VOL. LI.

COLBY & RICH, Publishers and Proprietors. BOSTON, SATURDAY, JULY 8, 1882.

\$3,00 Per Annum, Postaga, Free.

CONTENTS.

FIRST PAGE. - Spiritual Workers: A Tribute to Dr. Slade. Spiritualism at the Federal Capital. The Battle for Truth-Bearding Bigotry in its Den. Compulsory Vaccination in Switzerland.

SECOND PAGE. -- Poetry: A Friend's Adylee. "Spirits in Prison." Remarkable Cure by Laying On of Hands. Banner Correspondence: Letters from Michigan, New York, Ohio, Colorado, and Nevada.

THIRD PAGE.-Letters from Massachusetts, Wisconstn, Illinois, Utah, Missouri, Minnesota, California, and

FOURTH PAGE .- Message Department: Invocation; Que tions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Rev. Jacob D. Sears, Mrs. Bessie A. Hooper, Caroline Percy, N. B. Starr, Mrs. Mary F. Platt, Ellen A. Sloan, Samuel Fen imore, Laura E. Moody, and Mary Rogers.

FIFTH PAGE. - Message from Horace Johnson, Verifica tions of Spirit Messages. Free Thought: Oriental Magic Medlums and Medlumship; Where is the "Brigade Materialization. A Conversation with "The Pilgrim." "In the Harbor." Berkeley Hall Lectures, etc

SIXTH PAGE .- "Thought-Reading," High Prices of Food Talmage on Heaven, etc.

BEVENTH PAGE. - Meetingsat Parker Fraternity Hall, Scance with Miss H. C. Berry. Meetings in Portland, Me. Now Advertisements, etc.

EIGHTH PAGE.—The Spiritual Rostrum: The Humanity of God and the Divinity of Man. Passed to Spirit-Life,

NINTH PAGE .- Poetry: My Daughter Louise. Making the Most of it, Foreign Items, The Throes of Egypt, New Publications. Book Advertisements.

TENTH PAGE. - Pearls. The Reviewer: A Remarkable Pamphlet. List of Spiritualist Meetings. List of Spiritualist Lecturers. Retail Agents for the Sale of the

Banner of Light. Business Cards. ELEVENTH PAGE .- "Mediums in Boston," Book and Miscellaneous Advertisements.

TWELFTH PAGE. - Brief Paragraphs. More Chances for Girls, Boston Spiritual Temple. Echo Grove, West Lynn, Spiritualist Meetings in Brooklyn: Brooklyn (E. D.) Spiritual Conference. State Convention in Ver-

Spiritual Workers.

A TRIBUTE TO DR. SLADE.

BY MRS. NATHANIEL HEWIT.

DEAR MR. COLBY: May I address you personally, instead of the Banner of Light? I realize that the title of your paper is no misnomer-that it is indeed a banner bringing light; but with Sir Thomas Kinglake, author of "Esther," I must address a personality. I cannot write to people in the abstract without becoming altogether too vague. I am, my dear sir, a Roman Catholic, but I am also a new convert to to perfect faith from the darkness of infidelity. your beautiful philosophy; and with the zeal and enthusiasm of a new convert, I am auxious art all surpass our expectations, and so does the to tell everybody all about it. Though I feel exquisite blending of nature and art in this dimyself incompetent to sustain, the part of vinely-inspired man. He seems to me like a Spiritualist champion, I desire to make a melody perfected by the harmonies of art-the modest acknowledgment of my profession, and whole man, intellectual, moral and physical, to add my small voice to the grand Tedeum all cooperating in one result. I never had so Laudamus that begins to sound--faintly but | sweetly-throughout the land. I have been, any human being, and I think this is from the heretofore, content with the great principle conviction that he has been called to a sacred achieved and fixed by the Spiritualist battlethe right of private judgment. I never could, and now less than ever, feel the vital importance of one mode of faith over another. That God tinual martyrdom? But, as he says, he is should look with more favor upon an individual because he is a Catholic, or because he is a Methodist seemed to me incredible. That the infinite Father of All should respect the fences and pens set up by his short-sighted creatures! Spiritualism proves to us that he does not. Some of these are, no doubt, far better than others for us, as this new revelation is for you and me, but I cannot believe that one is nearer to his love than another. The great thing him as one of "God's messengers who hearken is that taught us by our own dear philosophy, to choose what is best adapted to our spiritual wants, or rather, I should think, to rise to an elevation above them all, nearer to God's universal charity, and further from man's ignorant restrictions.

Oh! the beauties of this new Faith, which proves to us beyond the shadow of a doubt that death is only the gateway into new life! and best of all, a life from which we are not separated except by our own blindness! Even as old Hesiod said, and as Milton has copied him:

"Millions of spiritual creatures walk the earth Unseen, both when we wake and when we sleep."

Addison says: "I believe that all the regions of nature swarm with spirits, and that we have a multitude of spectators on all our actions when we think ourselves most alone"; but he adds, "instead of terrifying myself with such a notion, I am wonderfully pleased to think that I am always engaged in such an innumerable society in searching out the wonders of the creation, and joining in the same consort of praise and adoration."

And so we find in all ages the great minds, like the tall pines, were the first to catch the light which comes with such a glory in this nineteenth century as to illumine even the least of us.

Indeed, I find Modern Spiritualism the key to all classical literature; and by its magic touch all things are made clear. "Appealing, as it does, to the yearnings of the soul, especially in times of bereavement," says Canon Wilberforce, "for sensible evidence of the continuity of life after physical death, belief in Spiritualism continues rapidly to increase in all ranks of society. No real or alleged exposures of simulated mediumship or manifest self-seeking on the part of mediums, have any permanent effect in arresting its progress."

I feel indeed that the religion of the future is in our midst already, "working like potent yeast in the minds of the people." From a copy of the Westminster Review of 1873 I quote the prophetic words of John Stuart Mill on this great subject: "It is," says this great philosopher, "in our midst to-day—the religion of the future-with signs and wonders, uprising like nuture—with signs and wonders, uprising like burden, because they draw so much and carry a swollen tide, and scorning the barriers of na- so well.

ture's laws. Yet however irresistible its effects, they are not declared on the surface. It comes, veiling its destined splendors beneath an exterior that invites contempt. Hidden from the prudent, its truths are revealed to babes. Once more the weak will confound the mighty, the foolish, the wise, and base things and things despised, it may be even things that are not, bring to naught things that are; for it seems certain that whether truly or falsely, Spiritualism will reëstablish, on what professes to be ground of positive evidence, the fading belief in a future life-not such a future as is dear to the reigning theology, but a future developed from the present - a continuation, under improved conditions, of the scheme of things around us. Further than that it is impossible to predict the precise development which Spiritualism may take in the future, just as it would have been at the birth of Christianity to have predicted its actual subsequent development; but from the unexampled power possessed bythis new religious force fusing with other creeds, it seems likely to bring about in the end a greater uniformity of belief than has ever yet been known. Such sentiments, from such a source, prove

the strides that Spiritualism is taking. It is, indeed, "working like potent yeast" in the minds of the people. One of our most efficient apostles in this particular field of labor-that is, among scholars and philosophers - is Dr. Henry Slade, in praise of whom too much cannot be said. He is doing a great work in New York City to-day, and among a powerful and thinking class of people-among scientific men. professors in colleges, and especially among clergymen of all denominations. Personally a gentleman of agreeable presence, he at once impresses the investigator with the earnestness and sincerity of his vocation. He seems thoroughly imbued with the sacredness of his office, and determined to use his powers to the utmost for the good of mankind. His life is one of temperance, purity and charity, which might well be emulated by some clergymen who profess more. Dr. Slade professes nothing except an earnest desire to be of use to his fellow-men in disseminating the beautiful truths of Spiritualism. It is through his divine ministrations that I am able to-day to enroll my humble name on the brilliant banner that waves over two millions of people in this land alone I could quote abundant instances of conversion through him, from unbelief to belief-of some The masterpieces of poetry, of nature and of profound an impression from the presence of duty, and with his whole soul has obeyed the call. He seems to me to take rank with the noble army of martyrs, for is not his life a con-

'inured to adversity." I had the pleasure of listening to one of his lectures in January last. He spoke with manly dignity and simplicity. He is a nice discerner and skillful delineator. But his strong points are his angelic calmness, his Oriental grace, his flexibility, versatility, and the poetic quality of his language. The white, heavenly light which that evening invested him made to his word, and who do his pleasure." But he has also another side, when dealing with an unfair, superficial and abusive treatment of the claims of Spiritualism. He can say, with our Lord Jesus: "I came not to bring peace, but a word." He can deal with thunderbolts and flashes of lightning, and seem as though sent forth by the furies to cry "havoc, and let loose the dogs of war." Withal, how susceptible he is to the beauties of Nature-to the clouds, the sky, the birds, the flowers; how loving to children; how warm and generous in his friendships; how deferential to women; and, I may add, how everything that a man should be! I am sure there are ten thousand people in this land who will say amen to all I have written about Dr. Henry Slade!

Nature has now come to the aid of Faith, and established by phenomena the immortality of the soul. It is now written in scientific books as a truth demonstrated, therefore we can no longer doubt-no longer fear. Every Spiritualist rests upon the holy ground of a realized fact, and upon the strength of that fact should his devotion to the cause be constant, and his piety pure. Spiritualism has added sight to faith, and fruition to hope. We can now look into the shoreless expanse of the great future and see the hand of the Almighty leading us to the Mecca of this weary earthly pilgrimage! And the prescient soul of every true Spiritualist sees, vaguely but hopefully-as the fruit of this revelation-a time of unity, charity, and love, even on earth and for the children of men!

"Then let us pray that come it may, As come it will for a' that— That men to men the world o'er Shall brothers be and a' that." 228 West 40th street, New York, June 26th.

The Reporter says: "Capt. Linscott, on a voyage from Philadelphia home, passed large quantities of snuff floating on the sea, and managed to secure about 300 bladders, and has more snuff than he wants unless Uncle Sam will give him a license to sell." Probably some captain, who was not up to snuff, had to throw his cargo overboard.—Gardiner (Me.) Home Journal.

New Jersey mosquitoes are used as beasts of

Spiritualism at the Federal Capital. from the circle are occasionally invited to a jof its functions, and their working out. My To the Editor of the Banner of Light:-

The readers of your paper at the Federal Capital would like to tell of the progress of things spiritual here. Knowing the value of space in a modern newspaper, I will condense all that is possible. There is but one Washington. Here the only gods worshiped are those who give place or vote an appropriation. Great men are no novelty here, and nowhere is greatness less appreciated - they are too near for perspective. There are no oracles recognized, and when that rôle is assumed ridicule becomes its shadow. This peculiarity attaches to spiritual as well as political notables. Whenever one of these, who knows more of the spiritworld than the spirits do, comes among us, he is gauged, seized, weighed and-sat down on. This spirit is in the very air of Washington. There are plenty of circles here, but no coteries or cliques-all is cosmopolitan. You may meet a circle of a dozen, and they will hail from as many States, from one ocean to the other. There is no room for exclusiveness or the orac-

And so of mediums. One comes and is visited. If the phase is interesting and phenomena important, the visits continue; if not, that is all there is of it. The laws of the future life are not suspended because somebody's ego is wounded, nor are all the phenomena of the spiritual universe confined to one scance-room. These things make Washington desirable for investigation. In a public way the past season has seen Thos. Gales Forster, Mrs. Richmond and Dr. N. Frank White on the platform. I need not speak of the first two to your readers, but the last named is more local in reputation, although his excellence is surpassed by very few. He is one of the best platform speakers I have yet heard-the best in my appreciation.

Mediumship in Washington is like everything else-passing; although there is one resident trance and test medium that, in the peculiar phase of her control, is, we think, without a peer anywhere. All visiting investigators will know to whom I refer by "the Professor." This wonderful control is growing in power and interest as the month; come and go, and is in many respects the it marvelous known to our Spiritualists. The medium shuns publicity, preferring the quiet life of a domestic woman rather than the notoriety of the print. and I respect her feeling in this regard.

Just now there is much interest excited in and outside of spiritual circles by the materializing séances of Mrs. Eugenie Best, whose name is no stranger to your columns. These scances ing medium, no rope-tying, no flour in hands, of forms. The meetings have been of quiet gentlemen and ladies, intensely interested, and many of them critically observant, and exacting as intelligent people may be within the limits of politeness and personal decency. After all, the only test of spirit presence and intercourse is an intellectual one-the only kind satisfactory or lasting in results. Those who tie. search, cage and hold mediums would better investigate conjuring, for it is more on that plane than the spiritual. When medium's advertise and give shows in public, these are all well enough; but when mediums are solicited, importuned, and almost forced into scances, such proceedings are out of place and uncalled for. If people do not wish to see phenomena with these fraud-proof" conditions, they should attend the public exhibitions referred to. We have known the most ingeniously devised methods submitted to by mediums, with triumphant success, but have never seen a skeptic convinced by them. The ingenuity that can invent these 'test-conditions," can always devise a circumventing supposition. On the contrary, we have seen the obstinate skepticism of years melt away before a few sentences from spirit forms without the semblance of a test condition present. Frauds carry their own exposure with them, patent to the dullest intellect, while real phenomena present internal and intellectual evidence that will not admit of doubt. Much of the dissatisfaction at seauces comes from the indiscriminate admission of sitters who are utterly incapable of investigation, and who do not comprehend the most simple elementary ideas of spirit communication. As long as there is human nature and human necessity there will be frauds in all human action, but when in this case "it must be sought by the methods of a police court," it is better to waive all that sort of investigation.

So these scances of Mrs. Best are attended by quiet, intelligent people, and so far results have been entirely satisfactory. Some evenings fourteen or fifteen forms appear, sometimes eight or ten. The appearances are mostly of one sex, but one male form appearing at any of the séances attended by the writer. The forms are of varied size and appearance, some being children. Some of them converse, both French and English being spoken. One form particularly appears in very strong light, the gas of two burners being turned on full. One peculiarity has been the appearance of two nuns, of both the white and the black veil, very distinct in size. Two forms have several times appeared together, and one spirit-form and the medihave appeared, but I need not give names, as this is not considered proper by many critics and authorities. As no one of the sitters could claim a personal acquaintance, their statement had to be taken.

One feature of these seances is that persons

seat in the cabinet with the medium, and desire is not only to encourage those who have every opportunity given for full observation, with apparent frankness and without mystery. So much is due to the facts as they appear, and | they will do mankind by contributing liberally I put them together because friends want to and cheerfully for its continuance. see them in print. They are given in plain plirase, because I dislike the superlative verbiage that so much disfigures our spiritual literature. Much of the force of phenomena is lost in the extravagance of the written account. I like to meet our friends and hear of them as they were, not sugar-coated by gushing phrase that would drive a sensible spirit from a sc-

ance-room. And I may as well say here, while on this tonic, that our terminology might be improved. Why should a spirit "materialize"? Even the new term, "Somatize," while better as to etymology, is not needed. Why not say of them, as was said of spirits coming to Abraham, Saul, and all those ancient people of which the oldest spirit-records speak, that they "appear"? That is really what they do, and all they do, and plain people can understand it. I don't understand materializing any better than I do materialism, but when spirits become visible or tangible, I know that they have appeared-just is that old record says they did. But this is only my hobby, and amounts to nothing more.

I think a great mistake is made in the admisstudy of the law of spirit-intercourse, its science, should precede investigation. We lose sight too often of the great object of the spiritty. Outside this all is secondary and unimportant. That is the great purpose of it all.

Washington, June 23d, 1882.

The Battle for Truth-Bearding Big-

otry in its Den. To the Editor of the Banner of Light:

Like many another impecunious mortal who has not been able to contribute a cent to the glorious work-rich only in the possession of, and reliance on, the symmetrical and sufficient Philosophy of Spiritualism-I have watched with deep interest the growth of that great enterprise toward educating the masses of the people in the principles of truth: I allude to the SECULAR PRESS BUREAU-now under the direction of the American Spiritualist Alliance, of New York.

However or wherever the idea may have originated, I am certain that it would never have been worked out into a living, potent and agare at private parlors, in cabinets provided by gressive fact except through the persistent the hosts, and confined to invited guests. They labor and liberality of the Banner of Light. have been of great interest, and entirely satis- Thus, and mainly through this instrumentality, have been of great interest, and entirely sais- lines, and mainly through the been of great interest, and entirely sais- lines, and mainly through the said and ment against companionly discovery. I may as well say here that there have it has become an agency of scarcely calculable bert Spencer; Mr. F. W. Newman, Emeritus and error, and stimulating and encouraging the no handcuffs, no water in mouth, no grabbing populace to the exercise of that common sense of which every mind is supposed to possess a

share, but which in most seems only latent. It is not to be denied that a strong prejudice against Spiritualism pervades the secular press. as a whole. The editors do not know-and probably have never taken the trouble to ask themselves-why. As a rule, and I may say inevitably, they are men of liberal minds on religious subjects generally; they rarely miss an opportunity to condemn hollowness and hypocrisy, and ridicule senseless formality; and yet they seem to have the impression that a system so pregnant of consequences to the human race as Spiritualism claims to be, is worthy neither of candid investigation nor honest presentation. The result is, that every reference to it, or bearing upon it, is spiced with raillery or poisoned by virulence. The judgments of readers are by this means-often insensibly-infected or affected, and the development of their minds in the right direction retarded, and sometimes, for a time, entirely prevented. In any event, they are intimidated into a suppression of the heaven-born impulses that are ever struggling for expression in every honest, unfettered soul, and transformed into the cowards which obstruct the path of progress everywhere. They can scarcely be called Spiritualists, because they are too timid to identify themselves with its fortunes-perhaps I ought to say, misfortunes; and they are too skeptical of old systems and faiths to ever become anything else.

It is the misfortune of this class of peopleand of the world-that the Spiritualist press does not reach them, except, perhaps, a few of them clandestinely. They seize the forbidden fruit and devour it in secret, and enjoy it; but in public their attitude is one of servility to popular clamor, and of hostility to any enterprise looking to the evolution of truth for its own sweet sake. Here is where the importance of the SECULAR PRESS BUREAU'S function becomes apparent. It not only responds promptly and potently to the thoughtless thrusts and unfriendly comments of secular editors, but it improves the opportunity to press home, right into the domicils and close to the firesides of "their numerous and unsuspecting readers, a vast amount of needed mental tonic and wholesome mental nourishment. They do not comprehend the character of the pabulum until after they have swallowed it; and then they discover it is so palatable that they eagerly look for more.

The SECULAR PRESS BUREAU is a very incenum often together. Two historic characters is to lead people in the direction they wish to go

sustained this enterprise thus far, but to remind those who have the ability, of the great service

St. Louis, Mo. GUILLAUME.

Compulsory Vaccination in Switzerland - Approaching International Anti-Vaccination Congress - The Question in Parliament.

To the Editor of the Banner of Light: On the 31st January last, at the instance of

in active medical propaganda, the Swiss Federal Chambers passed a vaccination law of an unusually stringent character. The penalties which might be imposed upon recalcitrants were as high as two thousand francs and one year's imprisonment. The law was hailed by the leading medical journals in Europe as a great victory for the advocates of the Jennerian rite and a crushing blow to the anti-vaccinators. whose Second International Congress had but a short time previously been held at Cologno (forty delegates being present, representing eight nationalities), Switzerland having sent a distinguished delegate in Dr. A. Vogt, professor of hygiene and medicine at Berne University. The victors, however, counted without their host, and their triumph has been of but short sion to circles of so much raw material. A duration. According to the Swiss Constitution, the people have the right of a Referendum, or an appeal from the decisions of the Federal Chambers to the suffrages of the people, proworld in these phenomena--proof of immortali- | viding thirty thousand signatures are obtained. Only-ninety days from the date of the promulgation of the law (on the 14th of February) were allowed for this purpose; but the Swiss people had not forgotten their traditions and previous struggles for freedom, and were equal to the occasion. A despatch from Bale has just reached me, which states that not only have they the thirty thousand signatures required, but they have obtained a surplus of over fifty thousand (eighty thousand and upwards in all, the largest vote ever polled for a similar purpose), which have been laid before the President of the Confederation. The final votes will be taken in July, and both friends and foes predict the early overthrow of this despotic

> It will interest some of your readers to learn that arrangements are in active progress for holding the Third International Anti-Vaccination Congress at Berlin in the month of August. when many distinguished professors of medicine and hygiene, statisticians, publicists and jurists have already promised to be present to take part in the proceedings. Amongst those who are interested in this international movement against compulsory disease are Mr. Her-Professor: Prof. Mayor of Cambridge Univer sity; Dr. Fabius, Professor of Jurisprudence, Amsterdam; Dr. G. F. Kolb, Member Extraordinary of the Royal Statistical Commission of Bavaria; Dr. Emery J. Coderre, Professor of Materia Medica, Victoria University, Montreal; Prof. Moses Coit Tyler, of Cornell University, New York; Dr. Robert Collyer, of New York; Rektor P. A. Siljeström of Sweden, etc., etc. The grounds for this opposition are the accumulation of unimpeachable evidence that while on the one hand the municipal and national statistical returns from all European States demonstrate that vaccination, both humanized and bovine, as practiced for eighty years, has had no influence in either arresting or diminishing small-pox, it has, on the other hand been the means of inducing a variety of frightful disorders, thereby greatly increasing infant mortality, and deteriorating the public health. A bill is now before the House of Commons for the repeal of the Compulsory Clauses of the Vaccination Acts, which has passed the first reading by a majority of forty on a division, including the Prime Minister, Mr. W. E. Gladstone, Mr. John Bright, Mr. W. E. Forster, Sir William Harcourt, Lord Hartington, Sir Chas. Dilke, Mr. P. A. Taylor, and all the leading members of the liberal party; the opponents being chiefly Home Rulers and Obstructionists. The second reading was announced for the 21st June, but is not expected to come off before July or August, owing to obstruction to ordinary legislation, caused by the calamitous state of affairs in Ireland.

On Thursday last, Mr. C. II. Hopwood called attention to the tragedy in Algiers, fifty-eight young recruits of the Fourth Regiment of Zouaves having been inoculated with the most terrible of all diseases by vaccination, as reported by certain Algerian, French and English journals. The President of the Local Government Board stated that he had directed another application to be addressed to the Foreign Office for further details as to this painful disas-

er. I am, sir, yours faithfully, WILLIAM TEBB. 7 Albert Road, Regent's Park, London, June 16th, 1882.

KEEPING COOL.—"During the terrible hot nights of the first weeks of July," said a gentleman who had spent several years in South America, "I slept comfortably and kept cool by adopting the plan which I learned and found practiced in the torrid climate of South America. Just before retiring take a cool bath, not yielent but cooling after which retire without The Secular Press Bureau is a very ingenious and innocent method of doing a desirable and delicate work—the only way, in fact, in which it can be successfully done. Its tendency is to lead people in the direction they wish to go—but dare not, without it becoming apparent that they are led.

It is not necessary that I should specifically commend the management of the Bureau. The high position that I have indirectly accorded it is a sufficient indication of my judgment.

For the Banner of Light. A FRIEND'S ADVICE. BY THE LATE ROBERT ANDERSON.

Allow me, my friend, a friend's privilege To drop a few words in your ear: You have fived a long time in the mortal, And wrought foolish things, I much fear; But the summer of life is not ended. And its fruits may be gathered, you know, By all who will act on this maxim: Water and weed as you go.

The field of this life is a broad one. And much precious seed has been sown; Some of it's crushed by the wild weeds, And some of it's covered with stone; It needs all the care and attention That, mortals can give it, I know; So take my advice, and be careful To water and weed as you go.

The frost and the snow of the winter The sun's rays are melting away, Bringing a sight of the wildwood, And the beautiful flowers of May: Teaching us all the importance To look to the seed that we sow, And mind well the lesson I 've told you: Water and weed as you go.

The spring will be here with its promise, And speak from the green-covered sod In flowers that show by their splendor The manifold wisdom of God. Oh, man! heed the lesson they teach thee-That life from the Father doth flow; So make it as pure as the flowers, And water and weed as you go.

The fruitage will come in its season-A reward for your toil and your care; Then see that those in the shadow A part of your harvest shall share. This is the voice of the Spirit To brothers and sisters below : "Be sure, while you dwell in the mortal, To water and weed as you go."

"Spirits in Prison."

Abstract of a Lecture delivered before the Ports mouth, N. H., Society of Spritualists, BY CHARLES W. GARDNER,

Mental Bondage is our theme to-day. And in order to discuss the subject properly, we must, for the time at least, obliterate the dividing line that separates the world of mortals from the world of spirits, although it is more of animaginary line than a real one; for our faith has proved to us beyond gainsaying that spirits mingle with us as freely as we mortals do with one another. Yet to remove this barrier from even the imagination is necessary, because the bondage to which I shall call your attention is precisely the same in the other life as it is in this. The individuality is so thoroughly retained that the same eccentricities, the same faults, the same characteristics, mark the spirit; and if we can keep this in mind it will help us into the consciousness of the ever-presence of the spirit -help us to live as though not only God sees us, but as though our friends or our acquaintances in spirit-life were near us, with us, and cognizant of the little acts of our lives, that we used to think were hidden forever. When such a belief takes such possession of us so that we feel it in every fibre of our being, we are better men and women, because of its refining and purifying effect upon the soul.

The mind of man is fettered more or less by his prejudices; and these prejudices are not wholly an inheritance, but have grown up with or by a wrong education. I have no doubt that a part of these prejudices inhere in the blood, inasmuch that a child born of bigoted parents is more likely to be narrow in his religious views (even if liberally taught) than he whose parents or more remote ancestors were broad and charitable. We get into grooves of habit, and follow in them as the wheel follows the rut in the highway. We are all more or less affectcreatest obstacle to religious improvement is can utter the most absurd statements and canting phrases concerning the future, and they are accepted without the slightest mental questioning. The tendency of this evil, yea, the result of it, has been to make religious imbeciles of us, so weak mentally that there is no strength of mind to prompt us to combat error. Let us for a moment illustrate our position by introducing one or more familiar beliefs.

Here is a devout Catholic. His education and training compel him to believe in and help support the Roman Catholic Church, and to disbelieve everything not in harmony with its forms and ceremonies and teachings. He goes to the conjessional and pours into the private ear of his/priest the list of sins that he has committed since his last acknowledgment of guilt; the confessor hears him patiently, and for a pecuniary consideration relieves the penitent of his burden of sin; he goes to mass on the day following, and partakes of the magic wafer; he is then free to follow the passions of his nature until he is again choked by the multiplicity of his transgressions. Now he is prejudiced against any other method of religion that will not accord with this scapegoat belief., And as it is wholly untrue, and he does not escape the penalty of one single overt act, he is a spirit in prison. Just so with the devotee of the English church. He faithfully reads his collects and chants his litanies, contributes to the various charity appeals, and his round of duty is ended; and he goes free, or thinks he does. Of course such an one must necessarily feel that there is no way to heaven save through and by this meaningless and empty habit, and he is prejudiced against those who do not share with him in his faith. Is he not a spirit in prison? Take the Methodist. He is a little more spiritually-minded at the start, and believes in psalmsinging, supplication and the propitiatory offering of Jesus. He believes that if we sin we "have. an advocate with the Father, even Jesus Christ the righteous." And so his life is one alternating series of hopes and fears, of revivals and depressions; down by the cold streams of Babylon with his harp hung upon the willows today, and to-morrow on Pisgah's top, exulting over the sight of the Beulah land. All of which being wrong, as I will try to show, he, too, when the dread summons of death comes. efficacy of the blood of the Saviour to make his future happiness secure. Like all the beliefs that I have quoted, this, too, has its scapegoat, and its devotees are prejudiced against every faith but their own, because it affords them such a convenient process of escape from the consequences of a life of wrong-doing.

Even the liberal churches, who are a step in a little uncharitable toward their less clearsighted fellows; they allow their prejudices to confine them too exclusively to their own sects, and are not fully clear from the charge of big-

ship of Jesus, but they do believe in building up their church; and besides, there is a certain degree of exclusiveness about them that is not as inviting and as charitable as it should be to entitle them to the name of freed spirits. Materialists and free thinkers, likewise, are so wedded to their own views that they are far from being free in thought, and are quite as strong in their prejudices as those who do not claim so much. Even the Spiritualists themselves are often found contending for some immaterial point in the writings or sayings of one another that is contrary to the spirit of truth; thus proving that some of them are chained by the bonds of bigotry. This hasty review of these different types of believers and unbelievers is merely made for the purpose of illustrating the condition of those who are so wrapped in the admiration of their own sect, or their own belief, that they lose sight of the great object of their faith, which is, or should be, spiritual growth. Growth is a law of nature. We all assent to

this as applied to the material world, but when

we approach the spiritual, some of us are apt to forget that this is as true of the spirit as it is of the body, or anything in the physical world. Growth is a law of the spirit. It runs through the whole system of the Infinite One. It begins with the infinitesimal atom, and continues to boundless universes that are lost to us in space. Now if we can grasp this truth we shall be able to see that there is something better for us than the weary treadmill round of any creed, no matter what its name or its claim. I am not forgetful of another class of minds that are numbered among those spirits in prisons. I allude to those who have never known what religion is; who are utter strangers to any spiritual emotions whatever; who, from the circumstances of their birth and education, have never been privileged to learn anything concerning the glories of the higher spheres. It may be asked, 'if all of those whom you have quoted are in mental bondage, because of their being prejudiced in favor of their own views, how is it that every one should not be classed in this category?" By this simple test: Any one who has so far, advanced as to be able to see that there is some truth in all religions, in the Catholic, the Episcopalian, the Methodist, the Baptist, the Unitarian, and that just in the proportion as these several creeds recognize the divine spirit in man, reaching out for the Infinite, just so far are they freed from theological or creedal fetters. In other words, nothing is true but God, and the more we progress toward him the more light we shall get to illuminate our way, and enable us to understand and comprehend our destiny. So you see creeds are nothing, beliefs are nothing, doctrines are nothing, church organizations are nothing, all forms and ceremonies are nothing-I mean of themselves alone-in the face of this great fact, that God is our Father (your Father and my Father), and that his divinity, his spirit, is in every one, whether saint or sinner (only differing in degrees of development), and one day, far distant it may be, as surely as God lives will every knee bow to this cardinal truth, and every tongue confess his name. In other words, changing the eighth commandment into a prophecy Thou shalt (one day) love the Lord with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself."

"Well," say you, "in my present position this seems impossible." I admit it. But I know that what I tell you is the living truth. It is because you are in prison that you indulge in gloomy forebodings and misapprehensions. Now, if you should visit any of the thousands of jails or prisons that disgrace our land today, and could call upon the inmates and whisper to them a means of escape whereby they would incur no risk of personal harm, and ed by our early religious training; but the should make it plain to them that the plan could not possibly fail, and that when once free now and always has been a willingness on the they could by no possibility be retaken, but part of the masses to allow some one to do that they would be forever free, how many do their thinking for them. A minister or priest | you suppose would not grasp at the offer and act upon the suggestion? Not one. Now you are in the prison-house of the mind; and I have for you a method of escape from this bondage that is far worse than any that could be inflicted upon the material form, because death will relieve us from that; but there is no death to the spirit. And it may be summed up in one word-"Think." Just set your thoughts inmotion in this way: What am I, where am I, and what is my destiny? I am a human soul; I am unhappy; my destiny is, or ought to be, happiness. Then pray for light. Let the prayer be made in a penitent, humble spirit. and say—"I am needy, and I desire to be shown the true way. Show me how I may be able to get out of this darkness and gloom and into the beautiful light that is said to prevail in the higher spheres." No sooner shall you thus pray in an humble and a contrite spirit, than you shall have the aid of higher intelligences who will gladly point out to you the path of ascent out of the gloom and up into the freedom of the light of God.

Oh! how many beautiful spirits are waiting now to help you. Their mission is to lift up known Magnetic Healers, Mr. Joseph L. Newman the bowed down, the unfortunate ones in darkness. How gladly they perform it. And the theice, curving the lower portion of the spinal column, glories that await you, if you will but be led by them, are not in your mind to conceive. Paul saw them, and his testimony was that they were unspeakable, unutterable. I wish I could show you a glimpse of the love of God. I long to take you by the hand, however ignorant or despised you may be, and tell you the possibilities of, your spirit. I assume that happiness is | ter, when Mr. Newman generously offered to take the what all desire. It is a law of nature, as immutable as the laws of cohesion and attraction, that no spirit can rest until he is happy. This being correct, then, it is safe to infer that all desire the genuine article. Just as it is with everything else, the counterfeit, the spurious, the deceptive is unreliable, is soon detected, and, as we have said, is like the vapor-it does not stand the test of trial. Now if you want true happiness never undertake to get it at the expense of the happiness of another; because it will come back upon you in ten-fold force. If you are making your fellow-man or your fellowspirit miserable by your pleasure, remember that you are getting a counterfeit article. True enjoyment of the mind comes from trying to is uncertain about his fate, and trusts in the make others happy. Just as long as we are seeking our own good, our own pleasure, our own comfort alone, just so long are we not only wronging our neighbor but we are defrauding ourselves. So, my friend, wherever you are, no matter what your surroundings are, it is in your power to help some one; to speak a word of cheer, to help others to something or some element that you possess, and of which they advance of these evangelicals, are prone to be are deprived. In short, to help—to help them. What a depth of meaning there is in that little

In reviewing my own life, I can see nothing but a constant mission of the dear angels in my otry. True, they do not believe in the mediator- behalf, trying to get me to stand upon my feet.

word of four letters.

An ignorant, wayward, wandering spirit was I, seeking rest and finding none, until at last my fetters were broken, my soul stood erect; the scales fell from my eyes, and I saw at first (like the blind man whose eyes Jesus opened) "men as trees walking," but through my dear celestial guides everything soon began to assume a natural shape, until a flood of infinite light and love burst in upon me, illuminating every object about me. I have been eleven years getting into this light, and only allude to it now for the purpose of inspiring some poor soul to go and do likewise. I am not competent to assume the rôle of an instructor. I am simply trying to throw upon your minds the light of the infinite love of the Father that has poured in upon me. My whole being is thrilled with delight when I contemplate the beautiful and bounteous provision that He has made for his children. I hail with reverence the faintest breath of air; I bow in humility to the lovely flower, to the tiny blade of grass, to the atom of dust, because I recognize in all of these the mysterious presence of the Infinite as the source of them all; and though all these may disappear and seemingly perish; though this earth may pass away and all relapse into seeming chaos and confusion, I know that it will all be right; for, amid this "wreck of matter and crush of worlds," God lives, and because he lives, you and I shall live also; for from him

we came and to him we shall return. Standing, then, upon this Rock of Ages, I can see for you a liberty of the spirit that shall open to you boundless fields of knowledgethat shall develop for you a new era of happiness hitherto unknown-that shall place you in communication with intelligences whose atmosphere is Love and whose every movement is in perfect harmony with the Father's will. Spiritualism teaches me this truth-or rather it brings it to my vision. The old theology of Orthodoxy never disclosed such broad and heavenly views of the possibilities of the spirit. In its intense parrowness it limited one to the 'hundred and forty and four thousand saints that had their robes washed and made white in the Blood of the Lamb," and to the New Jerusalem that could be measured by feet and inches, surrounded by great high walls to indi cate its exclusiveness.

But my faith, our faith, takes all; all who will -whether they conclude to do so in this life or the next-may come and prove the truth of what I have said. And for their pleasure or gratification, instead of being confined within four square walls, they may have the roaming of the eternal fields of space, as soon as their spirits are sufficiently educated to do so. And as fast as they acquire knowledge there will be provided for them the most glorious opportunities for applying it, thus making life one eternal round of delightful change that shall indeed be heaven to its possessor.

'Oh! ye who dare not trust the soul To guide you in your heavenward way-Who turn from its divine control, Blind superstition to obey, . Know that at length shall come an hour, When darkness shall be changed to light, And Truth, majestic in her power, Shall vindicate her ancient right.

Beyond the dlm and distant line, Which bounds the vision of to-day. Great stars of truth shall rise and shine With steady and unclouded ray; And calm, brave souls, who through the night Have waited patiently and long. Will see these heralds of the light. And feel themselves in truth made strong.

We do not ask for forms and creeds, Or useless dogmas, old or new, But we do ask for Christian deeds. With man's progression full in view.

Oh ye! who dare not trust the soul To guide you in the way to heaven, Remember that the lifeless whole And they who, fearlessly and free, The rugged heights of life ascend With one united voice agree, 'It can be trusted to the end.'"

Remarkable Cure by Laying On of Hands.

While J. L. Newman, of Room 4, 81 Montgomery Place, Boston, is too well-known as a successful practitioner in the way of healing by laying on of hands to require the making of any special effort on our part to call him into notice, yet it is but just to the suffering public and to the cause of "Independent" remedial methods against which Allopathy trains its heaviest guns, that we place before our readers the following testimonial which is forwarded us by one of his grateful patrons (whose name we have at this office) that others in like desperate circumstances may be put in the way of obtaning relief; and thinking people may be led to comprehend the true animus of the "Regulars" who would willingly, if they could, invoke the power of law to put down magnetic healing everywhere:

"I wish to bring to notice a case of spinal curvature which has been successfully cured by one of our well-Three years ago my daughter fell while at play upor and so wrenching the ligaments that the left hip and right shoulder were thrown forward to such an extent that I feared deformity and lifelong suffering were inevitable. After consulting several physicians I was advised by the most eminent to have a spinal jacket applied composed of steel spiral springs encased in thick material, uncomfortable and heavy to wear This jacket was worn by my child until the past win case under his charge, firmly believing it could be cured. I removed the jacket immediately, and after ten magnetic treatments by him at intervals, all ap pearance of curvature disappeared, and the child is now enjoying a perfect form and as good health as I could wish, being able to devote from two to four hours to instrumental practice every day.

Words are insufficient to express the gratitude which we all feel toward this noble friend. I have not asked Mr. Newman's consent to place before the pub ic this account of his wonderful powers, but I am always anxious to have credit awarded where it justly belongs; and as I can prove all that I have said, I hope you will not be unwilling to lend me your aid in so doing, but will give this account to your readers. Boston, June 11th, 1882."

The Baptists have always been unhappy about he word "baptism." When the best scholars the word "baptism." When the best scholars who could be found on two continents and the who could be found on two continents and the British Islands retained in the new version the word "baptize," instead of changing it to "immerse." there was a prolonged denominational convulsion and a free use of adjectives that savored of the objurgatory. Now, however, the evil is to be rectified, and the Baptists are to have a bible of their own—a sort of sectarian bible—unlike any other bible that was ever written, and in some respects unlike the one written by the Apostles; and whether it is to be a Christian bible or not it is certainly to be a Baptist bible, for the word "baptize" is to be "evicted" and "immerse" is to have its place whether it belongs there or not. The Baptists were in their prime about the time of the flood, and since then—they—have had too little water.—Ex.

Banner Correspondence.

Michigan.

REPLY OF SECRETARY MCCRACKEN to the request made of him personally by Dr. Henry Randall Waite, of Washington, D. C., for statistics bearing on Spiritualism in its relations to the 10th U.S. Census:

SIR:—I have before me your communication ad-iressed concurrently to various persons asking for ists of Spiritualist Societies. The care exercised by e Census Bureau to procure accurate information to the Census Bureau to procure accurate information to be embodied in the reports of the tenth census can elicit only expressions of commendation, and the Spiritualists of Michigan, for whom in a degree I am privileged to speak officially, will appreciate the spirit of justice which gives them recognition as a factor in the social state.

But it would be wholly impossible to supply you with information in the form asked for, that would be of value, and I can only answer your request in a summary way. No list of Spiritualist Societies that could be given would afford even an approximate idea of the number of Spiritualists in the country, which I suppose is the object enough. There has always been

with information in the form asked for, that would be of value, and I can only answer your request in a summary way. No list of Spiritualist Societies that could be given would afford even an approximate idea of the number of Spiritualists in the country, which I suppose is the object sought. There has always been a strong repugnance among Spiritualists to organization, and where organizations have been maintained they are purely of a business character. There are perhaps two principal reasons for this: One is a fear that organization may crystallize into dogma, and the other that Spiritualists do not wish to be classified in any sense as a religious seet, holding that the spiritualistic philosophy should permeate the whole body of society, and being unwilling for that reason to accept a position that would define them as a special or isolated part of society. While some Spiritualists-etili cherish the word religion, and retain some semblance of religious forms in their exercises, I think that the majority of them will hold that Spiritualism is not a religion at all, but simply a newly opened door leading to a greater realm of discovery beyond.

There is in Michigan an organization known as the Michigan State Association of Spiritualists and Liberalists. There are a number of local societies in affiliation with it, but it would be impossible to say how many, as no system of reports has been instituted. Of the membership cooperating with the organization, probably about 20 per cent, are not Spiritualists, but are known generally as Liberalists. But the organization does not in any considerable degree represent the Spiritualists of the State, for the reasons before given. Spiritualists are in every hamlet and in almost every school district. Large numbers of them are associated with the churches from social considerations, especially those churches representing what is called Liberal those churches representing what is called Liberal to an over estimate. With respect,

Sec'y State Association, Spiritualists and L

KALAMAZOO.—Fred. J. Perkins writes: "As a matter of almost universal public interest in this place seems to be the investigation of spiritualistic phenomena, and as many of our most influential and leading citizens are becoming brave enough to investigate, the conclusion must be formed that Spiritualism is at least awaken ing the people. Men and women of sound sense seem to be awakening to the facts of Spiritualism, and also to realize that after all there may be something in this philosophy that is worthy of investigation. There seems to be a lack of mental and moral sustenance in the conglomerated food for thought furnished by most of our clergymen on the Sabbath day.

At our little hall, almost every Sunday are to be seen men of church opinions and church prejudices. Their reason or excuse for coming is because our platform is free, and because any one may advance his or her opinions, whether they agree with ours or not. This, it seems to me, is a sure indication that there is an undercurrent of liberality flowing through the churches which, like a ray of sunshine through a dark cloud, lightens up the dark caverns of superstition, makes the ghosts of ignorance and priestcraft cower and tremble.

We have very interesting conference meetings here in Kalamazoo, and some very good séances, also some very fine mediums. There seems to be a growing interest in this blessed philosophy of the continuity of life. It cheers and consoles when everything else fails. When the human heart is torn and bleeding, and lies quivering in anguish, Spiritualism whispers of life beyond, telling us that the loved one whose form lies before us has only taken one more step in the path of progression, and instead of being dead is living still, auxious to prove to us that life is eternal, unquenchable, and never can be destroyed either by God's decree or the fires of a 'burning hell.' In every human heart there is a righteous rebellion innate in the soul, crying out against the monstrous idea that our bereavements and sorrows are the direct interpositions of Divine Providence, that all our afflictions are for the glory and honor of an angry God. The very thought is infamous. May the day-star of reason and the brilliant light of science hasten the day when all shadows of the past which have darkened the minds and saddened the hearts of men shall bury themselves forever in oblivion, and all men have the boldness to say, 'I will have free thought, free speech, and a free country."

New York.

WESTFIELD .- S. G. McEwen writes: "The cause of Spiritualism in these parts is making some headway, notwithstanding the strong prejudices that exist in high quarters, so called, and especially fostered by the church and clergy. It is evident, however, that the Orthodox guns are less and less heard; only now and then a distant reverberation strikes faintly upon the ear. Mighty still are the 'watchmen upon Zion's walls,' indicating that they are beginning to see that this rising power may be, after all, one of truth, and eventually one to overthrow and supersede the old theologies that have so long ruled the world. There is no doubt but what thousands of the clergy are beginning to think. Of course they keep their thoughts to themselves mainly; but they cannot but begin to see the handwriting on the wall. One reason of the opposition waged by the priesthood is and has been because the teachings of spirits repudiate almost entirely the claims and pretensions of the church. Here is the secret. The clergy don't want it true that there is no local heaven where only the saints dwell, and no local hell where the rest of mankind are to meet their fate irrevocably. This idea of development and progression in another life for 'the lost' is so different from the old doctrines, they cannot endure to give the subject one serious thought or one single investigation. They will come to it at last. The mediums of our country are to be credited for this rapid advance of Spiritualism. The tests that are given to thousands all over our land are convincing almost as many as witness them. The bigots are constantly hearing about them, and they cannot but wonder what it all means."

OWEGO. -S. Putney furnishes the following as "Something to Think Of": "A neighbor, a man having no faith in Spiritualism, attended the funeral of his niece. After the funeral his nephew, a child about three years old, sitting on his lap, commenced feeling around in front of him as though endeavoring to reach something in open space. Being asked what he was reaching for, he said, 'Hattie! Hattie!' the name of the one just buried. The man said it set him to thinking."

LA FARGEVILLE.-H. J. Kilburn writes: past four months to develop a medium, and so feet in mechanism and architecture. You stand

far we feel that we have been blessed for the time spent in this good purpose. There is a lady developing for a trance speaker through whom there will in time be given some fine lectures."

SCHENEVUS.-J. B. Robinson, upon renewing his subscription, weites that it will afford him much pleasure to entertain any reliable medium or speaker who may be disposed to visit this place.

Ohio.

CINCINNATI.—Materializing séances in the Queen City of the West are described by K. G. Walker as follows: "Mrs. Belle Fletcher holds séances every two weeks. About twenty-seven persons were present last Friday night. Spirits from that of a small child to tall and grayhaired men came out in full view from the cabinet, and were nearly all recognized by friends present. Quite an old lady recognized her husband, who called her by name. He has been in the spirit-world more than thirty years.

A gentleman from Philadelphia has had several private sittings with the medium, during which she was controlled by his wife and little daughter. His spirit wife assured him that if he would remain in the city, and attend the scance to be held last Friday night, she would reveal herself to him as he had known her in this life. He came, bringing with him a beautiful bouquet, which he placed in a vase on the stand about two feet from the cabinet. The spirit, according to promise, materialized, came from the cabinet, took the flowers, and placed them in her husband's lap, and returned. He asked her if she would come and get them again; she replied that she would if they would sing. During the singing she came for them, taking them into the cabinet with her; then appearing for the third time, placed them in the vase from which they were first taken. The spirit of a child materialized, and spoke in German. A German lady present, Mrs. Overnesser, of Newport, Ky., was asked if the language used was correct, and replied that it was very pure German. The spirit of an old man, about six feet high, came out, plainly showing his hollow cheeks, and then leaned over until his long curling hair covered his face, and mingled with his gray beard. 'Mingo,' the medium's Indian control, also appeared. He and Blackfoot together usually give very fine tests at Mrs. F.'s public séances, Thursday and Sunday evenings.

Many other spirits appeared, two and three at time, coming entirely outside the cabinet. Lastly came little Nannie Keniston, who went to the spirit-world when almost an infant, who materialized, and remained outside the cabinet fully five minutes, distributing flowers to all she could reach, having first requested a gentleman to loosen a bouquet for her.

It is such manifestations as these that are most convincing proofs of the immortality of the soul, and the absolute reality of the life beyond. All, even the stoutest skeptics, went nome awed and impressed by the wonderful things they had witnessed. Mrs. Fletcher's cabinet is of the simplest construction, being only a curtain stretched across one corner of the room, and remains open until after the circle is formed. Everything is done in a light bright enough to distinguish every object in the room. It is a positive treat to attend her seances; and I do not know how to do the readers of your paper a greater favor than to advise them to go to see Mrs. Fletcher if ever the opportunity offers. She gives sittings daily. Her residence is 51 Laurel street, Cincinnati."

MOUNT LEBANON.—A. E. Hollister writes: 'I have been deeply interested in Rev. F. J. Briggs's articles on 'The Mytho-Zodiac Theory of Religions.' I believe they will do good among a large class of truth-seeking people who have not the means to consult authorities. The mere statement of Dupuis's design, by one of his biographers, stamps his work as one of the most our mythe ever invented. truth we want-something solid to build on. A myth and a mirage in the desert have points of resemblance, both being deceptive appearances formed by a misconception of something realgive us the REAL, out of which truth-lovers may construct their own ideals."

Colorado.

GOLDEN.-N. G. Sayles writes: "On the fourth page of your issue of May 13th I find the first question asked to be, 'Is there any cure or relief for the distressing complaint called asthma?'

