VOL. XXXIX.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, AUGUST 12, 1876.

\$3,00 Per Annum, In Advance.

festations.

NO. 20.

Banner Contents.

FIRST PAGE. - "The Mysterious in Nature," by T. P. BECOND PAGE. - Poem - "Consolation;" "Christian

Spiritualism, '' by William Foster, jr.; "Spiritualism in England," a lecture by R. Linton; "The Education of the Young;" "Kersey Graves in the Field Again." THIRD PAGE. - "Sleep Song." by Neille S. Brunton; "Séances with Dr. Slade," by Louisa Andrews; "Manifestations in Turner, Maine," by Benjamin Keen: "A Spirit Hand;" "Those Destitute Arabs," by Henry S. Olcott: Interesting Banner Correspondence; "Book Review,"
FOURTH PAGE.—Editorial articles: "Spiritualism a Pes-

tilent Superstition,' ' 'Facts Better than Specula-tions,' 'etc.; Poem—''The Secret of Will,' by Lizzie

FIFTH PAGE.-Short Editorials, New Advertisements, etc. Sixth Page. — Spirit Messages through the Mediumshi

of Mrs. Sarah A. Danskin and Mrs. Jennie S. Rudd; Convention and Obituary Notices, etc. SEVENTH PAGE.—"Mediums in Boston," Book and oth-

er Advertisements.

EtGHTH PAGE...'Spiritualist Camp-Meeting at High-land Lake Grove, Norfolk, Mass.;'' 'Brief Para-graphs,'' etc.

Scientific.

THE MYSTERIOUS IN NATURE

The following address was delivered by Mr. T. P. Barkas, F. G. S., to the Members of the Newcastle-upon-Tyne Psychological Society, on the evening of June 18th, 1876, Mr. Armstrong occupying the chair.

INTRODUCTORY.

I have to-night chosen a subject which covers the entire field of physics and psychology. In my remarks, therefore, which are to be pressed within the period of an empirical hour of earthly time, I shall alm at being suggestive rather than exhaustive. To be exhaustive is impossible, but I can scarcely avoid being suggestive. Nature, to the uninquiring, presents few objects of interest or wonder; to them her ordinary phenomena are common, place and unattractive. To the terest or wonder; to them her ordinary phenomena are common-place and unattractive. To the thoughtful, reflective, and educated, she is awe inspiring, wonderful, and mysterious. The former treat her phenomena with familiarity, and presume to comprehend everything; the latter are reverent, and approach her with becoming carnestness and conscious ignorance of her multitudings mysteries. I shall only be able to titudinous mysteries. I shall only be able to direct your attention to the merest outlines of this vast subject, and the first features which strike the mind are space and time.

SPACE AND TIME.

Both are infinite, both are incomprehensible, and both to the majority of minds are self-evident. Space, in the popular acceptation of that term, is the relation between objects; thus we speak of the space that separates the moon from the earth, and that which separates the earth from the sun, but when we attempt to define from the sun; but when we attempt to define space, we discover that it, like life, is undefinable. That space and duration are infinite, appears to be incontrovertible, but even then we are in the midst of a difficulty, for above, below, to the right, and to the left, we have infinite extension; can there be four infinities? Space has been defined as having its centre every where and its circumference nowhere. Prior to our being, subsequent to our being, we have infinite dura-tion; can there be two infinitudes in duration? Space and time have been the battle-ground of metaphysicians from the time of Thales until now, and yet, after thousands of years of mental conflict, the ontology of either is ranked amongst the unknowable. Whatever may be the ultimate decision of philosophers and metaphysicians, we may at present affirm that space and duration are may at present affirm that space and duration are infinite. However far we may travel in thought in any direction, we can form no idea whatever of limits. As we advance, space as rapidly recedes, until the human mind is fatigued, and finally exhausted with the journey. It is so also with duration; there is no conceivable limit to past time, and a limit in duration to come is equally inconceivable. The question naturally arises: having infinite duration and infinite space, have we also infinite matter? have we also infinite matter?

