a hard world, anyhow; it is cold and disagreeable and devilish. How are you, stranger? [You are not feeling very well, are you?] No: I aint. I think it is a plaguey hard world. Have I been asleep? [I think so.] Well, I don't know. It seems to me I must have been asleep. The last that I remember I was sitting down in this way, and fell asleep. I had just had a glass of grog. Can't you give a feller a glass? [I don't think you need any now.] Oh, yes, I do. I'm blessed if I've got a cent; I always was a devilish poor feller. Now, I got kicked out of a saloon. I was just sitting on the curb-stone, and fell asleep. I'll be blowed! I don't know how I got here. You don't keep no stimulants? What is a poor feller going to do when he's cold and wet outside, and deuced hot and dry inside? [You'll get rid of that feeling soon.] Get rid of it? It's second nature. [Where did you live?] I used to live, when I was a boy, in Bangor, but I went out in 'Frisco, I suppose, if I am dead. I don't know. That's where I was last, anyhow. I have been roughing it, I tell you, and my conclusion is that it is a devilish hard world. I go, sociable-like, among neighbors, but they never so much as saw. "Will way and through, and it is best I go forward in a new life, where I may study as I studied here, only with more eagerness, because I am surrounded by those who express the full melody of music. I have entered, since my departure, large temples, the walls of which seemed to thirm in yaint through and through, and it is best I go forward in a new life, where I was last, anyhow. I have been roughing it, I tell you will not be so. The American Indian, if right-lay will not be so. The American Indian, if right-lay will not be so. The American Indian, if right-lay will not be so. The American Indian, if right-lay will not be so. The American Indian, if right-lay will not be so. The American Indian, if right-lay will not be so. The American Indian, if right-lay will not be so. The American Indian, if right-lay will not be so. The American Indian, if right-lay will not be so. The American Indian, if right-lay will not be so. The American Indian, if right-lay will not be so. The American Indian, if right-lay will not be so. The American Indian, if right-lay will not be so. The American Indian, if right-lay will not be so. The American Indian, if right-lay will not be so. The American Indian, if right-lay will not be so. The American Indian, if right-lay will not be so. The American Indian, if right-lay will not be so. The American Indian, if right-lay will not be so. The American Indian, if right-lay will not be so. The American Indian, if right-lay will not be so. The American Indian, if right-lay will not be so. The American Indian, if right-lay will not be so. The American Indian, if right-lay will not be so. The American Indian, if right-lay will not be so. The American Indian, if right-lay will not be so. The American Indian, if right-lay will not be so. The American Indian, if right-lay will not be so. The American Indian, if right-lay will not be so. The American Indian, if right-lay will not be so. The American Indian, if right-lay will not be so. The American Indian, if right-lay will not be so. The American Indian

NER OF LIGHT.

| Idd | get here? | Some of your friends picked | you up and horogit you here. | Picked me up from the ceir-batone? | Idon't see it. | Haven't you up and horogit you here. | Am't allive or dend't you up and you have you ha

for your kind reception of him, and bless you, for this open doorway. I was known on earth as Mary H. Lennan; my maiden name was Hatch. I don't care whether you print my words or not. I merely wanted to speak to you, to bless you for your kind words to my boy.

# MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

May 25.—Henry Lanning: Williard Robinson; Martha D.

Arnold; Jennie Clapp; John S. Gliman; Philip Harrington.

June 1.—Dr. D. S. Webster; George A. Fisher; Frederick Mayne; Milly E. Jameson; Clara E. Simpson.

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

June 22.—Lyman Beecher; David Handy; George Rathbun; Lydia Raymond; Emma J. Wallace; Ebenezer Bassett,

June 23.—Channedy A. Barnes; Saria Bony; Jev. Chas.

R. Storrs; John Waterhomes, Gilde of the Medium.

#### REPLIES TO QUESTIONS, GIVEN THROUGH THE MEDIUMSHIP 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 .- Are there any efforts being made in the spirit-world to establish aerial navigation upon the earth; and is there any likelihood of its being accomplished within the present cen-

Ans.—It is an evident fact to the spirit-world, that this is simply a question of time. The spirit-world are not urging so much as waiting, are not making effort so much as they are waiting for human science and human intelligence to grow. When the time arrives, and the proper growth has been attained, aerial navigation will take its place in the world, thus establishing the prophecies that the spirit-world have for the last twenty-five years been making. It is simply a question of time, and of facility in the manipulation of the requisite machinery, in which, up to the present hour, there is not sufficient advancement to admit of spirits unfolding to you the precise plan. Sufficient indications have, however, already been made to prove aerial navigation a possibility on earth. As it is scarcely half a century since the facility of transportation by steam was thought of, and Ans.-It is an evident fact to the spirit-world, of transportation by steam was thought of, and as the powers of electrical force are being rapas the powers of electrical force are being rapidly brought to the surface, and their utility augmented, it will not be long before aerial navigation will be one of the questions no longer in doubt. Experiments have been successfully tried by those a half century in advance of their time, and within the last twenty years a successful experiment was made in New York of aerial navigation, but the inventor of the method passed to spirit-life before any considerable number of minds became aware of the project. There is simply an added step in meproject. There is simply an added step in me-chanics required; that added step will be un-folded within the next cycle or decade of years. Q.—From what race of people did the gypsies descend?

A.—The real origin of the gypsies is not known to human history, but, so far as we can trace their existence, these wandering tribes have their distinct foundation in Oriental magicians of ill repute, who, dwelling in various countries, and beset by various obstacles, became augmented in numbers from all the nations of Europe. In America, you have no original gypsies as In America you have no original gypsies, except perhaps a few who have within the past ten years emigrated to this country.

Q.—What is the origin and what the destiny of the North American Indians?

of the North American Indians?

A.—So far as we are informed, the North American Indians are remnants of once powerful nations who inhabited the western and southwestern portions of this continent. These tribes are distinctly Asiatic in their type and origin. The civilizations, ruins of which are now found in Central America and Mexico, reveal a degree of culture and enlightenment not at present known to the wandering tribes of at present known to the wandering tribes of North America, yet these tribes bear a distinct North America, yet these tribes bear a distinct physiognomical resemblance to the Japanese race, and it is evident that at one time the two civilizations were one. By a division, volcanic or otherwise, the Pacific Ocean intervened, dividing the original continent; by another division the Atlantic Ocean severed another continent; the centre of North America is now where an ocean was, and the whole land has been conjoined, the easternmost portion of this country having once been united to a continent on the East, and the westernmost portion having been united to Asia on the West: so these nations of the New World antedate Europe by many hundreds of thousands of years. Comparatively speaking, the whole European counmany hundreds of thousands of years. Comparatively speaking, the whole European country is of recent formation. The American Indian seems destined to pass away under the dominion of that kind of right that prevails with might. Whether this will be an advantage to your civilizations or not, it is quite, certain that the arrange which causes their extermination.

the verying which causes their extermination will not be so. The American Indian, if rightly utilized, would have given one element to your character as a nation that is now sadly lacking. We leave you to judge what that element is.

having been one of the strong foundations of human intelligence. Freed from bigotry and human prejudice, it has carried forward the great religious ideas of the world as portions of

Q.—Is a mineral region better adapted than any other to the development of mediumistic

any other to the development of mediumistic qualities?

A.—If mediumistic qualities were mineral, probably such a region would have great effect upon them, but as mediumistic qualities are not even galvanic, they are little affected by the preponderance of mineral properties in earth or air or water, excepting us the qualities of each may have somewhat to do with harmonizing the physical health or well-being of the medium. Whatever locality or proximity is best adapted to the temperament of the medium, that is best adapted also for mediumistic unfoldment. With some it would be a mountainous atmosphere, with others the atmosphere of the seaside. While no particular mineral substance has anything whatever to do with mediumistic unfoldment, certain experiments may require certain conditions, but mediumship is dependent upon finer qualities than any known substance of earth.