Thank God and the good angels, I am able to answer yes; for being a confirmed asthmatic I fled to these mountains in 1868 to keep from choking to death, and found immediate relief, and was at a loss for several years to account for my sudden improvement. I took to measuring myself around the chest and weighing myself on passing back and forth from Iowa to Colorado, and discovered that I weighed near three pounds less, and measured nearly three inches more about the thorax in Colorado than in Iowa, hence giving much more room for inflation, and thereby relief. All the cause I can see for this is that we are here living about one and a half mile higher than in Iowa. But I was still at a loss-to account accurately for my sudden recovery for several years, until reading the jail journal of the Irish patriot, John Mitchell, who was banished in 1848 to the Island of Bermuda, where doctors generally say asthmatics find relief. However, he being an asthmatic, and confined there in a Government vessel, was much worse; in fact, came near dying; but on being removed to Van Dieman's Land, and kept there four years, and much exposed, had no asthma for a long time. I did not see why this was until, on getting half through the book, of near four hundred pages, it revealed the fact of his residence being at an altitude of from four to six thousand feet above the level of the sea; when the fact sprung on my mind that it was the altitude solely that brought us poor creatures relief here. For several years now I have advised people, or asthmatics of the East, to go on to their highest mountains, with universal success thus far, and I really believe our Eastern mountains are better for us asthmatics than Colorado, for they have a more humid atmosphere. I have known people to be compelled to hasten from this country on account of its dryness.

Now, my friends, I am an invalid and always expect to be; but I am quite sure that the mountains of New England are just as good for us humped-up wheezers as Colorado."

Nevada.

RENO.-Martha J. Younglove writes, upon renewing her subscription: "You get so many compliments for your excellent paper that I would say something to the contrary if I could in any way 'pick a bone' with you. All points of the fortress are invulnerable to any shafts that might be sent, so I will not venture any 'We have been holding circles in this place the | puny attempt to demolish aught that is so per-

firm in your own majesty of well-doing-a refuge for the unjustly persecuted, a beacon that shines over all the world with a radiance that never dims and with the fire of truth that shall never be quenched. The Banner of Light waves from the fort with the golden word of Hope for every child of earth inscribed upon its

Massachusetts.

WILLIAMSBURG.-R. R. Farnsworth writes: "I notice the little reminder on my Banner of Light says only one more paper my due before my time expires, and as I could not for a moment think of existing on this mundane sphere without it I hereby enclose three dollars to renew my subscription for the ensuing year. What a glorious paper! How my heart yearns, when I take such solid comfort in perusing its pages, to have more of our townspeople awakened to its philosophy and teachings. This town perhaps numbers fifteen hundred inhabitants, and I do not believe there are more than fifteen that will face the music and say, 'I am a Spiritualist! But I can afford to wait if they can. I had a call, the past winter, from the Orthodox divine. I told him he was the first minister that had crossed my threshold for sixteen years. During our conversation I said, 'I suppose you do not believe that, under favorable conditions, we can and do hold converse with our invisible loved ones.' He said he had no right to say we could not; he had not investigated and I had. When leaving, he said, 'I wish L could feel all are as honest in their faith as I think you are.' He said he should have many things to think of after leaving; had had a very pleasant call; should call again, etc. 1 can see the leaven working."

LEOMINSTER .- A correspondent, "O. S. S.," writes: "Mrs. C. Fannie Allyn spoke in the Spiritualists' Hall, Sunday, June 10th, and was listened to with the deepest interest by an intelligent and appreciative audience. Mrs. Allyn ranks among our best inspirational speakers; is an earnest worker in the field of reform, and a brave and fearless advocate of whatever seems to her to be truth. Her arguments are forcible, sound, logical, and conclusive; in fact, she is possessed of rare and wonderful gifts.

Like a skillful swordsman, she strikes home with every blow, but with this difference, she wounds to cure, not to kill.

The occasion was made one of uncommon interest by an exquisite floral offering to Mrs. Allyn, designed by her spirit son, and shown in a vision to Mrs. Fannie Wilder, with a request that it be presented to his mother as a loveoffering from him; all of which was faithfully and beautifully carried out by Mrs. Wilder. The scene was touching and impressive, and will long be remembered by those who were privileged to be present.

An excellent test of spirit identity was connected with the vision: the full name of the spirit being given to Mrs. Wilder, and she, never having heard the young man's name, did not know it was correct until informed of the fact by Mrs. Allyn herself.

Mrs. Wilder is an excellent medium and most estimable lady, and seems to have joined hands with the angels in a work of love to humanity; seeking every opportunity to do good, and never tiring in her efforts to make some heart glad or some home happier. It has been said, and with too much truth, that appreciation and honor due were plants that grow mostly in graveyards; but why withhold a just meed of praise to the living, faithful toilers, who might be strengthened thereby to do their earthly mission. While flattery is simply disgusting, and but a poor compliment to the understanding of the recipient, a word of just appreciation is a tower of strength to sensitive, struggling

HAMILTON. - Abbot Walker writes: "I would not seem hypercritical, nor would I show any less appreciation of the love and respect shown by the French Spiritualists in their services at the tomb of Allan Kardec (reported would not be more appropriate for believers in the beautiful philosophy of Spiritualism to manifest their love for the departed in a less material way than by meeting at the tomb or grave to celebrate an anniversary? How much more spiritual it would be to assemble in a hall, decorated with flowers, and there listen to discourses upon the virtues of the spirit, or spirits, who, if present, would probably enjoy their environment more than when drawn to the cemetery, where nothing remains of them but their mouldering bones. Is it consistent for Spiritualists to continue to look earthward for the physically disembodied?"

Wisconsin.

MILWAUKEE.-Fred H. Pierce writes, under date of June 2d: "The interest in Spiritualism here is fast increasing, and many skeptics and unbelievers who have stood in the background before are now plainly seen in the foremost ranks of Spiritualism. Great interest is manifested at Boynton's Hall at the Sunday evening lectures. Mrs. Spencer's lectures are listened to with rapt attention. New truths are ever brought forward and shine out in a new light, diffusing the intelligence of the spirit-world within each soul, giving balm to the wounded, consolation to the saddened heart and comfort to the sorrowing.

Mrs. Spencer's efforts here at doing good have met with much success, and it is a success that has been earned through great labor and disappointment. Mrs. S. has lectured among us for two years, asking nothing for her labors, which were given free that all might have the benefit of them, and has supported herself entirely by giving sittings. Truly she has acted the part of the Good Samaritan.

Mrs. DeWolf, of Chicago, has lectured for us the last two Sundays, and the friends of the cause here have been much pleased with her speaking. Her language is good; her elecution and mode of delivery are very pleasing. The little while Mrs. DeWolf has been here she has found many friends, and we wish she could remain longer with us; but she leaves this week for Portage, Wis., where she is to lecture.

'Winnie,' Mrs. DeWolf's control, is very instructive and entertaining, giving fine tests, and in telling of the past has told me more than any other medium has ever done before.

Mr. Brooks, of Chicago, has lately been among us, lecturing and giving psychometric readings. He has now returned to Chicago. While here he found many friends. In closing I will mention that I recognize the communication from LILLIAN PECKHAM, printed in your Message Department, June 3d, as coming from a lady once a prominent lecturer in this city, and well

Illinois.

tropical fruits and perpetual flowers, reminding me of the historical fable of Adam and Eve, and their garden of Paradise. As I had a slight advantage over Adam and Eve in posbotany, I partook only of kinds most congenial time." to my physical and spiritual constitution, and omitted such as contained poisonous elements. Consequently, I was enabled to return to Illinois much improved in body, mind and spirit. I owe my highest regard to Mr. and Mrs. Hendrix, of Palmetto, Fla., and their circle of friends, for the kind and hospitable care they bestowed upon me for the resuscitation of my physical constitution; and my special regard to the controlling spirits of mediums of the Ilendrix circle."

Utah.

SALT LAKE CITY .- E. L. T. Harrison writes as follows concerning the work wrought by Mr. Charles Bright in that city. Mr. Bright is now in Boston. Parties wishing to secure his services can address him care Banner of Light office: "Believing that you are always willing to help the 'stranger in our midst,' especially one who arrives from foreign shores freighted with the ability to render good service to our common cause, I take pleasure in sending you a brief statement of the good results effected in Salt Lake City by the visit and labors of Mr. Charles Bright, the noted speaker on Spiritualistic and Free-thought subjects.

As most of your readers are doubtless aware, Mr. Bright has been for several years a lecturer of great repute in the colonies of New Zealand and Australia. As an illustration of which point it may be stated that in one place alone - the city of Sydney - he maintained the interest of a large audience for a period of three years; did so, in fact, until worn down with excessive labor he was compelled to leave in search of renewed health.

Mr. Bright arrived in this city after a quiet sojourn on the Pacific coast, engaged only for four lectures. These proved so attractive that a subscription was immediately started for the purpose of engaging him for a month longer. When this second term expired another subscription, more enthusiastically responded to than even the former, was entered into with the object of securing his services for a third period. At the expiration of the third engagement, Mr. Bright's programme permitting no further delay, he was reluctantly parted with, but not before he had the satisfaction of seeing the preliminary steps for an influential Freethought Union taken as one of the results of his labors.

Mr. Bright is a pronounced Spiritualist, and took the leading part in our last Spiritual Anniversary of the 31st March. His Free-thought is of the cultured order, combined with the rare ability to present his subjects from so nurely a scientific and impersonal a standpoint that the most orthodox are irresistibly drawn into the investigation of the question. Essentially a harmonizer, who believes in combining the forces of a high-toned liberalism with those of spiritual thought, he will be found especially invaluable in any mixed community composed of Liberalists and Spiritualists, administering to both classes the best and highest conceptions of their relative platforms of thought.

We can commend Mr. Bright to your renders as a speaker who personally and intellectually wears well '-one who by his great range of subjects and his solid intellectual and inspirational qualities will be bound to do great good wherever he goes."

Missouri.

GALENA .- W. Patton writes that although no organization of Spiritualists exists in this place, the feeling of desire to inquire concerning our philosophy and phenomena is diffused among the people to a wide extent; and he thinks that could the proper mediumistic inments for spirit communion be induced to visit Galena, a society of at least twenty-five members could be easily established. He conin your issue of June 17th), but simply ask if it cludes his letter as follows: "Friends of the cause who are able and feel willing will confer. a great favor upon me by forwarding to my address any old files of spiritual papers, copies of pamphlets or tracts, etc., that I may distribute them among those of my neighbors whom I have reason to think will read them. I take the Banner of Light and Spiritual Offering, and after reading them I hasten to place them in the hands of friends who, I think, appreciate the favor. I was induced to investigate Spiritualism by reading three numbers of Samuel Watson's Spiritual Magazine, which I chanced to find by the roadside, where I presume some ignorant church-member had cast them. I wishit were possible for mediums to visit every town, county, village and densely populated neighborhood in the United States during this summer. By so doing almost every place visited, I am confident, would bring out enough converts to organize a circle, and in a short time mediums would be developed, and the good work go on as never before."

FULTON.-Lerna Fisher writes: "I cannot say, as numbers of your subscribers have written within the last few months, 'I have taken and read the Banner for twenty years,' as the paper was wholly unknown to me until February 1878. During the two succeeding years I had recourse not only to each new issue, but to files of copies previously published. Ideyoured the contents of many a page with avidity, seeming to live not less than ten years in those two while my mind was going out over the extensive fields therein opened for thought and investigation.

As I look back to that time, I see myself at the first entrance upon this untried path as a child listening to the enchanting tales of some distant fairy-land; but when I began to realize the import of all these diligent researches I felt that a glorious work for humanity is to be outwrought therefrom by earnest hearts and willing hands, which prospective labor furnished an added impetus to my energies, and gave me an intensity of purpose never before known.

Since commencing to take the Banner for mvself I have doubly prized it. Therefore please accept the sincere gratitude of one more soul for the renovating and enlightening influences thus shed abroad for the establishment of a kingdom of heaven on earth."

Minnesota.

WASIOJA.-J. H. Crawford writes that Liberalists of the East have no conception of the darkness respecting spiritual truths and the bigotry of religionists that prevail in the interior towns and villages of the West. He says: The Wesleyan Seminary is located here. Its officers suspend students for believing in infidel ideas of any sort. Then we have hard-shell Baptists, regular Methodists, Campbellites—the TAYLOR'S HILL.-Jonathan Koons writes: best of the lot. Seven-day Baptists are quite "I am once more home from the land of health, | numerous; then Adventists, Presbyterians, Con-

gregationalists, a few Episcopalians and Catholies; not one Unitarian-don't know what the word means; one Universalist-an intelligent lady, and only one Spiritualist beside myself sessing some knowledge of the science of and wife, and he stays here only part of the

California.

BEAR VALLEY .- Mrs. Frances Lord Swadley writes: "My subscription time being near at hand. I wish to renew the same, and take the opportunity to add mine to the many congratulations and thanks extended to the ploneer editor and publisher of the leading spiritualistic journal of the world for the generous addition to the columns of the dear Bunner of Light; and following its example, I conclude to let my light shine also-though dimly it may be-for it is some time since the lamp was trimmed and burning. If obscure, it may be the fault of the oil, as our (in spirit) mutual friend and brother, Mr. Wetherbee, suggests in his 'Notes of Travel,' when he modestly queries whether he may not be'n 'banner of light'? We need brakes on the car of progress to prevent being precipitated into the gulf of credulity. Truly so clear and logical a writer as the author of 'Penumbral Sketches' is doing much toward inducing a healthy skepticism, which, with its kindred doubt, is the path leadng to truth as well as wisdom. Some time since there appeared in the Ban-

ner columns a statement coming from Leominster, Mass., of the cure through spirit-aid of a little girl's knee, which had previously been treated by the medical faculty, but with no success - which statement you 'commend to the serious consideration of all Legislative Committees before whom may come the question of the enactment of laws to limit the practice of healing to any one class of physicians.' Now I also have a similar story to tell, for which I hope I may not be arrested, having been the only attending physician and surgeon in the case at the time of the wonderful cure performed. My diploma was not written in Latin, but by the hand of God, who gave me the power. to heal by the laying on of hands. For three years of his life my husband had a stiff and swollen knee, the effects of a fall in trying to jump across a chasm of eight feet. Sitting in a car or in the parlor he was obliged to feel that he was made conspicuous not only, but somewhat in the way, from the fact that he could not bend his limb from nearly a horizontal position. During these three years of suffering he consulted many physicians, who invariably took a large fee, but did not relieve him at all. The swelling on the knee was the size of a large egg, for which every physician called upon prescribed 'painting' with lodine, the Orthodox practice of the old school in such cases. When we first met, and after hearing my husband's account of the matter, I said to him, 'I will cure your knee.' Whereupon with one treatment then and there a permanent cure was effected by a God-given power, or, according to Andover logic, the Devil's artifice. By manipulating the cords under the knee-joint I reached the cause of the disease, while the learned faculty, as usual, had only doctored and aggravated the effects. It is now over three years since this took place-just the length of time the knee was in charge of the doctors-and the work of a few moments was so effectual there has never been any return of the difficulty. Not being a professional healer, though acknowledging the healing pow-

er, this apparent miracle has not ceased to be

a marvel to myself as well as to the recipient

of the great blessing." Arkansas. DES ARC.—The passing on of one who for many years has studied the philosophy of Spiritualism, enjoyed its blessings and lived in harmony with its teachings, has called forth the following tribute from S. W. L.: "Mrs. Sallie A. Schnebly, who in the 70th year of her age passed to spirit-world in December last, was born on the banks of the Potomac, near Clear Spring, Washington Co., Md. In that romantic spot her childhood and youth were passed, up to the age of womanhood. Subsequently, she married, and with her husband and family moved to the growing State of Arkansas and settled in Prairie County. Raised in the bosom of the Presbyterian Church, and subjected to the rigid requirements of that sect, it was only in her later years that her eyes were opened to the beautiful truths of that philosophy which teaches man's true duty to man, and assures him of an independent existence beyond the grave. Possessed of ample means, she purchased largely of the spiritual literature of the day and investigated the phenomena in all their phases with but one result, and that was an honest conviction of their truth. The meshes of Orthodoxy which hold so many yet in the bonds of spiritual slavery she cut asunder, and emerged into the broad clearlight, the noonday splendor of a belief that holds within its protecting scope every race, sect and condition of life. It was not alone that her sympathies and enthusiasm were aroused, but her ripe and sober judgment gave its assent to the truths of the doctrine she espoused. In her opinion it was more than a 'link' in 'that golden everlasting chain, which in its strong embrace holds heaven and earth and man. It is therefore with a grateful heart that the writer of these few lines offers this tribute to the memory of one whom during this life it was her privilege to call a friend, and to one who occupied such a shining station among all that was good and pure in womanhood. Domestic in her tastes and feelings, the home circle was one she was peculiarly fitted to adorn, and her gentle influence was sincerely felt, not only in the bosom of her family, but extended to a wide circle of friends and acquaintances. She was a subscriber to that pioneer of Modern Spiritualism, the Banner of Light, and ever regarded it as her text-book and chief source of consolation. In her death, her immediate family of two dutiful and affectionate daughters have lost a loving and devoted mother, a true adviser and comforter in the hour of earthly trouble; her circle of friends and acquaintances a kind and beneficent neighbor, and the cause of Spiritualism an earnest, fearless and conscientious believer."

Truth can afford to be calm; and to meet the wants of new followers its temples should rise on every hand, to which the novice may be pointed as the tangible house, reared by science, eternal in the world of reality, and where he may find the waters of life and drink until he wants no more.—Susan H. Wixon

SUPPRESSING,-A Chicago preacher says all newspapers, except religious ones, should be suppressed! Once upon a time a fly on an elephant's ear resolved that the elephant should be suppressed; but just as the fly was wondering how to go about it, the elephant involuntarily wrinkled his skin!—Philadelphia News.

Robust and blooming health in Hop Bitters, and no family can afford to be without them.

New Rooks.

FOURTH EDITION.

IMMORTALITY,

OUR EMPLOYMENTS HEREAFTER

What a Hundred Spirits, Good and Evil Say of their Dwelling Places.

J. M. PEEBLES, M. D.,

Author of "Seers of the Ages," "Travels Around the World," "Spiritualism Defined and Defended," "Jeans "Myth, Man, or God?" "Conflict between Spiritual-ism and Dawinism," "Christ the Corner-Stone of Spiritualism," "Buddhism and Christianity Face to Face," "Parker Memorial Hall Lectures," etc.

This large volume of 300 pages, 8vo,—rich in descriptive phenomena, lucid in moral philosophy, terse in expression, and unique in conception, containing as it does communications from spirits (Western and Oriental) through medium in the South Sea Islands, Australia, India, South-Africa England, and nearly every portion of the civilized world— ranks as the most interesting and will doubtless prove the most influential of all Dr. Peebles's publications.

This volume contains twenty-one chapters, and t reats of The Nature of Life.

The Attributes of Force.

The Origin of the Soul. The Nature of Death. The Lucidity of the Dying. The Spiritual Body.
The Garments that Spirits Wear. Visits in the Spirit-World. The Hells crammed with hypocrites. Sights Seen in Horror's Camp. Velocity of Spirit Locomotion.

Other planets and their people Experiences of Spirits High and Low. John Jacob Astor's Deep Lament. Stowart Exploring the Hells.

Quakers and Shakers in the Spirit-World.

Indian Hunting-Grounds. The Apostle John's Home Brahmans in Spirit-Life. Clergymen's Sad Disappointments. Fountain-ot-Light City. Fountains, Fields and Cities. The Heaven of Little Children.

Immortality of the Unborn. The Soul's Glorious Destiny. The General Teachings of Spirits in all Lands.

Large 8vo, cloth, heveled boards, glit sides and back. Price \$1,50; postage 10 cents, For sale by COLBY & RICH.

THE

WORLD. OCCULT

BY A. P. SINNETT.

CONTENTS.

INTRODUCTION. OCCULTISM AND ITS ADEPTS. THE THEOSOPHICAL SOCIETY. RECENT OCCULT PHENOMENA.

TEACHINGS OF OCCULT PHILOSOPHY. The Boston Commonwealth says of this work that it "be a strange story from that land of wonder-India, It introuces us to marvels that we, like Hamlet, could not believe without seeing. It disclaims any connection with spiritism. but holds that there is a science of sout that surpasses all the gains of our material science. It is enshrouded in mystery -the light gleams through the cracks in the wall to this secret chamber. It whets the appetite to know more about this terra incognita."

Price \$1,00, postage free. For sale by COLBY & RICH.

BY MRS. JACOB MARTIN.

This book is the outgrowth of a soul that has battled with despair, and feels, through sympathy, the woes of others. It is not sent-forth as a literary effort, but only as a har binger of hone to those who hunger for future life; and that its simple facts may encourage others to seek such evidence as is necessary for their own minds.

It proves by the Bible that we are immortal and that we are not. It shows how unreliable the scripture is in such matters, and how powerless is Christianity to comfort the

matters, and now poweress is Christianty to control the bereaved. It proves by fifty millions of witnesses that God does not answer prayer.

No woman, were she not uphold by an honest desire to serve humanity, could hard this book into the Orthodox world and thus invite its criticisms and rebukes. But, in the hope of pointing the weary to "guide-posts" on their roads, the writer of this brave little book accepts the probable results of her convictions. Paper, pp. 74. Price 25 cents. For sale by COLBY & RICH.

THE RELIGION OF SPIRITUALISM

Its Phenomena and Philosophy.

BY SAMUEL WATSON.

Author of "The Clock Struck One, Two, and Three," Thirty-Six Years a Methodist Minister.

Thirty-Six Years a Methodist Minister.

Mr. Watson's long connection with one of the largest and most influential religious organizations in this country, together with his well-known character for integrity of purpose and faithfulness in the discharge of every known duty, combine to render this a book that will attract the attention and command the studious perusal of thoughtful minds. It contains the principal records of a critical investigation of nearly all phases of spirit-manifestation through a period of twenty-seven years, commenced with a belief that Spiritualism was "the prince of humbugs," and a purpose to expose it, and ending with a conviction that it is a truth far transcending all others in value to mankind. The book here presented will prove one of inestimable worth, not only to Spiritualists but to those who, not having witnessed the phenomena, have no information of the facts which form the immovable foundation on which Spiritualists base not merely a belief but a knowledge of the reality of a future life. It is eminently well adapted to place in the hands of those whose attachment to the faths and forms of the Church incline them to have nothing to do with the subject upon which it treats.

New califon, twenty pages added, also a spirit-picture as frontistione.

New edition, twenty pages added, also a spirit-picture as Cloth, 399 pp., 12mo. Price \$1,25, postage 10 cents. For sale by COLBY & RICH.

SENT FREE.

RULES

TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

BY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and conducting circles of investigation, are here presented by an able, experienced and reliable author.

This little Book also contains a Catalogue of Books published and for sale by GOLBY & RICH.

Sent free on application to COLBY & RICH.

THE DAY OF REST. BY W. McDONNELL,

Author of "Exeter Hall," "The Heathens of the Heath," etc. etc.

This little pamphiet, from the pen of the well-known author, will be found to contain an able argument against the enforcement of a Puritanic Sabbath handled in a masterly

Paper, 10 cents, postage 2 cents. For sale by COLBY & RICH.

How and Why I Became a Spiritualist

BY WASH. A. DANSKIN.

This volume gives a careful account of the author's investigations into Spiritualism, and his reasons for becoming a Spiritualist. There is also added an appendix, giving an authentic statement of that wonderful phenomenon known as the Solid Iron Iting Manifestation.

Cloth, 75 cents, postage 5 cents,
For sale by COLBY & RICH.

The Fallacies of the Free Love Theory OR, LOVE CONSIDERED AS A RELIGION. A Lecture, delivered in Washington, D. C., April 25, 1876, by J. W. PIKE, of Vineland, N. J. Price 20 cents, postage 2 cents, For sale by COLBY & RICH,

New Nooks.

Great Reduction!!

\$1.00---Price---\$1.00

Former Price, \$1.50.

TRANSCENDENTAL PHYSICS.

An Account of Experimental Investigations from the Scientific Treatises of

JOHANN CARL FRIEDRICH ZOLLNER.

Professor of Physical Astronomy at the University of Leipsic, etc., etc.

Translated from the German, with a Proface and Appendices, by

CHARLES CARLETON MASSEY.

of Lincoln's Inn, London, England, Barrister at-Law

CONTENTS.

Translator's Preface, Author's Dedication to Mr. William Crookes, F. R. S.

CHAP, L.-Gauss' and Kant's Theory of Space, The Practical Application of the Theory in Experiments with Henry Slade. True Knots produced upon a Cord with its ends in view and scaled together.

CHAP, 2.—Magnetic Experiments. Physical Phenomena. Slate-Writing under Test Conditions.

CHAP, 3, -Permanent Impressions Obtained of Hands and Feet, Proposed Chemical Experiment, Slade's Ab-normal Vision, Impressions in a Closed Space, Enclosed Space of Three Dimensions open to Four-Dimensional Be-

CHAP, 4. - Conditions of Investigation. Unscientific Mon of Science. Slade's Answer to Professor Barrett.

CHAP, 5,-Production of Knots in an Endless String, Further Experiments, Materialization of Hands, Disap-pearance and Refippearance of Solid Objects, A Table Vanlshes, and afterwards Descends from the Celling In Full Light.

CHAP, 6, -- Theoretical Considerations. Projected Experliments for Proof of the Fourth Dimension. The Unexpected in Nature and Life. Schopenhauer's O'Transcendent Fate."

CHAP, 7.-Various Instances of the so-called Passage of Matter through Matter.

CHAP, 8,-The Phenomena suitable for Scientific Research. Their Reproduction at Different Times and Places. Dr. Friese's and Professor Wagner's Experiments in Confirmation of the Author's. . CHAP, 9,.. Theoretical; "The Fourth Dimension," Pro-

essor Haro's Experiments. Further Experiments of the Author with Stade, Coins Transferred from Closed and Fastened Boxes, Clairvoyance. CHAP, 10.—An Experiment for Skeptics. A Wagor. State's Scruples. A Rebuke by the Spirits. An Unexpect-

ed Result. Captions Objections. CHAP, II.-Writing through a Table. A Test in Slate-

Writing Conclusively Disproving Stade's Agency. CHAP, 12 .- A "Fault" in the Cable. A Jet of Water. Smoke, "Flie Everywhere," Abnormal Shadows, Explanation upon the Hypothesis of the Fourth Dimension, A Scance in Dim Light. Movement of Objects. A Luminous Rody.

CHAP, 13.- Phenomena Described by Others

APPENDICES.

APPRIDIX A .- The Value of Testinony in Matters Extraordinary.

APPENDIX B. - Evidence of Samuel Bellachini Court

Conjurer at Berlin. APPENDIX C.—Admissions by John Nevil Maskelyne, and other Professional Conjurers. APPENDIX D.-Plate X.

LIST OF ILLUSTRATIONS. FRONTISPIECE.-The Room at Leipsic in which most of

the Experiments were Conducted.

PLATE I .- Experiment with an Endless String. 11.-Leather Bands Interlinked and Knotted under

Professor Zöllner's Hands. " III,-Experiment with an Endless Bladder-Band and

Wooden Rings. " IV .- Result of the Experiment.

V .- Ditto, on an Enlarged Scale. V1.-Experiment with Coins in a Secured Box.

" VII.-The Representation of Conditions under which State-Writing was Obtained.

IX.-Slate-Writing in Five Different Languages.
 X.-Details of the Experiment with an Endless

Band and Wooden Rings.

Large 12mo. Illustrated. Cloth, tinted paper. Price \$1.00, postage free. IN ENGLAND THIS WORK SELLS FOR \$4.00.

We have received a few copies of the English edition of the above work, which we will send by mail for \$4,00 per For sale by COLBY & RICH.

Enlarged from Eight to Twelve Pages.

BANNER OF LIGHT

THE OLDEST AND LARGEST JOURNAL IN THE WORLD DEVOTED TO THE

SPIRITUAL PHILOSOPHY.

ISSUED WEEKLY At No. 9 Montgomery Place, Boston, Mass. COLBY & RICH, Publishers and Proprietors.

ISAAC B. RICH......Businkss Manager, LUTHER COLBY.....EDITOR, JOHN W. DAY.......ASSISTANT EDITOR, Aided by a large curps of able writers.

THE BANNER is a first-class Family Newspaper of

THE BANNER IS A DISI-CISSE FAMILY NEWSPAPER OF TWELVE PAGES—CONTAINING SIXTY COLUMNS OF INTRESTING AND INSTRUCTIVE READING—embracing
A LITERARY DEPARTMENT,
REPORTS OF SPIRITUAL LECTURES,
ORIGINAL ESSAYS—Upon Spiritual, Philosophical and
Scientific Subjects, THEN,
EDITORIAL DEPARTMENT,
EDITORIAL DEPARTMENT,
SPIRIT-MESSAGE DEPARTMENT, and
CONTRIBUTIONS by the most talented writers in the
world, stc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

In remitting by mail, a Post-Office Money-Order on Bos-ton, or a Draft on a Hank or Banking House in Roston or New York Cit; payable to the order of Colby & Rich, is preferable to Bank Notes. Our patrons can remit us the fractional part of a dollar in postage stamps—ones and types preferred.

fractional part of a detail in possible twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

Subscriptions discontinued at the expiration of the time paid for.

Specimen copies sent free.

COLBY & RICH Publish and keep for sale at Wholesale and Retail a com-plete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books.

Among the authors are Andrew Jackson Davis, Hon. Robert Dale Owen, Dr. James M. Poebles, Henry C. Wright, Glies B. Sieublins, D. D. Home, T. R. Hazard, William Denton, Rev. M. B. Craven, Judge J. W. Edmonds, Prof. S. B. Brittan, Allen Putnam, Epes Sargent, W. F. Evans, Kersey Graves, A. B. Child, P. B. Randolph, Warren S. Barlow, J. O. Barrett, Mrs. Emma Hardings Britten Miss Lizzle Doten, Mrs. Maria M. King, etc. Any Book published in England or America, not out of print, will be sent by mail or express. Catalogues of Books Published and for Sale by Colby & Rich sent free.

Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially. will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked paper is forwarded to this office.

Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every TUESDAY and FRIDAY AFTERNOON. The Hall (which is used only for these scances) will be open at 20 clock, and services commence at 30 clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the séance, except in case of absolute necessity. The public are corduitly instict.

The Messages published under the above heading indicate that sprits 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 undereloped 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 morre.

no more.

Ar 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.

From the friends in earth-life who may feel that it is a pleasnre to place upon the altar of Spirituality their floral offertors.

We invite written questions for answer at these

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

*** Letters of inquiry in regard to this department of the Banner should not be addressed to the medium in any case.

**LEWIS B. WILSON, Chairman.

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

Public Scance, May 5th, 1882. Invocation.

Invocation.

Oh, Lord of Life! oh, God of Eternity! thou Mighty Spirit, embracing time and space, transcending all things of finite sense, we how before thee in praise and adoration at this hour, not bringing unto thy aliar the offerings of servile speech or adulation, but bearing aloft our souls' highest tribute to thee, the fragrance of the immortal spirits within, that chant their songs of rejoicing and of blessing because of life and conscious being. We would offer up to thee the homage of our souls: we would join the aithems of holy peace and gratitude; we would listen to the hymns that angels sing before thee, in the corridors of thy eternal home, and as the grand pagan swells and rolls aloft, may its strains fall downward into the human heart that is strained to catch something from the immortal life, something that will assure the yearning spirit within that there is a future for every soul, and that conscious being still rolls on and on through the ages yet to be. May each sorrowing one in the mortal receive from their ascended loved ones those glowing truths of life which they have gained from thee and from thy celestial hosts, and may those truths elevate, strengthen and enlighten the struggling man and woman of earth, until they shall feel renewed in spirit, raised above the perplexities and cares of mortality, and reach out in the interior life toward thy realms of beauty and of wisdom, in order to receive those spiritual things which bless and cause the spirit to fructify and reach out in the interior life toward thy realms of beauty and of wisdom, in order to receive those spiritual things which bless and cause the spirit to fructify and grow forever and forever. And oh! may those spirits who desire to return at this hour, and speak for themselves concerning their immortal life, be given strength and courage to go forth, that they too may plant the little seed within the human heart; that they may water it with love and sympathy, and watch over those dear ones in the mortal who delight to learn of thee and thy laws, and may we all come together in harmony of soul, one in purpose and one in mission, to perform our duties and do thy will, even as we understand it best.

Questions and Answers.

CONTROLLING SPIRIT. - You may proceed with QUES.—(By D. A. Wilcox, Woodstock, Vt.)
Who were the controlling spirits of Jesus, John
and the mediums of their time?
ANS.—We understand that in the days of
Jesus and the apostles bands of wise and wellinformed spirits, whose study was the condition
of humanity and whose mission was the aleva-

of humanity, and whose mission was the condition of mankind, in rendering them assistance to progress and rise above those conditions which weighed them down, sought mediums upon the earth—as is done to-day—whom they could use as instrumentalities through whom to convey an influence of spiritual power that would forward their work among markind would forward their work among mankind. Such mediums were Jesus, John, the apostles and many others of the olden time. It would be useless, even were it possible, for us to name the spirits controlling those mediums, for we have no means of identifying them to the sat-faction of mortals.

knowledge, to become learned through their own endeavors, are enabled to go whithersoever they will; and those who have not arrived at these conditions are limited in all their powers.

Q.—Do the changes of our atmosphere have any effect on those spirits who devote their energies to ministrations on earth?

A.—When a spirit is in close contact with a mortal regulizer has becomes a few areas.

A.—When a spirit is in close contact with a mortal medium, has possession of her organism, or is exerting a powerful influence upon her mind, that spirit will realize and sense whatever atmospheric condition affects the medium at the time; but when his control of the instrument is loosened and he becomes separated from her, although he still remains with the confluer of the certility has been supported by the confluer of the certility has been supported by the certility and the still remains with in the confines of the earthly sphere, he is un-affected by its atmospheric conditions. Those individuals in earthly life whose lives are spir-itual, whose tendencies are toward the highest in life, who desire to live right as near as they can, and endeavor to learn more and more of existence in order to better their conditions spiritually as well as materially, attract to their homes spirits of an exalted nature who delight to minister to those in affliction, or in need of instruction. Such spirits receive as-sistance from the mortals who give them wel-come; they can absorb from the aura surround-ing these individuals elements from which they ing these individuals elements from which they weave a sort of covering for themselves while in contact with physical life; this covering, of a magnetic, and at the same time electric nature, renders the spirits impervious to the atmospheric conditions of mortality, and also enables them to resist the friction which surrounds them in mortal life. While receiving this magnetic power from the individuals of earth, such spirits also in turn impart strength and influences of peace and of blessing to those with whom they come in contact.

Rev. Jacob D. Sears.

I am as one who stands in the outer vestibule of a mighty temple, and who hesitates to enter, feeling that he will intrude, knowing that he is about to gaze upon the mysteries and secrets which have hitherto been veiled to his vision. I am as one treading upon holy ground, and yet who understands not whither it tends, nor where he is about to take up his abiding place; for, as I find myself constantly drifting away further and further from material conditions, from those surroundings which were mine in from those surroundings which were mine in the mortal life, and standing upon the threshold of a new existence which opens before me, so much broader, larger, and more comprehensive than I ever anticipated, I stand in awe and amazement almost, not daring to step in advance, for fear I may make a mistake. Yet as I gaze around me and begin to learn that spiritual life is broad and free, and that its scope widens out before the spiritas he advances, step widens out before the spirit as he advances, step by step, in learning, in the attainment of wisdom and truth, I feel that I must return to mortal life, and though falteringly and in a feeble manner, express myself to those who knew me in the past. I assure them that I have found the life eternal, which has not separated me from any mortal life, nor taken me away from any dear one in the spiritual world, but which has given me many opportunities of coming into closer and holier communion with the true and dear of both worlds.

ny followers during the nater years in my mostal life. I stand as one abased, feeling that I have not performed my duty and fulfilled my mission toward mankind.

And so I return, not to express myself to my friends and followers merely, but to learn a lesson of spiritual control, in order that I may receive an experience which I feel will be of advantage to me as a spirit; and perhaps, by-and-by, when I have advanced in spiritual knowledge, combined with wisdom, I may be able to return and give my hearers higher thoughts, and unfold to them ideas which will sink into their souls, take root, and grow in beauty and light. I know not how this will be. At present I come falteringly, hesitatingly, stumbling like a little child creeping in the dark, because I hardly know where to turn for light. I am directed to your room, and I am told that here I will receive the first glimmerings of truth which I require for my unfoldment and advancement, and that if I will pass out from this place and go forward as I am impressed to do, I shall receive more and more of light, until I shall neceive more and more of light, until I shall neceive more and more of light, until I shall receive more and more of light, until I shall neceive more and more of light, until I shall neceive more and more of light, until I shall neceive more and more of light, until I shall neceive more and more of light, until I shall neceive more and more of light, until I shall neceive more and more of light, until I shall neceive more and more of light, until I shall neceive more and more of light, until I shall neceive more and more of light, until I shall neceive more and more of light, until I shall neceive more and more of light, until I shall neceive more and more of light, until I shall neceive more and more of light, until I shall neceive more and more of light, until I shall neceive more and more of light, until I shall neceive more and more of light, until I shall neceive more and more of light, until I shall neceive more and more of light, until quires, and can in turn impart them unto others. By-and-by, when I receive strength, and have become as those teachers in the spirit whom I behold around me, I will be glad to return and offer my assistance to any friend who reaches out in spirit toward those who have gone before.

I know that I do not express myself as I would were I in my own body, but I am also aware that I am making use of an instrument who is altogether unfamiliar to me; I am using a brain which I never beheld before, and I can only imperfectly manifest my identity. I assure my friends that if they will seek out an opportunity for me to return to them privately, in their own homes—that is, if they will provide me with a mediumistic person whom I can influence and subject to my control—I will be more than happy to give them evidence of my

immortal life.
[To the Chairman:] Having expressed myself In this feeble manner, I return thanks to you, sir, and friends, for permitting me to do so, and will retire in order to allow some other to take my place. I passed through many degrees in colleges, and had titles conferred upon me; but in returning from the spiritual world in the condition of mind which is mine to-day, I would merely announce myself as Jacob D. Sears.

spirit, and wisdom in order to understand how to apply the knowledge which he possesses for the unfoldment of his own powers, is enabled to travel wherever he desires, and is not limited by conditions; but he who is poor in spiritual attainments, whose desires are of the earth, earthy, whose proclivities tend downward instead of upward, is limited in his powers, through the darkness of the aura emanating from such a spirit; he is unable to see clearly any distance, and consequently, until his aspirations become developed and reach upward for something higher and better, he is tethered to a certain locality. But spirits who are aspirational in their natures, who seek for knowledge, to become learned through their own endeavors, are enabled to go whithersoever they will; and those who have not arrived at these conditions are limited in all their powers.

Q.—Do the changes of our atmosphere have any effect on those spirits who devote their energies to ministrations on earth?

A.—When a spirit is in close contact with a formal and a pright home because it is a comfortable home. I do not wish for anything which is not mine—it seems to me that every want is supplied, and every desire satisfied. I live on from day to day, gaining strength and power, and enjoying myself to my heart's content. But I do not want them to think I am idle. I am free from all pains and sufferings, nothing of that kind preys upon me now, so I am glad to be at work. Sometimes I work for myself in trying to get knowledge concerning the things of this life, and of the life where I live in the spirit, and then I find plenty of time to help others on, to try and assist them, to lift them up a little above the darkness; to talk to them and cheer them on, if possible, and brighten their way; so I get along nicely from day to day. I do not wish any one who is near to me on this side of I do not wish for myself to my heart's content. But I do not want them to think I am idle. I am free from all pains and sufferings, nothing of that kind preys upon me many years in the body that my spirit was ripe for death—it was time for me to pass out into a new life, where I could renew my years, and grow strong and useful. I was more the seventy-four years old when I passed out. lived in Cambridge. I wish to reach my daughter, and through her to reach other dear ones. My daughter's name is Mrs. L. L. Daniels: she resides in North C Bessie A. Hooper. North Cambridge. My name is Mrs.

Caroline Percy.

I have wandered from place to place, seeking an avenue through which I might reach my friends. I have been looking here and there, an avenue through which I might reach my friends. I have been looking here and there, from city to city, seeking to impress one medium and another to write a message to a friend of mine who lives in San Francisco, because I feel that it would not only do him a great deal of good, but it would also reflect upon others with pleasure, and likewise benefit myself and spirits who are with me; so for a few years I have been trying to do this thing, and have never succeeded before in speaking one word through mortal lips. I do not expect to reach the members of my own immediate family, bethe members of my own immediate family, because they do not believe in Spiritualism; they would not accept or recognize it under any circumstances whatever. Were one to rise from the dead, one of their own who had passed away, and stand in their midst, with form and coun-tenance familiar, and the old expression too, they would not believe, for they are so fully wrapped up in their own ideas and beliefs that they have no room for the acceptance of any other; so I do not expect to make an impression upon them. It would give me great joy to be able to send them my love, and to feel that it would be received, but I know that it would not—not because they have forgotten me, or have ceased to care for me—but because they do not believe in the possibility of one who has passed through death being able to return and manifest in the slightest degree; so I will be obliged to await the time when they cross the valley of the shadow of death, and arrive in the spirit-world, when I trust the darkness which sur-

them—dear Aunt Susan and Maria and Will. I wish them to feel that they are near and dear to me. I call this dear old lady "Aunt Susan," though she is not an aunt feally, but I have called her so ever since I can remember. She was a friend, intimate and dear, of my own mother; they were like sisters. These friends are now, or were, the last I knew of them, in San Francisco, although Aunt Susan and Maria were thinking of going to Oakland. I am pretty sure that Will is still in San Francisco; his name is William M. Thompson. If he receives

Humbly as a little child, I have returned to learn a lesson from you, who understand something of the spiritual laws of the universe; who have learned something of the method of spiritual control over matter, of which I confess myself profoundly ignorant. And yet when I stood in mortal life I was numbered among the teachers of earth, was looked upon as one who could open the way to eternal life, and feed the hungry, the spiritually starving; who could give forth something that would strengthen and elevate the inner man, and guide him upward from material life toward the land of eternal glory! I sought to perform my duty faithfully and well; and yet, as I stand apart from the physical life, and review my past career, I can perceive the many, many shadows enfolding me; I can perceive little lines of light that came to me in moments of quietude, as inspiration from on high. I did not take hold of those lines of light as I should have done! I evaded them, and now I find by so doing that I lost the full flood-tide of eternal truth which might have dawned upon my spirit, and shed its rays over my followers during the later years of my mortal life. I stand as one abased, feeling that I have not performed my duty and fulfilled my mission toward mankind.

And so I return, not to express myself to my friends and followers merely, but to learna lesson of spiritual control, in order that I may receive an experience which I feel will be of advantage to me as a spirit; and perhaps, by-and-by, when I have advanced in spiritual knowledge, combined with visiom, I may be able to return and give my hearers higher thoughts and unfold to them ideas which will sink into their souls, take root, and grow in beauty and light. I know not how this will be. At present I come falteringly, hesitatingly, stumbling like a little child creeping in the dark, because

N. B. Starr.

Good afternoon, Mr. Chairman. Ever since I departed from the body I have had a strong desire to manifest in your circle-room. Many times during my earthly career, especially during the last few years of my mortal existence, I felt that were it possible, after passing out from the physical life, I would return and manifest from the Ranner of Light Circle-Room; but I have not found strength to do so. I have gained more strength and power than I possessed formerly, and I trust I will be able to reach my friends who are in the body.

There is one very near to me, and very dear, to whom I send my deepest love and sympathy, not only expressed in words, but I send it forth in an influence which I know will bring something beneficial to that dear one, for I have impressed others to give forth kindly wishes and something more, since I have departed, and I am still engaged in a work that I believe will yield good results unto one, and more, who are vet in the body.

am still engaged in a work that I believe will yield good results unto one, and more, who are yet in the body. I am delighted with my spiritual life: I am more than pleased with the surroundings and scenery of the spiritual world. The artist-soul can expand and develop there to almost, I might say, its fullest capacity; there seems to be nothing to limit its vision and confine its powers; but they are allowed to expand until it seems that they could do so no more. I have beheld such beautiful, glowing scenes of natural life in the immortal world that my soul has stood breathless, and it seemed as though I could not again catch my breath; for the grand, surpassing beauty of those scenes I have witnessed seemed stamped those scenes I have witnessed seemed stamped upon my brain. I am endeavoring to find an instrument to whose vision I can transmit these scenes, and assist him or her to develop their internal powers, in order to transfer those images which they receive upon the inner sensorium to canvas for the benefit of mortals—and I believe I will be able to do this work with the assistance of the good spirits around with the assistance of the good spirts around me. It is all very well for an individual to paint a picture, or to perform some piece of artistic work that is very beautiful indeed, because the results of his labors not only unfold his own powers, but they also delight and bless those who are privileged to gaze upon them. Yet I find, in the spirit-life, that the higher masters, the grandest teachers are not engaged so much the grandest teachers, are not engaged so much in transferring their own ideals to outward exbe useless, even were it possible, for us to name the spirits controlling those mediums, for we have no means of identifying them to the satfaction of mortals.

Q.—[By A. E.-D.] Are all persons endowed with the ability to go wherever they wish in the spirit-world?

A.—Upon the earth, the man possessing material wealth has at his command power and the means to travel wherever he desires; but the man of poverty is limited to his surroundings, is weighed down by conditions and cannot journey to any distance. In the spiritual world, he who is largely possessed of spiritual world, he who is largely possessed of spiritual world, that is, knowledge concerning the laws of the spirit, and wisdom in order to understand how to apply the knowledge which he possesses for all is beautiful and grand. I find there is even

higher work to be done than that which I dreamed of while in the body.

As my friends may not hear from me fre-As my friends may not hear from me frequently, while they may do so occasionally, let them remember that I am with them, seeking to assist them the best I can, for I am by no means idle. My work only began while in the body. I can now see that only the first beginnings of labor were brought to me while here, in order to stimulate my mind and to develop my powers for the work which is now before me; so I am glad to pass on to new scenes of labor, and to feel that I am taking upon myself that occupation which is at once congenial and bor, and to feel that I am taking upon myself that occupation which is at once congenial and useful, and through which I may express myself, not only in the external life of the physical body, but also in the real life of the spiritual; for I believe and realize, from day to day, that the mortal life is but a shadow of the substantial, real life in the spiritual world. To my friends in Port Huron, Michigan, as well as in other places—and I feel that I have friends in many places—I send my remembrance and in many places—I send my remembrance and my regards, and assure them that I will be more than happy to welcome and take each one by the hand when they enter the spiritual world. N. B. Starr.

Mrs. Mary F. Platt.

Now that I am here I almost ask what brings me to this place, and yet when I have been away from my friends in the body—I have not really been away in spirit, only separated from them by the conditions of material life—I have felt very anxious to reach them, to touch them, to speak in whispers to their spirits and say, "I am here, I am not dead." This anxiety has pressed upon me until it seemed as though I could not hear it and I have heen invited to pressed upon me until it seemed as though I could not bear it, and I have been invited to come here and say a few words, with the desire and hope of reaching my friends and assuring them that I love them still, that I am not separated from them, only in outward life. I know that the body is fast decaying, and that they will see it no more, so they may feel that one has stepped out of their lives and has gone away from them; but I do not wish them to feel in this way; I wish them to realize that the one who has passed out from the flesh has only been brought nearer to them in the real life, closer to their spirits, so that she is able to guide them, to whisper to them; and thus they receive it in impressions of what to do, or what they think I would like to have them do. So they go on from day to day, perhaps not rewhat they think I would like to have them do. So they go on from day to day, perhaps not realizing fully that it is my own spirit holding communion with theirs. But I am pleased to see them when they are happy in thinking of me or any other dear one who has left the mortal world; I am pleased to have them think, or say, "How Mary would like this," or "How pleased she would be were she here to see such a thing." I would like to have them know I am here and feel pleased, that I rejoice when they have anything to brighten their lives, and feel sad when they are sorrowful because of the changes death has brought. I do not now feel sad at world, when I trust the darkness which surrounds them concerning these things will be illuminated by the light of truth.

I have friends who are near to me, although not relatives, and I think I will be able to reach them. If they learn of my return, and I am able to give them evidence of my identity, I feel that they will be delighted to receive my message and to accept my love, and I send it to them—dear Aunt Susan and Maria and Will. I wish them to feel that they are near and dear to me. I call this dear old lady "Aunt Susan," though she is not an aunt feally, but I have called her so ever since I can remember. She was a friend, intimate and dear, of my own mother; they were like sisters. These friends

will be glad to come to them at any time. I only hope they will open their doors and their hearts for me to come in and bring them those things which I learn and receive in the spiritthings which I learn and receive in the spirit-world, for I wish to share all things with them as they travel onward toward the Better Land. I am Mrs. Mary F. Platt. I passed away from the body in Saratoga, N. Y. My husband is Mr. John H. Platt, of New Haven, Conn. My father is Mr. Henry Munsen. I only lived in the body thirty years. I have not lived one year in the spirit-world. At some future time I will try to come and give more. will try to come and give more.