ETHER AND LIGHT. Is interstellar space filled with an impalpable, imponderable matter? Science affirms that it is, or at least it affirms that space, as far as telescopic power has yet reached, is filled with imponderable matter known as ether; that this matter is so attenuated as not to be amenable to the ordinary test fee. the ordinary tests for matter, inasmuch as it can neither be seen, measured, excluded nor weighed, and the phenomena of light, heat, and actinism are supposed to demonstrate its existence. I am are supposed to demonstrate its existence. I am aware that the existence of luminiferous ether is only an hypothesis, but it is an hypothesis which so commends itself to the greatest minds that Sir John Herschel said of the undulatory theory in relation to light, which necessarily involves the existence of luminiferous ether, "It is, in fact, in all its applications and details, one succession of felicities, inasmuch as that we may almost be induced to say: if it be not true, it deserves to be." Here then we have all the phenomena of light and those of heat based upon the recognition of a universal ether, the existence of which has not been proven, and can only be assumed as an hypothesis by which to account be assumed as an hypothesis by which to account for the phenomena of light and heat, with which we are familiar. On the very threshold of our subject we are involved in inextricable mystery; we cannot comprehend infinite space, and yet w cannot deny it; we cannot form any conception of infinite duration, and yet we cannot reject it; we cannot prove the existence of luminiferous ether, and yet every physicist of any standing accepts it. Having accepted the theory of lu-miniferous ether, we then endow it with certain powers, and one power is, that an undulatory shiver which travels through it at the rate or 186,000 miles per second, produces upon our minds a sensation we call light; that, accompanying that ray, there are other vibrations which nanifest themselves as heat; and that along with them there travel analogous vibrations which have actinic influence, and all these influences travel through an imponderable hypothetical medium. They proceed not from bodies in the solar system merely, but from every fixed star, whose distances are so remote that the swift messenger light, which travels, as I have said, 12, 000,000 of miles a minute, does not reach us in less than thousands of years. And not only do those rays travel from star or sun to earth, but they radiate in all directions; and fill infinitude with their influence; not only does one star produce luminous vibrations, but all stars do so at the same time and in all directions; yet the keenest optical test and the most critical analysis and examination do not show the least interest of the start of the star examination do not show the least interference stand awestruck and reverent before a blade or in all those crossing and interlacing motions of grass, or drop of dew, for in them, simple and

ether. We may now, I think, freely acknowledge | that the fundamental principles of physics are merely hypothetical inferences deduced from ob-served phenomena.

Let us look at that form of existence which we agree to term matter; hitherto we have been examining what may be called forces. I am not here this evening to defend the Berkeleyan theory, that we have no absolute evidence of the existence of external matter, and that all our feelings, knowledge and consciousness are subjective. Much may be said for Berkeley and his theory; philosophers generally admit that the position he phinosophers generally admit that the position is took is logically tenable; and yet all philosophers—disciples of Berkeley among the number—act and speak as though there were a real, objective world, and that we know substance, and not merely external properties, such, for example, as color, form, resistance, &c. Apart from the theories of metaphysicians, let us look at matter as physicists, and we at the first stage encounter the theory that matter consists of atoms and molecules. What are atoms? What are molecules? Theories once more, and theories only. Nother atoms revenues have ries only. Neither atoms nor molecules have been seen, measured, nor weighed; but their existence is best supposed to account for ac-knowledged phenomena. Whether there be ultimate atoms or not, I am in no position to assert; but, assuming that there are, what have physicists to say about them? They say that there is atomic matter and molecular matter; that molecules consist of two or more atoms, and that the results which follow the various syntheses of matter are substances in the various forms with which we are now acquainted. Here, then, with which we are now acquainted. Here, then, we have at the base of all matter frequently called "brute matter," an invisible, impalpable, hypothetical substratum, denominated atoms, which by their union form molecules, aggregations of which form what is commonly known as visible matter. To give you some idea of the infinitesimal nature of those atoms and molecules, Sir William Theorems who calculated that the Sir William Thompson has calculated that the average distance between molecules of matter in average distance between molecules of matter in ordinary fluid, such as water, is not less than the 6,000,000,000th of an inch, and not more than the 300,000,000th of an inch. Accepting the latter distance, and taking the size of a molecule to be that of the space which separates them, then 150,000,000 would form a line one inch long. Assuming Sir William's greatest distance to be approximately correct, let us endeavor to comprehend the distance by comparing it with those with which we are acquainted. The smallest space visible to the naked eye is about the 100th part of an inch; the highest magnifying power of the best microscope enables us to separate lines, the distance between which is the 100,000th part of an inch. Lines of that degree of fineness occur on some diatoms and on Nobert's mechanically ruled test-plates, which are known to all microscopists; but the nearest molecules are only the 300,000,000th of an inch apart. Before we can see a molecule, therefore, we shall require to construct a microscope having a power three thousand times greater than that of the best microscope now manufactured. This seems ordinary fluid, such as water, is not less than the three thousand times greater than that of the best microscope now manufactured. This seems an impossibility; but even here we do not arrive at the limit of the theoretical divisibility of matter, for molecules consist of atoms, and atoms, we may infer, are separated from each other by distances bearing the same proportion to their magnitude as are molecules. In water two atoms of hydrogen unite with one atom of oxygen to form a molecule of water. The space be-tween atoms is probably six times less than that between molecules, and the atomic interspaces can at most be only the 1,800,000,000th of an inch. To give you a rough approximation of the size of molecules, it is supposed by Sir W. Thompson that if a drop of water were magni-fied to the size of the earth, the molecules would be about the size of ordinary marbles; and an earth consisting of ordinary marbles would fair-ly represent a drop of water consisting of ordi-