()—Does the spirit of a man, at any time,

Q.—Does the spirit of a man, at any time, either by choice or by compulsion, become the occupant of the body of an animal or bird? -So far as we are aware, never. The old y from reembodiment in human forms, and has ts origin in some truth respecting man's rehab-tation of the human form, but we know of no itation of the human form, but we know of no instance where the human spirit could occupy the form of any generic life beneath it. As the spirit creates its own organism, it would not be possible for a human being to produce any form except the human form.

Q.—[By Dr. B. F. Clark.] Why is fanaticism a greater power among men than reason?

A.—What is fanaticism? Every one is a fanatic who is in advance of his day or time. The reason of to-day was the fanaticism of fifty

natic who is in advance of his day or time. The reason of to-day was the fanaticism of fifty years ago. If fanatics were put to death before they spoke the word that caused their death, reason would have little to work upon, and reason tells us this is not fanaticism.

Q.—Does the end justify the means?

A.—With the Infinite, yes; with the finite, the end and the means must harmonize. Since the Infinite is infinite, all methods are included in the infinite plan; as the finite is finite, you have one law of guidance, and that is truth, which must always be adhered to.

Q.—[By N. S.] Some of our most noted scientific men, such as Darwin and Huxley, who are materialists, assume that matter has all the powers of growth necessary to evolve itself into

powers of growth necessary to evolve itself into higher forms. Is this so? A.—We are not sure that Huxley and Darwin

assume this. If they do, it is an assumption only, since there can be no means of proving it. It standpoint, and compel the facts to seemingly support the hypothesis, especially if it be one that can be neither proven or disproven. Of ourselves, we do not think Mr. Huxley or Mr. that can be neither proven or disproven. Of ourselves, we do not think Mr. Huxley or Mr. Darwin so daring. They content themselves with observing what matter does, and they may say that, so far as they can discover, matter evolves itself into higher forms; but whence the source of that evolution, Mr. Darwin does not claim to state, and distinctly disclaims any knowledge of primordial causes in the universe. Science, in her peculiar province, only professes to deal with results. If any scientific man does more than this, he is no longer a scientific man, but a speculator; therefore we presume that these gentlemen, as individuals, have a right to express an opinion, while, as scientific men, they would not be so bold as to affirm that which is not capable of being proven, that matter evolves of itself. Without law or order, it evolves nothing possessing law, order or harmony, from whatever source the evolution and progression go on.

Q.—Is not spirit, substance, and the only substance in the universe?

A.—Spirit is spirit: why qualify it? The word substance has been used synonymously with matter; it does not add to the strength of the word spirit to say substance. Spirit is spirit, and is the only spirit in the universe.

the word spirit to say substance. Spirit is spirit, and is the only spirit in the universe. Matter is distinct from spirit—is that which is acted upon. Whatever the ultimate is of spirit, it is not our province to declare; but certainly the ultimate is not matter, because matter is beneath it.

### Strange Visitors.

To the Editor of the Banner of Light: In this enlightened age we find many strange discoveries and inventions, and while sojourning at Saratoga Springs I have come across a publication which one of my Philadelphia friends, who is a great skeptic, pronounced a

in print. I cannot conceive how any person could compile such a book without spirit-power. Although I am not a Spiritualist, this book has given me more convincing proof of spirit-power than anything else I have encountered. It tersely and plainly shows the possibility of spirit-phenomena.

Theartily recommend it to my friends and the inquiring public. Faithfully,

S. M. Landis, M. D. July 16th, 1880.

The editor of the Christian Leader finds a real "means of grace" in the work imposed upon him by correspondents who abbreviate their words. That is what makes all editors truly good.

#### PUBLIC MEETINGS, ETC.

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

The Fourth Annual Camp-Meeting at Lilly Dale, Cassadaga Lake, Chautauqua Co., N. Y.

The Fourth Annual Camp-Meeting at Lilly Dale, Cassadaga Lake, Chautauqua Co., N. Y., will commence Friday, August 13th, and close Sunday, August 22t. The speakers engaged are Prof. Wm. Denton, Mrs. E. L., Watson, C. Fannle Allyn, Judge McCornick and Lyman C. Howe, beside others not definitely engaged. Music by James G. Clark, the popular vocallst of America. Some of the best medium's for test and other phases are expected. The Dunkirk and Alleghany Valley Railroad runs past the grounds, and trains stop within quarter of a mile of the hall and grove. This popular resort is about twelve miles south from Dunkirk, N. Y., and about seventy miles north from Titusville, Pa. Passengerson the Atlantic and Great Western Railroad 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 from the camp-grounds.

Good board, and ample accommodations on the grounds at reasonable rates for all who wish them. A beautiful Lake surrounds the Island, and steamboats constantly playing upon the surface for the accommodation of pleasure-seekers, 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.

The Camp-Meeting

Of the Spiritualists of Western New York will be held on the grounds of the Cassadaga Lake Free Association, commencing on the 7th of August, 1880, and continuing till the 30th. The speakers engaged are: O. P. Kellogg, of Ohio, Mrs. Pearsall, of Mich. Judge McCornick, of Pa., during the meeting; Mrs. Watson, of Titusville, Pa., for the third and fourth Sundays of the meeting, and J. Frank Baxtor, the noted test medium, for the last week of the meeting, Messrs. Colville, Stebbins, H. H. Brown and others are expected. Materializing and other test mediums will be with us during the meeting.

The grounds are beautifully situated on an island in Cassadaga Lake, in Chautauqua County, on the railroad between Dunkirk, N. Y., and Warren, Pa. Easy of access. The steamer "Water-Lilly" will make regular trips between the village and the Camp, carrying people to and from the grounds and also making pleasure trips around the lake. Arrangements are made for board at seventy-five cents and one dollar per day, All are cordially invited to attend and gain news from their friends "over the river." Come and lave a good time.

Per order of the Trustees, O. G. Chase,

### The Spiritualists and Liberalists

The Spiritualists and Liberalists
Of Van Buren and adjoining counties will hold their
next convention Saturiay and Sunday, August 7th and 8th,
1880, in the apple-orchard grove of Robert Nesbitt, in the
township of Hamilton, six miles northwest of Decatur villago, commencing at 2 o'clock P. M., on Saturilay,
Dr. A. B. Spinney, of Detroit, and Mrs. E. C. Woodruft, of South Haven, are engaged as speakers; and Dr. C.
A. Dunning, of Marcelius, will furnish vocal music—the
Hamilton Brass Band, instrumental music. There will be
some tenting on the ground; also a refresiment stand with
lemonade and fee-cream.

To help defray expenses and avoid the necessity of taking
up collections, a fee of ten cents for each adult will be taken
at the gate on Sunday.

L. S. Buildick, Pres.

Mox B, Kalamazov, Mich.

Paw Paw, Mich.

State Camp-Meeting.

The Michigan State Association of Spiritualists and Liberalists have completed arrangements, and will hold their Semi-Annual Meeting at Lansing, on the Central Fair Grounds, and make it a ten-days' Camp-Meeting, commencing on Friday, Aug. 20th, and closing on Monday, Aug. 20th. Speakers eniment for talent, the best in the lecture-field, will be engaged. The world-renowned medium, Henry Slade, will be present, also his nice, Miss Agnes L. Slade, who will take part in the exercises as an independent singer. Other singers will also be present, and all speakers and mediums who may wish to attend the meeting will be heartly welcomed.

Miss J. R. Lane, Secretary.

#### Annual Grove Meeting.

The Spiritualists of Northwestern Ohio will hold their Seventh Annual Grove Meeting in D. Wentworth's Grove, four and a half miles Northwest of Antworp, 11. only manoing Aug. 20th, 1880. A. B. French, of Ciyde, Ohio, and other good speakers, will be present and address the people.

A. J. CHAMPION, Secretary.

From Onset, Mass., July 15th, Mrs. Abby P. Greely, aged

# Passed to Spirit-Life:

From Onset, Mass., July 15th, Mrs. Abby P. Greely, aged 31 years and 8 months.