Ellen A. Sloane.

I was called Ellen A. Sloane. I have been apart from the body a number of years. I was not old when I died—but twenty-five. Although some of my friends have died since that time, and I have met them in the spirit-world, there are others still living in the body, and I hope I will be able to meet them and have them know I have come back to manifest, for I wish them to understand that the dead are not really them to understand that the dead are not really dead, but they are alive and consciously active. I feel as though it was important for my friends to know these things, as they are drifting toward materialism. They have tired of the teachings of old theology, and have ceased to look to them for instruction; they cannot find comfort and consolation in those things which they accorded without question. Receased look to them for instruction; they cannot find comfort and consolation in those things which once they accepted without question. Because they have laid away the forms of so many dear ones, and have not gained satisfaction concerning the future life of man, they have gradually drifted away from the Church, and are tending toward materialistic ideas. I wish to check that if I possibly can, because I feel that if those friends do enwrap themselves with the thought that man is not immortal, that conscious life ends with the death of the body, they will be unable to accept the truth when they reach the spirit-world as readily and as easily as they ought to do, as would be beneficial to them. I do not wish to see them hereafter enwrapped in the darkness of false notions. If they wrap themselves in these materialistic ideas now they will erect a barrier between themselves and the spirits, and the spirits will not be able to assist them and to bring them influence from the spirit-world. I wish to see these friends advancing as rapidly as possible in knowledge and receiving the truth, and hope to be able to open the way from this place for them to do so.

Those who knew me when in the body knew my peculiar ideas, and how tenaciously I

open the way from this place for them to do so. Those who knew me when in the body knew my peculiar ideas, and how tenaciously I clung to them. Although I lived in the form only twenty-five years, yet I was very pronounced in my opinions—perhaps more so than I should have been. My friends will remember that, I am certain, and they will question if I am the same now. I wish to say I am not; I have passed through a painful experience; I liave been among the shadows for a long time, because I did not possess the truth. I was unwilling to admit that I had been wrong; that I had blindly pursued a wrong direction in search because I did not possess the truth. I was unwilling to admit that I had been wrong; that I had blindly pursued a wrong direction in search of the truth; that I had clung to old ideas and opinions in spite of evidence that they were not fully correct, and so I sat in the shadows and did not receive the light, because I rejected by my attitude the advances of those who would have assisted me. I am free to admit all this to-day, because I have risen above those conditions. I now perceive how foolish they were; how I might have gained more knowledge and have stood higher to-day than I do had I been receptive and been willing to confess the errors which I had received, and admit the right when it came before me. I want my friends to take a lesson from this, that they too may not be obliged to cling to old notions and remain surrounded by darkness, but be able to rise above them and reach out to the brighter, higher condition of spiritual life. This is why I have come. There are certain ones who knew me when in the form who read your spiritual paper. I want them to send it to my friends when my message appears, or to carry it in person—I should prefer that, if they will do so. Let the communication open the way for conversation; for I think if these individuals who understand Spiritualism and who know my friends, will kindly talk to them and explain these matters to their comprehension, persuade them to investigate the spiritual philosopy. these matters to their comprehension, persuade them to investigate the spiritual philosopy, they will do so, and perhaps it will bring the great spiritual truth as well as strength and blessing to more than one. I feel that this will be so. My friends are in Springfield, Mass.

wherever I can, for although I lived a great many years in the body, still I find there may be much for me to learn that I never knew when here, and hearing of these things, and knowing that spirits of the so-called dead can return to earth and make themselves heard and seen, I thought I would just tread round a bit, and see if I could not send out a little word from this public place, that would fall upon the attention of some person who knew me while in the body, which was not such a very great while ago. I am sure they will remember me, because I was pretty well known throughout the parts where I resided, which was in Newburyport. I was, for some time, janltor of the court-house there, and of course met with many people at that place. Well, I would like to tell my friends that I am getting along very well indeed, and that I am satisfied with my present position. I am not at all anxious to come back to this world and live in the old body; let that go. I can say "let the dead past bury its dead," and would add, let the present take care of itself and its people, while they press on toward the future. I believe each day, as it opens out before us, will bring its own work, its own duties, which we will have to perform, and then let them also pass. But if we do not perform those things which are brought to us for our unfoldment and for our work, we will find ourselves obliged to travel the road over again, for we cannot miss anything, we are not allowed to skip, as the children say, any lesson, but must con each one over by itself, and thoroughly understand it before another is given us. I think it is a very good way to do, because it makes us learn what we have given us; we take it into our lives, and never forget it—it becomes a part of our own being—and in that way we acquire knowledge. So I am trying to learn, bit by*bit, a little at a time, and I expect, if I live long enough, Mr. Chairman, to know pretty considerable. Tell my friends I have not forgotten them. I send them my regards, and will be glad to tak many years in the body, still I find there may be much for me to learn that I never knew when glad to take them by the hand, and give them welcome. If they will sit around the table any time I will try to come and make myself known. I am ready to meet them if they are ready to meet me, from the spirit side. I think we may gain something between us, by trying to do so. I feel somewhat crippled, somewhat limited, as I try to manifest—a feeling which is not mine when away from here—but I think if I come a few times through some such person as this. when away from here—out I think it I come a few times through some such person as this, I will be able to get along very well indeed. I am Samuel Fenimore. I was connected, you might say, although I don't care about the thing, with one who was well known in literature in days gone by. I only speak of that because some other friend will do so if I do not. I do not believe in clinging to the market of the do not believe in clinging to the merits of others. I know well that each one must "hoe his own row," and perform his own work himself. Much obliged to you, Mr. Chairman.

Public Séance, May 9th, 1882. Questions and Answers.

Ques.—[By J. B. Church, Mount Ida, Wis.] Will the earth eventually reach a state to be inhabited by spiritual beings, instead of material or mortal beings, so that there will be no necessity for so radical a change as we call

earth; that I will be given power to prepare the way for them to cross over the Valley of Death and enter the Land of Light; that I will be given, also, the privilege of meeting and welcoming them to their spirit-home, where we shall dwell in unity together. Then should not I rather rejoice than grieve, even though I have left behind me experiences which were pleasant, even though I have separated, in the external, from friends who were very close to the ternal, from friends who were very close to the ternal, from friends who were very close to the ternal, from friends who were very close to the ternal, from friends who were very close to the ternal, from friends who were very close to the ternal, from friends who were very close to the ternal, from friends who were very close to the ternal, from friends who were very close to the ternal, from friends who were very close to the same laws; that is, of growth, change and dissolution. Matter is continually changing its forms and expressions, consequently there is a continual friction going on, a wear and tear of the various systems. Through this friction elements are thrown off, and although, for a time, new elements may turn. So I send them my love, and tell them I

tire form must disintegrate and disappear while the spirit, or interior force within, takes upon itself new forms through which to exhibit its power; therefore we have no idea that the time will ever come when humanity upon the earth will be enabled to remain here, in whatearth will be enabled to remain here, in what-ever form it may possess, for an eternity of time. There are realms to be explored by all spirits, which lie outside of the domain of physical life, and were individuals to remain upon the earth for an eternity of time they would miss these explorations. They would lose also experiences which would be for their would niss these explorations. They would lose also experiences which would be for their benefit, unfoldment and advantage. The word death, we believe, will become obsolete in the coming time, for the simple reason that death, as understood generally, implies the lifelessness of matter; and as applied to man, is a misnomer. When humanity realizes fully, as it eventually will, that the transition of the spirit from the body to a higher state of being brings increased consciousness, higher unfoldment, a larger amount of life, and fuller opportunities of growth, then it will cease to apply the term death to the physical change; but when one of its number has arisen to the higher life, humanity will exclaim, "he has passed on," or "he has changed conditions."

Q.—[By the same.] Is there, so far as you at present know, any sphere or world where beings come into existence and pass from it in some manner other than by death?

A.—We have heard of many worlds peopled by human spirits, but we have yet to learn of one where its inhabitants pass away to higher states of unfoldment without passing through the experience which you call death. The form which the spirit aggregates to itself is for a time adapted to the individual, but as the soul expands and unfolds, putting forth its powers more fully year by year, it requires a body better adapted to its purpose, and as it advances in knowledge and the attainment of wisdom, it becomes larger, fuller, more glorious, and requires a form through which it can clearly express itself. As the soul, or the individual man, advances higher and higher, reaches purer plains of existence, the body which before served his purpose now limits his powers, cramps and confines him, is too opaque for the use of the spirit,

purpose now limits his powers, cramps and con-fines him, is too opaque for the use of the spirit, consequently the soul requires and demands a body better adapted to its wants, to its exist-ence, and as the soul advances, the body which ence, and as the soul advances, the body which it has continually throws off elements which are replaced by new ones of a finer material, of a more ethereal nature, until, if you should clair-voyantly behold a number of those spirits who have attained a high degree of excellence, who have become learned in the eternal world, you would perceive that their bodies were almost transparent, self-luminous, more beautiful than anything you can conceive of through matter. So the body changes through the wants and demands of the spirit; and this corresponds to what you call death; but in the spirit-world we recognize not the term death, only the unfoldment of a new existence, of increased activity. As T. L. Harris says, in the matchless poem, "The Lyric of the Golden Age,"

"Life is a series of progressive births, And of regenerations without end."

-What is the signification of a dream in which the dreamer experiences being in a city, and passes from one point to another—across a street, for instance—not by the usual method of walking, but by an effort of the will-floating, as it were?

as it were?

A.—Such dreams as your correspondent cites would seem to indicate that the individual dreamer has, during the hours of bodily repose, passed out from the mortal form, and that the passed out from the mortal form, and that the spirit has for a time deserted its tenement of clay and elected to travel at will, independent of the material. It may be that the spirit is roaming through cities of material life, or possibly through some celestial city of the eternal world. Be that as it may, the experience which your correspondent cites indicates that the spirit is traveling as spirits do when unconfined by a your correspondent cites indicates that the spirit is traveling, as spirits do when unconfined by a mortal body, not by the slow method of walking, but by an effort of the will. Spirits frequently, in traveling from point to point, seem to glide along, their feet not touching any substantial matter, but as though they were propelled through space. Again, others travel in the twinkling of an eye; they have only to will themselves from one point to a distant place and they are there. The most advanced spirits travel in this manner.

Laura E. Moody.

Samuel Fenimore.

[To the Chairman:] Good afternoon, sir. Are you willing to admit an old man? I took it into my head to travel back this way, and to see what was going on. I felt that it would be good for me to learn all that is taking place, wherever I can, for although I lived a great many years in the body, still I find there was a live a higher and nobler life while I am have the state of the service of the spirit world, for the service of the service of the spirit world, for the service of the ors to live a higher and nobler life, while I am constantly perceiving opportunities for unfolding new power and strength in my spiritual home. Yet I desire to return and see if I cannot reach out to my friends who yet remain in mortal life. My friends reside in Chicago. Although I know this is a point distant from that city, yet I feel if I can stretch out a line from here to there, upon which my thoughts may glide to the homes of my friends, I will accomplish a work which will be of importance to them and to myself, for I believe if my friends can really understand and know that their them and to myself, for I believe if my friends can really understand and know that their spirit dear ones return and speak, and bring them not only influences silent and sweet, but also tangible evidence of immortal life, messages of truth from the eternal world, they will be fitted to perform more of active work, to accomplish more of useful labor, to perform more good for themselves and humanity than they have ever done before, for I perceive there are opportunities for my friends to take advantage of, which will be of benefit, not so much to themselves, but to others who are in need of enlightenment, in need of knowledge and truth, and I think if my friends will only lay aside the doubts which sometimes crowd upon them, and will receive openly and freely the truths brought to them from the spirit-world, they will be able to rejoice in a fuller, sweeter life than they have ever done before, and I know that they have ever done before, and I know than they have ever done before, and I know that those who look to them for guidance and for instruction will then be able to receive the truth, and nothing but the truth, from their teachings.

My friends, most of them, not all but many of them, are interested in spiritual things; they love to hear from the spirit world; they love to believe that spirits can and do return to manifest intelligently to their mortal friends; but sometimes I perceive doubts crowding upon their spirits, fears lest these things should not be true, lest Spritualism should prove to be a delusion, and they are going astray. They are afraid of this, fearful that they may travel the wrong road, which leads to darkness, which leads to error; so I come asking them to receive the light as it is brought to them—not to put up curtains before the windows of their ceive the light as it is brought to them—not to put up curtains before the windows of their souls so that the light will only enter dimly but to remove all barriers, to brush aside all hangings, to allow the clear sunshine of truth to stream in, warm and genial and bright; for it will irradiate their souls, and give them comfort and gladness not only now, but by-and-by, when the hour comes that will call them to another life; and not only will it benefit them, but it will assist their spirit-friends who are constantly putting forth efforts to aid them, to bring them instruction, to shower upon their constantly putting forth efforts to aid them, to bring them instruction, to shower upon their souls knowledge and truth from the splitworld, and who also desire to draw strength and encouragement from the dear ones in the body. I bring the affectionate remembrances, and something more than that, the tokens of love, sympathy and abiding truth from the souls of those who are with me, and who watch and wait for the time to dawn when our dear ones will meet us in the world beyond. We await that time, and while waiting we intend to work earnestly and sincerely. We ask the cooperation of our friends in the mortal; that they will put aside all fears and doubts, all that causes them to tremble with timidity; then we causes them to tremble with timidity; then we will receive power to go forward in our work, and be able to bring fuller, stronger evidences of our presence—the very things that they need—and will assure them of our identity beyond the shadow of a doubt. Large F Moody.

the earthly life, and I have desired to send forth a few words of greeting, to speak, as it were, with a voice clear and strong from beyond the tomb. Not a voice from the tomb would I bring, but outside and beyond that darksome place, which will assure my friends that I live, and if I live, surely all others who pass through that valley of death must live also. I wish to tell those who are yet in the body, who are traveling rapidly toward the heavenly land, that we await them; we are preparing the way for them. We may not be able to make that way as straight and beautiful and bright as we would wish to, since the acts, the the lives of those in the mortal determine the straightness of the road, determine how beautiful it will appear, and if they travel in ignorance, in doubt and darkness, certainly they cannot see the clear gleams of sunshine that fall across the way, yet we can assist in making that road more pleasant than it would be had not spirits the power of returning from the heavenly world and ministering to their friends in the body. So I come with just a word of love, with just a smile of cheer, stretching out my hands to those who are here to assure them I am working for them on the material the earthly life, and I have desired to send of love, with just a smile of cheer, stretching out my hands to those who are here to assure them I am working for them on the material side and on the heavenly side, and those who are with me, many dear ones who have passed away through the years that are gone, still exert their influence on the friends of earth, seeking to have them understand that there is in reality no death, but that life is for years. seeking to have them understand that there is in reality no death, but that life is for us all, and that all may enjoy the opportunities and the powers which it brings to us. Those who knew me, I presume will hardly be prepared to receive and recognize the teachings from the spiritual life, yet I come, seeking to open the way, that others may follow and bring truth, understanding and wisdom to the friends of earth, that they may begin to learn concerning the spirit-world and those who abide there. And although those who know of my family and the spirit-world and those who abide there. And although those who know of my family and who are members of it may be interested in the church and its teachings, yet I trust they will be ready to accept whatever appeals to their reason, whatever comes to them with evidences of its truth and genuineness. I trust they will investigate and seek to know more of the laws of spirit and of the laws of life. This is all I can say to-day, but I trust to be able to come again and to speak further. Mary Rogers, from Marshfield, Mass.

Horace Johnson.

I have not been gone so long, I trust, but that my friends will remember and be ready to recognize me. Of course I do not expect them to do so publicly, because they are not prepared to accept Spiritualism as a truth, as a philosophy; but if I can reach them through any of the avenues leading to their extensions. philosophy; but if I can reach them through any of the avenues leading to their external senses I feel that it will pave the way to reach their spiritual or interior nature and guide them to the other world. Not that I am uninterested in material things, for it is not so; there are many things pertaining to the mortal welfare of my friends, there are active interests in life, and secular pursuits which engage their attention, which are also of interest to me, and I am pleased at any time if I can take a hand in the movement which is continually going on, if I can make my individuality felt, even though it is not realized externally. I wish my friends to understand that I am an actor behind the scenes, that I do sometimes wish my friends to understand that I am an actor behind the scenes, that I do sometimes assist in the moving in the game of life, so far as their material interests go, and although certainly I do not find all things to my satisfaction, the affairs of material life do not progress as rapidly as I desire them to, yet I employ a part of my energies in this direction, which otherwise might go to waste. At the same time I am deeply engrossed in spiritual pursuits, and I would like to draw the attention of my friends to the spiritual life, that I may give them some information concerning the way we exist and our mode of existence in the spirit-world. There are friends with me in my immortal life who are dear to those in whom I am interested in the body, and I am sure they would desire to hear from those spirit friends. I come as a message-beaver from them, bringing tokens of love and regard; I come to bear to the souls of those of earth my assurance that the clear ones

those of earth my assurance that the dear ones those of earth my assurance that the deardness whom they lost, or seemed to lose, are still living, are blest actors in new scenes of labor in another world, but that they have forgotten no friends of earth, and they send downward their messages of cheer and influences of peace to brighten the lives of those who remain upon this side. These friends desire to return and manifest in person, and I come to ask of those of earth to open the doorway for their return, that is, to provide them with mediums through that is, to provide them with mediums through whom they can manifest, for there is much to speak about, there is much work to be accomplished before the dawning of another year, and we appeal to the friends of earth to make and we appeal to the friends of earth to make our way easy for us in our work, for certainly we cannot afford to allow the work to slacken for want of material assistance. I think my friends will understand to what I refer. I am almost sure they will. I hope they will, for I earnestly desire them to meet us in a frank and open manner, for that will facilitate the matter and assist us much in our work. They will have reason to rejoice before another Spring opens before them, if they respond to our wishes and give us an opportunity of returning. I speak to friends in Buffalo, who, I am sure, will see my words and understand their meaning. Please announce me as Horace Johnson.

MESSAGES TO BE PUBLISHED.

re to of he hs ey

he eir

ny gs; iey irn ds; oon not e a are the ich

re-t to heir nly, all uth for

om-l-by,

irit-ngth the

nces, ns of the ratch

dear We tend k the that that

n we work, ences they

oody.

called seen y and wy to clear have ack to

MESSAGES TO BE PUBLISHED.

May 9.—Mercy Wheeler; Caroline Smith; Walter B.
Allout Vlola, to W. B. L.

May 12.—Rev. Charles Noble; Susan II. Sylvester; Mrs.
Roxma W. French; Mrs. Hannah Lane; Lotela, for Mary
Ennis, Jennie E. Markham, Philip Moore, Addison S.
Dole, Fernando Swain.

May 16.—Red Wing; Maggie Deviin; Abbie Dolbear;
Gliman Jessaninic; Mrs. Margaret Allen; Peter Curtis.

May 19.—Sarah M. Thompson; Alice Johnson; Mrs.
Jane Lingham; Avery Farnham; Mary Wyman; A. C.
Mayhew.

May 23.—Rev. Charles Forguson; William I. Meeker;
William Jordan; Susan Robbins; Mrs. Rebecca F. Whiting;
E. V. Wilson; Lotela, to J. H. Foss.

May 29.—Thomas Starr King; Johnnie Watson; James
Tonhili; Volile U. Winchester; Susan Bacon; Mrs. Sarah
A. Hinkley.

June 2.—Sargent Moody; B. Chamberlain; Mary J. Willard; H. H. Earle; Father Cleveland; Jennio.

June 2.—Sargent Moody; B. Chamberlain; Mary J. Willard; H. H. Earle; Father Cleveland; Jennio.

June 2.—Tatten; L. Sweet; Sarah A. Brow; Julia Morgan.

June 9.—Lucy Edwards; E. C. Fellows; Mrs. Maria Bennett; R. L. Morton; Rebecca Jordan; Samuel Jacobs; Mrs.

Mary Webster.

June 13.—Mary J. Phillips; Peter Rogers; Cyrns Miller;
William S. Clemence; Mary Dearborn; Wallace H. Blackwell; James Dennis.

June 10.—Mrs. Almira L. Baker; George H. Pierson;
Dora Bnow; Delia A. Walker; Daniel Brady; B. W. Titus.

June 20.—William Whiting Pond; Theodore L. Scott;
Bernish Mary Fowler; S. H. Tilton; Gliman Tuttle.

June 22.—Chillaren's Day,—Lille May; Lottie Sanby;
Rutha May Williams; Albert Johnson: Bessie Spurr; John

Jane 23.—Children's Day.—Lillie May: Lottle Sauby; Rutha May Williams: Albert Johnson: Bessie Spurr; Johnson: Bessie Spurr; Johnson: Harmon: Mamie Wheeler: Carrie Dunn; Willie J. Hunt; Annie Bates Graves; Willie Barstow Bates: Mary J. Simpson: Sammy Marston; Isabelle; Little Golden; Johnny McArtiur.

June 27.—John Munroe; Henry Paine; Maria Roberts; Leonora W. Rullivan; Sylvester Taylor; Lotela, for Annie L. F. Fish; Emily K. Darling; William Wallace; Henry V. White; Emma M. Livermore.

Verifications of Spirit-Messages.

REV. E. E. CONDO.

REV. E. CONDO.

To the Editor of the Banner of Light:

I was well acquainted with Rev. E. E. Congo, whose message appeared in the Banner of Light for May 13th, 1882. I was a pupil of his in a German class a few months before he passed on from the mortal body. The terrible tornado of Sunday, April 18th, 1880, which occurred at this place, and in which Mr. Condo met with his sudden transition, was the means whereby between eighty-seven and ninety-five persons perished—some of them living several weeks in a mangled and bruised condition. One of the victims, a young man, who resides here now, lost one hand and wrist, and the major part of the fingers of the other hand. Sunday, April 18th, 1880, will ever be a memorable day to the citizens of this place. Mr. Condo was a refined gentleman and scholar, and was highly beloved by all.

Respectfully, Alexander Smith.

Marshfield, Webster Co., Missouri.

NATHAN L. WOODBURY. To the Editor of the Banner of Light:

ing portions of your paper; and if all your readers would watch it as closely as I do, they would sooner or later recognize something from their friends, acquaintances or relatives.

Yours very truly, R. I. HULL.

Free Thought.

ORIENTAL MAGIC.

To the Editor of the Banner of Light:

Are the able articles upon "Oriental Magic" such as should be published in a spiritual journal? I have the highest appreciation of the moral integrity and truthfulness of Mr. Joseph P. Hazard; I am also quite well satisfied of the truthfulness of spirit-communion, and have been a constant reader of the Banner for about twenty-five years, sometimes taking it in person, at other times joining with a friend in sending for it. My objection to the article on "Oriental Magic" is chiefly, that I believe it to run to such an extreme as to weaken the faith of skeptics in the many excellent and truthful statements in the Banner. I have been in the habit of loaning mine to friends who are becoming interested in the subject of Spiritualism, but have felt compelled to excuse myself from doing so during the publication above alluded to. I cannot think it possible that the jugglery of the Eastern magicians can be ascribed to anything beyond trickery. I say this, having witnessed some of their cleverest feats of magic, both in Hindustan and in Hongkong. I knew one instance of a boy who traveled with his parents, and was "disemboweled," "beheaded" and "cut to pieces in a basket" two or. three times a day; and I think hundreds who have traveled in Asia have witnessed similar things. It seems to me very absurd to suppose from the great mystery surrounding this case that the subject was a materialized spirit. Wo see many of these feats which seem unexplainable—just as mysterious as the other—but often learn the "trick," when we become ashamed of our previous want of knowledge.

Let me illustrate; At Tokio (Yeddo), in Japan, a juggler placed in my hand a bright silver half dollar. I examined it (on the street in daylight), and was assured that the coin was genuine. He then told me to place my other hand upon it, and to hold it tight. (Brother II. would possibly say to preclude the light.) He then commenced a kind of barbaric dance about me, when at length I felt something like a worm wriggling between my hands; I could not endure this, and opened them; a little reptile, I should say a striped snake, ran out and fell upon the ground, and was at once seized by the juggler. Let me say that this trick was to me a profound mystery. I took the coin-it disappeared-a snake appeared instead. This simple trick was fully explained afterward. A bright gum resembling the coin was cast over a chemical mass, which, on expansion by heat, united with the gum and was kept in active motion until cooled. A very intelligent sea-captain once told me that he paid a juggler a hundred dollars, who then explained the entire series of trickery to him, including the killing of the child in the basket. Prof. (?) Herman, of this country, performed the basket trick as well as any Oriental ever could. In conclusion, I beg to say that thousands will read Mr. II.'s article who know that these tricks are such, and who will then say of other accounts in your widelycirculated journal, "Ah, yes! they are like the magic 'story of Mr. Hazard."

I also fear that in his kindly zeal he oversteps reason with regard to animals of prey killing their victims painlessly. Instance the cat and mouse, dog and rabbit, bird and insect, etc. We see the chicken flutter and chirp in the talons of the hawk, the squirming of the worm, and know that these all suffer pain; if they do not, the idea of pain is delusive.

Hoping that I have not offended so excellent a man as Brother II., and that your intelligent | readers will remember that I am only a poor uninformed Kansan, believe me.

For the Truth, yours, B. R. ANDERSON. Concordia, Kan., June 13th, 1882.

MEDIUMS AND MEDIUMSHIP.

BY WARREN CHASE. . To the Editor of the Banner of Light:

It is an unprofitable if not an uncomfortable condition into which some of our prominent advocates of spirit-intercourse have fallen, in attempting to sort out our mediums and reject all who do not come up to their standard of moral perfection, which is too often placed above their own condition. It is said to be unfair to measure your neighbor's corn in your own bushel, and it is more unfair to require a higher standard of morals in your neighbor than you have attained yourself. Some of these writers and speakers seem to ignore the wellestablished fact that mediumship is a purely physical condition, and has nothing more to do with the moral or intellectual condition than has the color of the hair or eyes, and that we must look for these conditions entirely outside of mediumship. They ought to also know that these qualities are largely inherited and educational, and in such sensitive persons as many mediums are, are often, for the time, created and regulated by surroundings.

It is fortunate when a medium is strong enough in these qualities of intellect and morals to resist surrounding influences that would impair these qualities, as some are, and unfortunate for the poor mediums when they are not, for all are sure to be sometimes surrounded by what we call evil influences. If strong they may resist, even though these influences are spiritual, or, as is often the case, both mortal and spiritual, the latter accompanied by and cooperating with the former and usually their friends. As well might we expect an innocent and confiding child to resist the temptations of older children or teachers as to expect many of our mediums to resist and overcome the influence of those about them in whom they put confidence. When a medium puts his or her trust in spirits and believes them all pure and holy, there is sure to be a lesson and discipline to be received by which the medium, like the rest of us, is made to grow stronger and learn to rely on self and the powers of mind for per-

sonal protection. The physical system of the medium is the instrument through which we are to make our observations, take our surroundings and obtain our messages, by which we are to judge and decide all questions relating to spirit-life, and to us it makes little difference whether these instruments are made of gold or cast-iron, of To the Editor of the Banner of Light:

I was much pleased to find in your "Message Department" of June 3d, a communication from NATHAN L. WOODBURY, who passed away in Portland, Me. I knew him well, and what he states, so far as I know, is correct. I have not the least doubt the message came from the source it purports to. It has his manner all through, and style of talking. I consider your message department one of the most interest-Spiritualists who can not use any but pure and the control of sensuousness, and as lords and perfectly moral, upright and intellectual in- victors over matter are progressing ever toward

others that they ignore.

I have yet, after over thirty years of experience among mediums, to find one that has not been traduced and slandered. Even the Seer, A. J. Davis, has too often been put in this category, and it comes with an ill grace from him to be at this late day sorting out those who have not been impeached and holding up those alone as worthy when there are few such that are known to the public. Let mediumship rest on its own merits, and moral character and intellect on their own manifestations, and we shall succeed better.

WHERE IS THE "BRIGADE"P

To the Editor of the Banner of Light:

Please allow me to ask your many correspondents to give information as to the whereabouts of that "Brigade" that was organized less than one year ago, and started out with trumpets and "martial music," obviously for the purpose of destroying mediumship?

It is believed they were armed with secret weapons besides swords and staves, with which to take the life of heaven's inspired workers, and especially those who have the most divine of all earthly gifts-that of spirit form mate-

One of the leaders of that brigade should be remembered for his words, among which was to declare that the "spiritual shower is now about over." It was published over the signature of A. J. Davis.

Spirit-form materialization had not then been made manifest all over the earth as completely as it is to-day. He also, at about that time, declared that "the time has not come in which spirit-pictures can be taken."

As I understand his position in regard to the personal presence and identity of our spiritfriends upon the mortal shores of life, he is decidedly opposed to it: by reason of his silence, and not giving assent to this grand and glorious achievement of spirit-power-a power the most convincing of all others of the immortality of the soul-does Mr. Davis wish to be regarded as an opponent of Spiritualism?

But what can the "Brigade" hope to accomplish in wielding their negative testimony against mediums, while the positive and reliable witnesses have already confounded the negative side, and the positive is every day increasing in strength and power in the hearts of the inhabitants of earth?

In closing, permit me to express my most hearty thanks to the Banner of Light for its just. noble and humane treatment of every phase of spirit phenomena, and to the denizens of the bright Summer-Land, who have inspired Thomas R. Hazard, Prof. Kiddle, A. E. Newton, and a host of other noble men and women, to come forward in their truthful and earnest defense of the spiritual mediums of this grand illumination. Yours truly,

E. P. Goodsell. New Haven, Conn., June 20th, 1882.

MATERIALIZATION.

BY B. T. YOUNG.

To the Editor of the Banner of Light:

This subject having engrossed the attention f the public mind as one of the aspects of spiritual phenomena, it may be profitable to inquire concerning its character, how its manifestations are accomplished, and if is is contrary to the established laws of nature.

It seems to be conceded by nearly all scientific observers, that in the great variety of the animal and vegetable kingdoms, the visible or external form is the result of an internal, invisible essence, or dynamic force, which is formative in its nature and character, and governed by laws adapted to the object attained, and as a cause greatly superior to the effects produced. This being true, it is very evident that crude matter (unaided by invisible force) could never have brought to their present perfection the various manifestations of organized forms in matter-changing their appearance and many conditions to such great beauty as we behold, and also adapting them for the use of man, who has most naturally credited their origin to the Great Spirit, as the author who permeates all things by his spirit and essence.

If this invisible force, called spirit, is necessary to develop the great variety of material forms of life in the world, why may not those who have lived in a material form on earth, and who as spirits have conquered matter, again take upon themselves the human garment to convince their loved ones of their presence and power? If the spirit in mortal man can by its will-power move each part, or the whole body, as it desires, why may not the same spirit, when free from its earthly burden, produce or create a body from the proper and well-conditioned storehouse of nature, and move it with its many organs at will, to convince the world of a future life of progress?

This power is truly wonderful. But is it more so than the materialization of all nature? From the first incipient stages of life (although unconscious) the spirit attracts such atoms as are necessary to build up its mortal house, aggregating by slow degrees all that it requires; and this process continues during its life in the form. Every seven years a new one is complete; thus throwing off the old and putting on the new. Can any fact in the history of the earth be more remarkable in its nature than the process by which all animated or vegetable life is built up from the atom, and sustained in the various forms as now developed? And in all these changes, we can only consistently attribute them to the invisible spirit power that silently, yet surely, works out all forms in nature, in accordance with the conditions requisite to bring about the best results.

In the spirit materializations of to-day we are informed by the builders of these wonderful shapes presented to us, that by some chemical process a large portion of the medium is transferred to the spirit form, besides drawing from the persons present and from the atmosphere (for in the air are all the elements of nature). When attending a séance of Mrs. Stewart's I saw four spirit forms beside the medium at the same time. A strong light over their heads revealed the medium to me as like a skeleton, with the skin drawn over her face (I stood two feet from her at the time). The control of Mrs. S., in answer to my question, stated that she did not then weigh over twenty-five pounds. (I did not doubt it.) While such evidences of a future life are not new, yet within a few years past they have been multiplied in so many places and times, that thousands of the most highly esteemed witnesses can attest their convictions of the full form materialization of their loved ones who have risen above and beyond

no better than other persons obtain through A Conversation with "The Pilgrim." To the Editor of the Banner of Light :

During the sessions of the late Sturgis meeting the Banner of Light reporter had the pleasure of holding an extended conversation with Dr. J. M. Peebles, "the Pilgrim." Following are extracts from notes made of the interview:

"Mr. Peebles, I believe you were present when the Sturgis Free Church was dedicated."
"Yes, and we had a grand time. S. J. Finney, Joel Tiffany, F. L. Wadsworth, and other eminent speakers were present. That meeting was one of the most enthusiastic gatherings ever held in Michigan. At that time we believed that Modern Spiritualism would become a great organic movement, overarching and crowding out all sectarian dogmas, and at once ushering in the millennial morning. Subscenent ushering in the millennial morning. Subsequent revelations and experiences have shown that revelations and experiences have shown that the intense enthusiasm relative to the methods of the new movement has not been realized. The principles then enumeiated have been diffused through this entire country. The people are more catholic than ever. Spiritualism has been successful, but not with the methods that we imagined would be used."

"Do you miss many of the old veterans?"

"Many of the old pioneers have gone to their reward in the spirit-land; they are now unseen except by the interior sight. Their seats in the church are vacant. The llon. J. G. Wait stands like an oak, doing valuable service; Father Gardner, who for many years welcomed me here, has

church are vacant. The Hon. J. G. Wait stands like an oak, doing valuable service; Father Gardner, who for many years welcomed me here, has passed away since my last visit. Where are the young people who are ready to take the places of these old time workers? This is a serious question."

"Have you modified your theological views?"

"I have changed my views in some respects. In my reaction from the old theology I denied the personality of God. But now becoming more thoughtful, and I trust more philosophical, I believe firmly in the personality of God. And yet I make a distinction between the personality of God and a personal God. Personality has nothing to do with shape, dimension or avoirdupois. Personality is pivoted upon consciousness. And the proofs of the Divine Existence are based on consciousness, intuition and moral reasoning. I further believe God to be triune in manifestation. No thinker would confound the tri-personality with the tri-manifestation of God. We are triune beings, made in the Divine image. And the personality of God, the religious nature of man, and the binding law of compensation lie at the foundation of universal right and justice."

"What do you think of the condition of of universal right and justice."
"What do you think of the condition of Spiritualism?"

Spiritualism?"

"If by Spiritualism you mean converse with spirits, it is as old as history, as universal as the race. The modern movement is a revision of the ancient, under the same unmistakable law of mind controlling matter, of the positive influencing the negative. Mediums are susceptible negatives. Spirit control is more common in India and China than in America, though under different names. Spiritual phenomena are indispensable for the atheist and the sensuous materialist, inasmuch as thereby the control of spiritual intelligences is demonstrated to us. While we profess to hold converse with the angels, while we profess to have been baptized into the New Dispensation of love, charity and harmony, our inharmonies, our lack of charity and our bitter, stinging asperittes reveal more of discord than unity."

love, charity and harmony, our inharmonics, our lack of charity and our bitter, stinging asperities reveal more of discord than unity."

"Give me, please, your view of Jesus."

"That would require a volume. I will say however, that out of the personality of God grows the truth of the Divine Fatherhood. God being the Father, all nations of the earth constitute his family. And the Semitic child was the Jewish race, which was the mediumistic one; hence the line of prophets, Syrian seers, Jesus Christ and the apostles. Hence under the providence of God, Jesus Christ was especially begotten for the holy purpose of teaching and uplifting humanity. But the specialty was not on the part of God, but of angels, who ministered unto Jesus. When I say Christ, I do not mean the dead Jesus, but the living Christ in the heavens. And this Christ-spirit, the down-descending divine afflatus, is the saving power. Spiritualists need enthusiasm and consecration to what they believe to be the highest and divinest truth."

"In the Harbor."

Houghton, Millin & Co., Boston, have just brought out a neat volume of eighty-eight pages wherein the latest productions of Henry W. Longfellow are tastefully grouped. The title of the book, as above quoted, is eminently suggestive of the haven of rest whereunto the great poet-whose face looks so benignantly from the clear-cut circle of its elegant frontispiece-has attained. Some twenty-nine poems, treating of a variety of topics, are here given, from the tender strophes of the (unfinished) Children's Crusade to the Holy Land, to the spiritual breathings that pulsate in "Auf Wiedersehen," the poet's farewell to the translated James T. Fields. Here also is presented (among others of whose excellence the reader must judge by purchasing the volume) the very last versification to which Mr. Longfellow gave expression-a poem which bears date of March 15th, only a few days previous to his decease, viz., "The Bells of San Blas," with extracts from which, filled with the triumphant fire of the New Morning which has come to the earth in this day and generation, we close this notice: After speculating, anticipatorily, as to what the bells of San Blas might be supposed to say to the ships sailing out of the harbor of Mazatlan, the poet tells of the meaning these bells, "the voice of the church," have to him:

> "They are a voice of the Past, Of an age that is fading fast. Of a power austere and grand; When the flag of Spain unfurled Its folds o'er this western world, And the Priest was lord of the land. The chapel that once looked down

On the little seaport town

Has crumbled into the dust; And on oaken beams below The bells swing to and fro, And are green with mould and rust.

'Is, then, the old faith dead?' They say, 'and in its stead Is some new faith proclaimed, That we are forced to remain Naked to sun and rain, " Unsheltered and ashamed?

Oh! bring us back once more

The vanished days of yore, When the world with faith was filled; Bring back the fervid zeal, The hearts of fire and steel, The hands that believe and build. Then from our tower again

We will send over land and main Our voices of command. Like exiled kings who return To their throngs, and the people learn That the Priest is lord of the land! O Bolls of San Blas, in vain

Ye call back the Past again! The Past is deaf to your prayer: Out of the shadows of night The world rolls into light; IT IS DAYBREAK EVERYWHERE!"

Scientific: "What did you say the conductor's name was?" "Glass—Mr. Glass." "Oh, no!" "But it it." "Impossible—it can't be." "And why not, pray?" Because, sir, Glass is a non-conductor." [Deafening applause from the scientific passengers.]

A young lady who is doing the Alps reports progress to her guardian: "I tried yesterday to climb the Matterhorn; didn't reach the top. It is absurdly high—everything is in this country. Please send me some

Dyspepsia, Biliousness, Nervousness and miserableness all cured with Hop Bitters.

Berkeley Hall Lectures.

W. J. COLVILLE'S DISCOURSES.

No. 1-All Things Made New.

Delivered Sunday Morning, Sept. 18th, 1881. No. 2-Why was our President Taken Away?

Delivered by Spirit E. H. Chapin, Sept. 25th, 1881. No. 3-President Garfield Living After

Death. Delivered Sunday, Oct. 2d, 1881. No. 4-The Spiritual Temple: And How to Build It. Delivered Sunday, Oct, 9th, 1881.

No. 5-Houses of God and Gates of Heaven.

Delivered Sunday, Oct. 16th, 1881. No. 6-The Gods of the Past and the God of the Future. Delivered Sunday, Oct. 23d, 48d,

No. 7-Spirit E. V. Wilson's Answer to Prof. Phelps. Delivered Sunday, Nov. 6th, 1881.

No. 8-In Memory of Our Departed Friends. Delivered Sunday, Nov. 6th, 1881,

No. 9-The True Gift of Healing: How we May all Exercise It.

Delivered Sunday, Nov. 20th, 18st. No. 10-The Restoration of the Devil.

Delivered Sunday, Nov. 20th, 1881. No. 11-The Blessedness of Gratitude.

Delivered Thursday, Nov. 24th, 48st. No. 12-The Tares and the Wheat.

Delivered Sunday, Nov. 27th, 1881. No. 13-Natural and Revealed Religion.

Dellvered Sunday, Dec. 4th, 1881, No. 14-The True Basis and Best Methods

of Spiritual Organization. Delivered Sunday, Dec. 11th, 1881. No. 15-What kind of Religious Organiza-

tion will best Supply the Needs of the Hour? Delivered Sunday, Dec. 18th, 1881.

No. 16-The Origin, History and Meaning of the Christmas Festival. Deffyered Sunday, Dec. 25th, 48st.

No. 17-The New Year, its Hopes, Promises and Dutios. Delivered Sunday, Jan. 1st, 1882.

No. 18-Death in the Light of the Spiritual Philosophy. Delivered Sunday, Jan. 8th, 1882,

No. 19-The Coming Physicians and Healing Institutes.

Dellyered Sunday, Jan. 15th, 1882. No. 20-The Coming Race.

Delivered Sunday, Feb. 12th, 1882, No. 21-The Religion of the Coming Race. Delivered Sunday, Feb. 19th, 1882.

No. 22-New Bottles for New Wine; or, The True Work of the Religious Reformer. Delivered Sunday, Feb. 26th, 1882.

No. 23-The Coming Government. Delivered Sunday, Feb. 5th, 1882.

No. 24—Easier for a Camel to go Through the Eye of a Needle than for a Rich Man to Enter the Kingdom of God. Delivered Sunday, March 5th, 1882.

No. 25-The Sermon on the Mount, and its Ethical Toaching.
PART 1.
Delivered Sanday, March 12th, 1882.

No. 26-The Sermon on the Mount, and its

Ethical Teaching.
PART II.—DO WE ALWAYS RECEIVE OUR JUST DESERTS
Delivered Sunday, March 19th, 1882. Paper, single copies, 5 cents; 6 copies for 25 cents; 13 copies for 50 cents; 30 copies for \$1,00; 100 copies for \$3,00; postago

free.
Published and for sale by COLBY & RICH, Banner of Light office. Also, for sale by TIMOTHY BIGELOW, ESQ., No. 3 Hancock street, Boston.

A RATIONAL VIEW OF THE BIBLE! The Bible---Whence and What? BY RICHARD B. WESTBROOK, D. D., LL. B.

BY RICHARD B, WESTBROOK, D. D., LL. R.
CONTENTS:—Foundation of the "Authorized "Version of the New Testament. The New Version Basis (1881). Canonicity of the Scriptures, Custody of the Scriptures, Miracie, Prophecy, Martyrdom and Church Infallibility, Internal Evidence. Probable Origin of the New Testament Books, Probable Origin of Legal Bibles of State of Health State of Probable Origin of the New Testament Books, Probable Origin of Legal Bibles? The Summing-Up, Interlocutory. The author, though possessing all the prerogatives of a clergyman, repudlates the title Rev. as a relic of Brahmanical casts and Romish sacerdotalism. He sentirely independent of ecclesiastical supervision and censure. The questions where all the books of the Bible come from a what is their authority? and, what is the real source of dogmatic theology? are treated fearlessly in the light of bistory, philosophy and comparative religions. It is impossible to give even a condensed statement of what is itself a marvelous condensation! Whole lib raries are here concentrated into one little book! The author's conclusions are, of course, against the supernatural origin and infallibility of the Bible, while the degmas of the dominant theology are shown to be priestly perversions of the ancient mythologies.

The principles of natural religion are ably stated, and

withologies.

The principles of natural religion are ably stated, and the claims of true morality are warmly advocated. The strong commendations of the secular press show that it is just the hook-for these times of agitation and "revision." Printed in good type and bound in cloth. Price \$1,00.

For sale by COLBY & RICH.

The Process of Mental Action; OR.

HOW WE THINK.

BY SPIRIT PROF. M. FARADAY.

BY SPIRIT PROF. M. FARADAY.

Contents:—Spirit-life the best place in which to study the mind. The mental surprise that a change of vibration among the atoms produces. Why bruses suffer less pain than men. Why mammalia are more sensitive than lower orders. The brain is not the fountain of thought. An analysis of the brain will never reveal the mind. What makes people stupid. Why Reformers are persecuted. Truthful ideas dependent upon an even and narmonious activity of the clements as they pass from the brain to the spiritual organism. The value of sleep and its nature, Paralysis of the brain explained. How a child developing the power to think. The effect of Language in developing the power to think. How the Reason originates. How the spirit masters the brain. How special talent is developed. Gradations of Mental Power in the Races of Men. How to break the power of innorance. The Science of a true Mental Development. How language broadens under the reaction from the spirit. How the body refines under the influence of high grades of thought. How knowledge transcending human attainments can be transmitted to man. How spirits can belp humans to higher thought, Why each spirit seeks companions of its own grade of mentality. The elevating effect of spirit intercourse.

Paper, Price Is cents.

For sale by COLIN & RICH.

NEW EDITION.

IS IT THE DESPAIR OF SCIENCE?

Science Applied to Spiritualism, not in the Manner of Dr. Hammond. BY W. D. GUNNING.

Very pleasantly written, suggesting the possibility of solving the mysteries of spiritual manifestations, by tracing the analogies offered by the subtler forces of Nature. This little work has been entirely revised, and a considerable more matter added to it, and will be found an unanswerable argument in favor of Spiritualism. Paper. Price, 15 cents.

For sale by COLBY & RICH.

NATURE THE ONE AND ONLY DEITY. And Humanity in its Entirety, in all its Stages of

Being,

NATURE'S HIGHEST EXPRESSION. BY JOHN FRANKLIN CLARK.

In this work it is shown that there are two primeval solt-existent substances existing in an Essential Form, and that all things are produced by the union of these two substances which, through union, attain to Objective Being. Price 15 cents, postage free, For sale by COLBY &

TO ROOM DURCHASERS.

No. 9 Montfor said a complete assortment of Spiritual, Pro-

Trime Cash, Orders for Books, to be sent by Express, mass, be accompanied by all or at least half each. When the money forwarded is not sufficient to fill the order, the balance must be paid C.O.D. Olders for Books, to be sent by ance must be paid C.O.D. orders for Books, to be sent by one, mass aware row me accompanied by each to the amount of each order. We would remaind our patrons that they can remit us the Fracettonial part of a dollar in postage stanges ones and twee preferred. Pastage stamps in quantities of MORE than one dollar will not be accepted. All business operations looking to the sale of Books one con-mission respectfully declined. Any Book published in Eng-land or America (not out of print) will be sent by mail or express.

express.

**De Catalogues of Books Published and for Sale by Colby & Rich sent free.

SPECIAL NOTICES.

SPECIAL NOTICES.

10 In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents, our edumins are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

15 We do not read anonymous letters and communications. The name and address of the writer are in all cases indepensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When new spalers are to warned which contain matter for our inspection, the sender will conter a favor by drawing a line around the article he desires specially to recommend for 1945.

petasal.
Notices of spiritualist Meetings, in order to insure prompt insertion, mass (can falls office on Monilay, as the BANNER or Litelly goes to physic every Tuesday.

Banner of Bight.

BOSTON, SATURDAY, JULY 8, 1882.

PUBLICATION OFFICE AND BOOKSTORE. No. 9 Montgomery Place, corner of Province street (Lower Picor).

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 39 and 44 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

IS CAU B. RICH BUSINESS MANAGER.
LUTHER COLEY EDITOR.
JOHN W. DAY ASSISTANT EDITOR.

Pasiness Letters should be addressed to Isaac B.
Rich, Basner of Light Publishing House, Boston, Mass.
All other letters and communications should be forwarded to LUTHER COLBY.

THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest sphere of angelic life to the owest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind. - John Pierpont.

"Thought-Reading."

In the June number of the Nineteenth Century is an article in which, under the above heading, three scientific gentlemen of England, namely, Prof. W. F. Barrett, Edmund Gurney and Frederic W. H. Myers, give an account of a series of experiments carefully conducted by them, going to show that the power of thoughtreading, without personal contact, is possessed by some persons.

The common exhibitions of what has been called "mind-reading," in which the subject takes the hand, or otherwise comes in physical contact with the person whose mind is to be read, and then proceeds to find or touch some object of which the latter is thinking, have been explained as probably nothing more than "muscle-reading "-that is, the alleged "mindreader" is believed to be guided to the article sought by a series of slight muscular impulses imparted unconsciously by contact with the one who knows where it is. The series of experiments here described were conducted without physical contact between the operator and the subject, and consisted in endeavors to communicate directly from mind to mind, with no external sign, words, consisting of the names of familiar objects, or of places, or of persons either real or imaginary, or of playing-cards chosen at random. The subjects operated upon were four or five healthy children and a servant girl in the family of an English elergyman, all of whom appeared to be peculiarly gifted with this power of reading thought.