WATER.

nary molecules.

Suppose we proceed to examine one or more of the commoner forms of matter. Let us take water and examine it. Water was, according to the ancient philosophers, one of the primary elements; earth, air, and fire being the others. Now we recognize sixty-six primary bodies, and every increase of analytical power seems to increase the number. It is not improbable, however, that this increase of elements will in due time, and at no distant period be reversed and that more no distant period, be reversed, and that more powerful chemical analysis will reduce, rather than increase, the acknowledged material ele-ments. Let us for a few minutes examine water and its properties; take as an illustration a dew-drop; it is homogeneous, translucent, visible, and perfectly fluidic. Of what does this drop of water consist? Of two invisible gases, one the most inflammable substance in nature, and the other the best supporter of combustion. One closely related to if not metal, and the other a gas which unites with nearly all other substances. When Sir Isaac Newton propounded the theory of the inflammability of water and diamond, he was laughed to scorn by the would be philosophers of his day, and nothing but his enormous reputation as a philosopher and physicist saved him from contemporary disgrace. The two gases of which water is composed may be mechanically mixed, and together they form a compound gas of great illuminating power. If an electric spark, which is the manifestation of a force that is only a mode of motion, be introduced into the ompound gases, they instantly and violently explode (as in Grey street a few weeks ago), and the result is an enormous expansion, followed by a chemical combination, and the gases which occupled a large area are suddenly condensed into mere drop of water. This drop of water may e hardened and crystallized by cold, and, contrary to almost every other substance in nature, be increased in volume by solidification. The ice may again be melted, but it will require forty degrees of cheat to raise ice at zero to water at zero, a fact that could only be discovered empirically, and that no à priori reasoning could ever have anticipated. This fluid evaporates invisi-bly into the atmosphere, and is there held in sus-pension, or rather solution, the atmosphere being more clear in proportion to the quantity of va-por it can fully absorb. It then rises into the por it can fully absorb. It then rises into the higher regions of the atmosphere, and is condensed into clouds, and falls in rain, or is still further solidified into snow, and falls in crystalline forms closely simulating the forms of vegetable and animal organisms, with a beauty that no geometrician nor limner on earth can rival or excel. This fluid, which is invisibly suspended excel. This fluid, which is invisibly suspended in air, is also condensed as dew, and the earth is covered with dew pearls, pellucid as diamonds, which exhibit in each of their forms the great law of gravitation, as potent in a single dewdrop as in all the suns which occupy the infinitude of space. In our more thoughtful moments we stand awestruck and reverent before a blade of

common as they seem, there are mysteries which the highest human intelligence cannot comprehend. To the initiated, nature presents aspects that differ widely from those observed by the uninitiated. To the rustic

"A primrose by the river's brim A yellow primrose is to him, And it is nothing more." GRAVITATION.

Of the essential nature of the force termed gravitation, we are ignorant. We know that its power is in proportion to mass, and that it diminishes according to the square of the distance, but of its essence we know absolutely nothing. Let us conceive, if we can, of a force which does not lose its potency at a distance of millions of millions of miles; and yet in gravitation we have such a force in unceasing operation. Onlology, in this direction, as in others, appears to be a study barren of direct results. We know phenomena, we know nothing of causes. In many of the primary forces of nature, such, for exam-ple, as light, heat, and electrical action, we have change, exhaustion and apparent waste, but in gravitation there are no indications of exhaustgravitation there are no indications of exhaustion. The sun holds its retinue of planets as firmly now as it did thousands, it may be millions, of years ago, and the dewdrops of this morning were shaped conformably to the same undeviating law as were those of the early Silurian period. The most potent of all the universal forces with which we are acquainted is one that knows no dear and therefore needs to one that knows no decay, and therefore needs no renewal. Light, heat, and actinism, all invisible forces and modes of motion, require constant renewal, or exhaustion will certainly follow; but the power of gravitation appears exhaustless, and upon that one inflexible, invariable law, which is a property of all matter, the dynamics of the universe depend. Of gravitation I again repeat, we know nothing, except its phenomena.