Mrs. Greely was for five years an invalid, and for the most part under my care, her husband leaving no means unemployed both for her physical and domestic comforts, being truly devoted to her. Both enjoyed the beautiful truths of Spiritualism, and he still hoped that her faithful spiritiguides, with the remedies used, might prolong her life of usefulness; but she has left us for a brighter and better home, and her husband has the assurance of her presence by proof given since her departure, agreeably to promise made previous to her demise. I met a collection of her friends at her city home (Hotel Comfort) Sunday afternoon. Her remains were enclosed in a beautiful white casket, with a profusion of flowers upon it and around the room. In company with her husband and mother I followed the remains to their final resting-place, in Ware, N. H., where were gathered the numerous friends and acquaintances of the deceased to take a parting look and listen to the closing remarks. May the bereaved husband and aged mother both be comforted by the ministry of angols; and for the fathful attendance of the loved mother, may a bright reward in spirit-life be given her.

From F. Peluceton, Mass. July 8th, Charles R. Stuart.

From E. Princeton, Mass., July 6th, Charles R. Stuart, aged 61 years.

aged 61 years.

For more than a score of years Bro. Stuart and his faithful companion had been fervent believers in and carnest supporters of Spiritualism. Its consoling influences sustained him through many months of wasting, painful illness, and made him rejoice in the prospect of emancipation, and reinion with a beloved daughter one year a dweller in angel-life. The wife is beautifully sustained in this her trial hour by the tender sympathy of her remaining children and the glorious truths with which she has so often comforted earth's sorrowing ones. A large concourse of relatives and friends gathere-fat the house to testify to their respect for the departed and their sympathy with the bereaved family. Beautiful flowers covered the casket, sweet hymns were sung, a fitting poetical tribute from a friend was read, and such thoughts of life as the angels gave were spoken by the writer. Then came to our sister the grand triumph of our sublime faith, enabling her to say: "Oh! it does not seem like his funeral to-day; it is like a beautiful reception to his spirit!"

From-Red Wing, Minn., May 16th, Henry Leighton, for-

From-Red Wing, Minn., May 16th, Henry Leighton, for-merly of Bangor, Me., nearly 77 years of ago. Being one of the very earliest Spiritualists, he did in the early days of Spiritualism all in his power to sustain the me-diums. He lived a life so devoted, so faithful, so absolutely and remarkably unselfish, as to establish the belief in the hearts of those who knew him that he was already developed up to a sphere far above the spirit circle which immediately surrounds the earth, and it is the belief of his friends that he will only return to earth to place his own wishes before those of his friends who miss him and long for his presence, and thus draw him from the happy Summer-Land. J.

From Cambridgeport, Mass., July 16th, Mr. Charles H. Wiggin, aged 60 years.

Wiggin, aged 60 years.

Bro. Wiggin has long been an earnest worker in our ranks, and will be sadly missed by the friends of the spiritual cause as well as by his associates in the cause of "Temperauce Reform." Being a man of large heart, his purse and his home were ever open to the advocates of the faith so dear to him. He leaves behind a wife, three sons, two daughters, and a large circle of relatives and friends, many of whom know that an eternal reinion awaits them. Funeral services of a deeply interesting nature were held at his late residence, 101 Western Avonue, on Monday, July 19th, conducted by Mrs. N. J. Willsand Dr. J. H. Currier, assisted by those talented vocalists, Mrs. H. V. Carr and Mrs. St. Clair, of Boston, when his remains were taken to Dover, N. H., for interment.

From Cincinnati, S., July 20th, Jacob A. Stevens, in the

From Cincinnati, O., July 20th, Jacob A. Stevens, in the city year of his age.

Are, Stevens way one of the earliest converts as well as one of the most heroic adherents to the grand, beautiful and inspiring truths of our beloved Harmonial Philosophy. He was a bold and consistent advocate of his faith, and by his earnestness, his tact and intelligence, caused hundreds of his fellow-citizens to investigate and test the facts and logic of Spiritualism. He was successful in shedding the purer light in many dark minds and causing a multitude to emerge from the portentous threatenings of the dogmas of Orthodoxy into the brighter light of our life-giving faith. His earlthy voice is stilled; but he promised that we should hear from him again from a higher standpoint. We sympathize with his widow and children in their bereavement, but they mourn not without lively hope. Spiritualists in Cincinnati greatly deplore his loss.

Even Millord. Mass. March. 20th. Lausford B. Eschen.

From Milford, Mass., March 29th, Lansford B. Felton,

From Milford, Mass., March 29th, Lansford B. Felton, aged 64 years.

No citizen of Milford had more acceptably filled various positions of public trust. He was a man of strict integrity, and an untiring worker up to the last hour that preceded his brief illness. With a brave and cheerful spirit he obeyed the call, and made ready for his departure. Desiring to see and converse with Rev. Adin Ballou, he expressed to him the clearing away of all doubts in regard to the future, and his willingness to go. All that loving wife and children, faithful physician and friends could do, was of no avail. Ere the Easter lilles faied, the glories of the resurrection morn burst upon his vision. On Thursday, the large house was filled with those who knew and loved him. The Songs he chose were beautifully sung; also, as his choice, Rev. Adin Ballou and the writer addressed the friends. The former emphasized the fact that Bro. Felton never sold intoxicants during his long connection as landlord with two public houses. A long concourse followed to the beautiful cometery, where again the friends gathered shound the open casket, the glimmering sunbeams gloritying the screene face.

[Obtivary Notices not exceeding twenty lines published creatiful the symbol. Second of the symbol. The contribution of the symbol.]

"most wonderful book." I refer to "Strange grautiously. When they exceed this number, twenty controlled the most instructive and logical work inadmissible in this department.

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Executed through the Mediumshin of G. FABRE, of Paris, France, the Artist said to be SPIRIT RAPHAEL. France, the Artist said to be Spirit I has been "Whatever may be the surpless of the future, Jesus will never be surpassed. His worship will grow young without ceasing; his legend will call forth tears without end; his sufferings will melt the nohlest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus, 11—Renan. Price of cabinet photograph, 35 cents. For sale by COLBY & RICH.

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AT NO. 60 DOVER STREET, BOSTON. THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medicines, with directions for treatment, extra.

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TRANCE, Writing and Medical Medium, No. 77 Waltham street, Boston. Hours from 10 A. M. to 4 P. M. July 17.—Iw

A. P. WEBBER, OFFICE, 84 MONTGOMERY PLACE, Hours from 10 A. M. to 4 P. M. Will visit patients. July 3.

Mrs. M. J. Folsom,

MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass, Office hours from 10 A. M. to 4 P. M. Examinations from lock of hair by letter, \$2.00. July 3.

FANNIE A. DODD, MAGNETIC PHYSICIAN, TEST MEDIUM, No. 94 Tremont street, Room 7, Boston. 1w\*-Aug. 7.

CLARA A. FIELD,

BUSINESS MEDIUM and Clairvoyant Physician, No. 1

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Jan. 3.

Susie Nickerson-White.

TRANCE and MEDICAL MEDIUM, 148 West Newto street, Boston. Hours 9 to 4. 26w\*-Feb. 14.

AUGUSTIA DWINELS, Clairvoyant and Tranco Medium. Office 23 Winter street. Aug. 7.-1w\*

MISS LOTTIE FOWLER, Medical and Business Medium, No. 2 Hayward Place, near Globo Theatre, Boston. Hours 11 A. M. till 8 P. M. Medical and Dusiness examinations by letter. As. HAYWARD, Magnetist, will send by mulitwo packages of his Powerful Magnetized Paper on receipt of \$1,00. Address him care Banner of Light, July 21.

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# I. P. CREENLEAF, TRANCE AND INSPIRATIONAL SPEAKER.

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Or Naturalism.