The usual mode of procedure was to send the child out of the room, and to a distance from the door, while the word or name to be read was being determined on-all possibility of collusion being guarded against-then the child was called in, and, standing a moment, with the eyes on the floor, would utter the first word or name that came into the mind. Sometimes this would be done through the closed door, without the child entering the room, and sometimes the desired word would be known only to the ex-

The results showed that in a majority of cases —two hundred and two out of three hundred and eighty-two-the right word or name was given, and in many more a near approximation to it. In some instances there would be a run of from five to eight complete successes without an intervening failure. Such results were regarded as altogether outside the theory of coincidence or chance-guessing.

It was found, moreover, that success in this process of mind-reading depended very much upon certain delicate conditions. Anything which would excite distaste or alarm on the part of the sensitive subjects must be carefully avoided, and fatigue, or the inertness following the partaking of a meal, were very unfavorable; "but of the favorable effect of freedom from constraint, and of a spice of pleasurable excitement, we can speak with entire assurance.' say the investigators.

In cases where the names of familiar objects were sought to be obtained, the children said they "seemed to see" the objects: but when names of persons, places, etc., were required, it would appear that they seemed to hear the words, from the fact that, in case of failure, words having a similar sound were frequently given. All this is exceedingly significant, as we

shall see further on. The investigators conclude their statement with the suggestion of a hypothesis, purely materialistic, by which to account for these facts, as follows:

"It is quite open to surmise some sort of analogy to the familiar phenomena of the transmission and reception of vibratory energy. A swinging pendulum suspended from a solid support will throw into synchronous vibration another pendulum attached to the same support, if the period of oscillation of the two be the same; the medium of transmission here being the solid material of the support. One tuning-fork or string in unison with another will communicate its impulses through the medium of the air. Glowing particles of a gas, acting through the medium of a luminiferous ether, can throw into sympathetic vibration cool molecules of the same substance at a distance. A permanent magnet brought into a room will throw any surrounding iron into a condition similar to its own; and here the medium of communication is unknown, though the fact is undisputed. Similarly, we may conceive, if we please, that the vibration of molecules of brain-stuff may be communicated to an intervening medium, and so pass under certain circumstances from one brain to another, with a corre sponding simultaneity of impressions. No more than in the case of the magnetic phenomena is any investigator bound to determine the medium before inquiring into the fact of transit."

The article concludes with the following most significant hint to materialistic scientists, to which they would do well to give heed:

" On the other hand, the possibility must not be overlooked that further advances along the lines of research here indicated may necessitate a modification of that general view of the relation of mind to matter to which modern science has long been gravitating.'

This hint shows that the investigators have some perception of the important direction in which their observations point.

The hypothesis of communication between brain and brain, by vibratory action, as above stated, induces the editor of The Nineteenth Century (James Knowles, Esq.) to append to this article an extract from a paper written by himself in The Spectator, in 1869, under the title of "Brain-Waves: a Theory," of which the following is the substance:

"Let it be granted that whensoever any action takes place in the brain, a chemical change of its substance takes place also; or, in other words, an atomic move-

" Let it also be granted that there is, diffused throughout all known space, and permeating the interspaces of all bodies-solid, fluid, or gaseous-an universal, impalpable, clastic 'ether,' or material medium, of sur passing and inconcelvable tenuity. . . .

"But If these two assumptions be granted, and the present condition of discovery seems to warrant them, should it not follow that no brain action can take place without creating a wave or undulation in the ther? for the movement of any solid particle submerged in any such medium must create a wave.

"If so, we should have as one result of brain action an undulation or wave in the circumambient, all-embracing ether-we should have what I call Brain-Waves proceeding from every brain when in action.

Each acting, thinking brain, then, would become centre of undulations transmitted from it in all directions through space.... Why might not such undulations, when meeting with and failing upon duly sensitive substances, as if upon the sensitized paper of the photographer, produce impressions, dim portraits of thoughts, as undulations of light produce portraits of objects?

The sound-wave passes on through myriads of bodies, and among a million makes but one thing sound or shake to it; a sympathy of structure makes it sensitive, and it alone. A voice or tone may pass unnoficed by ten thousand ears, but strike and vibrate one into madness of recollection If the last brainwaves of life be frequently intensest-convulsive in their energy, as the firefly's dying flash is its brightest, and as oftentimes the 'Hightening before death' would seem to show-we may perhaps seem to see how it is that apparitions at the hour of death are far more numerous and clear than any other ghost-stories.

"Such oblique methods of communicating between brain and brain (If such there be) would probably but rarely take effect. The influences would be too minute and subtle to tell upon any brain already preoccupied by action of its own, or on any but brains of extreme, perhaps morbid, susceptibility. But if, indeed, there be radiating from living brains any such streams of vibratory movements (as, surely, there must be), these may well have an effect even without speech, and be perhaps the modus operandi of the little flash, the mystle hint' of the poet-of that dark and strange sphere of half-experiences which the world has never been without.'

This theory of vibratory interaction between living brains is by no means a novel one. In substance it was put forth many years ago in this country by that acute mind, the elder Professor Hitchcock, of Amherst College, in his notable treatise on The Telegraphic System of the Universe, published in his volume entitled The Religion of Geology. If well-founded-and we see not on what scientific grounds it can be denied-it not only shows the possibility of intelligent communication between embodied and disembodied (or rather decarnated) minds, but so illustrates the process as to make it readily intelligible.

No thoughtful person can avoid the conclusion that if thought-reading, without external sign, is possible between minds in the body, by means of this subtle, vibratory law, then surely be possible between minds one of whom has laid aside the flesh. For, if it be a fact that minds continue to exist after they are freed from the physical tenement, it must be supposed that they exist in organized forms. composed of some subtler substance than, yet analogous to, that of the physical brain and body. The action of this subtler brain must. like that of the physical brain, cause vibrations in the "impalpable ether, of surpassing and inconceivable tenuity," which surrounds them everywhere. It only requires, then, in order to feel these vibrations and thus to read the thoughts of the so-called disembodied, a sufficient degree of sensitiveness and passivity on the part of any person in the body. This sensitiveness and power of passivity give capability for what is called mediumship, of that

phase known as mental impressibility. The children who were the subjects of the experiments described by Prof. Barrett and his associates were perhaps somewhat more than ordinarily sensitive to mental impressions, and would therefore, no doubt, readily have become mediums for communication with the socalled departed, had the experiments taken that direction. Numbers of such sensitives may doubtless be found in every refined community, if properly sought for. The delicate 'conditions" for success in thought-reading found necessary by Prof. B. and his co-investigators are precisely such as are requisite for spirit-mediums of the impressional class, though the requirement of these "conditions" has often been scouted as absurd and nonsensical by ignorant and boorish pseudo-investigators. Moreover, it is usual, if not universal, for impressional mediums to "seem to see" the objects or scenes concerning which spirits desire to communicate. Sometimes they "seem to see" the words which are to be spoken, as if written in the atmosphere, or on some object held in the hand; and again the ideas to be communicated are presented seemingly to the eye, in symbolic pictures or panoramas, while the accompanying words seem to be pronounced more or less plainly in the ear, either externally or internally, and not unfrequently names are mistaken for others of similar sound. Thus the experience of these thought-readers, so far as it goes, seems entirely parallel to that of one class of spirit-mediums, and is doubtless of the same essential nature, the only difference being that the operator whose mind is read is in the one case in the visible body, and in the other out of it. We trust these investigators will pursue the line of research on which they have entered, as it can have but one result—the demonstration or at least the corroboration of the truth of spirit-communion.

The real individuality, that which thinks and plans and wills, is the spirit. The body, as its instrument, should be kept in tune, that it may execute the will of the spirit. Health, therefore, is a means, not an end of life. The mental conception so dominates the physical that it is impossible to reduce bodily culture to a regulated programme of sleep and food and exercise. Varying with the individual, it also varies with the same individual at different times.

High Prices of Food.

Although it is no part of our design to discuss this matter from the economic side, and to show that a limited market for over-production cooperates with the ruthless spirit of speculation in putting up and keeping up the prices of living commodities, still it is next to impossible to touch the subject at all without making it. appear to be what it really is, namely, the cause of the existing disturbance of the labor market, as it is called, and consequently the origin of troubles that continually threaten the stability of society. Nothing less, in fact, than the inequality of food and wages has begotten the present labor discontents. The various Unions have of course not lacked the quickness and sagacity to discover the festering sore, and to avail themselves of the advantage it gives them for ruling large bodies of workingmen in an absolute sort of way. These, however, are not the originators of the present troubles, nor is it possible for them in the last resort to regulate them. It is a natural law that does that al-

We mean, of course, the law of supply and demand, as it relates to the commodities of life as well as to labor. For the products of human labor cease to be made at so good and attractive a profit when living is high, and consequently the industrial market droops under the influence of high prices. Capital cannot afford to give more wages than what will return it a fair profit, and labor cannot continue to work any longer than its wages will yield a good support and something more. When things are "booming," by reason of a bare market and low prices for commodities, then capital does not stop to consider so carefully about its profits. But after a time, all things being prosperous, a clique of speculators here and there buys up all the grain, flour, provisions, butter, eggs, beef and pork, and other necessaries of life which it can lay hold on, borrowing large sums of money of the banks to "carry" their purchases until they can force a rise, and then the workingman begins to feel the pinch from paying out so much more of his wages than he did formerly for the necessaries of life, and he very naturally rebels.

He finds himself hemmed in on every side by an invisible and intangible power, that every day robs him of so much of his industrious earnings, and he is impatient to get at it and deal a sturdy blow in its face. Not being able to do that, he naturally resorts to the sole recourse remaining to him, and demands an advance in his wages; and failing in his demand, as he often does, by a preconcerted movement he "strikes." And, as we see at present, the strike becomes a general movement in entire branches of industry, and is to be spoken of as a general uprising in protest against the continual payment of wages out of which those who earn them can make but a meagre and unsatisfactory living. The second consequence of it all is the serious disturbance of industrial production as the reliance of public prosperity, the holding up of schemes of production by capital. and the derangement of a state of affairs that was a little time before proceeding profitably and happily for all. This is really and directly the result of high prices for food, in general the work of soulless speculators.

The actual situation around us is something like this: meats and vegetables are very high. compelling the heads of families to calculate very closely in order to obtain what are needed for their family use: breadstuffs have much advanced in price, with small prospect of a fall before the new crop begins to appear in the market in the autumn; rents as high as the landlords dare push them, with no signs of relenting. Business generally is far from promising, but is becoming more and more depressed. With the extensive strikes in the iron industry pathy. Capital takes alarm, and becomes timid in reference to launching out new schemes for the occupation of labor. The very brokers in Wall street are in a state of balf-panic, and do not know where they are to get their living any longer. Good crops are promised, but it will be several months before the benefit can be realized, summer vegetables alone beginning now to show signs of yielding. The picture is far from being a pleasant one, if it is not indeed a gloomy one. It may not exactly surgest distress, but it does excite feelings of general dissatisfaction.

Talmage on Heaven.

The hero of the Brooklyn Tabernacle has (if one might judge by the printed reports of a recent sermon preached by him) had the heavens opened to him, and has been seeing "visions of God." He would blaze out against the blasphemy of any other creature who professed to have seen so much, or even a fractional part of it, but everything seems to be legitimate in his case, whether it relates to this world or the next. He spoke upon Ezekiel's famous vision in reciting his own, and he said it was a much easier matter to find out what our friends are doing in heaven than we might imagine. He said the inference was the strongest that the occupations in heaven are like those followedon earth. He concluded that men will be just as different from one another there as they are here. The artists are at work there, but on finer materials than here. The explorers, the musicians, the historians, the astronomers, the men of the legal profession, the metaphysicians, the soldiers, the physicians, the philanthropists-all were occupied in heaven in the same spheres to which they had devoted their earthly lives.

The physicians in heaven, said Mr. Talmage. where there is no sickness, come and visit the sick on earth, "no longer in lazy gigs, but with lightning locomotion." "You wonder," said he, "why your friend recovered after all the physicians in Brooklyn had given him up." Perhaps," he explained, "some Abercrombie touched him with supernatural breath. Thus John Howard is still visiting the dungeons. George Peabody is still devising means for ameliorating the sufferings of the poor. Thomas Clarkson is still seeking to emancipate the slaves, and the ministers are still visiting their flocks." And so forth, and so on-

The doctrine of spirit-return could not very well be stated more distinctly. Yet Mr. Talmage would no doubt scorn to be classed openly among Spiritualists. No matter, so long as the fact itself remains. It is rather interesting to note the intensity with which the preachers are generally directing their speculations to the occupations and employments of the future state. It at least shows that they rightly appreciate the prevailing public feeling.

Mrs. H. W. Cushman, musical medium, left Boston Thursday, July 6th, for the Onset Bay Camp-Ground; she goes to Lake Pleasant July 22d, and will return to her home, No. 6 Frothingham Avenue, Charlestown District, this city, Sept. 1st.

Mrs. Best in Washington.

Attention is called to an article entitled 'Spiritualism at the Federal Capital," which will be found on our first page. In regard to the same matter another correspondent-for whom we can personally vouch as being a reliable gentleman, and one occupying an important position at Washington-writes:

"Mrs. Best's scances thus far have been very fine. They have been given at the houses of private parties, and only at urgent request. I have seen a lady spirit. at a séance in which over twenty persons were present, stand outside the cabinet in a good gas-light, and shake hands one by one with nearly all, literally holding a reception, like a queen in her drawing-room. have seen a spirit in misty light stand partly out of the cabinet and partly in it, pervading and penetrating its curtained drapery, aiding others to somatize. I have several times seen two faces at the cabinet window together with clear faces under a good gaslight. There is no doubt of the genuineness of Mrs. B.'s manifestations witnessed here, or of her rank as among the best of materializing mediums.

One of Dr. Gray's Prescriptions.

We noticed in a recent issue the demise of Dr. John F. Gray, of New York, a sterling man, a progressive physician, and an uncompromising Spiritualist. The Evening Post of that city records the following instance of the quick sympathy and large charity possessed and exercised by this estimable gentleman while in the form:

"A poor sewing girl who went to the late Dr. John F. Gray for advice was given a phial of medicine and told to go home and go to bed. 'I can't do that, Doctor,' the girl replied, 'for I am dependent on what I earn every day for my living.' 'If that is so,' said Dr. Gray, 'I'll change the medicine a little. Give me back the phial.' He then wrapped around it a tendollar bill, and returning it to her, reiterated his order, 'Go home and go to bed,' adding, 'Take the medicine, cover and all.'''

The Belvidere Seminary.

Our readers are already familiar with the name and just claims of this worthy institution of learning, located in Belvidere, N. J., and conducted so admirably in the past by the Misses Bush. Persons of liberal views regarding life and human duty here and hereafter, should, in making preparation for the education of their children, examine the nature and advantages of this school. We are glad to be able to state that the Misses Bush assure us the affairs of the Seminary are now in a more prosperous condition than they have been before for years. The fall term will begin Monday, Sept. 18th. For Circular address E. L. Bush, Belvidere, Warren Co., N. J.

The National Farmer, a new paper brought out in Washington, D. C., and devoted to agricultural interests, having suggested that a world's fair be held in that city on the four hundredth anniversary of the discovery of America (1892), Mr. S. M. Baldwin writes to its editor that in his opinion the proposition should be favorably considered by every one. but especially by those who are interested in the dawning of the era when by the influence of a family of nations international differences may be arbitrated without the resort to measures handed down to us from times of barbarism. He further says:

"It is highly probable that at this contemplated exposition in 1892 there will also be called a peace convocation by the arbitration court, the nucleus of which it is hoped will be initiated by the called neace congress in November next, to give due notice to the civilized nations, and recommending a gradual disarmament, so that the whole earth, by general consent, may join in a world's peace jubilee, by the dawn of the next century, on the common basis of arbitration in place of war for all nations. . . . Then, when the many millions now spent in devastating the earth can be used for blessing the people, will come the welcome era when nearly all the minor ills we now endure can a settled by the ordinary friction of thought whi ways brings wisdom; and to this end let us all work,

A Baptist preacher in New York, while speaking recently of the state of the soul after death," so called, directed the attention of his hearers to a point which has also been repeatedly emphasized by returning spirits, viz.: the progressive tendency of the conditions surrounding the physically disembodied in the spirit-world. High up among these improved conditions he traced the fact of the absence of temptation in the better land. While on earth the spirit's only safety was in overcoming sinful temptation (whether arising from inherited predisposition or otherwise), the new life would mark the commencement of a time in its experience when temptation itself would be withdrawn: a time when the soul would not be kept from evil, save by exhaustive strugglings on its part against a hostile environment, but evil would be kept from it, leaving it free to expend its best energies in the effort to progress in goodness and holiness.

Col. Charles G. Greene, for many years editor and publisher of the Boston Post, celebrated in a quiet way the anniversary of his seventy-eighth birthday last Saturday. We were employed in his office for twenty years, and therefore had ample opportunity to form a just estimate of this gentleman. He was the most methodical man in a printing-office we ever saw, and this quality was the mainspring of his success as an editor. His genial disposition drew to him intellectual men, many of whom contributed to his paper for years, and the Post-even by its political opponents-was considered the best edited paper in the city. We have always held the Colonel in high regard, as through his editorial tact and skill we learned many useful lessons which have been of great value to us since in our own editorial

Albert Morton, Esq., writes from San Francisco, Cal., that a communication from WALTER SLICER, published in the Banner of Light Message Department some time since, has received recognition in that city-a Custom House officer having informed him (Mr. M.) that the name of the spirit's wife was correctly given, also cause of death, etc.; that Mrs. Mary Slicer is now an inspectress in the Custom House in San Francisco, and all the statements are correct as made. Mr. Morton adds, "I know the Message Department of the Banner is doing a good work—filling a place which is not elsewhere met."

As a magnetic physician W. H. Vosburgh, of 65 Hoosick street, Troy, N. Y., is reported to be meeting with a remarkable degree of success. The Saratoga Sun of the 24th ult. publishes the testimonials of two gentlemen of cures effected upon themselves by his treatment, either of which is sufficient to commend him to the patronage of the sick and the suffer-

The Lake George (N. Y.) camp-meeting managers have a card in another column, to. which attention is directed.

" Episcopal Impertinence

Is the term which the Herald of this city applies to the Pharisaic utterances of Bishop Huntington, et. als., regarding the late Ralph Waldo Emerson, his views, and his (presumable) condition (from a church standpoint) in the spirit-world, to which we referred last week, The Herald is by no means backward in its manner of handling the subject-remarking in the course of its paragraph:

"As if it were not enough for Bishop Huntington to make a fool of himself by questioning the salvation of Ralph Waldo Emerson in the other world, a point on which nobody has asked his opinion, his quixotic brother in the episcopate, Bishop Coxe, now throws out dark hints as to the security of the late Concord philosopher in the spiritual world. . . . Who wants to hear any more of this Episcopal impertinence? "

Brooklyn Spiritual Fraternity.

In consonance with a previous announcement Mrs. Milton Rathbun, of New York City, addressed this organization, at the Brooklyn Institute, on the evening of Friday, June 30th, her theme being "The Needs of the Hour." Her discourse received the hearty endorsement of the meeting. Eloquent addresses in harmony with her views were also made by Dea. D. M. Cole, Judge Wm. Coit and W. C. Bowen. Mrs. Stryker, under spirit control, also spoke ably, and in unison with those who preceded her. We shall print Mrs. Rathbun's remarksa report of which has been placed at our disposal by Bro. S. B. Nichols-next week.

Remember the Camp-Meetings, -

Notices concerning which forthcoming convocations of Spiritualists will be found elsewhere in the present issue.

To correct misapprehensions, we desire to state that the cut illustrating "Crucial Test Conditions," printed in our issue for June 24th, on the same page with Mr. A. E. Newton's reply to Dr. Crowell, was not prepared by Mr. Newton, nor did he know anything of its insertion in connection with his article until he saw it in print. Mr. Albert Morton, of San Francisco. was the gentleman who prepared and forwarded to us the original drawing from which the picture was made.

The Saratoga (N. Y.) Sentinel of June 4th says: "Among recent pensions granted in this vicinity there is one to a man whose claim arises from blood-poisoning caused by compulsory vaccination while in the army during the rebellion. He received about \$800 with the first certificate, and is to receive \$4 per month here-

Two well-known Boston physicians have recently been advertising a remedy for piles. and now the Massachusetts Medical Society, it is said, will proceed against them on two charges—advertising, and using medicines the secrets of which they will not impart to their fellow members, as required by the rules of the society. What next?

We highly esteem Rev. W. H. Cudworth, his teachings are so liberal. He gave his third lecture in this season's course at Union Hall, Boylston street, last Sunday evening. He treats his subjects in an unusually clear and practical manner. Church bigots above all others should listen to his discourses, and attain to a wider mental horizon thereby.

Miss Ida L. Spalding, a thoroughly competent phonographic writer and a worthy young lady, desires to make engagements to furnish verbatim reports of lectures (Sunday or otherwise). Any person employing her, will, we feel confident from personal experience, be fully satisfied with the results of her labors. She can be addressed care Banner of Light.

of his mediumistic powers in Norwalk, O., on the afternoon and evening of Sunday, July 2d, Mr. Cephas B. Lynn lecturing on both occasions; at 3 P. M. on "Modern Orthodoxy," and at 7:30 on "Ingersoll and his Critics."

C. E. Watkins gave public illustrations

The Daily Democrat, of Leadville, Col., devotes, June 25th, over a column to a genial treatment of Jesse Shepard and his remarkable gifts, heading its resumé "l'henomenal Music."

Send for Raymond's Phenomenal Paper, free of charge. E. A. W. Raymond, 93 Summer street, Worcester, Mass.

The Camp-Meeting in Connecticut.

The Connecticut Camp-Meeting Association will hold its first annual assembly at Niantic (East Lyme), Conn., from July 15th to August 21st, inclusive. The location is six miles west of New London, on the Shore Line Division of the New York, New Haven and Hartford Railroad, three-fourths of a mile from the depot. It contains a fine grove of pines, and receives the full benefit of a refreshing sea-breeze. Speakers are announced as follows: July 16th to 19th, Mrs. Fannie Davis Smith; July 20th to 22d, Mrs. Annie Middlebrook Twiss; July 22d to 25th, I. P. Greenleaf; July 26th to 27th, Cephas B. Lynn; July 30th, J. Frank Baxter; August 1st to 3d, Mrs. R. Shepard Lillie; August 4th to 7th, George H. Geer; August 8th to 13th, W. J. Colville; August 13th, A. B. French; August 15th to 22d, Jennie B. Hagan; August 17th to 21st, J. M. Peebles. Others are expected.

Everything has been done to combine recreation and amusement with mental and spiritual culture. Good speaking, vocal and instrumental music, dancing and boating will be among the leading features of the occasion. Mediums for various manifestations will be present, and all will have abundant opportunity to demonstrate the truth of immortality and the return of spirits. Any further information that may be desired can be obtained by writing or personal application to D. A. Lyman, Willimantic, Conn., or James E. Hayden, Niantic, Conn.

Movements of Lecturers and Mediums.

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

Hon. Warren Chase has gone home to Santa Barbara, Cal., where he may be addressed till further notice. He lectured in Ottumwa, Ia., in place of Mrs. Fox, June 18th (she being prevented by sickness), and June 25th he lectured in Council Bluffs, Ia .- leaving for San Francisco June 27th. He may return East next winter, and if so due notice will be given through the Banner of Light, so that he may be engaged for lectures. He reports that his trip East has been exceedingly pleasant and quite successful, and he bears many cherished memorles home with him.

A correspondent informs us that Miss E. M. Gleason is doing good work in Knox, Licking and Coshocton countles., Ohio. The audiences are quite large. frequently numbering five hundred, who listen with intense interest to tidings of the homes that await them in the beyond. Miss Gleason is recommended as a pleasing, logical and powerful trance speaker. Her address is Bladensburgh, Knox Co., O.

In view of certain unfavorable disclosures which it alleges have recently been made regarding the U.S. ironclads, the New York World suggests that "it might be a good idea to stop alluding to conscience as an inward

On Sunday last, July 2d, the attendance was very large at Parker Fraternity, every seat being occupied in the morning, and the hall

Meetings at Parker Fraternity Hall.

being occupied in the morning, and the hall being fully three parts full in the afternoon. The subject of W. J. Colville's forenoon discourse was "Truth." the controlling spirit giving a very full and explicit elucidation of that portion of Luke's gospiel where Jesus and Pilate hold converse concerning truth. Pilate was made to represent those judges, governors, and other officials of any age or clime who willingly toy with conscience to secure earthly honor and emolument, while Jesus stands to every noble soul who has courage and loyalty sufficient to brave death itself rather than sacrifice conviction. When a man of Pilate's type scornfully asks "What is Truth?" no one can answer him, for he is in no condition to receive spiritual light. All truth is relative on earth; no spirit is supposed to possess all truth save the Infinite; but he or she is "of the truth," in the true sense, who uses all the truth already won and is ever on the alert for more. There are things we can know as certainly as we can assure ourselves that two and two make four; no mathematical proficiency can ever destroy our faith in a self evident proposition. Even so in the moral realm we never outgrowertuth; we never unlearn knowledge; but are ever adding to present, further attainments; our

the moral realm we never outgrowtruth; we never unlearn knowledge; but are ever adding to mere belief positive knowledge, and ever adding to present, further attainments; our growth in the knowledge of truth may be everlasting.

The guides of the speaker most eloquently and earnestly uttered their protest against all falsehood and temporizing, as practiced by those who do evil that good may come; for, while they allow that all things are overruled for good, they declare that everything short of unsullied truthfulness appertains solely to undeveloped spiritual states. The peroration, which was unusually foreible, was an earnest appeal to parents and guardians never to lie to children on any pretense, and to all persons, if for no other cause than for the bliss of being able to trust one another, to abstain from everything which savors in the slightest sense of falsehood or insincerity. The services closed with a poetic mention of Guiteau's entrance into spirit-life. At 12:20 Mr. T. Bigelow read the annual report of the Berkeley Society, which was unanimously adopted, and a vote of hearty thanks tendered to that gentleman

into spirituite. At 12:20 Mr. T. Bigelow read the annual report of the Berkeley Society, which was unanimously adopted, and a vote of hearty thanks tendered to that gentleman for his lengthy, arduous and gratuitous services. At 3 r. M. Mr. Colville's inspirers gave a fine, rational and philosophical reply to the question "Does God Hear and Answer Prayer?"

On Sunday next, July 9th, in the large Parker Memorial Hall, corner Berkeley and Appleton streets, Mr. Colville will deliver his farewell lectures in Boston; services precisely at 10:30 A. M. and 7:45 r. M. Mrs. H. A. Marshall will preside at the grand organ. Eminent professional singers will take part in the vocal exercises. Every seat will be free, and the heavy expenses must be met entirely by voluntary offerings. Mr. Colville's discourses will be on the following topics: Morning, "True Success in Life, and How to Secure It." Evening, "The End of Life and its New Beginning—New Heavens and a New Earth." It is to be hoped that crowded houses will bid Mr. Colville farewell in the hall in which he first spoke in Boston nearly the hall in which he first spoke in Boston nearly

four years ago.

Mr. Colville has been holding very pleasant receptions on Mondays at 8 P. M., at the Bethesda, 36 Hanson street. The last of the series, free and open to everybody, will be given Monday, July 10th.

Mr. Colville lectured to a crowded audience on "Evolution Considered Spiritually," in Temple of Honor, Chelsea, Sunday evening, July 2d, and was announced for Brockton, Mass. July 5th; all communications for him must be addressed as usual to 30 Worcester Source

Seance with Miss H. C. Berry. To the Editor of the Banner of Light:

It seems well for the cause, and a proper commendation of the modest medium, Miss Helen C. Berry, to briefly call the attention of your readers to the phenomena attendant upon her readers to the phenomena attendant upon her circles. Recently after a social meeting with the family, at 18 Arnold street, the room was darkened and six of us joined hands. Immediately hands were materialized and lovingly fondled us with a delicately soft and cool touch, unlike the hard and warm feeling of our own. By rapping on the table and by the alphabet they called for the lighting and darkening of the room and for music, and gave direction to the sitting. They took a comb from Mrs. L's head and fashioned my hair after the style of some sphere, till I broke the circle and the comb broke the circle and the comb

dropped instantly into my lap.

Taking pencils from over our ears they wrote appropriate messages, and folding the paper placed it in the hands of the recipient. They played various musical instruments upon the table and our arms and heads, upon the chandelier, and in the air in different parts of the room. table and our arms and heads, upon the chandelier, and in the air in different parts of the room. Into a harmonica held by them in the air, they blew with a sound as of the wind, failing of a full musical note, and then passed it along our lips as we played upon it. Lifting our arms they placed one of Mrs. L's hands in one of mine, the other hands continuing the circle, and I found myself in companionship with a college friend who through her hand gave me the grip of a secret society unbeknown to her. They lifted the table into mid-air, gently lowered it, and taking a vase of flowers from the mantel placed it upon the table in the name of a beloved mother whom I knew to be present. Finally I sat by request before the organ, using the pedals, our hands being joined in a semicircle, and the spirit-friends played the instrument and laid their hands upon me at the same time. Knowing and communing with many spirit-friends present, the social, loving fellowship was a feast not to be described in language, but may well be coveted in experience by all. And I would remark in closing that persons wishing an opportunity for a small compensation of witnessing such phenomena as I have described should call on Mr. G. T. Albro, No. 157 Washington street. The evening with us was so favored with spirit-presence and power that we hope to arrange for the reception of friends at other times. Chas. D. Lothrop. Hotel Eliot, Boston Highlands.

Meetings in Portland, Me.

To the Editor of the Banner of Light:

Sunday, June 18th, Mrs. K. R. Stiles, of Worcester, occupied our platform, and notwithstanding the threatening weather good audiences greeted her. In the afternoon she interested the audience by relating her experience as a medium. In the evening she prefaced her lecture by reciting a very fine poem, written through her own hands, entitled "Transition." In her lecture she gave us some very plain truths in regard to mediums and their controls; after the lecture she gave several readings and tests. Sunday, June 25th, dawned bright and pleasant, and a good audience assembled to greet Mr. Edgar W. Emerson, of Manchester, N. H. Mr. Emerson, during the afternoon, gave twenty-six names and descriptions of spirits present, and circumstances connected with their lives; all but seven being recognized as correct. In the evening a better audience was in attendance, and he gave over forty tests, almost all being recognized at once; he also had a circle Monday evening in the hall. It was well attended, and he gave a large number of tests. Our meetings are closed until the first of September, at which time we expect to have Dr. Geo. H. Geer, of Michigan, with us for the first two Sundays. To the Editor of the Banner of Light: first two Sundays.

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the oldtime "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-18M"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

Bisbee's Electro-Magnetic Flesh Brush acts like magic in cases of slow circulation of the blood and paralysis. Sent by mail by Colby & Rich, on receipt of \$3,00.

Mrs. Amelia H. Colby.

To the Editor of the Banner of Light: This gifted medium delivered two lectures This gifted medium delivered two lectures here last Sunday to large and appreciative audiences. The subject in the morning was "The Descent of Man," or rather "The Ascent of Man," The congregation listened with eager attention, which occasionally deepened into applause, and the evidence was unmistakable that they were in full sympathy with her iconoclastic utterances.

with her iconoclastic utterances.

The collections for the day were the largest ever taken here at a spiritual meeting, showing conclusively that Spiritualists and Liberalists in this city not only appreciate radical thoughts, but are willing and anxious to pay for them. She was engaged to speak again to-day, and gave us a most entertaining lecture this morning in Odd Fellows' Temple, where she spoke last Sunday. She speaks again this evening on "Labor and Capital." Noxt Sunday she speaks in Yorkshire, N. Y.; July 9th at Holly, N. Y., and then she goes to Neshaminy Falls Camp-Meeting.

It is pleasant to think that so earnest and able a lecturer is kept constantly employed.

Rochester, N. Y., June 25, 1882.

Rochester, N. Y., June 25, 1882.

Joseph F. Tounoir Fund.

We have received a letter from Joseph F. Tounior, of Pointe Coupe, La., in which he acknowledges the receipt of funds contributed for his relief in answer to the call of the Banner of Light, and forwarded by us to his address, and wishes the donors to accept the grateful thanks of himself and family for the same. As to the condition of the land about his own home he says: "It is still about the same. Water is yet covering the larger portion, and the Mississippi river rising. What little of cotton and corn is planted is eaten by vermin. I suppose the waters will remain on the ground till about the middle or end of July."

An Historic Spot.

The spot on which stands the crockery establishment of Jones, McDuffee & Stratton, corner of Federal and Franklin streets, Boston, was thirty years ago covered by the Boston-or Federal street-Theatre. This great business house originated with Otis Norcross in 1810. Ex-Mayor Otis Norcross, now retired from active business, succeeded his father, and the firm represents seventy-two years of active trade. The original sign of Mr. Norcross is still in position over the door-a faded-out relic of the past, but interesting as representing a house which in over three score years and ten has always met its obligations one hundred cents on the dollar.

"BUCHUPAIBA." Quick, complete cure, all annoying Kidney Diseases. St. At Druggists.

Funds Received in Aid of Charles H.

Foster. Amounts previously acknowledged.". \$330,75
J. Tilson, Sandy Hook, Ct. 1,00
Thos. R. Hazard, South Portsmouth, R. 1 25,00
Friend. 10,00

To Correspondents.

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

J. W., PHILADELPHIA.-Your spirit friends advise the spirit, "J. King, referred to, to seek an interview with active, intelligent spirits working for the dissemination of spiritual truths—of whom there are many—who will assis him to attain the desired end."

RATES OF ADVERTISING.

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

Noccini Notices forty cents per line, Minion, each insertion.

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

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

Payments in all cases in advance. A electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed till further notice, Glenora, Yates Co., N. Y. Jy.1.

Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertisement in another column. Jy.1.

J. V. Mansfield, Test Medium, answers sealed letters, at 100 West 56th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap.1.

ADVERTISEMENTS.

IS A SURE CURE For all diseases of the Kidneys and LIVER.

It has specific action on this most important or gan, enabling it to throw off torpidity and inaction, stimulating the healthy secretion of the Bile, and by keeping the bowels in free condition, effecting its regular discharge.

MALARIA. It you are suffering from malaria, ria, have the chills, are billions, dayspeptic or constipated, Kidney-Wort will surely relieve and quickly cure.

In the Spring, to cleanse the System, every one should take a thorough course of it.

KIDNEY-WORT

DR. COLLINS'S PAINLESS

OPIUM ANTIDOTE.

TESTIMONIAL.

ROCKY MOUNT, GA., Aug. 3, 1880.

MAHALA MALCOLM

Dr. S. B. Colline, La Porte, Ind.: DEAR SIR:-I will write you a few lines to let you know that I am willing for you to publish my testimonial. I am getting along very well considering my age. I can ride even and eight miles to see my children and go to church and stay all day to hear good preaching. My neighbors and my physician know that your medicine has done me a great deal of good. I am willing for anybody to know it. Ever your friend, and may God bless you.

DR. J. N. M. CLOUCH, MAGNETIC and Electric Healer, 64 Clarendon street, without the use of medicines, Diseases of Eyes, Nerves, Brain and Lungs, specialties, Will visit patients. Magnetized Paper \$1,00 a package; especially magnetized for a particular disease, \$2,00.

MRS. HARTWELL, MAGNETIC PHYSICIAN. Electric, Medicated and Plain Vapor Baths, Letters answered, \$1. 210 Eliot street, Room 1.

SAN FRANCISCO. BANNER OF LIGHT and Spiritualistic Books for sale, Nov. 15, -lstf

NEW ADVERTISEMENTS.

selling or dealing in any bogus, counterfeit or imitation HOP BITTERS, especially Bitters or preparations with the word Hop or Hops in their name or connected therewith, that is intended to mislead and cheat, the public, or for any preparation put in any form, pretending to be the same as HOP BITTERS. The genuine have cluster of GREEN HOPS (notice this) printed on the white label, and are the purest

and best medicine on earth, especially for Kidney, Liver and Nervous Diseases. Beware of all others, and of all pretended formulas or recipes of Hor BITTERS published in papers or for sale, as they are frauds and swindles. Who ever deals in any but the genuine will be prosecuted.

HOP BITTERS MEG. Co.,

INDIA CHINA.

PIAZZA Recently landed from Hong Kong-Old Blue, Celadon, and Medallion patterns, SEATS, round and hexagon, not affected by the

UMBRELLA Old and new patterns, just Imported from Hong Kong, RECEIVERS, Yokohama and England.

The best Reading Lampinuse. Unique DUPLEX patterns, of our own importation, over 200 specimens, costing from \$6 to 475 LAMPS, each. We invite attention to the above, as also to our usual stock of useful and ornamental Pottery and Glass.

WHOLESALE AND RETAIL.

JONES,

McDUFFEE & STRATTON,

120 Franklin Street,

COLD MEDAL, PARIS, 1878.

Warranted absolutely pure Cocoa, from which the excess of oil has been re-

Sugar, and is therefore far

Corner of Federal, BOSTON.

BAKER'S

moved. It has three times the strength of Cocoa mixed with Starch, Arrowroot or BREAKFAS' more economical. It is deli-

BREAKFAST BREAKFAST BREAKFAST clous, nourishing, strength-ening, easily digested, and admirably adapted for inva-ilds as well as for persons in

COCOA.

Sold by Grocers every where. W. BAKER & CO. Dorchester, Mass.

FREE A correct diagnosis and trial box nge, sox and 25 cents to DR. CARPENTER, 219 A Trement street, Boston, Mass.

A LONZO DANFORTH, Magnetic Treatment.
Hours from 9 A. M. to 5 P. M. Will visit patients.
Rooms 609 Shawmut Avenue, Boston. 1w*-July s. WORKS OF E. D. BABBITT, D.M.

The Principles of Light and Color.

Contains 576 royal octavo pages and over 200 beautiful engravings and colored plates, superbly bound and stamped in black and gold. This work develops not only the mysteries of the Light and Color that appeals to ordinary vision, but those more exquisite grades of light and color which reveal the wonders of the spiritual forces.

"Contains more remarkable discoveries than any other work of modern times.

"A new world hitherto unknown to medical men's here opened up."—Normat Teacher, Indiana.

"A marvelous work,"—S. R. L. Williams, Toledo.

"Dr. Babbitt, in his great work, explains the constitution of all matter, and throws a light upon science beyond comparism greater than it has received before."—Franklin Smith.

"Comes to uslike a new revelation."—F. M. Odell, M. D., Rev York.

New York. Price, postpaid, \$4,00.

The Wonders of Light and Color.

A beautiful pamphief, with heavy illuminated cover illustrating Harmony of Colors, a Compend of Chromopathy or Color-Healing, a full account of instruments for Color-treatment, and answers as an excellent introduction and appendix to the large work.

Better than gold, for each of six departments is alone worth the 25 cents charged, "-tl, L, Parker, M, D. Price, postpaid, 25 cents.

Religion as Revealed by the Material and Spiritual Universe.

This work presents the sublime scheme of the universe, and the Delfic laws by which it is governed, in a new and original way, and develops a bread and Joyous world's religion which rises above creeds and rests on a basis of material and spiritual science.

"A beautiful and glorious gospei."—Dr. 0. 0. Stoddard.
"The work above named bespeaks its issuance from a mind bread in range of thought and sweep of comprehension, generous and reverential, well stored in secular knowledge, scientific, logical, apt at illustration, fluent and perspicuous in style of communication."—Allen Putnam.

Price, in cloth, 12mo, pp. 365, with elegant illustrations, §1,30, postage free.

The Health Manual.

Devoted to healing and human upbuilding by Nature's Higher Forces, including the old Health Guide, revised and improved; also a chapter on the Fine Forces; a brief Outline of Chromopathy, together with Vital Magnetism the Life Fountain, being an Answer to Dr. Brown Séquard, etc. Illustrated with beautiful plates, and containing 216 pp. 12mo.

"Worth several times its price."—A. J. Dutch, M. D.

"Dn. Habbitt: Dear Sir—1 have examined your Health Guide, etc., and cannot refrain from expressing to you my conviction of the inestimable value of these works. They must form the text-book of the new school of Therapeutics which physical science is sure to evolve, and should be studied in every family."—A. E. Acuton.

Price, in cloth, stamped in colors, \$1,00, postpaid, or in paper covers, 50 cents.

The Chart of Health,

A beautiful Chart, with colors, rollers and binding, over ard long. a yard long.
'It ought to be suspended in every dwelling and schoolroom in the land, made the topic of daily lessons until its
rules are familiar as household words."—A. E. Newton.
Price, postpaid, 50 cents. For sale by COLBY & RICH.

Original Researches in Psychology. BY T. P. BARKAS, F.G.S.

An address delivered to the Newcastie Psychologicaliso-lety, on Monday evening, Oct. 23d, 1876. Price 10 cents. For sale by COLBY & RICH.

The Rationale of Spiritualism, A PAPER READ BEFORE THE CHICAGO PHILOSOPHICAL SOCIETY BY F. F. COOK. This admirable Essay completely meets the requirements of the movement at this time. It views from a spiritual standpoint the power at work in Spiritualism, and explains why its tendencies are so diverse, and to some so contradictory and perplexing. Every intellectual reader will enjoy it. Paper, 10 cents.

For sale by COLBY & RICH.

CONSOLIDATED

Golden Development Company.

INCORPORATED 1882.

Capital, \$400,000. 200,000 Shares at \$2 each.

C. D. JENKINS, of Boston, President. J. G. PHILLIPS, of Boston, Vice Pres't. G. F. FIELD, of Boston, Treasurer.

Office 40 Water Street, Room 23, BOSTON, MASS.

THE COMPANY is organized to do a Mining and Milling lustness. Its property is situated in Graham (formerly Apache) County, Arlzona, about five infles from Clifton, and consists of three whole claims, 1,500 feet by 600. There is a well-defined fissure veln running the whole length of the claims, averaging five feet wide, and specimens taken from the different tunnels on the property and sent to the Beston Metallurgical Works, yielded respectively, \$110,13, \$198,45, \$113, \$72,30, \$116,51, \$99,33, \$99,76, \$102.42, \$60,72 per ton. Most of these were actual milling tests from the average ore-hody. The property has been examined by many qualified persons, and they all agree as to its value; and that there is an inexhaustible supply of ore, and one silver inline in silver City, New Mexi-co. The ore from the Atizona inline is Gold, and free milling; can be mined very cheap. There are four tunnels and two shafts that ore can be taken from the amount limited only to the number of men employed. We are at present working the property, and there is no doubt of the success of the enterprise.

The well-known richness of the mines, the moderate rapitalization, the company's sound financial condition (with no debts and money in the treasury), make this an exceptionally desirable investment, and one which promises early returns.

The machinery is at the end of the raffroad. The mill can be in full operation in uncty days from time of shipment of machinery to mines.

At present we have but few miners at work, as nothing

can be done in reduction until a mill is erected on the grounds; the expense of carting ore to mills in distant localities being too great, and the work of reduction too

For the purpose of raising the capital required for the erection of a suitable mill, and securing such other aids as the speedy and profitable working of these mines demand, the Directors have voted to sell ten thousand shares at

ONE DOLLAR PER SHARE.

Until July 15th, after which it will be sold at par, \$2.00.

WHEN TO MOVE.

Col. Crockett's favorite maxim. "First be sure you're right, then go ahead," is peculiarly applicable to the business of mining. All failures have resulted from pushing ahead without a surety of being right, or, when having such surety, allowing Indifference or negligence to postpone proper action.

Says Prof. McChesney: "No experienced miner hest-

tates for a moment, when he has found a inheral velo, to risk any capital that he may be able to command to drive a tunnel, to cut it at a greater depth from the surface. In Europe, the fact that the metalliferous deposits of true fissure velns are continuous, has been tested by the experience of vents are continuous, has been tested by the experience of hundreds of years. I have visited some of the best known mining districts of. Europe, where deep mining is best understood, and I have yet to hear of the ore having been worked out of a true fissure vein. In Saxony, in Bohemia and in England the mines are worked to the depth of more than three thousand feet, with no signs of exhaustion in either case.

The result of experience in mining, in all parts of the vorld, demonstrates that both the quantity and the quality of ore are increased as work progresses downward. The old "Heintzleman Mine," in Arizona, for instance, yield-ed \$60 per ion at a depth of thirty feet; at a depth of sixty eet it yielded near \$2,000 per ton; and at a hundred feet the enormous sum of \$9,000 per ton. This is, of course, an extreme case of increase in tichness, though the rule of moderate improvement Folds in nearly every instance. So far as the durability of mines is concerned, there seems to be no end of wealth in the downward direction to which man has yet delved. On this point the Mining Review

man has yet delyed. On this point the Mining Review says!

'Mexican mines, worked by the Aziccs before the conquest by Cortez, are still as profitable as ever. The old Spanish mines, opened long before Hamilaa's time, are still worked with enormous profits. The South American mines have constantly yielded their wealth for more than one hundred years, and are as productive as ever. Mines in Hungary that were worked by the Romans before the Saviour's time, still yield an abundance of ore. The mines of Freiburg, opened in the eleventh century, and worked continuously ever since, yield their steady herease. So in Norway, Sweden and Russia, and, indeed, wherever mines have been op ned, without exception, we believe they are worked at the present day, and generally are more productive than at any time in their past history."

THE GOLDEN OPPORTUNITY.

An able writer says: "Colorado, Artzona and Nevada are full of interest, and form the backbone of the continent, which is certain to yield wealth for ages to come. Centuries past they have slept in wealth, for the benefit of present and coming ages. With the ald of railways and the improved principles of mining, the present is the golden opportu nity.

The New York Tribune, usually cautious, and always candid in dealing with financial enterprises, says: "The fact is that the general interest in the mining of the precious metals never before was equal to what it is now, and that interest is steadily growing, despite the occasional checks it receives from the collapse of some over-builed speculative stocks,"

FORTUNES LOST AND MISSED.

That much money has been lost by honest purchasers of stock in over-builed mines of doubtful character is very true, but very much more has been lost or missed by the bandonment of good property before it had been fairly and hashdonment of good projectly second in ma occur in the fully tested. Many of the best-paying mines in the country have been developed from claims that had been relinquished by the first discoverers and workers, for the reason that they did not immediately disclose their full richness.

As an instance of the results of a lack of necessary patience and judgment, we may cute the case of "Contention Mine," in Tombstone District, Arizona. Three years ago it was bought for \$10,000, or ten cents a share. The new owners went to work with a will, and to-day it is paying \$75,000 a month in dividends. There is from eight to ten millions worth of rich ore in sight, and the stock is worth fifty dollars per share.

To show the value of mining property in Arizona, we can announce on authority that an offer of two dollars per share for a control of the stock of a Mining Company has been made. This figure is double the par value of the shares, and places the mine at \$400,000. The offer was, of course, refused. From present indications the stock will go up to twenty dollars within a year. The mine is worth from \$1,000,000 to

Pluck, patience and perseverance, guided by good judgent, are as needful in mining as in other enterprises; and the prodent exercise of these qualities will be sure to com-

Good faith, economy of management and legitimate business will be the aim of the Board of Directors.

What Mining Editors of the Press Say:

(From Boston "Advertiser.") The Golden Dévelopment Company received an involce of specimen ores from their gold mines, in Arlzona, on Thursday. A portion was sent, yesterday, to the Boston Metallurgical Works, for assay; and Professor Holliday reports the yield to be for ton of 2.000 pounds; one hundred pennyweights of gold at \$104, and eleven ounces of sliver at \$12,54; total valuation, \$116,54 per ton.

[From Boston "Commercial Bulletin."] Among the new mining properties which have recently been put upon the market, but few, if any, appear to have more intrinsic worth than that of the Golden Development Company, on the San Francisco River, Arizona, This property contains gold and silver mines of undoubted worth, and is situated only sixty miles from the line of the Southern Pacific Railroad. The assays are especially graiffying, and are an earnest of the richness of the mines. All the machinery for the mines is shipped, and the Superintendent starts to-day.

The Company offers ten thousand shares only at ONE DOLLAR PER SHARE.

Orders should be sent as soon as possible, as the price will

he raised on or before July 15th. Balance of stock will be sold at Par-two dollars per share. Adv.—July 8.

New England Spiritualists' Camp-Meeting Association.

Ninth Annual Convocation AT LAKE PLEASANT, MONTAGUE, MASS.

On the Hoosac Tunnel Route, midway between Boston and Troy), JULY 25TH TO AUGUST 27TH, 1882, INCLUSIVE.

and Troy).