OLIVER AMES GOOLD, Scientific Astrologer or Nat-sox, place and date of birth, (giving hour of the day) shall receive personal proof of the establishment of a science to determine that the events of life are governed by law, Ad-dress Box 1664, Boston.

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A FEW of each for sale and information given by JOHN WETHERBEE, Treasurer, July 10.

18 Old State House, Boston.

20 Gold and Silver Chromo Cards, with name May 22.—Steow

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Indiana Place, Hoston, Mass., or COLBY & RICH,
9 Montgomery Place, Boston, Mass. March 27.

MISS M. T. SHELHAMER.

We have received from the studio of Mr. A. Bushiby, Photographs of Miss M. T. Shelhamer, Medium at the Banner of Light, Free Circles. Cabinets, 35 cents; Carte de Visites, 20 cents, Forsale by COLBY & RICH.

# New York Advertisements. STEEL PLATE ENGRAVINGS, FREE!

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PSYCHOMETRY, OR SOUL-READING.

MRS. C. H. DECKER, (205 East 30th street, New York, having been brought be fore the public by her friends as a practitioner of Psychometry, finds it necessary to adopt a more adequate rate of remuneration, and would announce that after this date her fee for Psychometric Opinions will be two dollars, or, if of unusual care and length, three dollars. Medical Diagnosis and Advice will be three dollars. Oral Descriptions not occupying over an hour will be \$\frac{1}{2}\$, 00. The satisfaction given by hier readings may be inferred from the following unsolicited testimonials:

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Jos. Rodes Buchanan,
Henry Kindle,
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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 d'Angleterre." Of these, four were delivered in London last April under the auspices and in response to an invitation of "The Hibbert 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 the lectures appear: I. The Sense: In which the lectures appear: I. The Sense: In Willell (Intertain the Capital of Capital of Ecclication of Ecclesiastical Authority, IV, Rome, The Capital of Ecations of Paris of Capital of Ecclivistics of the min 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 performed.

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# NEARER, MY GOD, TO THEE."

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

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

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

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

# LIFE'S MORNING AND EVENING."

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

FROM THE ORIGINAL PAINTING BY JOSEPH JOHN.

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

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

# "THE ORPHANS' RESCUE."

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

This beautiful picture lifts the vell of materiality from beholding eyes, and reveals the guardians of the Angel World In a boat, as it lay in the swellen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it eyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the fearful cataract, the children, were stricken, with terror, and thought that death, was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave, way to composure and resignation, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream-a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fell

toward his heroic sister, his little form nearly paralyzed with fear. SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. THE RETAIL PRICE IS \$2.00.

# "HOMEWARD."

AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY.

DESIGNED AND PAINTED BY JOSEPH JOHN.

"The curfew tolls the knell of parting day," \* \* \* from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plods his weary way," and the tired horses look eagerly toward their home and its rest. . A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my colt." Scated under a free in the churchyard, around which the twilight shadows are closing in, the poet writes, "And leaves the porld to darkness and to me." "Now fades the glimmering landscape on the sight." This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, classical composition and polished rhythm, have fascinated the poetical heart of the world. This art enshrinement of its ensured composition and polished the installing is a master's composition, embodying landscape scenery, and southment, wherein the pure and exalted soul of the verse finds eloquent expression. Here the "inspired song of home and the affections" is beautifully painted, affording another striking example of the versatility and talent of that highly gifted artist.

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

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THE BIRTHPLACE OF MODERN SPIRITUALISM. From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATTS.

In 1872 PROFESSOR JOHN, THE DISTINGUISHED INSPIRATIONAL ARTIST, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love " and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art! To give the picture its deepest significance and interest, the ideal with the real was united, embodying spirits-sixteen in number-without wings, in forms tangible to the sight, enveloped in clouds and drapery of filmy texture, descending through the sky of quickening ether in a winding, spiral form, illuminating the entrance to the house and yard around with their magnetic aura, while another-the "immortal Franklin"-robed in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant flamo the projected electric spark of spirit communion. In front of the house are fruit-trees, and an old-style windlass drawwell, with its chain and oaken bucket. A little further to the left is the gate through which a path leads to the house; and along the road, beyond the open gate, stands the village smithy with its blazing forge, and the honest son of toil, While above and beyond the shop, resting against the side of the hill, is the mansion of A. W. Hyde, from whom Mr. Fox rented this house. In the background, stretching along the horizon, is a naked hill, almost lost against the bank of clouds; and between that and the house stands the fair and fruitful orchard.

SIZE OF SHEET, 20x24 INCHES; ENGRAVED SURFACE ABOUT 11x14 INCHES. THE RETAIL PRICE IS \$1,00.

COLBY & RICH.

# Banner of Pight.

BOSTON, SATURDAY, AUGUST 7, 1880.

Neshaminy Falls (Pa.) Camp-Meeting. Splendid Success of the Meeting-The Great Audience on Sunday, July 25th-Eloquent Speeches by Ed. S. Wheeer, Mrs. Shepard and Laura Kendrick-Miscellaneou

The officers of the First Association of Spiritualists of Philadelphia are in high glee over the success of the Neshaminy Falls Camp-Meeting, which is being held under the auspices of said society. The details of the meeting have been managed with great care, and everything moves along harmoniously. The opening day-as before specified in these columns-was a marked success, but the colossal gathering which met in the grove on July 25th absolutely astounded the most enthusiastic friends of the meeting. Before noon 'checks" for one thousand transportations had been given out, and numerous excursion trains brought enormous crowds. Probably nearly ten thousand people were on the grounds. The order was marked, and Capt. Keffer and his efficient officers had but little, if anything, to do, beside answering numerous questions relative to speakers, mediums, etc.

#### тие врееснея, легу 25тн.

Ed. S. Wheeler spoke in the morning, and the universal testimony is that he never gave a better ad dress-which is putting it pretty strong, as Mr. Whee ler is a veteran lecturer, and has delivered many claborate philosophical discourses upon the general theme of Spiritualism. He spoke, on this occasion, on the theological doctrine of "Total Depravity," thoroughly dissecting the theory, showing its falsity and hideous aspects, and offsetting its involved slander on man kind by citations numerous and in detail, of recent herole acts of people in our own land and abroad. The relation of Spiritualism to rationalistic views of human nature was forelbly emphasized.

Mrs. Shepard spoke on "The Practical Issues of Spiritualism." She clearly presented the view that Spiritualism was adapted to the wants of manking here on the earth, and also pointed out the valuable results which would accrue from a rational interpreta tion of the sublime fact of spirit communion. This lady's ministrations at Neshaminy Palls have been re markably successful; indeed, she has won the hearts of the people and has earned laurels for herself. Be side her speeches the first two Sundays of the meeting, she has lectured on several week-days, doing most ef fective work.

Laura Kendrick spoke in the evening to a large and highly appreciative audience. She answered objections to Spiritualism in a very able manner, displaying in her utterances the meritorious qualities of culture candor and inspiration.

WEEK-DAY LECTURES.

Mrs. Shepard spoke on the 27th and 28th to large au

On the 29th Ed. S. Wheeler took for his text the firs clause of the declaration of principles of the First As sociation of Spiritualists of Philadelphia, which reads

"Helleving, first, that a Beneficent Power and Wise Intelligence pervades and controls the universe, sus-taining toward all human beings the intimate relation of parent, whose revelation is nature, whose interpret-er is science, and whose most acceptable worship is do-ing good to all," &c.

Mr. Wheeler spoke at length upon the fundamenta points involved in the above statement.

Mrs. Shepard supplemented the address with an en

On the 30th, Mrs. Sarah A. Byrnes spoke on "Th Duty of the Hour," delivering a vigorous and practical discourse. She appealed to the present, and asked her hearers to identify themselves with reform movements which were vital and which were of a nature to bless humanity. Old age was beautiful when the individual could refer to a well-spent life. The care of children was referred to in an eloquent manner. The dignity o life was foreibly pictured. Spiritualism was a great power in the land. Its glorious gospel would bless the

Mrs. Byrnes speaks in clear, well modulated tones, and her discourses are always practical and to the point. She is now in active service in the lecture-field Long may she be spared to do the good work of a mis

sionary of Spiritualism. Mrs. Samuels, of St. Louis, a trance speaker, followed Mrs. Byrnes in a speech which was couched in beautiful language, and which contained valuable ideas relative to the progress of the spiritual movement. This lady is destined to become a speaker of power and great usefulness. She has made many warm friends among the campers and visitors to Neshaminy Falls. On the 31st, the writer, through the kind courtesy of the managers of the meeting, said a few words from

the platform. SUNDAY, AUGUST 1ST.

In all the writer's experience of twelve years' extended litineracy, he never witnessed such an outpouring of people as assembled at Neshaminy Falls on the above date. The day was one of Nature's fairest. At an early hour the roads leading to the grounds were dotted with carriages. Still they came-carriages of all sizes and shapes.

The excursion trains from Philadelphia and Trenton brought tremendous crowds. Over 5000 people gathered at the speakers' stand. Probably there were 8000 on the grounds. .. Capt. H. H. Brown delivered an able address on "The New Phenomena and the Old." He pointed out the similarity between ancient and modern spiritual phenomena, and in forcible language satirized the bigotry which would accept blindly narratives of ancient phenomena, and yet reject evidence of what was transpiring in our midst to-day. The speaker was attentively listened to.

Miss Frost sang sweetly and with artistic taste.

THE AFTERNOON SESSION.

By two o'clock the attendance was greatly augment ed by arrivals on trains and in carriages. A constant throng of people entered the grove, so that the number present was swollen to twelve thousand. Pen cannot describe the scene. The seats in front of the grand stand were crowded, and an immense throng stood around the outskirts of the audience: a vast crowd could not get within hearing distance. Before Mrs. S. A. Byrnes, the regular speaker, began her address, the managers saw that another meeting must be organized; so Mr. Lanning was delegated to preside over a meeting in the spacious pavillon. Capt. H. H. Brown addressed a very large audience, and his eloquent discourse was well received by the people.

Still there were hundreds who could not get within hearing distance of Capt. Brown, so at the suggestion of the Camp-Meeting officials, the writer and A. B. French, of Ohio, were selected to start another meeting in the "grand square" in front of the line of tents Mr. French's eloquence soon attracted a large congregation. Ed. S. Wheeler also spoke.

By this time Mrs. Byrnes had begun at the speakers stand. Picture the scene, reader. The writer's poor pen cannot do justice to the subject. On one campground were three colossal gatherings. The people were auxious to hear. And how respectfully they listened! The wealth and culture of Bucks County were represented. The utmost order prevailed.

Mrs. Byrnes's many friends were delighted with her address, and its influence upon the audience was absolutely grand. Capt. Brown, in the Pavillon, spoke in his clear, logical way, defining the term "Christian." and pointing out the spiritual facts which lie at the foundation of Christianity. John Lanning, who presided, said to the writer, "Capt. Brown is a power: he delivered a very able speech this afternoon-just what

Mr. French gave the people a sample of western logic, wit and elogience, which received hearty applause. He is a strong magnetic orator, and his lectures are always full of fact and philosophy, with pungent wit and attractive gleams of genuine oratory to add interest and brilliancy to his utterances.

In the evening a large audience convened to listen to an address from Mr. French. His theme was. "The God we Worship." The discourse was attentively listened to. It was an able and scholarly exposition of theism as against atheism, and was loudly applauded. Mr. French's debut in the East was a most flattering

NOTES. A leading Philadelphia daily had an editorial on elegant building, with library, seance room, etc.

"The Decay of Camp-Meetings," on the opening day at Neshaminy Falls. In view of the large attend-ance and the great interest displayed all through Bucks County in all that relates to the Spiritualist Camp-Meeting now being held, it strikes the writer as advisable to suggest a change in the title of the article referred to, viz: "The Decay of Camp-Meetings of the Old-Fashioned Type." All who favor the amendment say, "Av!"

Mr. and Mrs. Champion are intelligent Spiritualists, who are fast assuming an honorable prominence in the cause of Spiritualism. Mr. Champion, as President of the First Association of Philadelphia, has labored with untiring zeal and becoming dignity. For several years he has favored his intimate friends by reading some of the very able essays which he has written under spirit-control. Mrs. Champion has, of late, developed as an inspirational writer of remarkable fluency and polish. This estimable couple enjoy life in their elegant home, and are regarded with affectionate esteem by a large and constantly widening

Always at his post of duty-President Champion. Miss Frost and Miss Colby, of New York City, discoursed sweet and artistic music to the people.

Lena Wittkorn at the organ leading the congregational singing, brought vividly to mind the meetings in Academy Hall, Spring Garden street, Philadelphia. Miss Wittkorn is a young lady of rich promise who has many friends.

The Banner of Light engravings, which are donated to all yearly subscribers, were placed in conspicuous positions on the grand stand. The writer pointed out the meritorious points of the works of art, and put in an earnest yet discreetly enthusiastic plea for subscribers. · And he did not talk in vain.

Delegations from Neshaminy Falls will begin to nove in the direction of Onset Bay and Lake Pleasant in a few days.

Col. Bundy, of the Religio-Philosophical Journal, participated in the exercises on July 25th. He was the guest of Mr. and Mrs. Champion during his sojourn in Philadelphia. Mr. and Mrs. Severance, of Milwaukee, made a fiv-

ing visit to the camp-meeting, in company with Mr. and Mrs. B. B. Hill, of Springfield, Mass.

On Sunday, Aug. 8th, A. B. French, Rev. Samuel Watson and Mrs. Shepard. Capt. Brown and Emma Hardinge Britten will speak during the week. Capt. Brown is a lecturer of marked logical power, who alrays entertains and instructs his audiences.

The Neshaminy Falls Camp-Meeting will close on Synday, August 15th. Samuel Watson, of Tenn., A. B. French, of Ohio, Emma Hardinge Britten, of England, Mrs. Brigham, of Mass., Mrs. Shepard, of Minn., E. S. Wheeler, of Philadelphia, and Capt. H. H. Brown, of Conn., will be the principal speakers during the remainder of the meeting. Something to remember: Camp-meetings are glori-

ous occasions, but they are matters of a few weeks' duration. Enjoy them; hear all the sermons; visit the mediums; but do not let your interest in Spiritualism cool down below zero as soon as you check your baggage for home. Subscribe for a spiritual paper which will greet you weekly, and which will keep you posted on current Spiritualistic topics, so that next year you will enjoy camp-meetings all the more because of the study you have given the subject of Spiritualism during the intervening months. Beg pardon: How do you spell your name? Which engraving will you have? -yes, thank you! I have your name all right-Banner of Light for one year. Good day,

The Neshaminy Falls Camp-Meeting officials send cordial greetings to Onset Bay and Lake Pleasant.

Lake Pleasant, Montague, Mass.

The yearly meeting at this point begins on Sunday, Aug. 8th, and the indications are that the attendance this year will be larger than ever before. Before the meeting is over the number of tents and cottages will undoubtedly number nearly five hundred. The appointments of the grove, the hotel, railroad facilities, speakers' list—in fact all the details have already been referred to in this correspondence. Nothing remains to be said now beside this gentle reminder: Lake Pleasant is on the Hoosac Tunnel Route-three hours' ride from Boston. Visit the locality during the month of August, and you will enjoy a musical treat and an intellectual feast. For particulars relative to lots address N. S. Henry, Lake Pleasant, Montague, Mass.; relative to

hotel, H. L. Barnard, Greenfield, Mass. On Sunday, Aug. 8th, Capt. H. H. Brown and A. A. Wheelock will speak.

During the following week Mrs. Manchester, Glies B. Stebbins, A. E. Stanley and Bishop Beals will lec-

are. Be sure and visit Lake Pleasant, reader. CEPHAS.