JULY 26TH TO AUGUST 27TH, 1882, INCLUSIVE,

SPEAREIN,

The following speakers have been engaged for the meeting: Mrs. R. Shejaad Lillie, Mrs. Relen L. Palmer, Mrs. Neilie J. T. Brigham, Mrs. Sarah, A. Byrnes, Mrs. N. J. Willis, Mrs. Abby N. Burnham, Mrs. Fainde Days Smith, Mrs. E. L. Saxon, Prof. J. R. Ruchango, Prof. Henry Kiddle, Ed. S. Wheeler, W. J. Colville, Cephas B. Lynn, A. B. French, J. William Fletcher, J. Frank Eavier, Dr. H. B. Storer, Glies B. Stebhins, Dr. George H. Geer,

SMEDIUMS.

Edgar W. Emerson of Manchester, N. H., J. William Fletcher of Boston, Muss., and J. Frank Bayter of Cholsea, Muss., three of the best public test-mediums in the country—will give tests from the speaker's platform after the lectures; Mr. Emerson from Joly 36th to August 12th, Inclusive, Mr. Fletcher from the 13th to the 23d of August, inclusive, and Mr. Baxter or Mr. Fletcher from the 23t of the color of the medium, will attend the meeting, among then Dr. Henry Stade, of New York, who will generously devote one entire week for free scances to honest investigators.

MUSHIC.

The Fitchman Malaramy Band, of Iwenty-four

among them Dr. Henry Stade, of New York, who will generously devote one entire week for free scattees to honest investigators.

THE FITCHINGR MILITARY BAND, of twenty-four pleces, will arrive Saturday, July 20th, at U.A. M., and remain until Monday, August 28th, giving daily two concerts—at good and t.P.M. This. Band is pronounced by musleal critics as having no superior in New England, especially in concert musle.

Russell's Orchestra; of Fitchburg—stateen pleces—will furnish musle for dancing at the paxilion every week day atternoon and evening.

Mr. J. Frank Bacon of Philadelphia, Mr. J. T. Lillie of Brooklyn, Mr. J. Homer Altennis of Washington, D. C., Mr., Chas, W. Sullivanot Boston, Mass., and Mr. J. Frank Baxter of Chelsea, Mass., have been engaged to sing at the opening and close of the leatures.

THE ROFEL.

Has been leased for the season by Mis. A. D. French, of 33-Columbas avenue, Boston, who gave such genome satisfaction to the guests of the house last year, and will be opened for the reception of guests from day 15th to September 15th. Address as above until July 18t; after that date, Lake Pleasant, Montague, Mass.

***For particulars concerning transper atten of campening and baggage, leasing lents and bots, engaging lodgings and board, schedules of railroad tar's, etc., etc., see annual circular, which will be sent post rail to any address by JOHN H. SMITH, Clerk, Boy 142, Springfield, Mass.

SPIRITUALIST CAMP-MEETING.

AT LAKE CEORGE, N. Y.,

From July 15th to August 20th, 1882. Stages-Railroad all the way. Excursion Rates via Saratoga Springs to Camp-Ground. Lake George.

Lake George.

CIPEARERS for Sunday, July 16th: Phot. J. R. RUCHANAN, of New York, and Mis. SARAH A.
BYRNES, of Massachusetts.
Regular Speaking on Sundays, Thesdays, Thirsdays and Saturdays.
Boat-Holing, Fishing, Drives and Amusements, Mondays, Wednesdays and Fridays.
Speakers for each week will be amounced from Platform
each Sunday.
Lots of different sizes will be soil during this Campmeeting to per cent, less regular price! Lots for
those bringing their own lents, Free this senson.
Tents can be rented on the grounds for two or six persons,
unfurnished, perweek, \$3 in ruished, do., \$3; unfurnished,
for the season (6 weeks), \$10; furnished, do., 60, \$12.

Reliable Mediums will be present, by whom the different phases of spirit-phenomena will be presented, including GENCINE SPIRIT MATTAIALIZATIONS.

Bound and Londing jurnished on the grounds at REASONABLE RATES. Also SPIRIAL ARRANGEMENTS have been made with the "CENTIAL HOUSE," at Lake George, at Greatly Reduced Rates.

SPIRIT PHENOMENA.

For information, address A. A. WHEELOCK, See's and Gen'l Sup'l, July S. Ballston Spa, N. Y. Onset Bay GROVE MEETINGS.

SEASON OF 1882.

SEASON OF 1882.

THUS Great Meeting of Spiritually's at their Summer-Litome by the Sea, will commence July both and close August Lath, 1882.

Speckers Engaged E. S. Wheeler, Mrs. E. L. Saxon, Dr. H. B. Store, A. B. French, Sarath A. Bytnes, Dr. H. P. Fatrileld, Cephas B. Lynn, J. Frank Baxter, Mrs. H. Morse, Glies B. Stebhus, Dr. I. P. Greenled, Mrs. S. A. Wiley, N. S. Greenled, Misselenia B. Hagan, Joseph D. Stilles, Miss Lizhe Doten, Geo, A. Fuller, W. J. Colville, Prof. F. Melntite, G. G., A. Fuller, W. J. Colville, Prof. F. Melntite, Musical Director; Dancing incharge of Hayenlili Quadrille Band. Entertainments, musical and firlistic, during the meeting. Test Mediums always present. New Dining Rooms, seating 200 persons.

Fortents, ground room, &c., address Simeon Butterfield, Onset Bay, East Warcham, or W. W. Carriter, Invertilli, Passengers will see the regular time-typles of the Old Colona Railroad for time of departure and arrival of trains for Onset Bay. Ask too Excents tox Trekers to Onset Bay, which are sold at reduced rates, and incigonal for the season, #5° Fare from Boston to Onset Bay, and return 82.15, Way startons at proportionate riffes.

#3° Ant Regular Trains from the Cupe will leave passengers at Onset Bay, Wilch as Circulars giving full particulars sent free to any address on application to

DR. H. B. STORER, Clerk, Boston, Mass. July 8.

SPIRITUALISTS' Camp-Meeting AT NICKERSON CROVE, Harwich, Mass., Cape Cod.

THE Spiritualists of Barnstable County will hold their Annual Camp-Meeting, commencing July 16th, and closing July 23d. Speakers engaged: W. J. Colville, J. Frank Baxier, Jennie B. Hagan, Dr. Rt. R. Storer, Mrs. E. L. Saxon, Rev. L. K. Washburn, Prof. Melnifre with screeopticon, A. B. French, of Michigan, Concent Tuesday P. M. Stereopticon Entertainment Friday evening, Tlekets can be obtained at the principal stations on the Old Colony Rullread at reduced rates, and a cordial invitation is extended to all.

Per order of Committee, W. B. KELLEY, Secretary, July 8,—2w

THIRD EDITION.

THE SCIENTIFIC BASIS

SPIRITUALISM.

Author of "Planchette, or the Despuir of Seience," "The Proof Palpable of Immortality, " etc.

This is a large 12mo of 372 pages, in long primer type, with an appendix of twenty-three pages in brevier, and the whole containing a great amount of matter, of which the table of contents, condensed as it is, gives no idea.

The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense-perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretence that it is outside of nature, is unscientific and amphilosophical.

All this is clearly shown; and the objections from "scientific," clerical and literary denonners of Spiritualism, made since 1817, are answered with that penetrating force which only arguments, winged with incisive facts, can impart.

which only arguments, winged with 'hielsive facts, can impart.

In all that it claims for its 'basis' the book is purely scientific, proceeding by the inductive method from figits as well confirmed as facts in any other science. The postulate is fairly presented that other supersensual or preteriuman facts, not included in the 'basis,' are however made scientifically credible by its establishment.

Mr. Sargert remarks in his preface: 'The hour is coming, and now is, when the man chaiming to be a philosopher, physical or metaphysical, who shall overbook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question. Spiritualism is not now 'the despuir of science,' as I called it on the fittle-page of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt.'

CONTENTS. CONTENTS.

CHAP. I.—The Basis: Clairvoyance; Direct Writing, etc. CHAP. 2.—Facts Against Theories, etc. CHAP. 3.—Reply to Objections of Wundt, etc. CHAP. 4.—Clairvoyance a Spiritual Faculty, etc. CHAP. 5.—Is Spiritual Science Hostile to Religion, etc. CHAP. 6.—Phenomenal Proofs—The spirit-flody, etc. CHAP. 7.—Proofs from Induced Somnambulism. etc. CHAP. 8.—Cumulative Testimony. Spirit Communications, etc.

CHAP, 0.—Discrete Mental States, etc. CHAP, 10.—The Unseen World a Reality, etc. CHAP, 11.—The Sentiment of Immortality, etc. CHAP, 12.—The Great Generalization, etc.

Cloth, 12mo, pp. 372. Price 81,50, postage 10 cts. For sale by COLBY & RICH. The Philosophy of Creation.

Unfolding the Laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and the Spirit-World. By Thomas Paine, through the hand of H. G. Wood, medium. Paper, 35 cents, postage 3 cents. For sale by COLBY & RICH. God Dealing with Slavery.

God's instrumentality in emancipating the African Slave in America. Spirit-messages from Franklin, Lin-coln, Adams, Jackson, Webster, Fenn, and others, to the author, THOMAS RICHMOND. Gloth, §1,00, postage 6 cents. For sale by COLBY & RICH.

The Spiritual Bostrum.

The Humanity of God and the Divinity of Man.

An Inspirational Discourse delivered by W.J.COLVILLE,

Under Influence of Spirit W. E. Channing, in Parker Fraternity Hall, Boston, Sunday Morning, June 11th, 1882.

[Reported for the Banner of Light.]

Our theme today is one of rare importance and profound significance, and as we gather within these walls dedicated to the life-work of that noble champion of religious liberty and philanthropic effort, Theodore Parker, our thoughts naturally turn to the one subject of his thought and preaching, Natural Religion. The very words, Natural Religion, are indescribably precious to souls to-day who, perplexed by agitation and excitement on every hand, are longing for some peaceful haven of rest in which they can hide from the storm and tempest of conflicting opinions.

Religion is not of the intellect, but of the soul; the source from which all reason springs. Ideas must be loved or no one of sane mind will imperil his worldly interests in the advocacy of them. But as affection is stronger than intellectual apprehension, as the soul is infinitely more powerful than prejudice, fashion, or anything external to itself, for heartfelt convictions martyrs have gladly bled and died; for home, friends, country, thousands have willingly expired by famine, flame, or sword-for love, and love alone, is the omnipotent actualizing force which invests the object of affection with a worth and dignity infinite and immortal.

In this age of skepticism and rampant infidelity, many consider that God has been or is fast being swept away; they talk glibly of selentific discoveries, as though Darwin had forever disposed of Jehovah, because he demonentine discoveries, as though Darwin had for-ever disposed of Jehovah, because he demon-strated certain physical facts of which no men-tion is made, in the Pentateuch; they refer to Ingersoll's "Mistakes of Moses," as though the very life of God depended upon the scientific accuracy of the hiblical genesis; they point with exceeding gladness to the mistakes, omis-sions and interpolations which form part of your sacred records, as though the fallibility of the Bible implied the non-existence of the deity. These men have never believed in God ration-ally or spiritually, or they would never lose faith in his existence. They have accepted the-oretically a divine hypothesis invented to ac-count for the existence of all things; but hy-potheses are scarcely realities to those who in-vent them; they are at best attempts in the direction of the solution of a difficult problem. No one ever considers a hypothetical statement necessarily a true one. No one ever feels satisnecessarily a true one. No one ever feels satisnecessarily a true one. No one ever feels satisfied with theoretic possibilities and probabilities, even though they are all that can be furnished to him at a given time. They are at best but unsatisfying and temporary endeavors to satisfy an intellect which craves for more light than it is yet able to bear.

If may be a bold assertion to make, but we make it fearlessly, that no man ever turned from real positive Theism to Atheism, or from real bositive Spiritualism to Materialism.

roal positive Spiritualism to Materialism, though many have turned from an admiration of some one else's Theism, which was never truly their own, to a blank denial of its feasitruly their own, to a blank denial of its feasibility; many have turned away from clinging to the spiritual experiences of other people to an atheism which voiced their own individual destitution of spiritual experience; but neither a race nor an individual who has ever for itself or himself discovered and digested a truth has cast it aside as a worthless thing, a mere bauble in the sea of speculative imaginings. We frequently hear of ministers of religion giving up their faith and turning to secularism; we know of many who are now boldly denying much that they as positively affirmed for many consecutive years; but in not a single instance

much that they as positively affirmed for many consecutive years; but in not a single instance do we find a man who ever gave up his own heartfelt experiences, or denied the existence of what he had himself discovered.

What is the education usually given to prepare young divines for the work of the ministry? Is it not purely technical in nine cases out of every ten? In the divinity schools are not your students obliged to read up the thoughts of the fathers of the Christian Church? Are they not catechised with regard to the origin of Christianity, the progress of the Christian faith thought he form of the Christian faith through the first centuries? Are they not expected to compare Augustine with Tertullian, Ambrose with Chry-sostom, Jerome with Thomas à Kempis? and having satisfied themselves of the opinions held by certain illustrious men who fought the bat-tle of Christianity several hundreds of years ago, they are ordained to the work of enlightening the public concerning the rise and development of Christianity. If their studies take a wider range, and they are introduced to Confucius and Zoroaster, to Pliny and Tacitus, to Cicero and Plato, no matter whether the schools into which they are sent for instruction be classic or barbaric, Asiatic, African or European, still their means of arriving at historical truth about religion is by a study of torical truth about religion is by a study of

comparative theology.

We do not wish to be understood as speaking deprecatingly of such courses of study; we do not seek to cast a slur upon education, or to dampen the ardent spirit of the aspiring noviti-ate who wishes to study theology as a science; all we would say is this: Let no one else's experience stand you in the stead of your own; let no illustrious prestige of noble name and rank attach for you an undue importance to dogma, but remember, throughout all your researches amid the ruins of ancient temples, that God's living temples are never ruined; that while time and strife may reduce a Rome, a Jerusalem or an Athens to ruins, while fire let loose in Alexandria may reduce to ashes the most wonderful collection of books the world has ever made, while modern hyper-criticism may ever made, while modern hyper-criticism may deny the very existence of such a man as Jesus the Christ, the God who spoke, speaks; the Messiah who lived and wrought, still lives and works; the angels who ministered to men, still minister; the spirit of God which brooded over primeval chaos, still broods over all earthly darkness and says to the silent and shrouded void, let light be in you, and the light appears. At leigh one of the existence of God and immortality do not rest for support upon other mortality do not rest for support upon other men's theories, testimony and experience, but here and now in the sanctuary of the human breast, as one of our exquisite hymns hath it,

"The living God whom Moses saw, Whose mind revealed the ancient law, Within the conscience and the will Makes known the path of duty still."

God is too often regarded as a being who was; too seldom as the essential being who ever is. Too often do we search ancient literature that we may refresh ourselves in this skeptical age by reading the consolations men of old received through their spiritual experiences; but no one else's God or religious life will answer our needs, any more than the bread eaten by our neighbor will satisfy our hunger. Testimony will strengthen conviction oftentimes while failing to create it; but solid individual conviction is born of individual realization and dis-covery. 'To me the existence of God is no matter of doubt or uncertainty. To you who are not blind the reality of light is fully proved; to all save the denf sound is a demonstrated reality; and so to all whose spiritual eyes and ears realm of mind, is an open book, the characters in which he who runs may read. We are all at this moment on the tiptoe of expectation, waiting for some new light; expecting the advent of some mighty deliverer who shall free the earth from its heavy burden of want and woe, ignorance and supersition transport median. ignorance and superstition, tyranny and mo-nopoly. Like unto the Jews of old there are

revelation of truth must reach them from below and not from above. The man who is ever digging into the bowels of the earth is not likely to become a great astronomer. We cannot very readily observe the transit of Venus by looking down the shaft of a coal mine, and yet the coal-heaver is as much needed in society as the star-gazer. Astronomical observations will not till the ground and provide for man's physical wants, neither will the science of the heavenly bodies be advanced by devotion to agriculture. Yet the scientist is indebted largely for the necessaries of life to the day laborer, while the laborer finds his own tasks lightened by the development of intellect and the revealments of science. revelation of truth must reach them from be-

The theory of one world at a time is untenable, as no world ever existed singly or dispensed with assistance derived from other orbs. Leave the earth to itself, blot out the sun, pensed with assistance derived from other orns. Leave the earth to itself, blot out the sun, annihilate the stars, destroy the moon, and how waste, dark and dreary a place would this world be, if it could exist, rolling through space in solitary grandeur, unwarmed and unlighted by all outside its little self. Leave one man or woman alone on an island, and while it is possible for an isolated being to maintain existence, how imperfect and sad is that existence, unless the isolated being be fully conscious of spiritual presences; and even then the lack of companionship in the sphere with one's self is a felt want. The great law of our dependence one upon another is the law which rules the world, with which originates the home, the family relation, the social order—in a word, the all there is of domestic felicity and friendship's joy. Man is not simply an animal, not alone a creature with physical wants; he has even higher needs than those of intellect. Man is spirit, and spirit needs the companionship of spirit; and as in the physical realm men draw to themselves their affinities in the sphere of matter, even so in the realm of spirit id they draw to themselves their affinities in the sphere of matter, even so in the realm of spirit do they attract such influences as answer unto their

Every man worships his own God, and not another's, or his worship is lip-service, form, ceremony, outward observance, and only that. No matter how glorious the conception of deity No matter how glorious the conception of densy embodied in your creed, the men who made the creed could give expression to their feelings, but you are needed yourself to give form to your own; and thus in one church, different members of the same organization believe alike perhaps, but they do not perceive alike. To one perhaps, but they do not perceive alike. To one God is wrath, to another love; to one God is far away in a distant heaven, to which they cannot attain, to another he is everywhere, and intensely realized as within the human soul. Intellectual agreement concerning the nature of God is unnecessary. Intellectual acceptance of the idea of an infinite being practically amounts to little, as we know of Theists who are morally to little, as we know of Theists who are morally on a lower plane than many an Atheist. God must be apprehended with the senses of the soul, or you will lose little by rejecting the doctrine of his existence. God must be revealed to you as a certain verily, or your belief in his existence as an abstract or personal power will profit you little. To the members of a true spiritual temple God is an ever-present hight, an indwelling, as well as an overruling Providence. Emerson, that greatest of American thinkers in the realm of philosophy, speaks of the loneliness of a soul that knows not God, as terrible to contemplate. Darwin could find in the loneliness of a soul that knows not God, as terrible to contemplate. Darwin could find in nature everywhere assurances of the divine indwelling. You cannot point us to one of your really great men who was an unbeliever in the reality of a great First Cause of all things, intelligent and just. Even those men who figure in history as representative infidels, Paine and Voltaire, for instance, were deists. Deism is antipodal to Atheism. The Deist is one who believes in the existence of an Infinite Spirit, but lieves in the existence of an Infinite Spirit, but denies that he ever reveals himself to man through any other instrumentality than by means of the undeviating operations of nature's

denies that he ever reveals himself to man through any other instrumentality than by means of the undeviating operations of nature's law.

The modern Theist is, of course, a Deist, even though he take a less limited view of nature than did the French Deists of the last century, it being the cardinal doctrine of Theism that all intelligence is his intelligence, and that the law given a manifestation of deific life as the law given a manifestation of deific life as the law given a manifestation of deific life as the law given are afraid oftentimes of recognizing Jehovah. Liberals to-day are afraid oftentimes of recognizing Jehovah, and do not let your minds be oppressed with the fear that you have broken the Sabath because you have spent no part of Sunday within the walls of a city chapel. If you need the scene of your daily toil. I see no beauty in Sunday excurate and infallible. True, they confound ancient Jewish misinterpretations with the glorious realities often so painfully misinter preted by a shortsighted and materialistic people; they mistake fog for sunshine, mists arising from the earth, obscuring the sunbeams, and y crest and sirifully argued proppreted by a shortsigned and materialistic peo-ple; they mistake fog for sunshine, mists aris-ing from the earth, obscuring the sunbeams, for the very sunbeams they hide. God is the great spiritual sun, the central soul of the uni-verse, from whom proceed all beams of light which vivify the universe and make existence possible. Human imperfections are the dark-some exhalations from the soil of uncultured some exhalations from the soil of uncultured and unenlightened manhood, which rise up as noxious vapors to eclipse the sun and hide the infinite luminary from our straining eyes. Men have worshiped and still they worship the obscuring shades, and imagine they are adoring the sunlight. Men like Ingersoil deride the mists, and seeing nothing beyond them, ignore or deny the blazing centre of all systems which these earthborn evaporations veil from the dwellers upon the ground. Jehovah, correctly Jahveh, is the eternal one, the being who always was, in whom our souls, throughout the

Jahveh, is the eternal one, the being who always was, in whom our souls, throughout the fathomless abysses of the eternity of the past, have slept; existing forever in esse until the time came for their deliverance from the eternal womb, that they might exist in posse.

What, then, is the human soul but a spark of the infinite fire, a beam of the eternal sun, part and parcel of the one infinite life whom we call God, which signifies the infinite Good, because all things are good. In its original purity the pantheism of the Greek philosophers was divinely beautiful. Only when pride and sensuality ate like canker worms at the heart of the tree of the Hellenic nations, did pantheism degrade the godhead to the level of a deteriorated and brutish manhood. The pantheism of the spiritual seers and teachers of Greece, unalloyed by the dross of earth's corruptions, the spiritual seers and teachers of Greece, unalloyed by the dross of earth's corruptions, elevated humanity to the level of divinity. It was reserved for a corrupt moral state of the community to generate a pantheism which lowered deity to the level of a deprayed humanity. We are to-day drifting toward a new and yet most ancient conception of divinity, which we may designate, while lacking a more perfectly expressive term, Spiritual Pantheism, i.e., the doctrine of the divine immanence. This is really the goal at which the natural religionis really the goal at which the natural religion-ist ever desires to arrive, but he sometimes errs in overlooking that revelation which comes to man through the mediumship of the higher, while he gladly searches for that revelation which can reach his spirit through the medium-ship of the lower. No naturalist or scientist of any name or

school will find fault with us for speaking of the latest and most perfect result of man as the highest creature living on earth, as na-ture's age-long labor, as the fittest and con-cretest exponent of nature's fathomless re-sources. To the evolutionist, man is that which nature has striven to produce and perfect nature has striven to produce and perfect through a long course of successive unfoldments. To the believer in Darwin's theory of the sur-vival of the fittest, man is so precious and perfect a being that every other creature can lawfully be sacrificed, if by this sacrifice alone he can enjoy existence, and be allowed to progress to his perfect and yet future maturity. Jesus, according to Darwin's law of variety, must be accepted as one of those remarkable improvements upon the human stock, in that, as an unique personage, he shadows forth some great unat-tained possibility of mankind; and for the Chris-tian world to turn to Jesus as an exemplar and tian world to turn to Jesus as an exemplar and saviour, in preference to abandoning all belief in and affection for great men, that honor may be paid to God in his lower works, is as natural as it is for flowers to turn toward the sun, and men to look upward instead of downward when steering their path along the wilds or across the trackless ocean, navigable only by means of such assistance as man derives from his upward glancing.

It is customary to day, with many people, to

many to-day whose gaze is directed earthward.

You frequently encounter persons of intelligence and respectability whose attention is ever turned to the things of earth, so that all think a frog natural and a sacred book unnat-

ural; a tree, a rock, a bird natural, and an account of the striving of human souls unnatural. Bibles must be looked upon as they have not yet been looked upon in general, as purely natural productions, not the record of divine messages marvelously thrust down from heaven. The Bible grew as all other books grew; it represented certain crystallizations of inspired and normal thought through succeeding generations. I respect the Bible greatly: I value it highly; but I am no friend of bibliolatry. To me it registers the various stages of human progress in morals and spiritual conceptions which have led up to that wonderful culmination of religious ideas in primitive Christianity. But prophets and scribes are only men; their works are but human, and even though divine revelators they be, when we imitate John on Patmos and fall down at their feet to do them homage, they ever reprove us as they reproved mos and fall down at their feet to do them homage, they ever reprove us as they reproved him, and answer us with the prohibition, "See thou worship none but God; we are thy fellow servants." It is often objected by modern critics, in their attacks upon public worship, that all Nature is God's temple, that birds are his choristers, that earth, air, sea and sky are as truly pervaded by his presence as any sanctuary built by man, and that, therefore, man can worship his Creator in the pathless forests or by the seashore, acceptably, in spirit and in truth, with nothing of man's ingenuity between him and unsophisticated Nature.

In this teaching there is a great truth, and also a tremendous fallacy. We will first consider the truth, and then, very briefly, the fallacy. The truth may be plainly and tersely stated thus: Man is the epitome of nature. All there is of intelligence and matter in mineral, vegetable or animal, tinds itself included in the

stated thus: Man is the optome of nature. All there is of intelligence and matter in mineral, vegetable or animal, tinds itself included in the mental and physical constitution of the human race. Therefore man, being the highest form in nature and the one best adapted to express the spirit, the breath of God within, constitutes a more perfect medium for the divine expressions than aught beside. Death does not terminate the period of man's conscious existence. The spirit-land is a realm in which souls no longer environed with matter are apt to have deeper insight into spiritual truths than men on earth. The state of medianimity is the state of passivity: Men are passive more readily when released from the turmoil of city life and business and domestic duties. The most perfect channel for spiritual expression is the one most thoroughly attuned to angelic use, as it is most perfectly open to all health-giving influences. Away in the forest or by the seasile, or on the water, men are more open to the spiritual side of life, if they be naturally susceptible to spirit influences, than when crowded unton by the cares any letter and duties of spiritual side of life, if they be naturally susceptible to spirit influences, than when crowded upon by the cares, anxieties and duties of city life; and thus, "alone with nature," to use a common expression, they become most readily permeated with spiritual light and impregnated with spiritual truth. They often think they have found, as Shakspeare found, "sermons in stones and good in everything." Darwin's study of earth-worms is so profitable that many a minister may read of the industries of these little wriggling creatures and be led to investigate their movements; and after contemplating the value of the operations of these small, dethe value of the operations of these small, despised creatures, rise to a sublime height of cloquence and power when expatiating upon the dignity and importance of the littleness of the dignity and importance of the littleness of human life; but man, surely, cannot need to turn from men to worms, from the Christ to an insect, to read about God. Man, fearfully and wonderfully made, God's splendid masterpiece, is surely a more perfect exposition of his wisdom and his love than tiny, crawling things; but when we draw back the curtain which hides the spiritual world from outer sense, we find that in the very inspection of an insect, that anywhere and at any time, removed from strife to study nature, we are most open to influences from the world that men call the silent land of the dead, but which is really the ever

night, having painfully overworked instead of rested themselves during the day devoted properly to rest and spiritual refreshment. I say to you who do not feel disposed to remain in the city or enter a church or other place of public meeting on Sunday, in the summer: Go with congenial friends or family, or alone, if you prefer, to any secluded haunt where Nature displays her loveliness: drink in the pure atmosphere, and as oxygen fills and strengthens your lungs realize that your own body is God's true temple, that the living God dwells in you, and that all that is needed; on the part of man, to render him susceptible to the knowledge of his own divinity, is that he allow to expand and thrive that humanity which is in the image and likeness of Deity.

likeness of Deity. All that there is of fallacy in the statements frequently made by those who believe implicitly in spiritual unfoldment by means of communion with external nature, may be stated thus: Man being the microcosm of the uni-verse man being the perfect epitome of the forces of nature, must of necessity express more of the essential spirit of nature than can be expressed through any of nature's lower forms or products. Man, according to Darwin, began physically as every inanimate and animate form of nature began, with a primordial cell. While the original cell may be the same for a sponge, a bird, a fish, a monkey, as for man, man is, physically considered, even though we ignore his divine and spiritual origin, immeasurably above every greature that realize the same and spiritual origin. we ignore his divine and spiritual origin, immeasurably above every creature that walks or crawls or tiles. Man is the result of material unfoldments, according to the theory of the great evolutionist so recently translated to the spirit-life. Darwin was a devout Theist, even though a delver into the bowels of the earth for evidences in support of natural selection and the survival of the fittest. Though a few years ago regarded as an infidel, his name has received within the last few months honorable mention by Canon Farrar in Westminster Abbey, by Canon Liddon in St. Paul's, by ecclesiastical dignitaries the world over, who, whether agreeing or disagreeing with the great naturalist, have unitedly declared that physical evolution is no barrier to spiritual revelation, for ist, have unitedly declared that physical evolu-tion is no barrier to spiritual revelation, for upon the great fundamentals of man's origin even Moses and Darwin are agreed. Moses al-ludes vaguely to a beginning, the date of which he does not attempt to specify. Moses feebly, in the literal message delivered to the He-braic people, outlines the successive unfold-ments of creative energy culminating in man ments of creative energy culminating in man, placing-man's advent after the advent of every other type of being; while Darwin, an apostle to a later and more enlightened age, unfolds to the intellect, though not without acknowledging that there are missing links in his chain, the wonderful pathway of nature from the primitive chaos to the rounded symmetry of a

For our purpose it is unnecessary that we should pause now and here to combat or en-dorse that peculiar view of evolution known as the Darwinian theory; it is not even necessary that we should stop to refute the subtle sophis-tries of those who advocate the hypothesis of the evolution of spirit from matter, the elimina-tion of intelligence as the fruit of clay; these theories belong to that realm of intellectual striving in which the mind can alone appreciate the ministry of second causes, while the great first cause is ignored, denied, or at best regarded as the Unknowable, or at the least the altogether Unknown. But whether to you intelligence is the product of matter or the original source whence all forms derive their heirs you

element and attribute appertaining to whatso-ever is below him, and which appeared on earth before him to make the world ready for him. The fallacy of imagining that we must turn

The fallacy of imagining that we must turn from Christ to the tadpole to find out God is self-evident. If you reject totally all supernatural or miraculous ideas of the Christian saviour; if you even go so far as to deny that such a man as the historic Christ of Palestine ever existed; if the Buddhas of Asia to you are mere myths: you must still admit that where-soever human intelligence has left its imprint on the sands of time, we may rest assured that intelligence in human shape has traversed those regions where the footprints of intelligence are impressed upon the earth. As the Arabian traveling through the desert can track the pathway of a camel by carefully observing the indentures in the sand where the foot of the indentures in the sand where the foot of the animal has pressed it, so may we by tracing the progress of ideas and arguing from effect back to cause, track the pathway of the souls who in earthly forms have most fully instructed men in the ways of godliness. It is not for us to tell you in what way you may, each one individually, reap the greatest benefit from the study of nature; it is but for us to state that study of nature; it is but for us to state that all loftlest inspirations reach humanity from such souls as are furthest advanced in moral victory, and that, therefore, the Spiritualist's faith that his relatives and friends who have attained to the higher life beyond death are best capable of guiding and instructing him, is rationally correct as well as spiritually a fact. To call your attention to Genesis, that we may show you how thoroughly in accordance with it is the doctrine of the humanity of God and the divinity of man, we ask your special attention to the first chapter before you study or even look at the second. In chapter

cial attention to the first chapter before you study or even look at the second. In chapter one the origin of man is declared to be divine, in these remarkable words: "God created man in his own image, in the image of God created he him; male and female created he them." The doctrine of the divine duality is here clearly taught, as no reader possessed of average intelligence can fail to perceive that "man" is a generic not a masculine term, signifying the human race. Here it is also distinctly stated that men and women were created simultaneously, and that the very image and likeness of ously, and that the very image and likeness of God was found on earth so soon as man appeared. Human beings are, therefore, God's mirrors; each human body is a looking-glass in which the Divine Countenance is reflected, and the only difference we can discover between one man or woman and another is that some mirrors are cleaner and brighter and set in stronger lights than others. The savage form is a very poor mirror; the bodies of the Ava-tars or Messiahs are unusually fine ones. The divine life that dwelt in Jesus dwells in every child of man. Every one born of woman is the son or daughter of the same Infinite Spirit. All the difference existing between men and women is that some in their outward natures represent higher development than others, and, therefore, more of the innate Deity shines through some forms than through others. Always place before you the highest natterns. ways place before you the highest patterns. Ever contemplate those who triumphed where you are yet stuggling; ever remember that you are all imprisoned angels, and that all that divides you from those who have burst open their prison-doors is your failure, as yet, to have subdued utterly to the spirit that earth which is a world in minimum, your own body with its manifold attractions to the sod.

Canasis 2d deals, allegarically with every hard

manifold attractions to the sod.

Genesis 2d deals allegorically with every human life, as well as historically, in some sense, with the origin of the Jewish nation. In every human experience sensuality is the serpent of temptation, coupled with curious longings, to penetrate to the innermost the vast and occult arcana of matter. In every life the affections need the temptation to earthly enslavement ere they can direct the reason aright. Having grown strong and pure through suffering the result of disobedience to the mandates of the soul, they become its willing messengers. Ever does the Eve of emotion direct the Adam of reason. Where is man's boasted reason, in which he prides himself as though it were his only treasreason. Where is man's boasted reason, in which he prides himself as though it were his only treasure, when love sways his being, or when affection, perverted until it becomes coarse, and blind passion urges him to disregard its voice and obey inclination? Reason is ever the servant of love. When love is inverted and reduced to bestial passion, reason is a miserable, cringing slave, following, reluctantly but impotent, the mad lead of deprayed affection. When love is rescued from material bondage, then does reason become a free but willing servant: then are its chains past aside and it stands forever as wisdom by the side of love, and they both are one.

Having been frequently asked why we address the infinite oftentimes in our prayers as Father and Mother, we deem it right at this time to offer an explanation for this departure from the canons of orthodox speech. To us there is vast meaning and immense import in this union of the maternity and paternity in our acknowledgment of the divine. The Uniour acknowledgment of the divine. The Unitarians, like the Jews, have always been sturdy Monotheists, always addressing God as the Eternal One; but they have, in accordance with Jewish custom, always spoken of the Almighty Father, never of God, as the Eternal Mother. Theodore Parker addressed the divine duality, but he was looked upon as a heretic and schismatic by all the representative Unitarians of his day. The Trinitarian church has always insisted upon' there being three male personages in the Deity, but no female divinity. What has been the effect upon society of this doctrine? Man has everywhere been lord and master; woman, slave and tool. In the ancient unrevised Jewish service there is found this clause: "God, I thank thee that I was not born a woman." Paul, participating in the prejudices of his day, and, without doubt, aware of the great danger of women pating in the prejudices of his day, and, with-out doubt, aware of the great danger of women appearing as public teachers, and anxious for their protection from insult and injury, has said much in his epistles to encourage the deg-radation of woman. He tells the wife she must obey her husband in all things, even as the church obeys Christ, for he is the head. If we found in man any superior morel excellence found in man any superior moral excellence to aught we behold in woman, if man were invariably wiser and more spiritual, we should then heartly echo the command, "Wives, submit yourselves to your husbands in all things, for this is right"; but failing to see that man carries the palm morally, failing to see that manhand is grander than women bed were red. hood is grander than womanhood, we can advise only the recognition of complete equality. We must ignore sex in politics and in industry; qualification is the one thing needful in candidates for office. Merit, moral power; these are the treasures we need to covet, not mere brute force or special ability to discharge the grosser duties of life. But we shall never see the wo-man's emancipation movement completely triumph in any community which pays homage to Deity, until the truth of the divine duality is taught with unfaltering voice in hymn and prayer and sermon.

To us the facts of life are sufficient without regard to biblical statements, as the living record is forever in advance of the written, as writings remain from age to age unaltered and unalterable, registering just so much of truth as the ancient seers have received from the realm of spirit; while, with the progress of souls, God is ever inspiring new teachers, ever causing new records to be made, which, while they do not contradict ancient Scriptures, more fully expound the truth which a higher state of fully expound the truth which a higher state of human receptivity allows to be more perfectly revealed. But to those who have been educated to accept truth only as their minds can reconcile it with the Bible, it is surely important that some higher and broader interpretations of those records shall be given, that they may, following the lead of their chosen oracle, rise beyond the narrow limits of ecclesiastical bondage to the dead letter of an old command. All age to the dead letter of an old command. All records, be they Oriental or Occidental, ancient or modern, are incomprehensible to men save by measure as men are unfolded to understand striving in which the mind can alone appreciate the ministry of second causes, while the great first cause is ignored, denied, or at best regarded as the Unknowable, or at the least the altogether Unknown. But whether to you intelligence is the product of matter or the original source whence all forms derive their being, you cannot study nature so perfectly as when you study anthropology; anthropology being the science of nature's highest expression, must of necessity include the study of nature's lower forms. I can study a rock, a bird or an animal without studying man; but I can scarcely study intered to the most puerile conceptions are yet them. The most puerile conceptions are yet.

I can study in spired book, that me read understandingly the word of divine truth; but this thought is the extreme of folly, as books are useless to those who cannot read them. Readers of them talk to the air if the audience or class fails to understand them. Readers of them talk to the air if the audience or class fails to understand them. The most puerile conceptions are yet.

fourth Gospel has stated the truth concerning the divine logos or heavenly word when he says that it becomes incarnate, that the only begot-ten son of God is made flesh, that truth must ten son of you is made ness, that truth must express itself through humanity or not at all to human comprehension. Bibles are not the sources whence inspiration flows into man; they are the outgrowth of such inspiration. Minds are illuminated, hearts are on fire. The indwelling word speaks inside of human nature, divine truth walks the earth in human form, and then parchenging are written over form, and then parchments are written over with testimony in favor of the reality of the facts demonstrating the real existences of em-

bodied divinity.

To us the adoration of the divine humanity is beautiful when intelligent; to us no idea of God is more perfect than that which embodies God is more perfect than that which embodies him in human form. The old anthropomorphic conception of the early Israelites; the yet more ancient theory of the solar worshipers of Egypt and India; the universal idea in Asia of the successive incarnations of Vishnu, the second person of the Brahmanical idea in the Buddhas; the prevalent Christian doctrine of God in Jesus revealing himself to humanity, are only obscure methods of defining and applying the essential truth of God's humanity and man's divinity. But let us beware of limitations of thought, causing the appearance of rival and antagonistic sects, whose ambition is too often to confine within their borders all truth rather than to diffuse it most extensively among the race. I ask not of the Egyptian that he renounce Osiris; I crave not a mission to destroy the Buddhist's faith in the divinity of Gautama; I beg not of the Christian to renounce Jesus; I would not restrain the Jew in the expression of his supreme veneration for Moses, neither would I deny to Mahomet a place among the prophets; all I would urge upon you is broader catholicity, deeper charily, wider toleration; remembering that truth is no more all Christian than light is all yellow; but him in human form. The old anthropomorphic upon you is oronder catholicity, deeper charity, wider toleration: remembering that truth is no more all Christian than light is all yellow; but as every prismatic color blends in the absolute whiteness of light itself, even so doth every radiation from the infinite sphere of truth reveal itself as a beam of heaven's splendor, accommodated in strength and color to the spiritual and mental ever whom it is sent to illumine. mental eyes whom it is sent to illumine.

If in Minerva I fail to find all that is there

mental eyes whom it is sent to inumine.

If in Minerva I fail to find all that is there of feminine grace and sweetness; if in Mary, the mother of Jesus, I do not find the whole of virginal purity and matronly glory; if in any one or any few lives I cannot recognize the entire of divinity, am I to be regarded as heretical? Because I believe that sunlight is not confined to one continent or world, but is granted to every land and planet according to the degree of receptivity attained to by the earth to which the sunbams are sent, am I to be charged with denying the truth regarding it? God is no respecter of persons; God gives not all of himself to any race or country. Those whom men may most fitly call his chosen, are only those who, by their own faithfulness and diligence, have made their calling and election sure. In the future the race will so improve that every mother will be an acknowledged Theolokos, a bringer forth of God: every child an Immanuel, a god manifest in the flesh. May we not bask to-day in the sunshine of this inspiring thought? God is everywhere, in us all and in all things: but when we need to see the sure of the part reverse. inspiring thought? God is everywhere, in us all, and in all things: but when we most perfectly understand and commune with him, we must, by the casting off of every veil of materialist. must, by the casting off of every vent of materiality, come to a realizing sense of his indwelling by learning most concerning the human soul. May we not rejoice to feel that spirits, borne aloft by suffering souls, grown strong and wise through triumph over temptation, are the best revelators of the divine? that we are all one in our origin, one in our destiny? that, however obscured by the things of earth to day however obscured by the things of earth to day, somewhere and at some time we shall know that each is God's living temple, and that the infi-nite spirit in measure dwells in each of us? that man is divine, and that every conflict of soul has for its object the manifestation of divinity? God grant that this thought may guide us in our every dealing with our fellow-

Ink stains can be removed (without injury to the fabrie) from cotton, woollen and slik goods by saturating the spots with spirits of turpentine, letting the article lie a few hours and then rubbing it in the hands, For linen, dip the spotted part in pure tallow, melted; then wash out the tallow and the ink will go with it.—Boston Journal of Chemistry.

Remember that a little Hop Bitters saves big Doctor bills, and cures when all else fails.

MAGNETISM AND ELECTRICITY.-Randall Bisbee. in the year 1879, discovered and introduced an Electro-Magnetic Flesh Brush, which is claimed to have given universal satisfaction in cases of slow circulation, a condition that generally is liable to produce paralysis and kindred diseases. The brush is not made of non-conductor bristles or rattan, but is composed of fine steel wires which are set perpendicularly against a copper and zine plate, thus generating a fine, delicate current of magnetism, producing a highly beneficial effect upon persons lacking vital force. He was awarded a medal from the New York Mechanic Association in the same year for its efficiency. He has of late greatly improved upon his discovery in adding double the therapeutic power. Colby & Rich, 9 Montgomery Place, Boston, will, on receipt of three dollars. send one of these brushes by mail to any part of the

Western Michigan Camp-Meeting.

Western Michigan Camp-Meeting.

A Spiritual-Liberal Camp-Meeting, to continue such number of days as may be hereafter announced, but to close on Sunday, August 6th, 1882, will be held on the Fair Ground at Ionia, under the authority of the Committee on district work, of the State Association of Spiritualists and Liberalists.

The meeting will be conducted similarly to the one which has just closed so successfully at Orion, and a district association will be organized. Friends at tonia have given assurance of their cordial support and encouragement. Further amouncement will be made in due time.

Detroit, Mich.

S. B. MCCHACKEN, Manager.

Passed to Spirit-Life:

From Boston, June 22d, 1882, Herbert R., son of Elmer E. and the late Ada G. Randall, aged 2 months and 14 days. Thus has another budding flower been transplanted from the mortal to the immortal-to join its mother, whose form was laid in the tomb on the last day of spring; and on the afternoon of the 2st dut, the tomb was respensed to receive the tiny form, while its split met its mother's, to part no more forever. Funeral services were held at the home of the grandparents, on Union Park street, where the father resides, who with him have tenderly cared for the little oud till his spirit joined his mother's on the other shore.

From East Boston, June 22d, Edith May, only child of Thomas W. and Christina Daisley, aged 8 years 11 months and 0 days.

and b days.

She was a member of Lyceum No. 1, of Boston, and was beloved by all her associates. May the knowledge of an eternal regulou cheer and sustain the parents and friends in the transient separation till the eternal regulou which awaits us all.

J. H. CURRIEK.

71 Leverett street, Boston.

From West Acton, Mass., May 16th, Sally, widow of the late Jonathan B. Davis, at the ripe age of 85 years.

Mrs. Davis was a woman of decided character, and could not be religiously enslaved. She dared to think for herself and to express her convictions. In early life she embraced the Universalist doctrine, and continued in that belief until her exit to spirit-life; but for the past fifteen years she added to her belief and faith the philosophy of Spiritualism, which she considered the cap-stone-Knowledge. The Banner of Light was her constant companion until her eyesight was impaired; and I am credibly informed she did not relinquish her bolief in Spiritualism while residing in the form. Mrs. D. was a woman who had no policy in her daily life, but principle governed her action in all her dealings with society.

She leaves four daughters, two sons, two brothers, and many other relatives, and joins her husband and a host of relatives and friends who had preceded her. Her funeral took place in the Universalist Church, it being filled to repletion—the neighbors thus showing the high esteen in which she was held by them. Roy, Mr. Knowlton officiated at the funeral in an acceptable manner.

A. S. H. ate Jonathan B. Davis, at the ripe age of 85 years.

From Bridgewater, N. H., June 15th, 1882, Mary, wife of

Robert Barber, aged 53 years.

After a long and painful illness, she obeyed the summons of the white-winged messenger (erroheously called death), and triumphantly left the wasted earthly form, and her arisen spirit stood forth in all its glory ready to enter into that eternal house not made with hands, such as none but a wise and loving Father knows how to prepare for all his children. The funeral services were conducted by the Rev. Q. H. Shinn, of Plymouth, N. H., whose God-given mission seems to be to comfort the afflicted, give hope and encouragement to the mourner and bereaved in their darkened hour, and to counsel and encourage the erring ones and point them to a better way, and last, but not least, to assure mankind that there is no death. We trust many went away feeling that it was better to go to "the house of mourning than to the house of feasting."

Daniel K. Smith.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line, payable in advance, is t quired. Ten words make a line. No postry admitted under this heading.]

MY DAUGHTER LOUISE.

In the light of the moon, by the side of the water,
My seat on the sand and her seat on my knees,
We watch the bright billows, do I and my daughter,
My sweet little daughter Louise.
We wonder what city the pathway of glory,
That broadens away to the limitless west,
Leads up to—she minds her of some pretty story,
And says: "To the city that mortals love best."
Then I say: "It must lead to the far-away city,
The beautiful City of Rest."

In the light of the moon, by the side of the water, Stand two in the shadow of whispering trees, And one loves my daughter, my beautiful daughter, My womanly daughter Louise. She steps to the boat with a touch of his fingers, And out on the diamonded pathway they move; The shallop is lost in the distance, it lingers, It waits, but I know that its coming will prove That it went to the walls of the wonderful city. The magical City of Love.

In the light of the moon, by the side of the water, I wait for her coming from over the seas; I wait for her coming from over the seas; I wait but to welcome the dust of my daughter, To weep for my daughter Louise.

The path, as of old, reaching out in its splendor, Gleams bright, like a way that an angel has trod; I kiss the cold, burden its billows surrender, Sweet clay to lie under the pitiful sod:

But she rests, at the end of the path, in the city Whose "builder and maker is God."

—Homer Greene, in Our Continent.

Making the Most of it.

How to get the very most out of life is practically the same thing as making the best of it -making the best of ourselves and our circumstances. For it must be admitted that we are created as we are, and placed just where we are, by a power that is far above our power and far above the reach of our conception also. We may therefore rightly conclude that there is a design in our lives, which we are to search for by making the most of them just as they were given to us. To sit down in discontented idleness and wish things were different, is as futile as to attempt to make them different ourselves. We are to realize as soon and as profoundly as we can that a germ of truth has been planted within every human soul, which it is its highest duty to develop while living on earth to the utmost.

That is making the best of it. We are led, not forced. Liberty of choice is never taken from us, else we should lose our individuality. It is what the soul yearns for that deserves to be secured; what is forced upon it externally, by argument or otherwise, nay, even what is presented to it through phenomena, is of no use until the soul itself asserts its supremacy by signifying its native inclination. We are much more closely related spiritually than we imagine; and no word or deed can be said to be wholly lost on those around us or with whom we are associated. This truth is one of the most valuable and · important ones which is included in the philosophy of Modern Spiritualism. It greatly enhances the value of individualism, while it cements the brotherhood of the human race.

There is no doubt that people generally would answer, if they were asked how much they were making of their lives, that they were getting out of them all that is possible. They answer. of course, according to the degree of their insight, or illumination. One man testifies readily to a certain satisfaction with what he has done in building up a perfect character. Another one is satisfied, and more too, with his achievements as a pietist, confounding external piety with internal religion. A third prides himself on the correctness of his opinions, confounding that with a general soundness and enlightenment of judgment. And so on through the list; each fully believes himself to be doing the best he can with his gifts, and the circumstances in which they find their setting.

But we require to search our natures anew continually. Revisals of our careers cannot be too frequent or thorough, so they do not tend to weaken the individual purpose and destroy the consistency of the original design. It is important to Spiritualists especially, who claim to be possessed of the larger and clearer light, to ascertain whether they are really better than, or even different from, others by reason have used them properly and are making the most of them in the highest sense. Their belief as Spiritualists, based as it is on knowledge, is something to inspire them with the highest love, the broadest and tenderest charity, the profoundest energy in working for the good of those around them. They should see to it that it does work that effect.

Foreign Items.