### Notes from Onset Bay Camp.

Never did a better spirit pervade any Camp-Meeting than that which prevails at Onset. The mediums affirm that a harmonial influx from the higher life has guided public exercises and controlled fraternal intercourse. Certain it is that the speakers regularly employed have risen to their best efforts, and the spontaneous meetings convened daily for conference have been full of interest.

Dr. H. G. White of Pocasset, a recent convert to Spiritualism, has most ably assisted Dr. Storer in presiding at the various meetings. He discerns with accuracy the disposition of an audience, and has a rare faculty of calling out contributions of personal experience and pertinent remarks from persons present.

A prayerful spirit has characterized the meetings. Mrs. Mears of Foxboro', Mrs. Shirley of Worcester, and Mrs. A. P. Brown being frequently moved to invo cations. The nature and value of prayer was ably defined and discussed by Mr. Tripp of Taunton, the ladies above named, Mrs. Dr. Crafts Smith, and several others at the conference on Monday afternoon.

The lectures of Dr. Storer, Mr. George A. Fuller and Mrs. A. P. Brown were all highly appreciated.

Henry B. Allen's musical and phenomenal circles have been eagerly sought for, and every evening incredulity has staggered, while the sweet and artistic music upon the dulcimer charmed the ears, lights floated about the room, kisses were given, and names and messages were whispered in the ears of friends Shirt bosoms were used instead of paper to write upon, and occasionally, a tremendous hustling of instruments, table, chairs and visitors, without injury to any, evinced more force than harmony.

Mrs. Emma Weston gave a dark circle on Thursday evening, at the cottage of A. W. Wildes, to a limited number, at which materialized caressing hands touched the sitters, forms were described, and names given of the usual convincing character.

Mr. William F. Nye, President of the Association has shown active zeal in the progress of the meeting, and his personal kindness to the mediums and cour tesy to visitors is highly appreciated. The beautiful contribution of flowers to the speakers' stand on Tuesday, was from his grounds at New Bedford.

George A. Fuller, the young inspirational speaker from Dover, Mass., has made many new friends by the ability of his public addresses, and his modest but manly personal qualities.

Mrs. William Sturevant, the ever busy and success ful clairvoyant physician of Bridgewater, Mass., is trying to enjoy a racation at her pleasant cottage on West Central Avenue, but her fame has preceded her and new patients give her little opportunity for rest. The dramatic circles of Charlie Sullivan have intro

duced a new element of amusement at Onset, and his character entertainments in costume are greatly en joyed. He is charmed with the place, and when his house of "ye olden time" is built here upon this forefathers' land, and his large collection of antique relica and mementoes furnish it, visitors at. Onset will find a museum of rare interest, such as for a time occasioned so much genuine enthusiasm at the great Centennial Exhibition, where Mr. Sullivan represented the an cient dame in the New England cottage.

One evening last week Miss Hagan's poetic faculty took a new turn. At Mrs. King's the gentlemen and ladies boarding there had gathered in the pleasant sit ting-room, and the name of each was used in a bouque of verses that were very appropriate in their allusions to individuals, and highly enjoyed by the company. Not a person in the house was forgotten.

A well known Spiritualist is considering the practi

cability of endowing an educational and benevolent Institution at Onset Bay. The design contemplates ar

A remarkable phenomenon for this latitude, and one long to be remembered by those who witnessed it, was the water-spout of Thursday afternoon. Your reporter with a company of about a dozen friends went out on Burgess's large yacht, at 4 P. M., for a sall down the bay. A thunder storm had just passed over, and masses of sun-gilt clouds were rolling away toward the north. As we passed Hog Island the cabin was suggested as a safe place for the ladies to escape drenching from clouds that now massed and rolled above us from over the Cape shore, which was darkly, white with falling torrents of rain. The temperature rapidly cooled, and all but the boatmen retreated from pelting hail-stones to the cabin. But soon an exclamation of astonishment called us all out to look upon a scene such as few see in a lifetime, except in tropical countries. Over Onset the skirts of the storm were shaking out a plentiful shower, while nearer our position and above Pocasset a mass of clouds were tumbling about in constant motion, forming what appeared very like a full-blown white rose, with a waving stem that gradually elongated toward the bay at an angle of about forty-five degrees. From the Pocasset shore we now noticed what looked like a column of dust arising, and gradually tapering upward until it became a vertical cone, reaching higher and higher, and finally uniting with the stem from above. At times it seemed a mere thread of vapor, but the junction being formed the spiral movement of the great turnel that now united the heavens and the earth was seen in rapid progress. Wreaths of mist at times seemed to separate from the surface of this aqueous pipe, as though thrown off and then attracted back by its rapid motion. Thunder was rolling in the distance, and vivid shafts of lightning cleaving great masses of cloud along the western horizon-while this great flower of the sea and sky lay across the heavens. At one time, the whole mass seemed drifting toward us, and the probability of the whirlwind taking our boat up bodily, or the spout breaking and deluging us with a flood, modified our emotions of admiration and awe at this truly sublime scene. But happily it did not break, after this exhibition of about half an hour gradually narrowing at the centre, finally separating and becoming absorbed in the cloudy mass. The Pocasset terminus of the spout was a scene of considerable activity, stone walls and fences being thrown down, a cow lifted in air, a boat demolished, and the ground torn up. The committee who regulate the ap-

an annual water spout at Onset. The regatta on Friday called together about eighty yachts, and although a light wind proved hardly sufficlent for a lively race, the scene on the bay was a charming one. It was witnessed with delight by the campers and a large number of visitors who were allowed to tie their carriages beneath the trees on the

pearance of the sea-serpent at Nahant, and the school

of whales off Swampscott, may be expected to get up

On Friday evening Col. Jno. C. Bundy, editor of the Religio-Philosophical Journal, arrived, and is the guest of E. Gerry Brown. He is taking in the eastern camp-meetings, and visits Onset for the second time. A public reception was given him at the auditorium on Saturday morning, Dr. Storer, the presiding officer, in behalf of the Association, extending him a hearty welcome; to which Col. Bundy replied with brief but appropriate remarks. E. G. Brown, W. J. Colville and Geo. A. Fuller also participated in the exercises.

The afternoon trains on Saturday brought to the grounds some two hundred people; and when the Sabbath morning dawned, the Grove was rapidly crowded by throngs of visitors who had resolved to devote the heautiful day to a trip to the Camp. The Boston Globe, which has, all along, given excellent reports of the belongings and exercises at Onset, states that over 5000 people were present on that occasion. The morningtrain from Boston brought a large number from that city, as well as from Brockton, Bridgewater, Middleboro', and other towns along the line of the Old Colony Railroad. The steamboat Monohansett, from Nev Bedford vla Fairhaven, brought an excursion party o 500 people; and excursion parties arrived in yachts and small boats from Marion, Mattapolsett and Ware-

ham waters, as well as from the Falmouth shores. The little steamer Favorite was in service, having business enough to keep her busy throughout the day with sailing parties down among the little islands Several parties were taken across the bay to Monument beach, where they spent part of the day among the summer residents located upon that picturesque

The morning services at the speakers' stand, Aug 1st, opened at 10:30 with an audience of about 2500 people. Robinson's orchestra performed some fine selec tions, after which Miss Lizzie Doten of Boston spoke on "Human Nature." Professor Foye's quartet sang several songs, and Mrs. Emma Weston gave some pub-

order that the visitors from New Bedford might attend the meeting. The South Easton quartet opened the services by singing one or two selections, after which W. J. Colville delivered a very interesting address, taking for his theme, "The Ministry of Angels." He also gave a number of improvised poems.

In the evening a concert was given by the South Easton quartet, led by Fred Thayer of Easton. It was a success, some 500 people attending. The entertainment consisted of a varied programme-Charles W. Sullivan and others participating, and J. L. Hovey presiding at the organ in an able manner.

Four hundred were present at the dance at the Pa vilion on Saturday evening, July 31st, including participants and spectators. The music was good, and all seemed to enjoy themselves. The party dispersed at

The Camp-Meeting will be in session two more Sun

A regatta on a more extensive scale than last Friday's is to take place from Onset Bay the latter part of this month. Larger yachts, it is said, will be entered in the first class.

Mr. Clapp, of Worcester, is to build a pretty cottage this fall on West Centre Avenue.

Conference meetings, presided over by Dr. H. G. White, are held, forenoon and afternoon, upon those days when speakers are not announced upon the regular programme. At these meetings, sometimes, subjects are selected to be spoken upon by those interested, and at others an opportunity is given to any who may wish to introduce subjects of general interest to speak upon them. These meetings have been very pleasant, and have been instrumental in bringing the people to an acquaintance with each other, which could not be readily effected in any other way. Among others who have taken part in these sessions are Dr. I. P. Greenleaf, Dr. Storer of Boston, Mrs. A. P. Brown of St. Johnsbury, Vt., Mrs. Shirley of Worcester, Mrs Dr. Cutter of Boston, Mrs. Mears of Foxboro', Mr. Crockett of Rockland, Me., and Mr. Geo. A. Fuller; and the interchange of thought cannot but be profit

able to those attending. The camp is at all times, and especially at night, perfectly quiet, notwithstanding the great throngs; and the duties of our courteous and efficient police force are of the lightest kind. "Aunt Mary Stearns," of Hyannis, known to so

many of the Banner of Light readers, was present a couple of days last week, being a guest at the cottage of Mrs. H. M. Wood, of Pocasset, on Prospect Park.

> Shawsheen Grove. [Continued.]

On Tuesday, July 27th, band concerts occurred at :30 and 1:30. At 2:30 P. M. the chairman, Dr. John H. Currier, called the meeting to order, and-after the singing by the choir-introduced Mr. Henry C. Lull as the lecturer of the day, who gave a fine discourse on the subject of "True Progression." At the close of Mr. L.'s remarks, Capt. H. H. Brown having reached the Camp, was called upon, and responded in a brief but foreible speech. At 7:30 the campers met at the Pavilion to tender to Capt. Brown a friendly reception; brief and appropriate addresses were made by Mrs. Townsend-Wood, Drs. Richardson and Currier, Mrs. Brintnall and Mrs. Starbird, to which Capt. Brown feelingly and eloquently responded. At the close of the

to campers and visitors. Wednesday, 28th, band concert at 9 A. M. At 2:30 the meeting was opened by the singing of a fine selection by the choir. Dr. Currier then presented Miss Jennie

meeting the usual evening dance afforded amusement

Bicknell to the audience, who recited, in her usual brilliant manner, the fine poem: "Curfew shall not Ring To-night." Dr. Currier then gave the lecture of the day, subject, "Spirit Communion the Foundation-Stone upon which all the Religions of the Past and of the Present have been Founded." Mr. F. Heath, the blind medium, then gave a musical selection, and Mrs. Wood closed the meeting with one of her best (though

At an early hour of the evening mysterious move ments were visible throughout the whole camp, which culminated in the gathering together in front of head quarters of a large number of persons, in almost every conceivable dress, many being truly elegant, with a mingling of the grotesque sufficient to excite the mirthfulness of the large crowd that had visited the camp from Lowell, Lawrence, Andover and other towns to see the maskers (who were confined to campers only) and at the close of their exercises to unite in the festivities of the evening. At 8 o'clock the procession moved to the Pavillon, led by a band which, judging by their uniforms, was gathered from many nations. On arriving at the Pavillon they were greeted with loud applause, and for a brief time took possession of the same, after which the masks were removed, and the hall soon filled by a large crowd eager to join in the pleasures of the hour. At 11 P. m. the pleasant and happy party dispersed to their homes and tents.

Thursday, 29th, band concert at 9:30 A. M. At 11 A M. the Chairman called the meeting to order and called upon Mr. F. Heath to open the meeting with vocal and instrumental music, after which Mr. W. J. Colville offered an invocation and called for six subjects for his discourse, which were as follows: 1st," The Philosophy of Harmony;" 2d, "Sin, Sickness and Death; 3d, "Is there any other Saviour?" 4th, "Can Love Destroy?" 5th, "What Evidence have we of the Immortallty of the Soul?" 6th, "Individuality." His answers to the same were instructive and interesting. The subject given for an inspirational poem was Knowledge," and it was finely treated.

At 2 P. M. the audience began to assemble, being at tracted by the sweet strains of music rendered by Elliott's orchestra. At 2:30 Mr. Colville (by request) executed the song, "The Lost Chord," followed by an invocation. The choir next gave a selection in a spirited manner. Mr. Colville then announced as his subject : "Some of the spirit-spheres we have visited." His discourse received the earnest attention of the audience for nearly one and one-half hours. After Mr. Heath had given another song, Mr. Colville requested some one to present a subject upon which to improvise a poem. "Our Little Ones in Heaven" was suggested, and was eloquently treated by "Wincona." Dancing in the evening closed the exercises of a day nuch enjoyed by campers and visitors.

Friday, 30th, band concerts at 9 A. M. and 2 P. M. At 2:30 P. M. the Chairman, Dr. John H. Currier, called the meeting to order, and-after singing by the choir, with Mrs. St. Clair, of Boston, as organist-introduced Dr. Samuel Grover as the lecturer of the day, who, after giving an invocation, announced as his subject "The Present and Future Life." His discourse commanded the earnest attention of the audience for nearly an hour. Mrs. Townsend-Wood gave a short but earnest address. F. Heath sang. Dr. Grover concluded the exercises by reading an inspirational poem written for the occasion. At 8 P. M. the dancing pavillion was filled by a large gathering, the parties composing which passed the hours right merrily. Saturday, 31st, band concerts at 9 A. M. and 2 P. M.

At 2:30 the Chairman called the meeting to order and made a brief address. Music-mingled with spirited remarks from Mrs. Leslie, Mr. J. H. Bickford, Dr. A. H. Richardson and F. Heath-was furnished by Mrs St. Clair, of Boston, Messrs. C. B. Marsh and Mr. Heath. Mrs. Townsend-Wood gave with fine effect the podm entitled "The Ferryman of Galway." The meeting throughout was deeply interesting.

[Concluded next week.]

### The August Magazines.

THE ATLANTIC MONTHLY - Houghton, Mifflin & Co., publishers, Boston, Mass. - further continues nas Balley Aldrich's interesting recital of "The Stillwater Tragedy"; "Sicilian Hospitality" is charmingly treated of by Luigi Monti; "The Surgeon at the Field Hospital" (anonymous) is a strikingly accurate picture of the reverse side of warfare; Susan E. Wallace contributes a paper on "Life among the Pueblos," which is full of local color and spirit; "Mr. Hunt's Teaching" is discoursed upon by F. D. Millet; "Edward Mills and George Benton : A Tale," is by Mark Twain, and is worthy his world-wide reputation; Frances H. Underwood's Egyptian story, "The Preceptor of Moses," is surcharged with a pervading sense of massiveness and sublimity which flows in upon the reader unaware; its aim is the true one-to teach man that death in its appropriate order is a legitimate step The afternoon exercises took place at 2 o'clock, in | in man's experience, and one as necessary, nay, as much to be desired, as life. Richard Grant White, John Burroughs, Louise Stockton, et als., furnish additional contributions, and good departments blend with poems by Dr. O. W. Holmes, T. W. Higginson and others to round out the contents of a choice number of this popular favorite.