THE THIRTY-FOURTH ANNIVERSARY AT SYD-

NEY, N. S. W. The want of a suitable place of meeting on the 31st of March, the hall being engaged for another purpose, obliged the Spiritualists of Sydney, New South Wales, to defer their celebration until April 18th, at which time Masonic Hall was crowded with members and friends of the Sydney Progressive Lyceum, who gladly availed themselves of an opportunity to express their unqualified belief in Modern Spiritualism, and to rejoice in the blessings it has showered upon their daily lives. The proceedings were opened by the chairman (Mr. Garton, the Conductor of the Lyceum), who in a short speech pointed out the immense progress of the Spiritual Philosophy during the last thirty-four years. The Lyceum choir then sang a glee, "Up, quit thy bower," and Mr. Cyril Haviland followed with a lecture, occupying nearly an hour and a half, on the phenomena of Modern Spiritualism. The lecture was illustrated by stereopticon slides and interspersed with singing of songs descriptive of or in harmony with the sentiment of the picture on the screen at the moment. At the close of the lecture the audience were entertained with very fine renderings of vocal and instrumental music, followed by a collation, dancing and general conversation, the entire occasion being one that was enjoyed to the utmost by all

Mr. Walter Howell, pronounced by the Medium and Daybreak, London, an excellent medium, whose orations have appeared in the columns of that paper, is soon to visit the United States. A farewell entertainment was tendered him in Birmingham, at which, as reported by a correspondent of the Medium, he briefly sketched his history in relation to Mod-

FAREWELL ENTERTAINMENTS.

ern Spiritualism, narrating many interesting facts and events which made him a Spiritualist, caused him to be turned out from the Methodists, and denounced a "heretic," and finally led him on the spiritual platform, where his guides, in union with himself, have had scope and freedom to work.

A like entertainment was given May 31st in London, at which Mr. J. J. Morse presided, to R. M. Dale, who also is about to visit this country.

Faded articles of all kinds restored to their original beauty by Diamond Dyes. Per-

fect and simple. 10 cents, at all druggists'.

A good two-foot rule-"Remember the door mat."

The Throes of Egypt.

England and France sent a fleet of ironclads to Alexandria, and followed it with an ultima-tum demanding the immediate resignation of tum demanding the immediate resignation of the Khedive's cabinet and the banishment of Arabi, the Minister of War. What has happened? The ministers have done the one thing which they knew to be distasteful and inconvenient above all others to the Western powers—they referred the whole question to the suzerain, and thus reversed the Anglo-French work of forty years' standing. This act gives the Sultan an advantage which he has desired. But not only have England and France been outwitted where they expected it least, but also the Khedive has been isolated so completely that a miscellaneous assembly which he saw fit to summon and then to harangue, snubbed ly that a miscellaneous assembly which he saw fit to summon and then to harangue, snubbed and defied him. The Egyptian commanders at Alexandria, moreover, have notified the Khedive that they will obey Arabi, although the Khedive himself had announced in formal terms that he would take charge of the army. The country is without a government, and no one is strong enough to establish order Bloodshed and riots and violence in high places are impending, unless all classes and men rememimpending, unless all classes and men remember that no one can pretend to have on his side all justice and the necessary power for enforcing it. Nor can a sudden revolt establish a settlement, for the latter demands much time, much sagacity and the consent of numerous in-

England and France try hard to reduce the case to a personal issue; they wish to save the present Khedive. But the Khedive has no one present Khedive. But the Khedive has no one to rely upon, save these foreign powers and a minority of the Egyptian army and people; while the suzerain, the Egyptian nationalists, the notables, and the majority of the army are opposed to him. Yet the power and force of Arabi should not be overrated. He is neither a great politician, nor a good soldier, nor even a leader of men, and the Anglo-French colony at Cairo calls him an adventurer. But the man cairo calls him an adventurer. But the man stands at the head of national and highly popu-lar aspirations, and if he be removed—by the dagger or by banishment—the cause which has brought him forward cannot be so easily supbrought him forward cannot be so easily suppressed. Ideas and will and resentment are not to be arrested by bayonets or ironclads. Arabi has taught the people of Egypt that a Khedive can be defied with impunity, that England and France are not omnipotent, and—what is more important—that Egypt can possibly take care of itself if it prefers, and that its labor need not all or mainly or largely go to the support of foreigners who care for themselves more than for Egypt. Arabi's work has been more than for Egypt. Arabi's work has been somewhat like Mr. Parnell's in Ireland; both men are accidental leaders, and both have taught their followers how to defy an unpopu-lar government and refuse obedience as well as

Such men are simply imprisoned when they are alone. But it is impossible to imprison a million revolutionists, and it is equally impossible to restore order in Egypt and Ireland, save with the consent of the revolutionists. In Egypt this attempt at restoring order is greatly impeded by the suzerain claims of Turkey now vastly strengthened; by the strange act of Engvastly strengthened; by the strange act of England and France, who show force, but are unwilling to use it; and by the conflicting interest of every party to the present case. It is too early for Egypt to issue a declaration of independence, and it is too late for all foreign powers simply to seize Egypt. Hence a compromise is inevitable—such a compromise as will aim at satisfying the foreign powers, Turkey and all the Egyptian factions. But in any ovent, Egypt at large will profit. It will be neither a Turkish nor an Anglo-French province, and it will have a direct share, either by notables or by popular votes, in the managenotables or by popular votes, in the management of its affairs. And it is this point above all others which entitles the revolution of Egypt to American attention.

. New Publications.

THE VILLA BOHEMIA. By Marie-Le Baron. 16mo, paper, pp. 247. New York: Kochen-doerfer & Urie, publishers, 200 Broadway. Four bright, intelligent girls form a league and pledge themselves not to speak or hold correspondence with a masculine member of the human family for five years. They hire a cottage in a secluded location, take possession, and affix upon the stump of a tree at the entrance of the lane leading thereto a board bearing this inscription: "No Man Permitted on these Premises under Penalty of the Law." Within the cottage, which they have christened "The Villa Bohemia," laid aside to be used when occasion may require, is an immense white card having upon it in glowing red letters these words: "No conversation permitted with the opposite sex on penalty of death." Soon after locating, a nephew of one of the party, a of their precious advantages; whether they little boy by the name of "Zed," appears in close proximity to the cottage, fighting with a turkey, both being of about the same size. The boy said he 'played hookey and runned away from home." Zed proves to be a very imp of frolicsome mischief, and the innocent cause of many a war-of words. It was not long before the plans of the leaguers showed signs of being thwarted, and finally, through ways and means which the book relates, the fortress succumbed to outside influences. Four weddings ensued, and "The Villa Boliemia" was a thing of the past. The story is well told, sparkling here and there with wit,

> NANCY HARTSHORN AT CHAUTAUQUA. Mrs. Nancy Hartshorn. 16mo, paper, pp. 212. New York: J. S. Ogilvie & Co., 31 Rose street. In the Josh Billings style of orthography the author has given the public an amusing story of a "truly rural" woman's going to, experience at and return from the great gathering that annually pays its devotion to science, fun and theology at Chautauqua, N. Y. Nancy has her eyes and ears wide open for the ludicrous. and tells of what she sees and hears with such a vividness that the reader enjoys all as really as if bodily present. There are many bold thrusts at the folbles and follies, professions and pretensions of both saints and sinners, and some criticisms that might not be taken in 'any very good humor, were it not for the superabundance of good humor with which they are enveloped, as bitter pills in their sugar coatings. Many of the situations are laughable enough, and the blunders of the old lady in her inquiries and her surmises amusing enough to cause an iceburg to smile. Campers-out during the summer will find the reading of the book a very pleasing pastime for their leisure moments.

> and will prove very enjoyable reading for the summer

TANIA'S PERIL; or, The Edge of an Abyss. By Henry Greville. Translated by George D. Cox. 12mo, paper, pp. 194. Philadelphia: T. B. Peterson & Bros.

The scene of this story is in Russia. It is one of love, and is said by its publishers to be of the class in which Bulwer's "Last Days of Pompeli," and Dickens's "Cricket on the Hearth" are prominent. The characters move in high social life; Orianof exhibits a struggle between love and duty, Souratine a spirit of calm and perfect trust, while Tania, abounding with keen wit and sterling sense, makes a deep and lasting impression on the reader.

ADVENTURES IN THE FAR WEST; and LIFE AMONG THE MORMONS. By Mrs. C. V. Waite, author of "The Mormon Prophet and his Harem," "Law of Social Retribution," etc. 16mo, cloth, pp. 291. Chicago: C. V. Waite &

The writer claims to have had unusual facilities for learning the interior life of Mormon families, of which she fully availed herself, and has given the result of her experience and observations in this volume, which enters more minutely into the details of that life than any work that has hitherto come to our notice.

The talent of success is nothing more than doing what you can do well, and doing well whatever you do without a thought of fame. If it comes at all, it will come because it is deserved, not because it is sought.

* It is the common observation that the standard of natural health and normal activity, among American women, is being lowered by the influence of false ideas and habits of life, engendered by fashionable ignorance and luxurious living. It is a happy circumstance that Mrs. Lydia E. Pinkham has come to the front to instruct and cure the sufferers of her sex

"THE SCIENTIFIC BASIS OF SPIRITUAL-ISM." BY EPES SARGENT-HIS LAST GREAT WORK PREVIOUS TO HIS DECEASE—IS A BOOK REPLETE WITH FACTS, SHOWING THAT THE SPIRITUAL PHILOSOPHY IS A NATURAL SCIENCE, AND CON-SEQUENTLY NOT OUTSIDE OF MATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTI-GATOR IN THE WORLD.

Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." The Rocky Mountain News, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the oldtime "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-ISM"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

New Books.

THE MAN JESUS

A Course of Lectures BY REV. JOHN WHITE CHADWICK.

The work contains chapters on the following subjects:

No. 1. SOURCES OF INFORMATION. THE PLACE AND TIME.

BIRTH, YOUTH AND TRAINING. JESUS AS A PROPHET.

5. JESUS AS MESSIAII. 6. THE RESURRECTION.

" 7. THE DEIFICATION.

"A masterly piece of work," is the criticism of a distinguished man of letters. "A very interesting and remarkable book," this biography of Jesus, beginning "with a critical examination of our sources of information in regard to him; then follows a charming chapter on Palestine at the time of the appearance of Jesus, and the story of his life, It is strange that the familiar incidents can be made so fresh; that the life of Jesus can be so written that it seems new, and the reader is carried on through the days of cheerful hope and love to those of suffering and sadness, till his sympathy with Jesus is so loving, so human, that the crucifixion brings a grief as passionate as if it were a crucil wrong that had just been committed,"

Cloth. Price \$1,00; postage 10 cents. For sale by COLBY & RICH.

SUBSTANTIALISM;

PHILOSOPHY OF KNOWLEDGE.

Based upon the perception that the emanations which are continuously radiating from the forms of substance that make up the objective universe are substantial thought-germs, whose doings, or modes of motion, within the organs of sense by which they are subjected, represent the special qualities—tangible, sapid, odorous, luminous, and sonorous—of the forms to which they are fruital.

BY JEAN STORY.

The chief desideratum in the discovery of facts is a truthful interpretation of what they reveal. To obtain this is the especial mission of speculative philosophy. Facts of themselves are unrevealed truths to him who cannot or does not perceive their real characteristics or practical values. The doctrine of substantialism, or philosophy of knowledge, is presented to the world simply as new interpretations of the lacts upon which our present scientific theories are based, in the sense that the self-testimony of things, their being and doing, is accepted as the highest proof possible as regards the actuality of their constituent properties and their uses in the kingdoms of nature. Although the basis of our doctrine is radically different from that upon which any other system of philosophy is founded, yet we feel assured that in our treatise on essential substance, it is clearly shown that the advocates of "substantial agents," and the advocates of "motive forces," can and must karmonize their different conceptions of natural phenomena on the common ground that the former are causes, and the latter are what the former do or effect.

Coth, 12mo, 734 pages. Price \$1,50, postage free.

Cloth, 12mo, 784 pages. Price \$1,50, postage free. For sale by COLBY & RICH Aids to Family Government:

FROM THE CRADLE TO THE SCHOOL.

BY BERTHA MEYER. TRANSLATED FROM THE SECOND GERMAN EDITION BY
M. L. HOLBROOK, M. D.

TO WHICH HAS BEEN ADDED AN ESSAY ON

THE RICHTS OF CHILDREN And the True Principles of Family Government, BY HERBERT SPENCER.

The author has devoted herself with an intelligent enthusiasm to the promotion of popular culture, and her high social position has afforded her opportunities for realizing her plans such as few women enjoy, while her fervid eloquence as a writer has given her rank among the noblest teachers of mankind.

Cloth, 81,00, paper, 50 cents; postage free,
For sale by COLBY & RICH.

THE CLOCK STRUCK ONE.

And Christian Spiritualist. Revised and Corrected. Being a Synopsis of the Investi-gations of Spirit Intercourse by an Episcopal Rishop, Three Ministers, five Dectors and others, at Memphis, Tenn., in 1855. By the Rev. Samuel Watson, of the Metho-dist Episcopal Church. Price reduced to \$1,00, postago free.

THE CLOCK STRUCK THREE

Being a Review of "CLOCK STRUCK ONE," and Reply to it; and Part Second, showing the Harmony between Christianity, Science and Spiritualism. By REV. SAMUEL WATSON.
"THE CLOCK STRUCK THREE" contains a very abl' review of the first book by a master-mind, and a reply the same by Dr. WATSON.
Cloth, tinted paper. Price 41.50, postage free.
For sale by COLBY & RICH.

A Southerner among the Spirits:

A Record of Investigations into the Spiritual Phenomena. BY MRS. MARY DANA SHINDLER,

Author of "The Southern, Northern and Western Harps," "The Parted Family," etc.

Mrs. Shindler, the widow of an Episcopal elergyman, has investigated Spiritualism and its phenomena from Boston to Texas, with the most remarkable mediums, and has given her experiences in this work, which will be found to be very interesting to the reader. This book is printed on white paper, clear type, and contains 169 pages.

Cloth. \$1.00, postage free. Cloth, \$1,00, postage free. For sale by COLBY & RICH.

OUR CHILDREN.

The Editor says in the preface: "Another book for children! Yes, another. Why not another, and still another? Little folks see the world in books. They call for the news; they want to know what is going on beyond the garden gate. Very likely they know that the future has something for them to do, so the little dears are trying hard to see and to hear what the full-grown world is doing to-day."

Price, single copies, 75 cents, postage 5 cents.

SKETCHES FROM NATURE FOR MY JUVENILE FRIENDS.

A new edition of this fine book for children (which has been out of print some years) has been issued by Colby & Rich. It is full of charming stories and sketches for the little enes, written in attractive style.

Price, single copies, 75 cents, postage 5 cents, For sale by COLBY & RICH. AN OUTLINE OF THE

FRENCH REVOLUTION: ITS CAUSES AND RESULTS.

BY W. S. BELL. Every progressive person should read this work, and thus lossess the knowledge they need to refute the Church's danders about the French Revolution. Paper, 25 cents. For sale by COLBY & RICH.

The Rosicrucians:

Their Rites and Mysteries, with chapters on the Ancient Fire and Serpent-Worshipers, and Explanations of the Mystic Symbols represented in the Monuments and Talismans of the Primeval Philosophers. BY HARGRAVE JENNINGS.

A volume of startling facts and opinions upon this very mysterious subject. Crown 8vo, 316 wood engravings. Price \$2,50, postage 10 cents.
For sale by COLBY & RICH.

New Books.

DIVINE LAW OF CURE.

Author of "Mental Cure," "Mental Medicine," "Soul and Body," etc.

This work illustrates the following subjects:

PART I.—The Relation of the Divine Life to Human Life, or True Religion and Health.

Chap. I.—The True Idea of Religion.

Chap. 2.—Religion a Development from within, and not a Foreign. Element Imported into our Nature from without.

CHAP. 2.—Religion a Development from within, and not a Foreign. Element Imported into our Nature from without.

CHAP. 3.—The Power of the Religious Emotions over the Life and Health of Man.

CHAP. 4.—All Religions Useful and Spiritually Medicinal.

CHAP. 5.—The Essential Idea of Christianity as Unfolded in the Johannean Gospel.

CHAP. 6.—The Presence of God in the Material World and in the Realm of Mind.

CHAP. 7.—saving and Healing Grace, or Medicine a Sacrament.

CHAP. 18.—Origin and Conservation of Life-Force.

CHAP. 19.—The Scriptural Idea of Health and Disease.

CHAP. 10.—The Birth of the Christ as Illustrating the General law of Conception, and the Vital Relation of Man to God.

CHAP. 11.—The Divine Light within us an Unerring Guido in Human Life.

CHAP. 12.—On Divine Revelation as a Past Experience of Men, and as a Present Need of the Human Mind.

CHAP. 13.—The Nature and Extent of Inspiration.

CHAP. 14.—Theopieusly, or the Divine Afflatus.

CHAP. 15.—Inspiration Universal, or the Philosophy of Common Sense.

CHAP. 16.—The Therapeutic Value of Prayer.

CHAP. 18.—The Antagonism of the Christ-Principle and Disease, or the Healing Power of Jesus.

CHAP. 18.—The Antagonism of the Christ-Principle and Disease, or the Healing Power of Jesus.

CHAP. 19.—Jesus as a Saylor, or Health-Giver, mtnus the Enchantment that Distance Lends to the View.

CHAP. 20.—The Paraclete, or Christ the Spirit.

PART 11.—The Relation of Spirit to Matter, and of the Sou to the Body in Man. CHAP, 1.7-Matter has no Existence Independent of Mind

CHAP, 1.—Matter has no Existence Independent of Mind or Spirit.
 CHAP, 2.—Visual Language, or the Spiritual Meaning of the Objects of Naturo,
 CHAP, 3.—The Body is Included in the Being of the Mind,
 CHAP, 4.—Matter an Unsubstantial Appearance, and is Created and Governed by Thought.
 CHAP, 5.—The Unconscious Region of Mental Action,
 CHAP, 6.—The Mind the Plastic or Formative Principle of the Body.

Created and Conscious Regions.
CHAP. 5.—The Unconscious Regions.
CHAP. 6.—The Mind the Plastic or Formative Princapathe Body.
CHAP. 7.—Fath Makes us Whole, or the Christian Method of Cure.
CHAP. 8.—Voluntary and Involuntary Action of the Mind
CHAP. 8.—Voluntary and Involuntary Action of Thought.

CHAP. 3.—Voluntary and Involuntary Action of the Mind on the Body.
CHAP. 9.—The Morbific and Sanative Influence of Thought.
CHAP. 10.—The Divine Function of imagination in the Cure of Disease.
CHAP. 11.—Instinct as a Revelation from God, and a Guide to Health and Happiness.
CHAP. 12.—The Higher Forms of Mental Life and Action, and their Curative Influence.
CHAP. 13.—Hessedness and Health, or to be Happy is to be Well.
CHAP. 14.—The True Idea of Sin, and its Relation to Disease.
CHAP. 15.—The Nature of Regeneration, and its Influence.

ease, CHAP, 15.—The Nature of Regeneration, and its Influence upon the Bodily State. CHAP, 16.—The Creative Power of Thought, or Megel Philosophy as a Medicine. CHAP, 17.—Theopathy and Phrenopathy, or the Union of the Divine and Human in the Cure of Disease.

PART III.—Psycho-Therapeutles, or Practical Menta Cure, CHAP. I.—On the Method of Communicating a Sanativ Mental Influence, CHAP. 2.—The Influence of Thought on the Body, and a Practical Use of It in the Cure of Disease.

The treatise is the result of the author's last six years of The treatise is the result of the author's last 'six years of peraful research, study and experience, and makes its appearance at a time when the necessity of the ago seems to demand a work of this nature. Mr. Evans's large and varied experience, intuitive and educational endowments to charled subjects that relate to the the subite forces in nature, are without question. The work is adapted to persons who desire to remain in good health as well as those sick in body and mind, and especially is it applicable to persons who recognize the growing demand for more knowledge in regard to utilizing the power of mind over disease and the subtle forces that are in the universe, which can (when understood) be made beneficial to humanity in relieving the mind and body of diseases and affilictions that are constantly besetting the human family, and which baffle the clergy and the medical practitioner.

Price \$1,50, postage 10 cents.

Price \$1,50, postage 10 cents. For sale by COLBY & RICH.

A NEW WORK. The Philosophy of Death.

BY EUGENE CROWELL.

This little namphlet, by the author of "The Identity of Primitive Christianity and Modern Spiritualism," and "The Spirit-World," is one that has long been needed. It is particularly the mission of Spiritualism to remove that fear of Death which ignorance has developed in man; and it is the purpose of this little work to do this by showing death to be not only a natural but a beautiful event in human progress, A mong the lopics treated are:

"Death Rarely Painful;" "Death Does Not Change the Character;" "The Process of Dying;" "Is the Spirit Affected by the Treatment of its Body;" "Danger of Kissing a Dead Body;" "Premature Burlai," and "Mourning Customs,"

Price 10 cents. For sale by COLBY & RICH.

SUPERSTITION.

DREAD PROPHECIES FOR 1881-1885. BY J. S. DAGGETT.

A pamphlet of sixty-three pages, in which are enumerated the various prophecies of events to transpire during the perihelion of the planets, including the Mother Shipton poem, in which, among predictions of wonderful things to occur, the end of the world is appointed to take place in 1881. A bellot in all these is attributed to superstition. Omens, severator which are mentioned, are placed in the same category, and science is chained to be the great dispelier of the clouds that darken the pathway of man, which darkness causes him to live in dread of "coming events which never arrive."

Paper, price 25 cents. For sale by COLBY & RICH.

DIAKKAISM; Or, Clairvoyant Travels in Hades.

BY A. GARDNER, LONDON, ENG.

This little book is altogether novel and carious, being sketches of clairvoyant experiences among the inhabitants of Hades, which 's ison the carth, under the earth, in the sea, and, indeed, everywhere about the earth, including a great portion of the atmosphere. Here myriads of human beings, who had a physical existence on earth, continue to live. Some in ships, some in houses, many in the woods, and myriads in the air.' These persons and their surroundings are described, and conversation with them reported. Paper, 10 cents, postage free, For sale by COLBY & RICH.

THE REIGN OF THE STOICS.

History, Religion, Maxims of Self-Control, Self-Culture, Benevolence, Justice, Philosophy, With Citations of Authors Quoted from on Each Page, By FREDERIC MAY HOLLAND.

MAY HOLLAND.

In presenting to the public THE REIGN OF THE STOICS, the publisher considers that commendation of the work from him would be simply superfluous. The rare and absorbing interest of the subject, and the reputation of the author as a ripe scholar and a conscientious and entertaining writer, whose life-long study of ancient history peculiarly qualifies him for such a task, will be a sufficient recommendation to every intelligent reader.

Cloth. Price 81, 25.

For sale by COLBY & RICH,

Poems of Progress.

BY MISS LIZZIE DOTEN, Author of "Poems from the Inner Life." In this book will be found many of the beautiful Inspirational Poems Given by Miss Doten since the publication of her first vol-

Illustrated with a Fine Steel Engraving of the Talented Authoress.

Price \$1,50, postage 10 cents; full glit, \$2,00, postage 10

ents. For sale by COLBY & RICH. Spiritual Spheres: Four Lectures given by and through the Mediumship of Cora L. V. Richmond.

1.—THE SPHERE OF SELF.
2.—THE SPHERE OF BENEFICENCE.
3.—THE SPHERE OF LOVE AND WISDOM.
4.—REVIEW OF "SPHEITUAL SPHERES."
These Discourses are replete with thought, and scattered throughout their entire length are sentences which coruscate vividity with the consecrated fire of Truth. Paper, 68 pages, 15 cents. For sale by COLBY & RICH.

DEFENCE OF MODERN SPIRITUALISM

BY ALFRED R. WALLACE, F. R. S., ETC. With American Preface by Epes Sargent, This exceedingly interesting, most important and truthful essay, has attracted the attention of the whole civilized world, and the secular press everywhere speak in complimentary terms of the exhaustive arguments of its talented author.

Paper, 25 cents, postage free.

For sale by COLBY & RICH.

WHATEVER IS, IS RIGHT.

BY A. B. CHILD, M. D.

This book aims to speak of life as it is. It has approbation for everything, and condemnation for nothing. It recognizes no merit, no demerit, in human souls; no special heaven for protended self-righteousness, and no special hell for a bleeding, suffering humanity. It accepts every creed, belief, and doctrine, every action, good and "bad," as being the lawful effect of a cause that lies in unseen spirit, which cause is above the power of human volition.

Gloth, \$1.00, postage 10 cents.

For sale by COLBY & RICH

New Books.

BOOKS

Greatly Reduced Prices.

COLBY & RICH having purchased from Mrs. BRIT-TEN all the copies remaining unsold of the below-men-tioned valuable and important works, are now prepared to dispose of them at prices much reduced from former rates, As no future editions of these books will be issued, all de-

"GHOST LAND;"

Or, Researches into the Mysteries of Occult Spiritism. Illustrated in a series of autobiographical papers, with

extracts from the records of MAGICAL SEANCES, etc., etc.

Translated and edited by EMMA HARDINGE BRITTEN. The demand for another book from the author of MART MARTC' induced the cellfor to meet the exigency of the times by issuing a third cellfon. Cloth, 75 cents, posinge 15 cents (former price \$2,00).

Paper, 50 cents, postage free (former price 75 cents). The Electric Physician;

OR, SELF-CURE BY ELECTRICITY.

A Plain Gulde to the use of the Electro-Magnetic Battery, with full directions for the treatment of every form of disease on the French and Viennese Systems of Medical Effectivity. BY EMMA HARDINGE BRITTEN.

Price 10 cents, postuge free (former price 50 cents). Poems of the Life Beyond

and Within. EDITED AND COMPILED BY

GILES B. STEBBINS.

These Poems are gathered from anchort Hindostan, from Persia and Aralda, from Greece, Rome and Northern Europe, from Catholic and Protestant hymps, the great poets of Europe and our own land, and close with inspired voices from the spirit-land. Whatever seemed best to illustrate and express the vision of the spirit catching gluingses of the future, and the wealth of the spiritual life within, has been used. Here are the intuitive statements of immortality in words full of sweetness and glory, full, too, of a divine philosophy.

osophy. Cloth, 270 pages, 12mo. Plain, \$1,50, or Full Gilt, \$2,00, stage free. For sale by COLBY & RICH.

The Psalms of Life;

A compiliation of Psalms. Hymns, Chaus. Anthems, etc., embodying the Spiritual, Progressive and Reformatory sentiment of the Present Age. By John S. Adams. This selection of music will be recognized by all who have had experience in singing, to comprise times with which they have before met, and around which associations gather that have established them as favorites. In addition to these are several original compositions and new arrangements. The collection of chants will be found unissually large, a feature that their rapidly increasing use will at once commend, and one which turnishes a number of poems not suited to common times, but which will be highly valued for the sentiments they represent.

Price, boards \$1.25, postage 40 cents; paper \$1.00, postage 4 cents.

For sale by COLBY & RICH. MANOMIN:

A Rhythmical Romanco of Minnesota the Creat Rebellion, and the Minnesota Massacres.

BY MYRON COLONEY. The author says he does not expect this work is a grea poem; ''1 do not expect it with end favor with the rich, highly-cultured minds of the East. I have chosen my characters from the common walks of life, and my story is largely a recitation of life's common events. My here is intended as a fair type of what free institutions develop—a hardworking, intelligent, high-ainded boy, a duttint son, a true pairfol springing at once to the call of his country, a true pairfol springing at once to the call of his country, a free-thinker, trusting his own God-glyen fudgment to decide all questions for hih, a brave, upright and fearless private soldier, an unistentations officer, and a faithful lover,'

over,"
Cloth. Price \$1,00, postage free.
For sale by COLBY & RICH.

VOICES FROM LIFE'S THITHER SIDE.

IS MATERIALIZATION TRUE! With Eleven other Lectures of Great Interest.

Given in Chicago, Ill., by and through the trance-medium-ship of MRS. CORA L. V. RICHMOND.

CONTENTS:

Is Materialization True? If so, its Philosophy? Materializing Possibilities,
The Fraternities of Disembedied Souls,
John Wesley's Search for Heaven,
John Wesley's Farewell to Earth,
The Occupation, Capabilities and Possibilities of Disembodied Spirits,
Locaure by Spirit Robert Dale Owen.
The New Nation.
The Tree of Life. Its Spiritual Significance.
A Sermon for the New Year.
If Evil as well as Good is part of the Scheme of Infinite
Wisdom, then What Is Sin, and What Right and Wrong?
Christ's Successor; Ills Mission on Earth, and Time and
Mann'r of Manifesting Ills Presence to Manikind.
Pric , cloth, 75 cents; paper covers, 50 cents; postago 'ree.
For sale by COLBY & RICH.

IS DARWIN RIGHT?

Or, The Origin of Man. BY WILLIAM DENTON, Author of "Our Planet," "Soul of Things," etc. This is a well-bound volume of two hundred pages, 12me handsomely litustrated. It shows that man is not of infraculous but of natural origin; yet that Darwin's theory is radically defective, because it leaves out the spiritual causes, which have been the most potent concerned in his production. It is scientific, plain, eloquent and convincing, and probably sheds more light upon man's origin than all the volumes the press has given to the public for twenty years. Price \$1.00, postage 10 cents.

Price \$1,00, postage 10 cents. For sale by COLBY & RICH. Spiritualism Defined and Defended.

Being an introductory Lecture delivered in the Temperance Hall, Methourne, Australia, by J. M. PERLES.

The author says: "Spiritualists have no creed to cramp and crush the intellect. They acknowledge no infailible oracle, honor no image, trust to no sacrificial "scapegoat" to screen them from justice; nor would they how down to pope, cardinal, bishop or priest, though the fagots were kindled and the cross rebuilt. Trampling upon caste, and admiring individual sovereignty toned by education and a high moral principle, they consider each man a freeman, inheriting the Gol-given rig; it to bink, see, hear, investigate, and judge of all subjects for himself."

Faper, 15 cents, postage five.

For sale by COLBY & RICH.

ON THE CONNECTION OF Christianity with Solar Worship.

Translated from the French of Dupuis

BY T. E. PARTRIDGE. The author assures the reader that external forms and ceremonies, which alone he treats of, are but the outer shell of religion; the kernel is the mystery of spiritual life, which has been always so cloaked, concealed, and fenced round in every way by its priests and initiators as to be quite impearetrable to all but the brotherhood, who partake of its benefits.

English edition. Paper, 39 pp. Price 30 cents, postage free.

For sale by COLBY & RICH. A TREATISE ON The Horse and his Diseases.

BY B. J. KENDALL, M.D. Containing an "Index of Diseases," which gives the Symptoms, Cause, and the best Treatment of each; a table giving all the principal diags used for the Horse, with the ordinary dose, effects, and antidote when a poison; a table with an engraving of the Horse's teeth at different ages, with rules for telling the age of the Horse; a valuable collection of receipts, and much other valuable information.

Paper, 25 cents. For sale by COLBY & RICH.

A Common Sonse View of KING DAVID AND HIS TIMES.

BY H. H. MASON, A. M. For the purpose of presenting KING DAVID AND HIS TIMES in a full and impartial light, it is proposed in this history to remove the illustic veils thrown around them by a superstition possessed of the dangerous power to blind, and bend in shavish submission at its shrine, all who, moved either by homest conviction or craftily concealed hypocrisy, yield themselves up to its influence. Cloth, §1,50, tostage 10 cents.

Cloth, \$1.50, postage 10 cents. For sale by COLBY & RICH. THE PET COOK BOOK

A Help to Young Housekeepers. BY A PRACTICAL COOK.

This little work contains over one hundred original re-celpts, with directions for using the same, the author having used them in practical cookery for many years. Paper, 32 pp. Price 25 cents. For sale by COLBY & RICH. "Self-Contradictions of the Bible."

A perfectly reliable, accurate Pamphlet of seventy-two pages, Compiled by one of our ablest correspondents; shoul be on the table of every scholar. Price 15 cents (reduced from 25 cents). For sale by CULBY & RICH

Pearls.

And quoted edes, and lewels five words long, That, on the stretched fore-singer of all time, Spatish forever,

THE GEIDING A AW. That very law that molds a tear. And bids it trickle from its source, That law preserves the earth a sphere, And guides the planets in their course,

He who is only in good health, and is willing to work. has nothing to fear in this world. Lessing.

LOVE'S VISION.

I dream of you to wake, would that I might Dream of you and not wake, but slumber on: Not find with dreams the dear companion gone, As, summer ended, summer birds take flight. In happy dreams I hold you full in sight: I blush again, who waking look so wan; Brighter than sunmest day that ever shone In happy dreams your smile makes day of night. - Christina G. Russelli.

It is almost impossible to state any truth strongly without seeming to conduct with some other truth-

ONE PURPOSE.

That many things having full reference To one consent may work contrariously As many arrows, loosed several ways, Fly to one mark. As many several ways meet in one-town; As many fresh streams run in one salt sea: As many lines close in the dial's centreso, in my a thousand actions; once afoot, End in one purpose, and be all well borne Without defeat. - Shall speare

R is a fact worth remembering that it does not take half so long to make a wound as to heal one.

IN YOUTH AND AGE.

The path among the roses lieth soft, Sun-kissed and radiant under youthful feet: But on a wintry way true hands more oft Do meet and cling in pressure close and sweet. There is more need of love's supporting arm. Along life's slippery pathway in its frost; There is more need for love to wrap us warm Against life's cold when summer flowers are lost Let others share thy life's glad sinamer glow, But let me walk beside thee in its snow! — Anon.

The Reviewer.

A REMARKABLE PAMPHLET.

To the Editor of the Banner of Light:

I have before me a copy of a pamphlet written by the "Rev. J. Mereler Green, A. M., Presbyter, Diocese of South Carolina," entitled Spiritualism as a Religious System Antagonistic to Divine Revelation," printed at Charleston, S. C., 1882. It appears from this esssay that the Rev. Mr. Green, unlike most clergymen who undertake to write or preach about Spiritualism, has taken pains to acquaint himself somewhat extensively not only with Spiritualist literature, but also with the phenomena on which the claims of Spiritualism to public attention rest. Consequently he is compelled to bear testimony to the reality of these phenomena, and to their significance, as establishing the fact of communication with the inhabitants of the spirit-world. He says:

"I have had repeated opportunities of examining the spiritual phenomena as exhibited in magnetized tables (2) and responses purporting to come from Invistble intelligences. I have also seen what has [sic] been demonstrated spirit-writings, and witnessed persons under sphil-control, and have had satisfactory evidences that no deception has been practiced by the persons operating as mediums, and that the movements were not produced by unconscious muscular action or cerebration. I have been permitted to subject the phenomena to the severest physical and mental tests, the magnetic fluid [2] being sometimes so strong, and directed by a latent will-power, [?] as to resist my utmost efforts to suppress its action, and with a strength far beyond that of the frail medium."

This language would indicate that the reverend investigator did not very well understand | Christianity Itself." what he attempts to describe, since the existence of such a potential "magnetic fluid," that is capable of being "directed by a latent willpower," is, to say the least, something quite unknown to science-even to the spiritual science of these latter days. One cannot help wondering what astonishing feats that "fluid" might accomplish, should it be directed by an active and intelligent will-force! It was probably the result of spirit-force directed by the will of an unseen person (a spirit), that he witnessed. But I continue the quotation:

"Any one who is disposed to consider me as credulous, has it in his own power to subject the phenomena to the same tests that I have done. In any city, town or village persons can be found who possess this remarkable power, and who very frequently are induced to exhibit the gift for the amusement of their friends, not knowing what it is, or, convinced of its supernatural nature, are appalled at the results, and attribute It to the devil, and refuse to exercise the gift. But this has always been the case with new discoveries of a remarkable nature. Science, in its unfoldings, always nieets with opposition until established as facts. Of this much we may rest assured that a new element, kindred to electricity and magnetism, has been discovered, emanating from certain organisms, which can be utilized and made to operate upon matter, as electrictty and magnetism operate by means of the telegraph, telephone, phonograph, etc. Those who are familiar with its effects declare that by means of this fluid we can be brought into communication with the spiritworld, or place of departed spirits, and that our departed friends can commune with us, and we with

"Now, it will not do [he adds] to ridicule or treat with contempt such a declaration, inasmuch as it comes to us too well authenticated."

He proceeds to quote from the Scientific American, and from the Medical Union, in favor of the careful scientific investigation of these phenomena, and adds the emphatic testimony of the late Mr. William Howitt, the well-known litterateur, of England, to remarkable observations and experiences of spirit-phenomena in his own case. He then adds this significant paragraph:

"Many other reliable testimonials could be given in support of the supra-mundane origin of these phenomena did time permit. The facts are beyond disputation. Spiritualism, then, may be considered as a scientific fact, which imay be an adjunct to religion, yet having no foundation upon which to build up a religious system. The communications purporting to come from the spirit-world are unreliable, being only the reflex of every shade of opinion which has existed in the generations of the past. Jewish, Christian, Mahometan and Pagan, they are only the expressions of individual opinions, and, of course, do not come to us with any authority, and are no more infallible than are the individual opinions of a Luther, or a Calvin, or a Channing. It appears that man, when disembodied, carries with him into the other world the opinions which he entertained in this life; indeed, that no change is effected in any of his essential characteris-

The Banner of Light, in the heading of its

the doctrine of the reality of spirit-intervention and spirit-intercourse, as an established scien- of inspiration-when he comes to perceive all tific fact, Rev. Mr. Green strongly protests against what he calls "Spiritualism as a relig- logical mind, he will see that there is and can ious system." This, he declares, "is not in accordance with dirine revelation, but rather antagonistic to it"; and to warn his readers against being seduced by spirits into the ac- pelled at last to the necessity of using their ceptance of what he deems a false religious sys-

little too previous. Spiritualism is by no and therefore divine and everlasting, and in means, thus far at least, "a religious system" in any such sense as he imagines or assumes it | nicious. to be. It is true that some enthusiastic Spiritualists, overjoyed at emancipation from the ingeneral, with a large part of the laity as well cramping and gloomy faiths of former years, have become so accustomed to believing and are wont to speak of Spiritualism as a "new religion," or as a "religious system" distinct from any which has preceded it. But, in the estimation of intelligent Spiritualists in general, lutely infallible, that it is difficult for them to this is done without due consideration. Spir- change this mental habit, and recognize the fact itualism beyond question has brought to light that all authority resides in the truth, and that the many facts and principles having an important power and the duty of determining what is truth bearing on religious truth-principles, in fact, resides in themselves in every human mind. which underlie all systems of religion-and it | It is not on any external authority, whether of has been the means of projecting into modern book or prophet, apostle, teacher, seer, medithought a great variety of opinions and dogmas | um, spirit or angel, even though claiming to on religious matters, from minds in and out of speak'in the name of the Lord, that one can the body; but these are to a large extent incongruous and conflicting, and hence it cannot be cide for himself whether the Bible, the Koran, called a system of religion. The teachings of the Shasters, the Vedas, the Book of Mormon, spirits, as a whole, it is well known, are too the Sacred Roll, the revelations of Swedenborg, heterogeneous to be systematized. Individual Davis, Harris, or the incongruous utterances Spiritualists may have adopted this or that set | of thousands of communicating spirits, contain of ideas, more or less systematized, according to their predilections and synthetic abilities, but there is no one scheme of religious doctrines as yet so generally accepted among Spir- ing it. itualists as to be entitled to be designated Spiritualism.

This fact is perceived and substantially admitted by Mr. Green, in an early paragraph in his essay. He says (italics mine):

"I readily admit that, as yet, it has assumed no organic form, but presents itself for acceptance simply as doctrines of demons, put forth by seducing spirits, which are published in books, composed under the direction and guidance of spirit-bands, in papers and magazines, in special messages given by spirits holding control of the organisms of mediums, all varying as there are differences of opinion on our mundane sphere: some highly metaphysical and philosophical. some in perfect accord and sympathy with the Christian revolution, and others foolish and trifling, and even coarse and blasphemous, indicating that minds on the other side are very much like minds on this side of eternity."

freely admitted by our essayist, should have suggested to him the utter impropriety of treating Spiritualism as a "religious system" and "antagonistic to divine revelation." By his own showing, a part of the teachings of spirits are "in perfect accord and sympathy with the Christian revelation," which he regards as the standard of all truth. In fact, as he has recognized in a previous quotation, various religious systems are taught by spirits. Why, then, should he fix upon any one more than another, and call it Spiritualism?

Our author, indeed, seems to see the impropriety of this, before concluding his essay, and, after referring to various spiritual manifestations in the early and modern Christian Church and quoting high authorities in their favor, he very properly, though inconsistently, says (italics mine):

" If Spiritualism, then, can be proved to be based upon scientific facts, and if all of these facts are found. to have characterized a divine revelation, as well as infernal manifestations, it is evident that Spiritualism or supernaturalism alone is no evidence of the truth or falsity of any religious system.

"Our controversy, therefore, should not be with Spiritualism, but with a system of doctrines based upon spiritual communication, opposed to divine revelation. We should not attempt to oppose such a system by urging against Spiritualism, for the advocates as they can easily prove the facts of Spiritualism, and we will be found in this way to be arguing against

To be consistent with himself the Rev. Presbyter should have given a different title to his pamphlet. It is not "Spiritualism," but the religious teachings of certain spirits that are "antagonistic to [what he holds to be] divine revelation." He continues:

"Our true position in relation to this system" [he had already shown it to be no system;" may be thus briefly stated: God has made a revelation of his will to men, and they refuse to listen to his voice. Spirits communicate and contradict that revelation, and men believe."

The case appears to be simply this: that the Rev. Mr. Green, in common with most clergymen, is pleased to assume that the Bible, as understood by himself, is an infallible revelation from God, and hence that whatever is not in accord with it, or with his interpretation of it, is necessarily false and dangerous. But it is not impossible that, as he becomes better acquainted with the facts of Spiritualism, and reflects upon their significance, he may come to see that the above assumption cannot be maintained, or at least that some of his interpretations of the "infallible revelation" may be erroneous.

At all events, it appears from his own testimony, that these modern facts have already given him new light on one very important matter. He says, as quoted above: "It appears that man, when disembodied, carries with him into the other world the opinions which he entertained in this life; indeed, that no change is effected in any of his essential characteristics." Here is a momentous fact which our reverend Presbyter concedes he has learned through Modern Spiritualism, but which is nowhere taught, at least with any distinctness, in what he regards as the infallible divine revelation. Indeed, that revelation is usually understood to teach something quite different, namely, that all who enter the other life are at once consigned to either a heaven of ecstatic bliss or a hell of infernal torment-the great majority going the latter way. If this were true, it is inconceivable that the disembodied should continue to entertain the same opinions as they did in this life. But this irrational and horrible doctrine has already gone, by the board with our Presbyter.

He is to be heartily congratulated on having made this advance, and it is quite possible he may yet be able to go further. When he comes to fully perceive the light which Spiritualism throws on the subject of inspiration, and the mode by which divine revelations are made to the human mind-when he reflects that all inspirations and revelations are necessarily; given to and through limited and fallible human beings, and have been recorded and preserved by fallible human instrumentalitiesand when he considers that the phenomena of modern inspiration are precisely identical The Banner of Light, in the heading of its description of modern inspiration are precisely identical w. Yard, Secretary.

Message Department, is very appropriately with those of Bible times, indicating similarity of origin, and that the claim of divine and 7r. m. S. G. Hooper, President.

While thus fully endorsing Spiritualism, or origin and infallibility is of itself no more valid in an ancient than in a modern product this, as he surely must do if possessed of a be no such thing as an infallible divine revelation recorded in an ancient book. He will see, too, that he and all thoughtful people are comown God-given powers of judgment and spirittem, is the apparent object of the publication. ual perception in selecting from all revelations, It appears to me that the Rev. Presbyter is a ancient or modern, that in them which is true, discarding that which is erroneous and per-

But the Rev. Mr. Green, and the clerical guild teaching that all religious truth is to be found in the Bible, and that what is there written is to be received as of divine authority and absosafely rely. In the final appeal, each must deuseful truth or dangerous error. It may be an unwelcome necessity, which weak or indolent souls would gladly shirk, but there is no escap-

The true position, then, is that all truth is God's revelation to man, through whatever channel it comes to us, and that Spiritualism, while not initself properly a system of religious truth, yet throws a flood of light upon all religious ideas and systems, and thus assists all truth-loving minds in discriminating between truth and error. Of course, different minds, according to their capacities, prepossessions, degree of culture and spiritual unfolding, will decide differently as to what is truth, and for a time some will regard that as divine truth which others think to be saturic error. But as the power of discrimination is exercised, it will grow; and as men, whether in or out of the body, approach to likeness of mental and spiritual culture will they converge to unity of conviction in spiritual things. Meanwhile, over and It would seem that this important fact, so around and ever present with us all is the universal Spirit of Truth, which, in proportion as we are teachable and earnest in our seekings, will enlighten and lead us into all truth.

> Rev. Mr. Green's pamphlet can but do good by its strong testimony to the reality of spiritcommunication, and its urgency to candid investigation. Where this is entered upon we need have no fears for the ultimate result.

Arlington, Mass. A. E. NEWTON.

TOO Friday, June 23d, W. J. Colville conducted funeral services at Revere, Mass., at 1 P. M., at the old residence of the late HENRY J. COOLEDGE, who passed on after an earthly experience of 79 years 8 months. The deceased was for many years an earnest Spiritualist, and a devoted worker in the cause; he was a brave loyal soul, strong and tender, and unlversally beloved both by children and adults. He was never married, and thus leaves no family to mourn his earthly loss, though a large circle of friends will deeply miss him in their material walks, in which his ripe counsel and ready-sympathy were constantly of the deepest value. The services were largely attended at the house: the floral tributes were beautiful; a Unitarian choir discoursed sweet and appropriate music; and Mr. Colville was inspired to make an eloquent and touching address, coupled with a soulful invocation and poem, which gave great satisfaction and comfort to the assembled friends. The interment occurred at 4 P. M. in Mt. Hope Cemetery, Mr. Colville, under spirit influence, conducting a short, cheering and impressive service just before the remains were placed in the

x "Little thanks are due to him who only gives away what is of no use to himself." The thanks of invalids the world over are being showered on the inventor of Kidney-Wort, for it is giving health to all. Kidney-Wort moves the bowels regularly, cleanses the blood, and radically cures kidney disease, gravel, piles, bilious headache and pains which are caused by disordered liver and kidneys. Thousands have been cured-why should you not try it?

SPIRITUALIST MEETINGS.

BEVERLY, MASS.—The Spiritualists' Union holds meetings every Sunday at 2½ and 7 P. M., in Union Hall. Charles Holden, President: E. T. Shaw, Treasurer and Secretary. The public cordially invited.

CHICAGO, H.L.—The Progressive Lyceum meets in Union Park Hall, on Madison street, near Bishop Court, at 12:30 and closes at 2:30 P. M. every Sunday. All are invited. Z. T. Griffen.

A Meeting of Spiritualists and Mediums will be held at Grimes Hall. 13 South Halstead street, Sundays, at 3 P. M. J., Mathew Shea, M. D., principal speaker and test medium, assisted by other well known clairvoyants and test medium, assisted by other well known clairvoyants and test medium, assisted by other well known clairvoyants and test medium.

man.

The First Society of Spiritualists holds regular evening meetings in Fairhank Hail (in Music Hall building), corner State and Randolph streets, at 7:45 o'clock. Bible interpretations in Martin's Parlor, corner Wood and Walnut streets, at 10:45 A. M. every Sunday. Mrs. Corn L. V. Richmond, regular speaker. Dr. L. Bushnell, President; Collins Eaton, Secretary.

ton, Secretary.

CLEVELAND, OHIO,—The First Religious Society of Progressive Spiritualists meets *tregularly* in Weisgerber's Hall, corner Prospect and Brownell streets, at 7½ P. M. Thomas Lees, President; Tillie H. Lees, Secretary. The Children's Progressive Lycoum meets in the same place at 10½ A. M. Wm, Z. Hatcher, Conductor; Mrs. Ella Williamson, Guardian; Tillie H. Lees, Treasurer, 105 Cross street.