SCRIBNER'S ILLUSTRATED MONTHLY MAGAZINE and SAINT NICHOLAS have arrived at our office, being supplied by the courtesy of A. WILLIAMS & Co., 283 Washington street, (corner of School,) Boston, who have these and other current periodicals on sale. The story of the martyr Savonarola is tersely but touchingly told in the present issue of Scribner's by the English vife of the Italian Professor Villari; and a frontispiece by Cole presents Fra. Bartolommeo's picture of the brave disciple of advanced thought, a glance at which will at once indicate to the phrenologist and physiognomist that Savonarola was "in heart and soul man"—and a determined one, too. This number of Scribner's is called "the Mid-Summer" issue, and an edition of one hundred and twenty-five thousand has been stricken off to supply the popular demand therefor. Among the chief attractions of the present installment may be noted Philip Glibert Hamerton's treatment of "Mr. Seymour Haden's Etchings" (illustrated); Henry Dana's "Sketch of American Diplomacy"; a word from Albert Rhodes concerning American girls who run ambitiously rampant after foreign titles and their masculine possessors; "The Curiosities of Advertising" (illustrated); another portion of Mr. Schuy-ler's admirable historic series on "Peter the Great," continuation of "The Grandissimes"; etc., etc. Other articles, poems, a comic operetta, "The Sweet of the Year," and the departments, make up a pleasing and

valuable compendium of reading for the summer-tide. Sr. Nicholas has as its frontispiece "Hop o' My humb," from a picture by Gustave Doré; "The Fox and the Stork" (Susan Coolidge); "The Darning Needle" (E. C. N.); "The Coral Castle" (E. T. Disosvay); "Placer and Gulch Mining for Gold" (a highly readable sketch by Ernest Ingersoll); "A Happy Thought for Street Children" (Olive Thorne Miller), and "Song of the Palm Leaf Fan" (Miss M. L. Ben nett)-all finely illustrated-may be cited as among the chief attractions of the work; though there are worthy poems and sketches other than these in abundance "Marjorle's Peril," a touching story of army life in South Africa, being among them. The serials by Louisa M. Alcott and Noah Brooks are interestingly continued. The "Very Little Folks'" department, "Jackin-the-Pulpit," etc., etc., are crowded with good things; and the whole number is calculated by its contents to win favor at sight.

THE HERALD OF HEALTH-M. L. Holbrook, M. D. publisher, 13 and 15 Laight-street, New York-has a good and practical table of contents. J. M. Granville's article on "Common Mind Troubles" and the necessity for the cultivation of the will power is to the point; and the editorial department is well sustained.

WIDE AWAKE-D. Lothrop & Co., publishers, 30 and 32 Franklin street, Boston-starts out with a due of fine frontispieces, the artists being Jessie Curtis and Miss L. B. Humphrey respectively. Nora Perry contributes "Miss Violet"; Miss F. E. Fryatt tells of "The Children's Hour-a novel Art School"; the "Five Little Peppers" continue to grow in promising fashion; "The Three Little Kittens" is a laughable sketch both as to matter and pictured illustration—which remark may appropriately be repeated concerning "Job Pigstirrup"; No. VIII. second series, "Our American Artists," is given, George Inness being the subject of Mr. Benjamin's paper on the present occasion; "Two Young Homestenders" continues to increase in attractive-

ness-the parties discoursed of therein being led into (and held for this month at least among) strikingly unexpected conditions; a "Picnic Song," words and music by Louis C. Elson, concludes the number, which is throughout rich in mechanical make-up and an intelectual attractiveness adapted alike to the young and to the more advanced reader.

VICE'S · ILLUSTRATED MONTHLY MAGAZINE .lames Vick, Seedsman and Florist, Rochester, N. Y., publisher, issues for August a "Midsummer Num-ber," the cover of which is a neat piece of artistic work, while the pictures and letter-press are gems in their respective ways.

#### Spirit-Communications—Dea. Tidd.

l'o the Editor of the Banner of Light : I was in Woburn, Mass., not long since, and learned from many citizens that the communication printed in your paper May 29th, purporting to come from the spirit of DEA. J. D. TIDD, has created a great breeze and commotion in the Baptist society of which he was, while in earth-life, a prominent member-holding also the position of deacon. Parties were not wanting who declared it? a perfect shame that such a good man as Dea. Tidd should have the name of returning". though he came in the way common to the thousands of spirit-intelligences who have, since the first estabishment of your free circles, availed themselves of the

privilege.

I stated to several of these indignant protesters that f there was really anything left of Dea. Tidd after the change called death, in my opinion it would be perfectly natural (even if he was a good man) for him to wish to return and hold communion with his family and friends-informing them, in some degree, of his new home, and the conditions by which he found himself surrounded. The law of spirit return, I held, as do all acquainted with the matter, provided for the accommodation of every class-whether regarded as good, bad, or indifferent—choosing to utilize the mediumistic channels afforded them in our day; and it seemed to me a great exhibition of assurance (to say the least) for the Church theology to claim the power of authoritatively deciding the status of spirits-proclaiming those who manifest to be "wicked," those who (for reasons best known to themselves in their new life) choose not to return, to be "good" spirits.

It would be impossible for Miss Shelhamer herself to store away the knowledge imparted through her organism as to the lives and characteristics of the various spirits who manifest at the Banner scances. These ages are given in the circle-room, which is filled with intelligent people, mostly strangers to the medium, and an amanuensis is employed to take down verbatim the words that each spirit gives utterance to as they fall from the lips of the medium; and it is a marked feature of the delivery that each communication is spoken in a distinct and characteristic manner, concerning which the mere printing of the thoughts given can afford no idea. The method of delivery must be seen to be appreciated, and in itself conveys valuable and internal proof of the genuineness of the message

In the case of Dea. Tidd I called upon some reliable persons in Woburn who knew him well for more than wenty years, and some of them were in his employ for ten years; and they declared that they could see nothing in the communication which was not characteristic of him; that they have much confidence that it emanated from his spirit, and to them it was another strong proof of immortality. It was fortunate that a citizen of Woburn was present and heard the A. S. HAYWARD. communication given. .

#### 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 helping 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 rejected.

Amount Pledged.

H. Brady, Benson, Minch.
Poter McAuslan, Yuba City, Cal.
Religio-Philosophical Journal, Chicago, Ill.
Henry J. Newton, 128 West 43d street, N. Y.
Charles Partridge, 29 Broad
C. W. Cotton, Fortsmouth, Ohio.
Hon, M. C. Smith (personal), New York.
II. Van Gilder,
E. V. B., Newark, N. J.
B. Tanner, Baltimore, Md.
J. A. Cazino, New York. 

## Spiritualist Meetings in Boston.

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

Pythian Hall.—The People's Spiritual Meeting (for-merly held at Eagle Hall) is removed to Pythian Hall, 178 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

PYTHIAN HALL.-Considering the intense heat of last Sunday, the meetings at this place were well attended and the interest unabated. Remarks were made at the opening in the morning by an Italian influence through the organism of Mr. Furnald. Mrs. Cates, of Brooklyn, N. Y., was present, and made a few remarks upon the necessity of living properly on this side of life, so that when we go on the other we shall not have to do our work over again. Mr. Louis Horton gave encouraging words to cheer us on.

Horton gave encouraging words to cheer us on.

Prof. Toohey delivered an instructive lecture in the afternoon upon the "Physiology and Psychology of Dr. Tanner's Fasting." In treating the subject the Professor showed that persons of certain temperaments, complexions, &c., could deliberately set themselves about such an undertaking as the Doctor's. A person of this order might, by the force of will-power and by the using of the tissues of the body, by the absorbing of magnetic elements from others, and from the flowers brought to him, also from the atmosphere. &c., &c., be able to accomplish the feat attempted of fasting forty days. It was a very interesting lecture, and held the close attention of the audience for a full hour. A few remarks were made by Mr. Rhoades, which were also interesting.

Prof. Toohey will speak next Sunday afternoon upon "Marriage as it Exists in the United States." The subject is an interesting one, and no doubt the Professor will make it instructive also; a large attendance is anticipated.

Our morning healing circles are seasons of interest.

our morning healing circles are seasons of interest, and usually largely attended.

F. W. JONES.

For sinking spells, fits, dizziness, palpitation and low spirits, rely on Hop Bitters.