Street,

CEDAR HAPIDS, IOWA.—First Society of Christian Spiritualists meets every Sunday, at 7½ r. m., at Enos Free Library Rooms, Iowa Avenue, Inspirational speaking. Dr. J. L. Enos, President: Mrs. Nannio V. Warren, Vice-President; Dr. Hamilton Warren, Secretary and Treasurer, HANNON. MASS.—Regular meetings are held on alternate Sundays. W. Hood, President; Mrs. Imogene McClollan, Secretary; Mrs. Barnabas Everson, Treasurer, INDIANAPOLIS, IND.—The First Society of Truth-Seckers meets for religious service every Sunday at 2½ and 7½ r. M. J. R. Buell, President; S. D. Buell, Secretary, The First Society of Spiritualists meets Sanday and Wednesday evenings, in Palace Hall. W. P. Adkinson, President; W. P. Smith, Secretary; Jacob Eldridge, Treasurer.

LYNN, MASS.—Meetings are held in Mechanics' Hail, 100 Market street, every Sunday, at 12 M, and 7 P. M., un-der direction of Dr. George Dilingham. LEOMINSTER. MASS.—Meetings are held every other sunday in Allen's Hall, at 2 and 6½ o'clock r. m. Charles T. Wilder. President; Lewis Jones, Treasurer; Mrs. Fannie Wilder, Corresponding Secretary.

LOS ANGELES, CAL.—The First Spiritual Society meets every Sunday at 2P. M. at Good Templar's Hall, Main street. All cordially invited, especially strangers. Frestdent, J. Tilley, Vice-President, J. H. Cotton: Secretary, Mrs. Nettle C. Weir; Treasurer, F. Lindguist.

MILWAUKEE, WIS.—Spiritualist meetings are held at Hoynton's Hall every Sunday evening at 7%. Mrs. L. M. Spencer, regular speaker. NEW HAVEN, CONN.—New Haven association of Spiritualists, No. 100 Orange street. Services every Sunday at 2 and 7½ P. M.

NEWBURYPORT, MANS.—The First Spiritual So-clety holds meetings every Sunday at Temple of Houor Hall 48 State Street, at 2½ and 7½ P. M. Vice President, J. W. Ricker; Secretary, R. E. Braun; Treasurer, Moses A. Plummer.

PORTIAND. ME.—The People's Spiritual Meeting is held each Sunday afternoon and evening at Mercantile Hail, Farrington Block, Congress street, at 2½ and 7½ o'clock. Speakers and mediums desirous of visiting Portland under the auspices of the Society, will address H. C. Berry, 70 Lincoln street.

PHILADELPHYA, PA.—The Second Association of Spiritualists holds conferences every Sunday afternoon, at 3 o'clock, and circles in the evening, at Thompson-street Church, below Front. James Marior, President; Charles

SAN FRANCISCO, CAL.—The First Spiritual Union Society holds a conference and scance every Sunday at 2 P. M., at Ixora Hall, No. 737 Mission street, above Third. Also uncertings for lectures and scance in the evening. The Children's Progressive Lyceum meets in the same hall at NEW ENGLAND NEWS COMPANY, 14 Franklin 10 A M.

10 A. M.

VINELAND, N. J.—Meetings are held every Sunday morning and evening. A. C. Cotton, President; John Gage and Ellen Dickinson, Vice Presidents; Mary D. Howe, Recording Secretary; Susan Cornell, Corresponding Secretary; Mrs. Portha Gage, Treasurer. Children's Progressive Lyceum meets at 12½ p. M. Charles E. Greene, Conductor. WORCESTER, MANS.—The Worcester Association of Spiritualists holds meetingsovery Sunday at 2 and 7 P. M. in Grand Army Hall, Woodbury C. Smith, President; Hattle W. Hildreth, Vice-President; E. P. Howes, Secretary; John A. Lowe, Corresponding Secretary; F. D. Hildreth, Treasurer.

WEYMOUTH LANDING, MASS.—The Braintree and Weymouth Spiritualist and Liberal Association holds meeting severy Sunday in Williams Hall, Weymouth Landing, at 2 and 7 o'clock F. M.

SPIRITUALIST LECTURERS.

REY. WILLIAM ALCOTT, Swift River, Cummington, Ms. J. MADISON ALLEN, Matfield, Mass., box 20. Mins. N. K. Andross, trance speaker, Delton, Wis. C. Fannie Allen, Matfield, Mass., box 20. Mins. N. K. Andross, trance speaker, Delton, Wis. C. Fannie Allen, Mins. M. K. Andross, trance speaker, Delton, Wis. C. Fannie Allen, Mins. M. C. Allebe, Inspirational, Derby Line, Vt. Wis. R. Aldest, M. D., Cedar Falls, Ia. Hey. Charles Andrews, M. D., Cedar Falls, Ia. Hey. Charles Androse Buitten, The Lines, 1 Humphrey street, Cheetham Hill, Manchester, Eng. Mins. Nellie J. T. Britgilam, Colerain, Mass. Mins. R. W. Scott Bridges, West Winfield, N. Y. Miss. Priscilla Doty Braddiery, Falfrield, Me. Capt. H. H. Brown, 23s Fifth Avenue, Brooklyn, N. Y. Miss. Priscilla Doty Braddiery, Falfrield, Me. Capt. H. H. Brown, 23s Fifth Avenue, Brooklyn, N. Y. Miss. Priscilla Doty Braddiery, Falfrield, Me. Capt. H. H. Brown, 23s Fifth Avenue, Brooklyn, N. Y. Miss. P. Beir, inspirational, box 7, Southford, Ct. Addie L. Ballou, Sacramento, Cal.
Dr. Jas. K. Bailey, care R. P. Journal, Chicago, Ill. J. R. Buell, and Miss. Dr. Buell, Indianapolis, Ind. Miss. A. P. Brown, St. Johnsbury Centre, Vt. Mins. S. A. Byrnes, as 5 Webster st., East Boston, Mass. Mrs. A. Balley, Rattle Creek, Mich. Mrs. Anby N. Burniam, 9 Davis street, Rosson, Miss. Lizie B. Balley, Lauiselle, Ky. Miss. L. E. Balley, Balley, Louiselle, Ky. Miss. L. Bannicoat, inspirational, Chelsea, Mass. Phof. J. R. Buchanan, 205 East 36th street, New York, Miss. Lizien, M. Bolles, Eagle Park, Providence, R. I. Prof. B. J. Butts, 18 West Springfield street, Boston, Miss. Salah Connella Blinkholn, Inspirational, 272. Chick Street, Chelmani, O. W. J. Colville, Inspirational orator and poet, 30 Worcester Square, Boston, Mass. William Embero, Cal. Wallence Chase, Santa Barbara, Cal.; or care Banner of Light.
Dr. 19a Clarke, 4 Park Place, San Francisco, Cal. Wallency Cal.

WARREN CHASE, Santa Barbara, Cal.; or care Banner J. Idphl.

DR. DEAN CLARKE, 4 Park Place, San Francisco, Cal. Mrs. S. E. CROSSMAN, 5 Temple Place, Boston. Mrs. S. E. CROSSMAN, 5 Temple Place, Boston, DR. J. H. CURRIER, 71 Leverett street, Boston, Mass. GEORGE W. CARPENDER, Kendallylle, Ind. Mrs. MARIETTA F. GROSS, trunce, W. Hampstead, N. H. Mrs. M. J. COLBURN, Champilla, Hennephi Co., Minn. Mrs. Belle A. CHAMBERLATN, Eureka, Cal. DR. J. K. COONLEY, 597 ESSEN Street, Lawrence, Mass. MIS. AMELIA H. COLBY, Laona, N. Y. REV. A. C. COTTON, Vincland, N. J. FERN COBB, Inspirational, 152 Castle street, Boston, Mrs. Lora S. Chalg, Keene, N. H. Mrs. A. E. CUNNINGHAM, platform test, Bond street, yin, Mass.

A. W. CADWELL, 320 Cook Avenue, Meriden, Conn. 1 Maß, E. B. CRADDOCK, (formerly Mrs, S. Woods,) Eden 1918, VI.

HIBS, E. B. CHADDOCK, (HORMETHY MES, S. WOODS,) Eden HIBS, VI.
MIRS, ABBIE W. CROSSETT, Waterbury, VI.
HEY, NORWOOD DAMON, 62 WATERHOOSE, BOSTON, MASS.
M.D. DESTON, Wellesley, Mass.
ALFRED DENTON CHIDGE, Wellesley, Mass.
MISS LIZZIE DOTEN, Pavilion, 57 Tremontstreet, Boston,
A. E. DOTY, Hion, Herkimer (Jo., N. Y.
A. H. DARROW, Waynesville, MI.
A. BRIGGS DAVIS, Brentwood, L., I., N. Y.
MIS, C. A. DELAFOLIE, Hartford, CI.
MISS, B. DICK, Inspirational, care Banner of Light, Boston, Mass. MISS CARRIE E. DOWNER, trance, Baldwinsville, Onon-

uga Co., N. Y. ANSON DWIGHT, Chesterfield, Mass. JOHN N. FAMES, Inspirational, Boston, Mass. J. L. ENOS, Cedar Rapids, Iowa. THOMAS GALES FORSTER, 211 West Lombard street, Bal-pore, Md. more, Md. J.WM. FLETCHER, 2 Hamilton Place, Boston, Mass. REV. J. FRANCIS, Inspirational, Sacket's Harbor, N. Y. Mas, Clara A. Field, Inspirational, 19 Essex street, control Message

MRS. CLARIA A. FIELD, inspirational, 19 Essex street, Boston, Mass. MRS. MANY J. FRENCH, Townsend Harbor, Mass. MRS. MANY J. FRENCH, Townsend Harbor, Mass. MRS. MAY J. FRENCH, Townsend Harbor, Mass. MRS. M. A. FULLERTON, M. D., Buffalo, N. Y. GEORGE A. FULLER, trance and normal, Dover, Mass. NETTIE M. P. FOX, inspirational, Newton, Ia. MRS. M. H. FULLER, Saratoga, Santa Clara Co., Cal. A. B. FRENCH, Clyde, O. P. A. FIELD, Bernardston, Mass. MRS. ADDIE E. FHYE, trance medium, Fort Scott, Kan. DR. H. P. FAIRFIELD, Stafford Springs, Conn., Box 30. KERSEN GRAVES, Richmond, Ind. N. S. GHEENLEAF, Lowell, Mass. Conn., Mass. SARAH GRAVES, Inspirational, Grand Rapide, Mich. MISS LESSIE N. GOODELL, Inspirational, Amers, Ms. CONNELLA GARDNER, 63 Jones street, Rochester, N. Y. DR. E. G. GHANYLLE, Terre Haute, Ind. MRS. M. C. GALE, Inspirational, 193 West Springfield street, Boston, Mass. ELLA F. GIDSON, Barre, Mass. GEORGE H. GEER, inspirational, Farmington, Minn. MISS E. M. GLEASON, trance, Geneva, Ohlo. E. H. GREEN, northeast corner of Eighth and John sts., Clincinnati, O. E. ANNE HINMAN, West Winsted, Ct., box 323.

D. A. ARLEEN, HOTHERST COTHET OF EIGHTH AND JOHN SIS., CHICKING, B. ANNE HINMAN, West Winsted, Ct., box 323.

LYMAN C. HOWE, Fredonia, N. Y.

MRS, S. A. HORTON, Galveston, Tex.

REV, J. H. HARTER, Auburn, N. Y.

DR. E. B. HOLDEN, Inspirational, North Clarendon, Vt.

MRS, F. O. HYZER, 433 E. Baltimore St., Baltimore, Md.

MRS, L. HUTCHISON, Inspirational, Ownswille, Cal.

MRS, M. A. C. HEATH, Bethel, Vt.

ANNIE C. TORRY HAWKS, Memphis, Tenn.

ZELLA S. HASTINGS, Inspirational, East Whately; Mass,

JENNIE B. HAGAN, South Royalton, Vt.

C. H. HARDING, 129 Essex street, Salem, Mass,

F. A. HEATH, trance, 27 Lawrence street, Charlestown
District, Beston, Mass.

F. A. HEATH, Galley B. District, Boston, Mass, M. J. HENDER, Inspirational speaker, 865!4 Market street, San Francisco, Cal. MRS. M. CARLISLE INELAND, 94 Camden street, Boston.

Mass, S. A. JESMER, Amsten, Vt. Mirs, S. A. JESMER, Amsten, Vt. Mirs, Dh. L. E. H. Jackson, Lock Box 207, Hudson, MRS. Dfi. L. E. H. JACKSON, Lock Box 207, Hudson, N. Y.

DR. W. R. JOSCELYN, trance, and MRS. Dr. J. A.
JOSCELYN, Inspirational speaker, Santa Cruz, Cal.
DR. P. T. JOHNSON, trance, Box 748, Coldwarer, Mich.
O. P. Kellogg, East Trumbull, Ashtabula Co., O.
MRS. R. G. KIMBALL, Leibanon, N. H.
MRS. ANNA KIMBALL, box 241 Dunkirk, N. Y.
J. W. KENYON, Grund Rapids, Mich.
WM. F. LYON, Adrian, Mich.
MRS. F. A. Logan, 224 First street, Portland, Ore,
CEPHAS B. LYNN, care Banner of Light, Boston, Mass,
CHARLES H. LELAND, Hayden How, Mass,
MRS. R. SHEPARD-LILLIE, 322 Haverford street, Philadelphia, Pa.
MRS. M. W. LESLIE, inspirational, Boston, Mass,
THOS, LEES, 105 Cross st., Cleveland, O., will organize
Children's Lyceums and officiate at weddings and funerals.
P. G. MILLS, Slowx Rapids, Lowa,
MRS. E. H. FULLEH MCKINLEY, San Francisco, Cal.
F. H. MASON, Inspirational speaker, No. Conway, N. H.
MRS. LIZZIE MANCHESTER, West Randolph, VI.
MRS. H. MONGE, 61 Third street, Bangor, Me.
MRS. H. MONGE, 625 East 36th street, New York City,
CELLA M. NICKERSON, 261 West Fifth St., South Boston,
J. W. M. VAN NAMEE, M. D., 145 First st., Nowark, N. J.
J. M. PEEBLES, Hammonton, N. J.
MRS. L. H. PERKINS, trance, 330 Tremont St., Roston,
THEO, P. PRICE, Inspirational, Monon, White Co., Ind.
LYDIA A. PEABLES, Hammonton, N. J.
MRS. A. E., MOSSOP-PUTNAM, Filmt, Mich.
MISS DORGAS E. PRAY, Augusta, Me.
DR. G. ANOS PEIRCE, trance, 80x 129, Lewiston, Me.
MRS. L. A. PASCO, 137 Trumbull street, Hartford, Conn,
JOHN G. PRIEGEL, Stanberry, Mo.
LYSANDER S. RICHANDS, East Marshfield, Mass,
MRS. C. L. V. RICHINON, 64 Union Park Place, Chicago, Hi.
SARAH HELEN M. ROUNDY, Springfield, Vt.
FRANK T. RIPLEY, HOFICON, Wis., care W. H. Thompson.
M. S. K. STILLES, 146 Pleasant St. Worcester, Mass DR. W. R. JOSCELYN, trance, and MRS, DR. J. A.

SARAH HELEN M. ROUNDY, Springfield, Vt.
FRANK T. RIPLEY, Horlcon, Wis., care W. H. Thompson.
M. L. SHERMAN, trance speaker, box1205, Adrian, Mich.
Mis. K. R. STILES, 146 Pleasant st., Worcester, Mass.
THOMAS STREET, Lockland, O.
Mis. FANNIE DAVIS SMITH, Brandon, Vt.
Mis. P. W. STEPHENS, trance, Sacramento, Cal.
JOHN M. SPEAR, 2210 Mount Vernon st., Philadelphia, Pa.
Mis. S. A. SMITH, trance speaker, Athol, Mass.
GILES B. STEBHINS, 230 Henry street, Detroit, Mich.
Dr. H. B. STOHER, 29 Indiana Place, Boston, Mass.
JULIET H. SEVERANCE, M. D., Milwaukee, Wis.
Miss. JULIA A. B. SEIVER, Tampa, Fla.
Miss. JULIA A. B. SEIVER, Tampa, Fla.
Miss. JAHIRA W. SMITH, Portland, Me.
Miss. L. A. F. SWAIN, inspirational, Union Lakes, Minn.
J. W. SEAVER, Inspirational, Byron, N. Y.
JOSEPH D. STILES, Weymouth, Mass.
AUSTENE, SIMMONS, Woodstock, Vt.
E. W. SLOSSON, Alburgh, Franklin Co., N. Y.
T. H. STEWART, Kendallville, Ia.
Miss. H. T. STEARNS, Salt Lake City, Utah.
MISS HATTIE SMART, inspirational, Chelsea, Mass.
HENRY E. SHARPE, 2074 East 9th street, New York City.
MIS. FANNY W. SANBUIN, trance, Seranton, Pa.
OPHELIA T., SAMUEL, trance and inspirational, 439 West
Randolph street, Chicago, Ill.
Miss L. M. SPENCER, 470 East Water st., Milwaukee,
Wis.

Wis.
ABRAHAM SMITH, Sturgis, Mich.
A. B. SPINNEY, Detroit, Mich.
Dr. C. D. Sherman, Greenwood, Wakefield, Mass.
MRS. JULIA C. SMITH, 486 Tremont street, Boston, Mass.
Dr. N. P. SMITH, Inspirational, Chelsea, Mass.
MRS. JULIA A. SPAULDING, 12 Front street, Worcestor,
Mass.

DR. N. P. SMITH, inspirational, Chelsea, blass, Bris. Julia A. Spaulding, 12 Front street, Worcestor, Mass.
C. W. Stewart, 110 Ferry street, La Fayette, Ind. GEO. W. TAYLOR, Lawton's Station, Eric Co., N. Y. J. H. W. TOOHEY, 167/8 Broadway Square, Chelsea, Ms. THOMAS B. TAYLOR, inspirational, Milford, Mass. WILLIAM THAYER, Corfu. Genesee Co., N. Y. C. M. A. TWITCHELL, 129 Prospectst. Somerville, Mass. ANNA MIDDLEBROOK TWISS, M. D., Manchester, N. H. ELIZABETH L. WATSON, San Francisco, Cal. Susies Newton street, Boston, Mass. JAMES J. WHEELER, Cedar Lake, Herkimer Co., N. Y. DR. E. B. WHEELOCK, Berville, Mich. MRS. ELYIRA WHEELOCK, Gerville, Mich. MRS. ELYIRA WHEELOCK, Janisville, Wis. E. W. WALLIS, trance, care Banner of Light, Miss. HATTIE E. WILSON, Hotel Kirkland, Hoston, Ms. MR. AND MRS. M. L. WHEAT. Colfax, 10wa. MARCENUS R. K. WIGHT, Middleville, Mich., box 11. WARNEN WOOLSON, Inspirational, North Bay, N. Y. MRS. MARY E. WITHEE, Mariboro', Mass., box 522, MRS. R. WALCOTT, No. 55 N. Libertysts, Baltimore, Md. R. WITHERELL, Chesterfield, Mass. GEO. C. WAITE, Sandy Point, Me. SARAH A. WILEY, Rockingham, Vt. MRS. M. S. TOWNSEND WOOD, West Newton, Mass. E. S. WHEELER, 1338 Chestnut street. Philadelphis, Pa. MRS. M. S. TOWNSEND WOOD, West Newton, Mass. De. D. WINDER, Wyoming, Ohio.
MRS. H. P. WELLS, Highland Av., Salem, Mass. MRS. E. E. WELLS, Highland Av., Salem, Mass. MRS. E. G. WOODBUFF, South Haven, Mich. MRS., JULIETTE YEAW, Northboro', Mass.

THOMAS MARSH, 919 Washington street (south of Pleasant street).
LUTHER W. BIXBY, 2167 Washington street,
T. F. WITT, 225 Tremont street (corner Ellot).
G. G. WHEELER, Boston and Maine Dépôt, Haymar-

tof Sonare.

JOSEPH W. SHERMAN, 115 Cambridge street,
A. HALL. 17 G street, South Boston Dist.
W. F. JOHNSON, 40½ Cambridge street.

BOYDEN'S BOOKSTORE AND LIBRARY, No. 32 Broadway, Chelsea, Mass, G. D. JOHNSON, 5 North Main street, Fall River, Mass, E. W. KEAN, Main street, Greenfield, Mass. NEW YORK CITY.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers street. J. C., J. H., & H. G. TYSONS, 100 West 14th street, corner 6th avenue; 246 6th avenue, near 16th street; and 745 8th avenue, near 42d street. W.N. S. BARNARD, Republican Hall, 55 West 33d

street. W. H. LEECH, 631 Hudson street. S. M. HOWARD, 14 West 11th street, near Broadway, BRENTANO'S LITERARY EMPORIUM, 39 Union TITUS MERRITT, Cartier's Hall, 23 East 14th street.

BROOKLYN, N. Y. C. R. MILLER & CO., 17 Willoughly street, BROOKLYN INSTITUTE, corner Washington and concord streets, Friday evenings and Sundays, EVERETT HALL, 338 Fullon street, aturday evenings nd Sundays. WM. H. DENIKE, 555 Bedford avenue.

ROCHESTER, N. Y. WILLIAMSON & HIGBIE, 62 West Main street, JACKSON & BURLEIGH, Arcade Hall.

WASHINGTON, D. C. RICHARD ROBERTS, 1019 Seventh street.
J. B. ADAMS, 527 Seventh street, and 814 F street,
S. M. BALDWIN, 620 F street, N. W. PHILADELPHIA, PA.

WILLIAM WADE, 826 Market street. G. D. HENCK, 446 York Avenue. LEES'S BAZAAR, 105 Cross street, Cleveland, O. I. N. CHOYNSKI, 34 Geary street, San Francisco, Cal. UNION PARK HALL, 517 West Madison street, Chi-

go, III. BOSTON STAR AND CRESCENT CO., 993 West Polk treet, Chicago, Ill. SMITH'S PERIODICAL DEPOT, 122 Dearborn street, thicago, Ill.

Chicago, Ill.
GEORGE H. HEES, westend from Bridge, Oswego, N.Y.
FERRY & MORTON, 162 Vine street, Cincinnati, Ohio,
E. M. ROSE, 56 Trumbull street, Hartford, Conn.
C. H. MATTHEWS, Central News Stand, Northeast
corner Broad and Thomas streets, Columbus, Ga.
P. F. MULLIGAN, 927 Brand streets, Newark, N. J.
T. J. BROWN, EAGER & CO., 163 Summit street, Toleag, 94. ledo, O. EPPS & CO., 259 Superior street, Cleveland, O. THE LIBERAL NEWS COMPANY, 620 North 5th street, St. Louis, Mo. WILLIAM ELLIS, 130 Wisconsin street, Milwaukee, Wisconsin Street, Indianap-

ANDREW WYLIE, No. 13 North Pennsylvania ave-ANDREW WYLIE, No. 13 North Pennsylvania avenue, Indinapolis, Ind.
E. L. GODECKE, No. 406 Main street, Terre Haute, Ind.
C. H. QUIMBY, Wheeling, West Virginia.
A. J. NUGENT, 61 Camden street, Baltimore, Md.
WILLIAM W. EDGAR, 75 5th avenue, Pittsburgh, Pa.
J. J. MERWIN, Newsdealer, Poquonock, Conn.
D. A. PEASE, P. O. Bookstore, Moberly, Mo.
D. R. LOOSLEY, New London, Conn.
E. J. CARPENTER, Brattleboro, Vt.
DR. B. F. BROWN, Lowiston, Me.
B. DOSCHER, Charleston, S. C.
JAMES LYNN, Newsdealer, Carrollton, Ill.
M. V. THOMAS, Newsdealer and Stationer, 324 Larimer street, West Denver, Col.
W. F. RAYBOULD, 152 Main st., Salt Lake City, Utah, COther parties who keen the Banner of Light regularly on

(Other parties who keep the Banner of Light regularly on sale at their places of business can, if they so desire, have their names and addresses permanently inserted in the above list, without charge, by notifying Colby & Rich (publishers, No. 9 Montgomery Place, Boston) of the fact.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Price5 cents; er copy. \$2,50 per year, VOICE OF ANGELS. A Semi-Monthly, Published in Boston, Mass. \$1,65 per annum. Single copies 7 cents. FACTS. Published quarterly in Boston. Single copies

FACTS. Published quarterly in Boston. Single copies 50 cents.

MILLER'S PSYCHOMETRIC CIRCULAR. Published by C. R. Miller & Co., 17 Willoughby street, Brooklyn, N. Y. Single copies 10 cents.

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Jowa, by D. M. and N. P. Fox. Per year, \$1,00. Single copies 5 cents.

THE PHOGRESSIVE AGE. Published monthly in Atlanta, Ga., Per year, \$2,50. Single copies, 25 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. THE SHAKER MANIFESTO. Published monthly in Sha-THE SHAKER MANIFESTO. Published monthly in sna-kers, N. Y. 60 cents per annum. Single copies 10 cents. THE OLIVE BRANCH: Utica, N. Y. A monthly, Price 10 cents. THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50.

cents.
LIGHT FOR ALL. Published monthly in San Francisco,
Cal. Single copies, 10 cents.

Subscriptions Received at this Office THE OLIVE BRANCH. Published monthly in Utlea, N.Y. 1.60 per annum.
LIGHT FOR ALL. Published monthly at San Francisco, Cal. \$1,00 per annum,
LIGHT I A journal devoted to the Highest Interests of Humanity, both Here and Hereafter. London, Eng. Price \$3.00 per year.

THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price \$2,00 per year, postage 50 cents.

India. Conducted by H. P. Blavatsky. \$5.00 per annum. To Foreign Subscribers.

The subscription price of the Banner of Light is \$3,50 per year, or \$1,75 per six months, sent to any foreign country embraced in the Universal Postal Union.

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROW-Bureau (10 Spruce street), where advertising contracts may be made for it in NEW YORK.

NOTICE TO OUR ENGLISH PATHONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Hanner of Light at fifteen shillings per year. Parties destring to so subscribe can address Mr. Morse at his office, 4 New Bridge street, Ludgate Circus, E. C., London, England, where single copies of the Hanner can be obtained at 4d, each; it sent per post, %d. extra. Mr. Morse also keeps for sale the Nipitiual and Heformatory Works published by us, Colby & Rich.

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

SAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 210 Stockton street, keeps for sale the Banner of Light and Spiritumi and Reforma-tory Works published by Colby & Rich.

SPRINGFIELD, MASS., BOOK DEPOT.

JAMES LEWIS, Temple of Music, No. 63 Pynchon street, Springfield, Mass., receives subscriptions for the Ranner of Light, and takes orders for the Springal and Reformatory Works published by Colby & Rich.

NEW YORK BOOK DEPOT.

D. M. BENNETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

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

WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the **spiritual and Reform Works** published at the Banner of Light Publishing House, Boston, Mass.

AUGUSTUS DAY, 73 Bagg street, Detroit, Mich., is agent for the Banner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by Colby & Bich. Also keeps a supply of books for sale or circulation.

PHILADELPHIA BOOK DEPOT.

The Spiritual and Reformatory Works published by COLBY & RICH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, Rhodes Hall, No. 505, North 8th street. Subscriptions received for the Banner of Light at \$3.00 per year. The Ranner of Light at \$4.00 per year. The Ranner of Light at be found for sale at Academy Hall, No. 510 Spring Garden street, and at all the Spiritual meetings.

TROY, N. Y., AGENCY.

Parties desiring any of the Spiritual and Reformatory Works published by Colby & Rich will be accommodated by W. H. VOSBURGH, 65 Hoosick street, Troy, N. Y.

CLEVELAND, O., BOOK DEPOT. LEES'S BAZAAR, 105 Cross street, Cleveland, O., Cir-culating Library and dépôt for the Spiritual and Liberal Books and Papers published by Colby & Rich.

WASHINGTON BOOK DEPOT.

RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly, for sale the BANNER OF LIGHT, and a supply of the Spiritual and Heformatory Works published by Colby & Rich.

THE LIBERAL NEWS CO., 620 N. 5th street, St. Louis, Mo., keeps constantly for sale the BANKE OF LIGHT, and a supply of the Spiritual and Reformatory World published by Colby & Bich.

Court Minuscone (Vi

Adbertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN

Physician of the "New School," Pupil of Dr. Benjamin Rush.

Office 481 North Gilmor Street, BALTIMORE, MD.

DURING fifteen years past MRS. DANSKIN has been the pupil of and medium for the spirit of Dr. Renj. Rush. Many cases pronounced hopeless have been permanently ored through hor instrumentality.

Sho is calrandlent and chirvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2,00 and two stamps, will receive prompt attention.

The American Lung Healer, Prepared and Magnetized by Mrs. Danskin,

s an unfailing remedy for all diseases of the Thirat and Lungs. Tubkicular Consumption has been cured by it. Price 2,06 per bottle. Three bottles for \$5.00. Address MiR. SARAHA I. A. DANSKIN, Baltimore, Md. Post-Office Money-Orders and remittances by express payable to the order of Sarah A. Danskin.

Dr. F. L. H. Willis

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

DR. WILLIS may be addrossed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power. Dr. Willis claims especial skill in treating all diseases of 1 thood and nervous system. Cancors, Scrofula in all its forms, Epilepsy, Parsiysis, and all the most delicate and complicated diseases of both sexes.

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

July 1.

J. R. NEWTON, HEALER,

OURES all Chronic Diseases by magnetized letters. Requirements are: ago, sex, and a description of the case, and a P. O. Order for \$5,00. In many cases one letter is an infected, and a P. O. Order for \$5,00. In many cases one letter is an infected at once, the treatment will be continued by magnetized letters, at \$1,00 each. Post-Office address, Station G, New York City.

July 1.

A RARE OFFER

\$1 Worth of SHEET MUSIC FREE Buy fifteen bars of Bobbins' Electric Soap of any grocer, cut from each wrapper the picture of Mrs. Fogyand Mrs. Enterprise, and mail tons, with full name and address, and we will send you free of all expense your own selection from the following list of Sheet Music, to the value of One Boliar. We absolutely GUARANTEE that the music is unabridged, and sold by first-class music houses at the following prices: the following prices:

INSTRUMENTAL.

Ever or Never Wattzes. (Tonjours on Jumnis.). Waldientel 75
Chasse Infernale, Grand Galop, Brilliant.
op. 23, Kolling 75
Turklish Patrol Reveille. Krag 35
Pirates of Penzance, (Lanclers). D'Albert 50
Nivens Wallzes. Waldientel 75
Fatinitza, Potpourri. Suppe 1.00
Mascotte, Potpourri. Audran 1.00
Trovatore, Potpourri. Verdi 75
Night on the Water, Idyl. op. 93, Wilson 60
Rustling Leaves. Op. 68, Lange 60

VOCAL.

Patience, (The Magnet and the Churn)

Patience, (The Magnet and the Churn)

Olivette, (Torpedo and the Whale). Audran
When I am Near Thee, (English and German
words). Alt
Who's at my Window. Osborne
Lost Chord. Sultion 35
Neep white the Noil Evening Breezes, (4-part Nong). Archer 35
Sleep white the Noil Evening Breezes, (4-part Nong). Bishop 35
In the Gloaming. Barrison 36
Only be True. Vickers 35
Under the Enves. Winner 35
Free Lanch Cadets. Sousa 35
If the music selected amounts to just \$1, send only the 15
pletures, your name and address. If in excess of \$1, postage stamps may be enclosed for such excess.

We make this liberal offer because we desire to give a present smilicently large to induce every one to give Dobbins
Electric Soan a trial long enough to know just how good it

We make this liberal offer because we desire to give a present sufficiently large to induce every one to give Dobbins' Electric Soap a trink long enough to know just how good it is. If, after triak, they continue to use the seap for years, we shall be repaid. If they only use the lifteen bars, getting the dollar's worth of music gratis, we shall lose money. This shows our confidence. The Soap can be bought of all grocers—the music can only be got of us. See that our name is on each wrapper. Name this paper.

A box of this Soap countins sixty pars. Any hady buying a box, and sending us sixty cuts of Mis. Fogy, can select music to the amount of \$4.50. This Soap improves with age, and you are not asked to buy a useless article, but one you use overy week.

L. CRAGIN & CO., "Philadelphia." June 17 .-- 13w

THE GREAT SPIRITUAL REMEDIES PREPARED THROUGH THE MEDIUMSHIP OF

JAMES A. BLISS.

BLACKFOOT'S MAGNETIZED PAPER, To heal the sick of develop mediumship. Price 10 cents per sheet, or 12 sheets for \$1,00. 1 sheet each week, for four weeks, 40 cents. Eight weeks, 70 cents. Twelve weeks, \$1,00.

DR. YORK'S LIVER AND KIDNEY PILLS. A sure cure for all diseases of Liver and Kidneys. Price, post-paid, 25 cts. per box, or five boxes for \$1,00.

DR. YORK'S POSITIVE BLOOD PURIFIER. A radical cure for ALL diseases of the Blood, no matter how long standing. Price, post-paid, 50 ets. per box, or three boxes for \$1,00.

SPIRIT COMMUNICATIONS

lly Letter for parties at a distance. Terms, \$1.00 and 3 3-ct. stamps. Send postal card for testimonials and circulars. Address, JAMES A. BLISS, Box 63, Wakefield, Mass.

GRATEFUL-COMFORTING. **EPPS'S COCOA** BREAKFAST.

**By a thorough knowledge of the natural laws which govern the operations of digestion and murition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle mandies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with jure blood and a properly nourished frame. "—Civil Service Gazette.

Made simply with boiling water or milk. Sold in tins only (14-ib and ib), labeled. JAMES EPPS & CO., Homœopathic Chemists, LONDON, ENGLAND. June 24.—1yeow

Nerve and Brain Diseases. Nerve and Brain Diseases.

D.R. E. C. WEST'S NERVE AND BRAIN TREATMENT: a specific for Hysteria, Dizziness, Convulsions, Nervous Headanche, Mental Depression, Lossof Memory, Premature Oid Age, caused by over-exertion or over-indulgence, which leads to misery, decay and death. One box will cure recent cases. Each box contains one month's treatment. One dollar a box, or six boxes for five dollars; sent by mail prepaid on receipt of price. We guarantee six boxes to cure any case. With each order received by us for six boxes, accompanied with five dollars, we will send the purchaser our written guarantee to return the money if the treatment does not offect a cure. Guarantees issued only when the treatment is ordered direct from us. Address SMATTH, DOCHITTLE & NYATTH, General N. E. Agenta,

24 and 26 Tremont street, Hoston, Mass.

Sept. 10.—1y

GONZALEZ MINING AND DEVELOPMENT CO. Six Per Cent. Mortgage Bonds.

Carrying an equal amount in shares as a bonus.
One of the most attractive investments over offered.
Only a small amount now lett for sale.
The story, with a second and later letter, will be sent to any one desiring it.
The matter is worthy of prompt attention.

ted

JOHN WETHERBEE.

Monk's Building, Boston. June 3.

AMOR'S Building, Boston.

A MIDDLE-AGED man, who thoroughly understands raising and handling Stock. In Texas, wants a money-rartner (or form a stock company) for Raising, Purchasing, Shipping Beeves, &c., to Eastern markets. There is large money in a few years. Correspondence solicited. Reference given and required. Address D. A. WARD. P. O. Box 263, San Antonio, Texas.

50 CAMPING TENTS
FOR SALE CHEAP.
A PPLY to DR. A. H. BICHARDSON, No. 42 Winthrop
street, Charlestown, Mass.
4w-June 17.

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

Mediums in Boston.

ADDRESS J. WILLIAM FLETCHER

MRS. SUSIE WILLIS-FLETCHER,

2 Hamilton Place, Boston, Mass. J. A. Shelhamer, Magnetic Healer.

OFFICE removed to 8) & Montgomery Place (Room No. 3), at his office, as desired. Specialties: the unatism. Neuralgia, Long, Liver and Kidney Complaints, and all Nervous Disorders. He will supply Magnetized Paper to all who desire at one dollar a package. This paper will be of great benefit to any one suffering with the above diseases. His Pills are as follows: No. 1, for the Liver; No. 2, Anti-Dysleptic; No. 3, Liver and Kidney; No. 4, Strengthening and Soothing. All are made under spirit direction. Price 25 cents per box, 5 boxes for \$1,00. Office hours from 10 A. M. till 3 P. M., except Tuesdays and Fridays, when he will attend to out of town patients. Letter address, BANNER OF LIGHT OFFICE.

DR. M. H. GARLAND, MAGNETIC PILYNICIAN. THROAT, LUNG AND CATARRII SPECIALIST,

The LTS all diseases in a satisfactory manner. Office 812 Montgomery Place. Hours from 12 to 3. No Fee AskeD until you are satisfied. Consultation free. For diagnosis, send lock of hair, leading symptom, age and sex, with one dollar, and your case will receive prompt attention. Medicated Baths given at residence, Prescott street, West Everett, II minutes from Boston. (1-July 1.

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

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

April 15.—13w*

DR. H. B. STORER. Office 29 Indiana Place, Boston.

My specialty is the preparation of New Organic Remedies for the cure of all forms of disease and debility, send leading symptoms, and if the medicine sent ever falls to benefit the patient, money will be refunded. Enclose \$2 for medicine only. No charge for consultation. Nov. 30.

MRS. L. A. COFFIN,

NO. 9 Essex street, Room 7, corner Washington street, Boston, Psychometric, Test and Business Medium. Oilice hours from 1 to 6 r. M. By letter, \$2,00.

MRS. L. J. COLLAMORE. CLECTIC and Magnetic Physician, 498 Tromont street, to the door above Dover st., Boston, Mass. Examination from lock of hair, \$1,00. Also gives Medicated Vapor Baths. Ring left hand bell.

MRS. ALDEN,

TRANCE MEDIUM. Medical Examinations and Magnetic treatment. 43 Winter street, Boston.

Dr. Charles T. Buffum, TRANCE, Medical and Business Medium, 422 Tremont street, Boston, Hotel Addison. Hours 9 to 5.

A. P. WEBBER,

OFFICE, 157 WEST NEWTON STREET. Hours from 10 A. M. to 4 P. M. Will visit patients. Jan. 7.

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. March 4.

MRS. CLARA A. FIELD,

BUSINESS and Medical Chairvoyant, Psychometric Readings by letter, \$2,00; ago and sex. 19 Essex street, April 29. MRS. FANNIE A. DODD

MAGNETIC PHYSICIAN, Test Medlum, 94 Tremon Street, between Tremont Temple and Montgomery Pi March 11.

MISS HELEN SLOAN,

MAGNETIC HEALER. Office, 401 Tremont str Boston. Patients received from 9 A. M. to 5 P. M. July 8. – lw S. HAYWARD'S Powerful Spirit-Mag

A. S. HAYWARD'S Powerful Spirit-May-netized Paper performs wo derful cures. Two pack-by malf on receipt of 41,00. Will visit patients. Letter address, 9 Montgomery Place, Boston. July 1. MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole Hfs-reading, \$1,00 and 2 stamps. May 13.

MRS. C. H. LOOMIS, Trance Test Medium, gives Magnetic and Electric Treatments. Business letters answered, \$1. 219 A Tremont street, Boston, Mass. July 8. -1w*

July 8. - IW July 9. - IW July

SOUL READING,

MIS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and tuture life; physical discase, with prescription of theorem what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$1,00. MRS. A. B. SEVERANCE, Contre street, between Church and Better Note.

on, \$1,00. On, \$1,00. On treestreet, between Church and Putrie streets, White Water, Walworth Co., Wis.

An Extraordinary Offer.

PIR. G. F. MOHN will send to any address free of charge (excepting three three-cent postage stamps) his VITAL MAGNETIC TISSUE BATTERY, for the cure of Disease, Obsession, atc., and the development of Medial Gifts. The powers of the Doctor's great spirit band will accompany each Battery.

Or, on receipt of \$3.00 and three three-cent stamps, your age, sex and leading symptoms of your disease, the Doctor will send you a full diagnosis, the appropriate Tissue Battery, prescriptions and full directions for their use and return for one year. The applicant should send own hand-writing. Address Dr. G. F. MOHN, Los Angeles, Cal., P.O. Box 617. June 10,—6w

Consult Prof. A. B. Severance, Tyou are in trouble; if you are diseased; if you wish to marry; if you are living in anhappy married relations: if you wish to consult your spirit-friends upon any subject pertaining to practical life. Send lock of hair or landwriting and one dollar. Address 219 Grand Avenue, Milwaukee, Wis.

I. P. GREENLEAF. TRANCE AND INSPIRATIONAL SPEAKER. VILL attend to calls to speak at short notice. Also Funerals attended on notice Onset Bay, East Wareham, Mass. April 1.

ASTONISHING OFFER.

SEND two 3-centsfamps, lock of hair, age, sex, one leading symptom, and your disease will be diagnosed free by independent slate-writing. Address DR. A. B. DOBSON, Maqueketa, Iowa.

4w-July 8.

DR. FANNIE C. DEXTER, formerly 476 Tremont street, Boston, has taken a house in Newport, R. 5 Chestnut street, off Washington street, where she will practice her peculiar gitts of Healing, Tests and Business. May 27.—13w*

H. L. BELDIN, BOOKBINDER. 275 MAIN STREET, SPRINGFIELD, MASS. May 27.—13w*

A PORTRAIT OF THE

HUMBLE NAZARENE,

Executed through the Mediumbhipof G. FABRE, of Paris, France, the Artist said to be SPIRIT RAPHAEL.

"Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; his legond will call forth teats without end; his sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus."—Renan. Price of cabinet photograph, 35 cents For sale by COLBY & RICH.

, GLEASON'S Pocket Disinfector and Inhaler

DBEVENTS all contagious and infectious Diseases, such as Small Fox, Cholera, Yellow Fever, Typhoid Fever, Chilis and Fever, Scarlet Fever, Diphthe-ria, &c.

Catarrh, Bronchitis, Asthma, and all Thront Diseases, Put up in a neat box, containing a Disinfector, nickel-plated and shaped like a watch, a Pipotte, and a bottle of Vincontagium. incontagium.

Price \$2,00. Sent by Express only.
For sale by COLBY & RICH.

BUSTS OF COL. R.G. INGERSOLL,

By the celebrated sculptor, Clark Mills. Cabinet size, \$2,50. Bent only by express, neatly the heu and boxed.

For sale by COLBY & RICH.

The state of the s

Miscelluneous.

The Spiritual Offering,

A LARGE EIGHT-PAGE JOURNAL, DEVOTED TO THE INTERESTS OF HUMANITY, PROM A SPIRITY ALISTIC AND SCIENTIFIC STANDPOINT. ISSUED WEEKLY AT OTTUMWA, 10WA,

AT OTTUMWA, IOWA.

D.M. & NETTTE P. FOX, Editors and Publishers.

The Offening will be conducted independently, insperintly. Nothing looking to man's welfare will be deemed alten to its pages. Oftensive personalities and independently in the indicate of language will be wholly excluded. In this editorial conduct, the truth, beauty and utility of Spiritantism in this higher phases will be advanced. It will not, in any particular, be a secturiant journal, but broad, progressive and liberal—will give full and equal expression to all forms of thought. Above all things it will ato be hiberal, to be devoted to Spiritualism in its broadest, highest, most extensive application.

Among its contributors will be found our oldest, ablest writers. In it will be found Lectures, Essays upon Scientific, Philosophical and Spiritual subjects; Spirit Communications and Messages.

TERMS OF SUBSCRIPTION:

Upon the above terms the OFFERING will be sent for the time paid for to all who subscribe during the first six months. If our circulation shall have then reached 5,000, it will be continued at the same price; if not, the price will be advanced to one dollar and fifty cents per annum. By earnest effort, and the aid of friends, we confidently expect to get at least the 5,000. Address, D. M. & NETTIE P. FON, Ottumwa, Iowa.

LIGHT FOR ALL.

A SPIRITUAL JOURNAL. This paper aims to remove bigotry and superstition from all religious; it invites the honest investigator after truth, to whose inquiring mind it presents a religious philosophy advocated on the principles of

Universal Fraternity and Universal Redemption. We labor to awaken and rebuild the slumbering, creed-bound teachings of the immortality of the soul or spirit; to prove the truth of the grand scheme of eternal progression, in the spirit as well as in the body; to prove the value of good deeds in this life as a preparation for the future life, and to that end we call the attention of inquirers to our Spirit Message Department, wherein will be found committed tons from spirits who were once dwellers on the earth we inhabit, tending to

Prove the Immortality of the Soul.

Tickets to weekly Free Circles sent on application to the Editors. Editors.
This journal is published bi-weekly (every two weeks), at the low price of \$2.00 per year in advance.
It is the only Spiritual Journal on the Pacific Coast, and having a constantly increasing circulation, it is one of the fluest advertising mediums on the coast.
MIR. & MIRS. A. S. WINCHESTER. Editors.
A. S. WINCHESTER & CO., Publishers and Proprietors.
Address all letters to Post Office Box No. 1237, San Francisco, Col.

NAMPLE COPY FREE. FACTS,

A NEW QUARTERLY MAGAZINE, CONTAINING

Accounts of Wonderful Phenomena That Prove the Immortality of the Soul!

All persons sending us accounts of well-authenticated henomena will receive No. 1 of this Magazine. Single Copies 50 Cents; \$1.50 Per Year. ASK YOUR NEWS AGENTS FOR IT, OR SEND TO THE

FACT PUBLISHING COMPANY, Post Office Box 3539, BOSTON, MASS.

March 18. A New, High-Class Spiritualist Journal.

LIGHT:

Weekly Journal devoted to the highest Interests of Humanity both Here and Herenfter. "LIGHT! MORE LIGHT!"-Goethe.

(1.) ORIGINAL ARTICLES On the science and philosophy of Spiritualism.
(2.) RECOLDS OF FACTS AND PHENOMENA, both physical and mental. cal and mental.

(3.) MISCELLANEOUS LITERATURE connected with the movement, including Poetry and Fiction.

(4.) REVIEWS OF BOOKS.

(5.) A reaume of the Periodical Press, both British and Foreign, devoted to Spiritualism and allied subjects.

Foreign, devoted to Spiritualism and allied subjects.
(8.) OUESTIONS AND ANSWERS.
Subscriptions will be taken at this office at \$3.00 per year, which will be forwarded to the proprietors, and the paper will be sent direct from office of publication; or the subscription price of 10 shillings and 10 pence per annum, post free, can be forwarded direct by post-office orders to EDITOR OF "LIGHT," 13 Whitefrars street, Fleet street, London, E. C., England.

Jan. 8.

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

lying the Spiritual Philosophy, and their Adaptability to Every-Day Life. EDITED and MANAGED by SPIRITS.

NOW IN ITS SIXTH VOLUME, EIGHT PAGES WILL BE ISSUED AS ABOVE AT No. 5 Dwight Street, Boston, Mass.

PRICE 7 CENTS FOR SINGLE COPIES; PER YEAR, IN ADVANCE, \$1,50. Less time in proportion. Letters and matter for the paper must be addressed as above, to the undersigned. Specimen copies free. "SPIRIT D. C. DENSMORE," PUBLISHER.

THE HERALD OF PROGRESS. A Weekly Journal devoted to the Teachings and Philosophy of Spiritualism,

Philosophy of Spiritualism,
IS conducted on purely coöperative principles; contains original articles by the most eminent writers; lectures, trance and normal; Notes of Progress; Open Council, General News, Poetry, &c. A. T. T. P., the Recorder of 'Historical Controls,' W. Oxley, Esq., author of 'The Philosophy of Spirit,' and others, contribute to its pages.

Price 1d. Sent one year post free to all parts of the United States, 8s. 8d. in advance.

Newcastle-on-Tyne, England, 29 Blackett street.

Aug. 7.

THE PROGRESSIVE AGE.

DEVOTED to the Science and Ethics of a class of subjects which, above all others, are most intimately connected with the Organization. Development and Destiny of
Man, together with Phenomenal Facts in every Department
of what is known as Spiritualism.
Published monthly at Atlanta, Georgia, U. S. A.
Terms—Single numbers, 25cts.; yearly subscription, \$2,50.
Address "The Progressive Age," Atlanta, Georgia.
April 8.

This World, PUBLISHED every Saturday, at 51 Fort Avenue, Boston (Roxbury), Muss., at \$4.00 per annum.

TIMES WORLD is divided into three parts: Part First contains the weekly lectures delivered by GEORGE CHAINEY, in Pane Hall, Boston.
Part Second contains a Radical Romance, published in Part Third contains a short story devoted to the education of our children in liberal sentiments and principles.

Send your address for a sample copy. THE Boston Investigator,

Boston investigator,
The oldest reform fournat in publication.
Price, \$3,00 a year,
\$1,50 for six months,
B cents per single copy,
Now is your time to subscribe for a live paper, which discusses all subjects connected with the bappiness of mankind,
Address
J. P. MENDUM,
Investigator office,
Paine Memorial,
Boston, Mass.

THE GREAT SPIRITUAL REMEDIES.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS. Buy the Positives for any and all manner of diseases except Paralysis, Deafness, Amaurosis, Typhoid and Typhus Fevers. Buy the Negatives for Paralysis, Deafness, Amaurosis, Typhoid and Typhus Fevers. Buy a box of Positive and Negative (half and half) for Chills and Fever.

Fover, Mailed, postpaid, for \$1,00 a box, or six boxes for \$5,00. Soud money at our risk and expense by Registered Letter or Send money at our rise and by Money Order.
For sale at the Banner of Light office. Babbitt's Chart of Health. Dr. E. D. Babbitt has prepared a large, handsome Chart of Health, over a yard long, to be hung up in homes, schools and lecture-rooms. The following are some of its headings: The Laws of Nature: The Law of Power; The Law of Harmony; How to Promote Health; How to Destroy Health; How to cure Disease; How to Dress; How to Eat; What to Eat; How to Sleep; How to Batho, etc., teaching people to be their own doctors on the powerful and yet simple plans of Nature.

Price, 50 cents, postage 10 cents.

For sale by COLBY & RICH.

NEW GOSPEL OF HEALTH. CONTAINING seven sectious on Vital Magnetism and illustrated manipulations, by DR, STONE, For sale at this office, Price \$1.25; cleth-bound copies, \$2,50.

Miscellaneous.

Beautiful Works of Art. ENGRAVINGS.

WOODLAND HOURS.

A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to "He's book of happy hours," The mother is scated in the forest shade. Her fittle girl "Ho-Peaps" around a tree through the foliage, her face radiant with a loving, gleeful, rogulsh expression. Both faces are full of sweetness and joy. It is a picture that touches the heart; to see it is to love it; and its possessor, however asthetic in his or her tastes, can never outgrow it. Painted by Meyer Von Bremen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x2s inches.

Price, 50 cents.

THE HARVEST LUNCH. The harvesters gather on the bank of a spring, shaded by an elin standing on the edge of a grove made vocal with the song of birds. The farmer spreads the noonday feast from a basket brought there by his daughter. "All kindled graces burning o'er her check." From a pitcher she is filling a brother's cup, while another is waiting for the cooling draught. A had is startying the countenance of hasdog, that is waiting for his lunch. Horses attached to a wagon loaded with hay, impart a most pleasing effect. A rustle youth, proud of the team, leans against his favorite horse. A little boy and girl are passing a funch to brother and sister from the boy and girl are passing a funch to brother and sister from the form Joseph John's noted painting. Size of sheet, 22x23 inches.

Price, 50 cents. TF The above Engravings have just been issued for the first time, and will equal any of Joseph John's former works of art.

LIFE'S MORNING AND EVENING.

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worn
bark of an aged Pfligrim. An Angel accompanies the beat,
one hand resting on the helm, while with the othershe 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," lifted for the "crown of immortal
worth." A band of angels are scattering flowers, typical
of God's inspired teachings. From the original painting by
doseph John. Engraved on steel by J. A. d. Wheox. Size
of sheet, 22x25 inches.

THE ORPHANS' RESCUE.

THE ORPHANS' RESCUE.

This heautiful picture lifts the veil of materiality from beholding eyes, and reveats the guardians of the Angel World. In a bont, as it hay in the swotlen 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 hoat became detached from its fastenings and floated out from shore. Quickly the current enertied it beyond all earthy 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 entitiers were stricken with terror, and thought that death was inextinable. Suddenly there came a wondrous change in the liftle girl. Fright gave way to composure and resignation, as, with a determined and resistless limpuise that thrilled through her whole being, she grasped the rope that my liftle haven among the rocks. The boy, of more tender age, and not controlled by that mysterlous influence, in despair fell toward his herole sister, his little form nearly paralyzed with feur. Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Size of sheet, 22x28 inches.

Price, 50 cents.

NEARER, MY GOD, TO THEE. DESCRIPTION OF THE PICTUBE,—A woman holding inspired pages sits in a room around which Night has traded her dusky robes. The chaped hands, upturied countenance, and heavenward gaze, most heautifully embody the very ideal of hopeful, trustful, carnest prayer. The sun has gone down. Neither the expiring candie nor the moon, "cold and pale," shining through the rifted clouds and the partially carrained window, produces the soft light that falls over the woman's face and filliminiates the room. It is typical of that light which flows from above and floods the soft in its screed moments of true devotion. Painted by Joseph John, and engraved on steet by J. R. Rice. Size of sheet, 22(28) inches. Price, 50 cents.

HOMEWARD.

AN ILLUSTRATION OF THE PIRSTLINE IN GRAY'S ELEGY"The curfew tolls the knell of parting day," * * * * from
the church tower bathed to susset's fading light, "The AN ILLUSTRATION OF THE FIRSTALINE IN GRAY'S ELEGY;

"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 hupble
cottage in the distance, "The plowingn homeward plots?
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 inparts life and
heauty to the pleture. In one hand she holds whit flowers,
in the other grass for 'my colt," Scated under a tree in
the charchyard, around which the twilight shadows are
closing in, the poet writes, "And leaves the world to darkness and to me, 4. "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 pootteal heart of the world.
Stein, copied in black and two tints. Designed and painted
by Joseph John. Size of sheet, 22x2s.

Price 50 cents.

FARM-YARD AT SUNSET.

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-piece to "Homeward" (or "The Curfew"). Copied from the well-known and justly celebrated painting designed by Joseph John. Stein, copied in black and two tints. Size, of sheet, 23x23.

THE DAWNING LIGHT.

Price, 50 cents.

ART ENSURINEMENT OF THE BIRTHPLACE OF MODERN SPIRITUALISM. SPIRITUALISM.

In 1872 Professor John, the distinctional instractional Artist, visited Hydesville, in Arcada township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where opiritual 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, From the original painting by Joseph John. Engraved on steel by J. W Watts. Size of sheet, 20x24 inches.

Price, 50 cents. Postage on Pictures will be prepaid by us, and the Engravings safely enclosed in pasteboard rollers.

Both old and new subscribers to the Banner of Light, can secure these Engravings by sending 50 cents for each picture.

That no seeming injustice may be done to those who have renewed and those whose subscriptions have expired, we make the offer of sending the pictures for 50 cents per copy. AT ALLOTHERS than those who are or have been subscribers to the Banner of Light must result the published price, \$\frac{x}{2}\to 0\$ per copy.

For sale by COLBY & RICH, Banner of Light onice.

Scientific Astrology,

NATURAL LAW.

NATURAL LAW.

***THE universe is governed by law, "were words fitly spoken by the immortal Humboldt. Every life is the completion of a design, drawn at the conception and birth of the individual on the trestle-beard of the Solar System by the hand of Nature and the inspiration of Omnife power. Nothing in the universe ever did or ever will happen by chance. The events of life can be determined, and, if the artist be competent, with remarkable accuracy. To convince skeptics, and thereby slake business for myself. I will make the following propositions, viz.:

I will give a personal test and proof of the science to whomsover will send me their sex, place and date of birth (pfving hour of the day), and soccurs, money or postage stamps. I will write briefly in answer to two questions for whomsover will send me the same data as above and \$1.

I will write an outline nativity for whomsover will send me the same data as above and \$2.

I will write an outline nativity for whomsover will send me their nationality, sex, place and date of birth (gfwing hour of the day) and \$5.

Nativities of this kind consider the physical and mental condition of the native, with the principal events and changes in the highway of life, viz.: Sickness, its character and time; Business, years of loss and gain; Marriage, its time and condition, together with other matters of importance.

The most sensitive may be assured that no statement will

The most sensitive may be assured that no statement will be made touching the probable length of life, unless by request. I will point out to such the places in the pathway of the future where flowers may chance to spring.

For my own profit and the public good, I solicita test of the science.

OLEVER AMEN (GOOLD, Number of the science of the scienc

PRICE REDUCED.

THE WRITING PLANCHETTE

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questious, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

PLANCHETTE, with Pentagraph Wheels, 61 cents again. how to use it.

FLANCHTTE, with Pentsgraph Wheels, 60 cents, secureiy packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF, CANADA AND THE
PROVINCES.—Under existing postal arrangements between the United States and Canada, FLANCHETTES
cannot be sent through the mails, but must be forwarded by

express only, at the purchaser's expense, for sale by COLBY & RIOH.

Rew Mork Advertisements.

PSYCHOMETRY.

MRS. CORNELIA II. BUCHANAN date Decker, Continues the practice of Psychometry (25 Eaki 35th street, New York, Postal Station F.). Terms: personal interview not over an hour, two dollars; written opinions, five dollars; infineral or mining examinations, ten dollars, April 15.

THE MODERN BETHESDA.

Dr. J. R. Newton, Healer.

EDITED BY A. E. NEWTON,
THIS important work is for sale by the NEWTON PUB.
CO., No. 201 Breadway, New York; also by J. R.
NEWTON, Statton G, New York. Sent postpaid on recellpt of price, \$2,00.

DR. J. R. BUCHANAN.

205 EAST 36th street, New York, gives Medical Conby personal Interview. Psychometric Diagnosis and Prescription by mall or scription by mall, §6. Let TY CAMPBELL and MRS. H. KNIGHT.
J Test and Charvoyant Mediums, give very successful Magnetle Treatments under Spirit Control. No. 200 East 123d street, cor. 30 Avenue, Harlem, New York.
April 29, -13w.

THE

A NEW COLLECTION OF

WORDS AND MUSIC

Choir, Congregation, and Social Circle.

Combining "GOLDEN MELODIES" and "SPIRIT-UAL ECHOES," with the addition of Thirty

Pages of New Music. BY S. W. TUCKER.

INDEX. Angel Care, A little white longer, Angel Visitants, Angel Friends, Atmost Home, And He will make it plain, Cheminan Ready to go, Shall we know each other there? Sweet hour of prayer, Sweet needing there, Sweet reflections, sow in the morn thy seed, Star of truth, Stoot hath. Fragment. day's march nearer home. Stient help.
She has crossed the river,
Summer days are coming.
They'll welcome us home,
There's a land of fadeless Bethany, Beautiful City, Beautiful Land, Bibs, Beyond the mortal, By love we arbe

Hentle words.

Not yet. No weening there. No death.

Ourside, Over the river I'm going, Oh, bear me away, One by one, Passed on, Passing away,

Not yet for me. Never lost. Only walting. Over there.

beauty. They're calling us over the They 'fe, calling us over sea, Tenting nearer home, Tents in God, The land of rest, The land of rest, The subbath morn, the cry of the spirit. The silent city, The rise of time, The angels are coming. The Lyccum, They are coming, The happy time to come, the happy the to come, the happy the to come, the happy the to the silent sile. The short sile. The short sile. The short short, the short sile. The short short, the short short. Ry love we arise.
Come up thither.
Comes gentle spirits.
Consolation.
Consolation.
Cones, go with me.
Day by day.
Don't ask me to tarry.
Evergreen shore.
Evergreen slate.
Fold us in your arius.
Frederalis.

familiade,
Golden shore,
Golden shore,
Golden shore,
Golden shore,
Golden shore,
Golden shore,
Ithe region of light,
The region of light,
The should shore,
The happy spirit-land,
The by-kind-by,
Here and there,
I shall know his angel name,
I shall know his angel
The Eden of hiss,
The splants shore,
The happ spirit-land,
The by-kind-by,
We close angels,
We chome angels,
We chome angels,
We clome angels,
We will anter them here,
We will anter them here,
We shall know cach other
there,
No weeping there,
No weeping there,
No weeping there,
No death,
Not yet for me,
Watting to go,
Watting to go,
Watting on his shore,

We 'Hawell beyond them Walting to go. Walting on this shore, We 'te journeying on. What must 11 be to be there, Where we'll weary nevermore. Whisper us of spirit-life, Walting at the river, CHANTS.

Come to me, How long, I have reared a castle often, Invocation chant, Parting hymn. Passing the veil. itual Echoes," with the addition of about THERTY PAGES Muai Echoes, " with the addition of about THIRTY PAGES OF NEW MUSIC, set to original and select words, making in all a book of one hundred and twenty pages, while the price is but little above that of either of the above-named books. The author has tried to comply with the wishes of friends by writing easy and pleasing pieces, that all may be enabled to sing them without difficulty.

Roards, 50 cents; postuge free. 12 copies, 84,50; postuge free. Puper, 35 cents; postuge free. 12 copies, 83,50; postuge free.

For sale by COLBY & RICH, Mrs. M. M. King's Works.

The Principles of Nature. The Frinciples of Nature, As discovered in the Development and Structure of the Universe; The Solar System, Laws and Methods of its Development; Earth, History of its Development; Exposition of the Spiritual Iniverse, Vol. 1, price \$1,50; Vol. 11, \$1,50; Vol. 111, \$1,50, The three volumes to one address, \$4,60, postage 12 cents per volume.

Real Life in the Spirit-Land. Being Life-Experiences, Scenes, Incidents and Condi-tions, Illustrative of Spirit-Life, and the Principles of the Spiritual Philosophy, Price 75 cents, postage 10 cents,

Social Evilbs Their Cause and Care.

Social Evilbs Their Cause and Care.

Treats on Diet—Its influence upon civilization; Effects of certain articles of food in use among civilized and sayage nations, and of certain Reverages and Stimulants in common use among the American People; "The Social Evil"—Remedies for it, etc.

Price 25 cents, postage free. The Spiritual Philosophy vs. Diabolism.

Two Lectures. A positive and able argument against the theory of evil spirits, and their influence in producing dis-cordant manifestations through mediums. Price 25 cents, postage free. What is Spiritualism? and Shall Spiritualists

Two Lectures. These discourses admirably present the fundamental principles of Spiritualism, as discerned by the author, with an argument for the organization of Spiritualists to advocate and develop them.

Price 25 cents, postage free. God the Enther, and Man the Image of God.

Two lectures, showing the principles of nature to be the only revelation of the Supreme Intelligence, and man's nature to be the organic embodiment of those principles.

Price 25 cents, postage free.

The Brotherhood of Man, and what follows In two lectures, which treat of Man the agent of the Diety on every plane of Life, to supervise and forward nature's work; Original Number of Races of Men, and Where Appeared; Grades of Men a Necessity by Nature's Law of Cooperation of Forces for the Maintenance of Life, etc.

Price 25 cents, postage free. For sale by COLBY & RICH. The Identity of Primitive Christianity AND MODERN SPIRITUALISM.

BY EUGENE CROWELL, M. D.

DEDICATION.—To all liberal minds in the Christian churches who are disposed to welcome new light upon the spirituality of the Bible, even though it may proceed from an unorthodox source, and who dare weigh and consider, even though they may reject the claim herein made for the unity of the higher teachings of Modern Spiritualism with those of early Christianity, this work is respectfully dedicated,

Two large octavo volumes, handsomely printed and bound in cloth. Price \$4.00, postage free.

For sale by COLBY & RICH. eow

BEES! BEES!! BEES!!! SECRETS OF BEE-KEEPING.

BY R. P. KIDDER.

BY H. P. HIDDER.

Being a practical guide to the Ree-Master in every department of the business. It treats on over a hundred points pertaining to bee-keeping that all should understand, to be successful.

The book contains more matter than most books that sell for two dollars; but, to have it come within the reach of all, we propose to mail it on receipt of the following low prices: Paper cover, 50 cents; boards, cloth backs, 75 cents; black muslin, gilt sides, 55 cents.

For sale by COLBY & RICH.

Mesmerism, Spiritualism, Witchcraft and Miracle. A treatise, showing that mesmerism is a key which will unlock many chambers of mystery. By Allen Putnam, author of "Bpirts-Works," and "Natty, a Spirit." Paper, 30 cents, postage free.

For sale by COLBY & RICH,

Banner of Bight.

BRIEF PARAGRAPHS.

Sir Henry Thompson says that "diet to be wholesome should be varied for all. It has, too, to be changed for different periods of life. Some constitutions thrive better on vegetables and cereals than by admixture with animal food. An exclusively animal dietary might, perhaps, he best for a very few. So many persons hastily conclude that what is best for them is best for all. There is no greater error."

Ashlan I, the home of Henry Clay, has come back into the possession of his family, having been purchased a few days ago by Major Henry Clay McDowell, who married the daughter of Col. Henry Clay, of Buena Vista fame, a grand-daughter of the statesman. Ashland, fifteen years ago, was purchased by citizens of Lexington as a site for an agricultural college, which proved an unsuccessful project.

THE "HARMONIAL" TERGIVERSATION Metropolitan martial music's still: Alas! for the "forty-four"! No more you'll see these "stalwarts "drill; Their back has tun ashore! Orange has seen another sight ; No drains now heat at dead of night.

The recent cordial relations between horseracing and religion, as illustrated by the Ken-tucky conquests of Evangelist Barnes among the magnates of the turf, have been further exemplified in this neighborhood. The Brighton Beach Racing Association, the other day, gave the receipts of the day for the benefit of a church situated mear the track. Probably few of one preachers regularly attend the race meetings around New York, but a good many show a healthy liking for a fine and fast horse, -N. V. Sun.

On Friday night, June 30th, three persons were killed and thirty injured by a cyclone at Coalville, Pa. Fifteen houses were also wrecked.

Mr. Guiteau, the religio-political fanatic, was judicially choked to death on the 30th of June for the deliberate murder of President Gartield, He expressed himself resigned to his fate and ready to die when he found that the government was determined to let the law take its course; but up to the last moment he adhered to his oft-repeated idea that he was divinely inspired to commit the fatal act. The Boston Sunday Herald in this connection says:

"Guiteau was more to be pitied than blamed. He justly suffered the penalty of the law. We do not envy those who could find it in their hearts to hate him, or to entertain feelings of vengeance against him. He called himself 'God's man.' Perhaps he was ; but It is evident that the was a 'poor, foolish,' undeveloped or lift developed himan creature, whose exhibition has been a striking lesson of the himitations and possibili-ties of our common nature. God help us all !!"

The Nile is rising, and so are the Egyptians.

Quarrelsome people are always saying bad things of their neighbors. But such people, who delight in sowing thorns, generally get pricked by them in the end.

There was a reduction of \$12,560,696 in the public debt during the month of June last.

All good Spiritualists ought to take their paper, the Banner of Light, the advertisement of which appears in today's Hem. Look it over. —Cape Cod Item, Yarmouth Port, Mass.

> On a hot day, When one inclines. The place to go v Is Point of Pines, Revere Beach.

The bishop of Melbourne, Australia, has dethe bishop of Methodrice, Austrata, has de-clined to grant the petition of some of the people of his diocese to direct prayer for rain. He says; that material phenomena are under the control of laws, which will not be changed or interrupted in answer to prayer, and that prayer should be a request for spiritual blessings only (

The remains of Guiteau were buried in the Washington jail on Saturday afternoon last.

In a substriain town near Boston, the fences lining a promisent railroad leading to the Hub are profusely decorated with inscriptions in letters so targe within the whole may read."

of which the following are specimens: "Is your soul saved?" "Use St. Jacob's Oil!"

"Try Kidney-Wort!" "Come to Jesus!"

"Use Yuba Wanna for your Hair!" "God loves you!" "Centaur Liniment cures Rheumatism!" "Erérnity!" "Botanie Bitters purities the Blood!" "Now is the day of salvation!" "Use Garging Oil!" "Try Wahoo Wine!" etc., etc. This commercial mingling of religion and patent remedies, or of piety and pothecary-stuff, strikes the devout-minded traveler from the rural districts as rather odd, In a suburban town hear. Boston, the fences traveler from the rural districts as rather odd, not to say irreverent.

The wise man waits; it is the foolish haste, And, while the scenes are in the sildes, would play, And, while the instruments are tuning, dance.

The Egyptian news is of a very warlike char-The Egyphan news is of a very warlike character. At a council of ministers on Saturday last Arabi Pasha, Secretary of War, proposed a levy en masse of the population, and he also vigorously pushed forward the work of the fortifications at Alexandria. It is also reported that the military party are arranging to blockade the Suez Canal.

Fresh attacks on the Jews in Russia are re-

The British House of Commons was a perfect bear-garden on Friday night of last week. What caused the trouble was, it is alleged, the policy of obstruction continued by the Irish members, which resulted in twenty-five of them being suspended, Mr. Parnell named among the number.

The great Malley-Douglas trial in New Haven, Conn., for the murder of Jennie Cramer, has terminated in a verdict of acquittal for the accused. The case has aroused during its progress intense interest, both in the scientific and the social phases which it has assumed.

LE RONFLEUR! There was a young girl had two beaux; The best-looking one was named Meaux. But toward the cleaux Of his call he would deaux, And make a great noise with his neaux.

The Indian settlement in Tejon canon, Cal., has been destroyed by a flood caused by a cloudburst in the neighboring mountains. Several persons were drowned and many injured by drift timber, while the farmers lower down the valley suffered heavy losses.

The wheat crop in this country will be immense the present year. The State of Kansas alone promises 37,000,000 bushels.

The Fourth-of-July-the nation's supreme holiday—was celebrated in the usual patriotic-style on Tuesday last. May it be held sacred to liberty through all coming time.

The Brooklyn Eagle formulates a tale of real life called "The Force of Circumstances," in which are related the misfortunes of a "tramp," who claimed that he had tried to be honest in his daily walk, but who at last accounts (as he his daily walk, but who at last accounts (as he informed the hypothetical druggist to whom he confided the tale of his woes) was looking for a situation as eashier of a bank—presumably with an idea of "spoiling the Egyptians." One of his experiences, crystallized in the following expressive language, may possibly have been outlined from certain occurrences alleged to have transpired in real life of late in the "City of Churches":

"Well, sir. then I turned out as a day-laborer, and worked hard. I was hacking away with a pick one Sunday, building a street railroad around an injunction, when the owner of the franchise went past on his way to church. He dropped his prayer-book and I ran after him with it. He ordered the foreman to dock me for the loss of time, and I quit."

More Chances for Girls.

To the Editor of the Banner of Light:

A large majority of people believe that no young man should come to man's estate without some trade or profession upon which to fall back in case fortune should for him withdraw her smiles and visit him with her frowns. How many instances there are of youths, reared in the lap of luxury, having no resources within themselves, and the moment adversity comes they sit down in despair, and in broken spirited idleness or careless laziness pass the rest of their natural existence, a blessing to no one and a burden to every one.

If this is true of a man who has every opportunity offered him to make both name and fortune for himself, how must it be for a woman, who has but two chances open to her? She can battle with all the thousand obstacles thrown into a woman's way who is too proud to live upon charity, and independent enough to use the talents which God has given her: it may be overcoming them at last, provided her courage and strength are sufficient to carry her through the fray; or perhaps, giving up in weariness and despair, wondering why those who were so eager to help her in those old days of wealth, when she did not need their assistance, are so slow in coming to her aid now in her time of trial. Or she may choose the other, apparently easier path, and without love, sometimes without respect, and often with actual loathing, sacrifice all her hopes of a possible happy wifehood, and for the sake of her family plunged into sudden poverty, to render them more comfortable, and because her education has made her feel she is fit for nothing else, become the wife of some dissolute man whose past life would not bear the slightest inspection, but who has never been driven from his position in society, because birth and money are his allsufficient props. This marriage, quite according to Mrs. Grundy's ideas of propriety, this union of bodies but not of souls, is for the woman a living death. She knows full well that her husband is false to her and to all his vows to her; false to himself; and morally rotten to the core; yet she can confide her heart-aches to no one, for the world would say it was the duty of a wife to condone in silence the sins and overlook the faults of her liege lord. Children are born of this ill-assorted match, and for their sakes she bears her sorrow bravely, till at last perhaps she can stand it no longer, and appeals to the laws to release her from her torture. The laws, man-made and man-applied, drag her over the hot coals of dread suspense, and at last the judge decides that she may separate from her husband, but that the chil dren must be left with their father. This wise judge takes from their mother, the protector appointed for them by the laws of nature, which are the laws of God, these little children whose plastic minds are not yet molded either for good or bad, and puts them under the guardianship of a man whose wife's plea for divorce was granted on the grounds of his immorality; and there, under his pernicious influence, they grow up with more knowledge of

sin than of virtue. The mother goes her way broken-hearted and alone; and though a perfect model of purity, she is shunned because she is a divorced woman, "and no doubt she was mostly to blame." Blame and a cold shoulder for the innocent wife; admiration and pity for the guilty husband. And how is this great wrong to be righted but by opening all professions and all trades to women, that they may make use of their gifts and follow their natural bents freely and honorably as the companion and equal of man? And for the same work done as well as that done by man, let woman receive the same just due; for she is neither physically nor mentally inferior to her brothers, nor

M. L. Amory.

Boston Spiritual Temple.

CONSTITUTION AND BY-LAWS:

We, the attendants of the meetings which have been held at Berkeley Hall, 4 Berkeley street, Boston, believe that in order to establish street, Boston, believe that in order to establish a continuance of these meetings, a more perfect union of its members in harmonious action is necessary: That in acts of benevolence and charity, in social and intellectual attainments, and in all that pertains to the welfare and happiness of mankind, all can be better perfected by united, organized effort.

Therefore we present the following as

THE BASIS OF UNION. First, We believe in the Supreme Intelligence of Wisdom and Love; and the continued existence of every human being in spirit after dissolution of the physical hody; and
Second, That that spirit has the power of making its presence known to the conscious knowledge of persons in the physical form:

BY-LAWS. ART. 1.—This Union shall be known as the

BOSTON SPIRITUAL TEMPLE.

ART. 2.—Membership—All persons who are in fellowship with and desire to unite and continue in kindly relations with the members of the "Temple" are entitled to membership.

ART. 3.—Officers—The officers of this "Temple" shall consist of a President, two Vice-Presidents, a Secretary, a Treasurer, a Finance Committee of seven, and five Trustees, to be chosen annually. chosen annually.

The above officers shall constitute a Board of

Directors.
Aut. 4.—President—It shall be the duty of the

ART. 4.—President—It shall be the duty of the President to preside at all meetings of the Temple, and of the Board of Trustees and Finance Committee, and perform such other duties as usually appertain to the office.

ART. 5.—Vice-Presidents—It shall be the duty of the Vice-Presidents—It shall be the office of President during the absence of that office.

ART. 7.—Secretary—It shall be the duty of the Secretary to attend all meetings of the Temple, and to keep a faithful record of each meeting, also a record of all members belonging to the Temple. In the absence of President and Vice-President, shall call the meeting to order and preside until a Chairman protem. is chosen: shall notify officers of their election, give notice of the meeting of the Temple, and attend to such other duties as may be required by the society.

ART. 7—Treasurer—It shall be the duty of the Treasurer to receive the moneys of the Temple from the Finance Committee, giving a receipt for the generate belongs the Deresident to have the duty for the President to have the during a receipt for the generate belongs the desired to be president.

from the Financo Committee, giving a receipt for the same; to honor the drafts of the Presi-dent for the amount of all approved bills; to keep an accurate account of all receipts and diskeep an accurate account of all receipts and dis-bursements, and to pay the Trustees such of the accumulated funds of the Society as may from time to time be ordered by the Finance Com-mittee (to whose inspection the Treasurer's books shall at all times be open); and to pre-sent to the Society an annual report which shall be approved by the Trustees. ART. 8.—Finance Committee—It shall be the duty of the Finance Committee to receive sub-scriptions, contributions and donations in be-half of the society, and pay them over to the Treasurer, taking a receipt for the same; to ap-

Treasurer, taking a receipt for the same; to approve all bills; to negotiate for a place of worship, and for speakers when authorized so to do by a vote of the Directors; and to make such other minor contracts as may be necessary for the promotion of the interests of the organization.

ART, 9.—Trustees—It shall be the duty of the Trustees to audit the books and accounts of the always well with Hop Bitters

Treasurer; to receive gifts, legacies and bequests, which, with the funds received from the Treasurer, they shall invest judiciously in behalf of the Society.

ART, 10.—Directors—It shall be the duty of the Directors of consider and decide on all materials.

Echo Grove, West Lynn, June 29, 1882. The appointed day came that Children's Lyce-um No. 1 should have a picnic. And such a day as dawned made us all happy and contented. for well we knew that we should have a good time and pass the hours in the society of contime and mass the hours in the society of con-genial souls. Among those who joined us were those whose ideas of enjoyment were varied. Some took to swinging, others to strolling; some formed into circles, but the majority to dancing to the music of Barrow's Band. All showed on their faces that everything was har-monious; that they had left piles of bricks, dusty streets, and the humdrum of city life, to roam in the temples of Nature—tabernacles not reared with hands, but lasting as the earth itself. This bright green world of ours is very, very beautiful, peopled with shapes of beauty very beautiful, peopled with shapes of beauty and crowded with birds and flowers; and it seemed as though Nature's voice was heard in the whispering trees bowing their graceful heads to each other as the light winds passed

over and among them.
In the middle of the afternoon, the children In the middle of the afternoon, the children were called together and the school formed on the dance floor. The exercises that have been seen so many times in Paine Hall were engaged in in Echo Grove; after which verses composed for the occasion by our Assistant Conductor, explanatory of the meaning of colors that are used, were recited by May Waters, Jennie Smith, E. Cummings, Flora Frazier, Hattie Ruggles, Mamie Havener, Amy Peters, Charles Coflin, Allan Lowenthal. We then had a duett by May Waters and Jennie Smith; recitation. by May Waters and Jennie Smith; recitation, "The Groves," by Mamie Havener; instrumental music by Weish and Brown; and recitations by Josie Murch, Amy Peters and Gertie Murch. Wing movements by Benjamin Weaver closed the session.

With the places at recollections of this pients.

With the pleasant recollections of this picnic. none will be more agreeable than the presenta-ion to our amiable and beloved Guardian, Mrs. tion to our amiable and beloved Guardian, Mrs. Bicknell, of a pretty chair—which will rest her when tired when the rest are away. The hours wore pleasantly away till six, when most of the children and many of the older ones returned to the city; but others were loth to leave until later in the evening, and it was \$:15 when the last departed and returned to their homes, fully satisfied with the pleasures of the day.

Alonzo Danforth, Cor. Sec. Children's Progressive Largettin No. 1.

Children's Progressive Lyceum No. 1.

Spiritualist Meetings in Brooklyn. The Brooklya Spiritualist Society — Mrs. F. O. Hyzer, permanent speaker—bolds services at Everett Hant. 238 Fution street, between Smith street and Gathatin Place, every Sanday, at 10% A. M. and 7½ P. M. Seats free to all. Children's Progressive Lyceum meets at 3 o'clock P. M. Conference meetings—J. David, Chalirman—every Saturday evening, at 8 o'clock. H. W. Benedict, President.

Brookly'n Spiritual Fraternity,—Sunday services in Large Hallof Brooklyn institute, corner Washington and Concord streets, seven blocks from Fulton Ferry, at 3 and 7½ r. M. Conference meetings held every Friday evening in Lower Hall of Brooklyn Intstitute. All the spiritual pa-pers for sale at all our meetings. S. B. Michols, President. The Eastern District Spiritual Conference meets

every Monday evening at Composite Room, 4th street, corner South 2d street, at 7%. Charles R. Miller, President; W. H. Coffin, Secretary.

Adelphi Hall, corner Myrile Avenue and Adelphi Street.—Rev. Dr. Monek lectures and publicly heals the sick every Wednesday and Sunday evening, at 80 clock.

Brooklyn (E. D.) Spiritual Conference.

To the Editor of the Banner of Light:

The meeting of June 26th was held in the interest of our mediums. At its opening Mr. Miller spoke of the strength of mediumistic talent

terest of our mediums. At its opening Mr. Miller spoke of the strength of mediumistic talent in the hall, and of the fine powers of Dr. Laramie, who was present. After an invocation a circle of mediums was formed in front of the platform, when the exercises opened by Mr. Swift, who described a spirit-friend of Dr. Coffin, known as "The Deacon." Mrs. Ackerley described three spirits coming to a gentleman in the audience, and indicating that he was ready to commence public work.

Mrs. Mills was controlled by Dr. Fearn, who made a brief address.

Mr. Matthews, of England, remarked that he was interested in observing the mode of holding meetings. He claimed to be nothing but an amateur, spoke of his arrest and imprisonment in England for practicing his mediumship, and of coming to America by the direction of his guides, having left his house in possession of detectives who had gone there to entrap himinto giving a scance so that they might arrest him. He then passed among the audience, describing spirits whom he saw near individuals.

Mrs. Stryker's control, "Bright Star," said she was grateful for the privilege afforded her to speak to mortal ears through mortal organism. She came to speak a word of solace to the mothers whose loved children are not dead but

ism. She came to speak a word of solace to the mothers whose loved children are not dead but living. "Children," she said, "throng this hall, each seeking the parent's side. They bring flowers in quantities, and garlands to bless the hearts which have mourned their loss."

At the request of the next control a hymn At the request of the next control a hymn was sung with much fervor. The spirit said that Methodists made very good Spiritualists. The former had at one time been called fanatics, and Spiritualists also had been called so. Dr. Laramie was controlled by a spirit who alluded in commendatory terms to Dr. Patch's ministrations as a healer. Mr. Miller described a circle at Mrs. Hull's, where Dr. Laramie was present, and a beautiful spirit came to him, blessing him and robing him in a quantity of beautiful drapery.

A German spirit controlled Mr. Swift and spoke in patois very amusingly, and improvised a song.

a song.

Mrs. Bertin, under control, spoke of the great
host of spirits with which the place was filled.

Mr. Matthews became controlled by a spirit
who predicted a great awakening among Spirit

who predicted a great awakening among Spirit ualists, and many events soon to occur, giving some sound practical advice to all.

Mrs. Mills psychometrized a glove which had been sent to her for delineation of character; the reading was pronounced correct.

Mr. Swift, under control, made a few remarks explaining mediumship, and gave a benediction.

DR. WM. H. COFFIN, Sec. 852 Fulton street, Brooklyn.

The British Medical Journal says that a castor-oil plant was placed accidentally in a room swarming with flies, but almost immediately the flies disappeared, and were found under the plant, or clinging to its leaves, dead.

You can save Doctor hills and keep your family

State Convention in Vermont.

To the Editor of the Banner of Light: The Vermont State Spiritual Association held a Quarterly Convention at Plymouth, Vt., June 9th, 10th

Treasurer, they shall invest judiclously in behalf of the Society.

ART. 10.—Directors—It shall be the duty of the Directors to consider and decide on all matters brought before them for the best interests of the organization, subject to revision by the Society, fill all vacancies in their body caused by removal, resignation or death; remove, for cruse any officer by a three-fourths vote for removal. Meetings may be called by the President and two members of the Board. Six shall constitute a quorum.

ART 11.—Meetings—The annual meeting of this "Temple" shall be held at Boston on the third Wednesday in May of each year, for the election of officers and such other business as may properly come before it. A special meeting may be called by the President when requested by nine (9) members of the Temple in writing and giving satisfactory reason therefor—notice being given seven days before such meeting.

ART. 12.—These By-laws may be changed or amended at any annual or special meeting of the Society by a two thirds vote of the members present in favor thereof—two weeks' notice of the proposed change or amendment having been given.

The following named have been chosen by the Temple as its officers for the ensuing year:

President—Richard Holmes.

BOARD OF OFFICERS.

The following named have been chosen by the Temple as its officers for the ensuing year:

President—Richard Holmes.

BOARD OF OFFICERS.

The following named have been chosen by the Temple as its officers for the ensuing year:

President—Richard Holmes.

BOARD OF OFFICERS.

The following ramed have been chosen by the Temple as its officers for the ensuing year:

President—Richard Holmes.

Treasurer—William A. Dunklee.

France Committie—William Boyce, James F. Gault, Charles Chittonden, Adelia A. Torrey, Trriste C. Metnness.

Treasurer—Moses Hunt, Eli W. Smith, Daniel

Farrar, Mrs. C., N. Mellen, Mrs. George W. Smith.

Echo Grove, West Lynn, June 29, 1882.

"ROUGH ON RATS." Ask druggists for it. Clears out rats, mice, roaches, bedbugs, skunks. 15 ets.

Special Notice.

Albert Morton, having purchased the business successfully conducted many-years by Herman Snow, and added it to that established by himself, is now prepared at his store, 210 Stockton street, San Francisco, Cal., to supply the public with spiritual books, magazines and papers, and solicits the cooperation of all Spiritualists on the Pacific Coast in his effort to promote a knowledge of Spiritualism and present its truths to investigators.

To Business Men.

Now that this paper, which circulates in every ivilized country, has been enlarged by an addition of twenty columns, making sixty in all, we can spare a small portion of its space to accommodate the business community. Our rates are less than one-half of those demanded by the large weekly papers in this and other cities of the Union, which fact should be an inducement to advertisers to utilize the columns of the Banner of Light. Heretofore we have been unable to accommodate the public, except in a limited degree, in this direction. We can now

SECULAR PRESS BUREAU, RE-ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE, No. 61 Irving Place, NEW YORK CITY.

S. B. URITTAN, Chairman Bureau Com.; HENRY J. NEWTON, Treasurer; NELSON CROSS, Secretary; HENRY KIDDLE, Cor. Secretary.

Corresponding members of this Bureau and friends of the authorities of the attention of the authorities of the authoriti

Corresponding members of this Bureau and friends of the cause are expected to call the attention of the Executive Committee to all articles in the secular and religious journals—adverse to the interests of Spiritualism—which may come to their notice; to prepare suitable papers for the Press, under the supervision of the Bureau, and to otherwise aid in the work by their counsel and advice.

The friends of this enterprise everywhere—all who wish well of the SECULAR PRESS BUREAU—who would see the good work go on and prosper on a larger scale of usefulness, are respectfully admonished that the stnews of this holy war for Truth and against Error must be supplied by the People. All friends are therefore invited to contribute as they may be able to the Fund for this purpose, to the end that the service of the Bureau may be commensurate with the import-

the Fund for this purpose, to the end that the service of the Bureau may be commensurate with the importance of its objects.

Until further notice all literary communications, excerpts, etc., intended for consideration by the Bureau can be addressed in care of Nelson Cross, Secretary, 256 Broadway, office No. 11.

Funds for the support of the Bureau should be forwarded to Messus Colby & Rich, 9 Montgomery Place, Boston, Mass.

AMOUNTS PAID IN FOR 1882.

Spiritualist Meetings in Boston.

Parker Fraternity Hall, (Parker Memorial Building) entrance on Appleton street. Free Spiritual Meetings. Sunday morning, 10:30; afternoon, 3 o'clock. President and lecturer, W. J. Colville; organist, Miss Alice Booth. The public cordially invited.

Engle IInl.—Spiritual Meetings are held at this hall, 16 Washington street, corner of Essex, every Sunday, at 10% A.M. and 24 and 7½ P.M. Eben Cobb, Speaker and Conductor. Meetings also held Wednesday afternoons at a totalogy.

3 o'clock.

If armony Harl. 34 Essex Street (1st flight).—Spiritum meetings in this new and beautiful hall every Sunday, at 10 ½ A. M. and 2½ and 7½ F. M.; also every Thursday, at 3 F. M. Several well-known speakers and mediums will take part at each meeting. Excellent vocal and instrumental music provided. All mediums and speakers cordinily invited to take part in the exercises. Prescott Robinson, Chairman.

Chairman.

**Spiritual Bethesda, 36 Hanson Street. -Meetings: Tuesday, 3 P. M.—Lectures on "Health and Healing": Tuesday, 3 P. M.—Bochabe for Conversation, with no formal exercises. Wednesday, 8 P. M.—Conference for the discussion of all subjects relating to the welfare of man. Friday, 8 P. M.—A meeting of mediums for mutual aid and consultation. Saturday, 8 P. M.—Developing and Test Circle. Five cents admission to each of these meetings will be charged, to aid in defraying the expenses of the Bethesda. On Sunday evenings the hall can be obtained on easy terms for any worthy and philanthropic object. Object of Spiritual Bethesda. to care disease by Spiritual Power, "without morey and without price" is those mable to pay. Contributions respectfully requested. Patt-nts must apply between the hours of 10 and 12 A. M. and 2 and 4 P. M.

Ladies' Add. Parlors, 718 Washington Street.

Ladica' Ald Parlors, 718 Washington Street. The spiritualist Ladies' Aid Society meet in their Parlors every Friday afternoon and evening. Business Meeting 4 P. M. Mrs. M. V. Lincoln, President; Mrs. A. M. H. Tyler, Societary. Tyler, Secretary.

MEZINGS held every Sunday. At 2½0°clock, Test Circles by prominent mediums. Evening, at 7½ 0°clock, Conference meetings. All mediums and speakers are most cordially invited. Miss Amanda Balley, organist.

- Republican Hall, New York. The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 1034 A. M. and 74 r. A. Henry J. Newton, President; Henry Van Gilder, Secretary.

KIDNEY-WORT OR THE PERMANENT CURE OF

No other disease is so prevalent in this country as onstipation, and no remedy has over equalled the polebrated Kidney-Wort as a cure. Whatever the ause, however obstinate the case, this remedy will vercome it.

PILES. This distressing complaint is very apt to be complicated with Constipation. Ridney-Wort strengthens the weakened parts and quickly cures all kinds of Piles yeen when physicians and medicines have before alled.

If you have either of these troubles PRICE \$1. USE | Druggists Sell

GARRISON IN HEAVEN A DREAM.

BY WILLIAM DENTON, Author of "Our Planet," "The Soul of Things," "Is Price 10 cents.
For sale by COLBY & RICH.

JAMES PYLE'S PEARLINE.

THE BEST THING KNOWN FOR

WASHING AND BLEACHING IN HARD OR SOFT, HOT OR COLD WATER.

SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it.

Sold by Grocers eyerywhere, but beware of imitations vell designed to mislead. PEARLINE is the only safe abor-saving compound, and always bears the symbol and

JAMES PYLE, New York,

LYDIA E. PINKHAM'S

Is a Positive Cure

For all those Painful Complaints and Weakness es so common to our best female population.

A Medicine for Woman. Invented by a Woman Prepared by a Woman. The Greatest Medical Discovery Sincothe Dawn of History

For It revives the drooping spirits, invigorates and harmonizes the organic functions, gives elasticity and firmness to the step, restores the natural lustre to the eye, and plants on the pale cheek of woman the fresh roses of life's spring and early summer time.

Physicians use It and Prescribe It Freely - Co It removes faintness, flatulency, destroys all craving for stimulant, and relieves weakness of the stomach.

That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. For the cure of Kidney Complaints of either sex this Compound is unsurpassed.

LYDIA E. PINKHAM'S BLOOD PURIFIER will endicate every vestige of liumors from the Blood, and give tone and strongth to the system of man, woman or child. Insist on having it. Both the Compound and Blood Purifier are prepared at 233 and 235 Western Avenue, Lynn, Mass. Price of either, \$1. Six bottles for \$5. Sent by mall in the form of pills, or

Pinkham freely answers all letters of inquiry. Enclose 3 ct. stamp. Send for pamphlet. No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They care constitution, billousness, and torpidity of the liver. 25 cents per box.

lozenges, on receipt of price, \$1 per box for either, Mrs.

May 27. [4]

CONTRASTS IN SPIRIT-LIFE;

And Recent Experiences of Samuel Bowles

Allu RUUBIL LAJBITIBIUGN UI Quillul DUWIGN
Late Editor of the Springfield (Mass.) Republicap, in the
First Five Spheres. Also a Thrilling Account of the late
President Garfield's Reception in the Sprirt-World. Weitten through the hand of Cauric E. S. Twing, Westfield, N. Y.
SAMPLE OF CONTENTS.—Sketch of the Life of Samuel
Bowles. Sketch of the Life of the Medium. Gen, Garfield's Death as Seen by the Spirit Side. Theodore Farker
Discoursing on thow to Get Light into the Churches of
Earth. The Minister who Seduced a Member of his Flock,
Good and Bad Ministers, Lawyers, Doctors and GroeseHow Received in the Spirit-World. The Danger of Too
Much Money-Getting. The Dreadful Effects of Oplates
and Stimulauts on the Spirit after Death. E. V. Wilson,
Fanny Conant, Achea W. Spragne. Lather Colby. The
Terrible Faice of the Father and Mother who Consent to lafanticide, and the Worse Fate of the Abortlonist. The
Vastness of the Spirit-World. The Chinese and Negro
Heavens. Hospitals for Sick Souls in the First Sphere. The
Treatment of the Insane in Spirit-Life. Public Reception
of President Garfield in Spirit-Life. Washington, Lincoln.
Henry Clay. Lord Beaconstied. The Heil of the RumSoller. Form-Materialization and Independent State-Writing Explained. Mr. Bowles gives J. G. Holland a Cordial
Reception. How Spirits are Glad to Go from the First to
the Second and Third Spheres.
Some People so Good on
Earth that at Death they Go Directly to the Third Sphere.
Home Teaching for Children. Old Scars of Past Sins Fading Out Here. With Swifts Vasha Schas W. Sprague's Earth that at Death They Go Directly to the Lindusphere, thome Teaching for Children. Old Sears of Pass Shis Fading Out Here. Mr. Bowles Visits Achsa W. Sprague's Home in the Fifth Sphere, and Pays Another Visit to Professor Faraday. And a Little Child Shall Lead Them. Robert Dale Owen Graduates a Class of Twelve Teachers to Go to the First Sphere. How Spirits from the Seventh Sphere Visit Mr. Bowles, and Encourage Him in his Work, etc.,

Price 50 cents. For sale by COLBY & RICH. THE GOSPEL OF NATURE.

BY SHERMAN & LYON, Authors of "The Hollow Globe."

This book contains many startling ideas that are calculated to dispel the mystification and unravel the atmerous difficulties by which thinking minds have been environed concerning the great problems of human existence. The contents are divided into ten different subjects, as follows: The Boul of Things; Intelligence; Intellect; Discords; Progression; Justice: The Science of Death; The Confounding of Language; Spirit Abodes; Spirit Biography. Cloth, \$2,00, postage free.

THE HOLLOW GLOBE;

The World's Agitator and Reconciler.

A Treatise on the Physical Conformation of the Earth. Presented through the organism of M. L. Sherman, M. D., and written by Wm. F. Lyon.

The author says: "We are deeply impressed with the thought, and venture to predict, that this book will do very much toward aiding humanity in their tolisome progress from the darkness of mental Slavery to the broad sunshine of enlightened Freedom, for which they have so long struggled, but struggled apparently in vain."

Price \$2,00, postage free.

For sale by COLBY & RICH.

VARIOUS REVELATIONS: With an Account of the Garden of Eden, and the Settlement of the Eastern Continent,

As related by the leaders of the wandering tribes. From the Age of Enoch, Seth, and Noah, to the Birth of Jesus of Nazareth, as related by Mary, his Mother, and Joseph, the Foster Father, with a Confirmation of his Cruelfizion and Resurrection, as related by Pilate and the different Apostles. Also, an Account of the Settlement of the North American Continent, and the Birth of the Individualized Spirit which has followed.

Cloth, pp. 391. Price \$2,00, postage free.

For sale by COLBY & RICH.

The Gist of Spiritualism. Viewed Scientifically, Philosophically, Religiously, Politically and Socially, in a course of Five Lectures, delivered in Washington, by WARREN GIASE, author of "Life of the Lone One," "The Fugitive Wife," and "The American Crisis,"
This is the fourth edition of Mr. Chase's lectures on the above subject. The work has been out of print for several months, but all desiring a copy can now be supplied.

Enper, 60 cents, postage free.
For sale by COLBY & RICH

The Question Settled;

A careful comparison of Biblical and Modern Spiritualism. By Rev. Moses Hull, formerly a noted Second-Adven-Minister. Minister.

CONTENTS.—The Adaptation of Spiritualism to the wants of Humanity; The Moral Tendeney of Spiritualism; Bible Doctrine of Angel Ministry; The Three Pillars of Spiritualism; The Birth of the Spirit; Are wo Infide of Are we Deluded? Objections Answered.

Cleth, 11,25, postage 10 cents.

For sale by COLBY & RICH.

THE APOCRYPHAL NEW TESTAMENT;

Being all the Gospels, Episties, and other pieces, now extant, attributed, in the first four Centuries, to Jesus Christ, all is Apostles and their companions, and not included in the New Testament by its compilers. Translated, and now first collected into one volume, with prefaces and tables, and various notes and references. From the last London edition.

Cloth, \$1,25, postage 10 cents.

For sale by COLBY & RICH.

The Slade Case: Its Facts and its Lessons. A RECORD AND A WARNING. BY M. A. (OXON.)

This work is full of good advice and excellent hints, terso-ly and vigorously presented. English edition, paper. Price 20 cents, postage free. For sale by COLBY & RICH.