CHEMICAL AFFINITY. In addition to the general law of gravitation, In addition to the general law of gravitation, we have the special force or forces known as chemical affluity, compared with the energy of which gayltation sinks into utter insignificance. The tendency of all gases is to expansion and diffusion, and the gravitation exercised by the earth only keeps the gases of our atmosphere around it at a thickness (which is the compromise of gravitation and expansion) of 200 miles or upwards, with a gradually diminishing tension from the surface of the earth to the circular contents. slon from the surface of the earth to the cir-cumference of the atmosphere. This atmosphere presses upon and penetrates all undulations of the earth's surface as effectually as would an atmosphere of water. In the atmosphere we have merely mechanical mixture, in the water we have chemical combination. Gravity as a force is feeble when compared with the potency of chemical affinity; the force with which two or more gases unite to form one gade is enormous. Illustrations of such chemical combination are shown in the production of water, in the deflashown in the production of water, in the defla-gration of gunpowder, and in the explosion of nitro-glycerine and other hydro-carbons. These chemical combinations are sufficient to overcome a force 1000 times greater than terrestrial grav-ity. Chemical affinity, like all other great forces in nature, is perfectly incomprehensible. Two gases filling a volume of several feet by chemi-cally uniting, as in the case of water, are re-duced in volume to the 1000th part of their precally uniting, as in the case of water, are reduced in volume to the 1000th part of their previous extension, and yet notwithstanding this incomprehensible compression, we are told by Sir Isaac Newton, and indeed by all physicists, universe which are in absolute contact; and that the atoms which have the greatest affinity for each other and the closest chemical relationship are nevertheless separated by a space greater than their own magnitudes. So occult and dif-ficult is this problem of matter, that learned physicists in all ages, and especially in the pres-ent day, have taught and teach that atoms are not substance at all, but merely centres of force, and that those imponderable immaterial centres of force, when combined, produce all those ap parently solid substances with which the physi cist, and indeed all humanity, are so familiar. It turns out, then, that the invisible is merely an analysis or disintegration of the visible, and vice versa. Change the form of the invisible, and it becomes visible; change the form of the visible, and it becomes invisible.

CRYSTALLIZATION. Another of the peculiar and incomprehensible characteristics of matter is that of crystallization. Some fluids, when drying or cooling, assume the form of vegetation, and so closely simulate vegetable organization as to have misled skilled observers as to their real nature. The dendritic formation of frozen water on glass, or on any other most happened such as florest pass has been such as florest pass has been such that the such terms of the such terms as the such t smooth substance, such as flagstones, has long excited the wonder of casual observers; but notwithstanding the close scrutiny and investiga-tion of learned phycicists the phenomena are far from being clearly understood. It has been as-sumed that the atoms or molecules which enter into the constitution of water have different forms and different potencies; but that, of course, is a mere hypothesis, and may in some measure provisionally account for the crystallization phenomena which in winter we have all frequently observed. We have now reached that stage of our inquiry where the purely physical most closely approaches the physiological. We have seen that chemical combinations assume the form of vegetable structures, but we have not in the latter the force designated life.

ORGANIC MATTER-LIFE. The action of inorganic matter under the con-The action of morganic matter under the control merely of chemical and mechanical forces may to a large extent be predicated. We have arrived at the opinion that the laws regulating the motions and aggregations of matter are inflexible and inviolable; but when from inorganic matter we ascend to that which is organic, we find the difficulty of its comprehension in we find the difficulty of its comprehension in-creased a hundred-fold. We have theories with-out end as to the nature of life, none of which are entirely satisfactory to any thoughtful mind. There are those who contend that all life is a There are those who contend that all life is a direct gift of the Almighty; others that all terrestrial forms of life have their prototypes in, and descend from, the spiritual world, and others who, with Tyndall, assert that "Matter has within itself the power and potency of every form of terrestrial life." This last sentence is quoted from Tyndall's latest edition of his celebrated Belfast address, his original statement being that "Matter has within itself the power and potency of every form of life." Since the delivery of the Belfast address, Professor Tyndall delivery of the Belfast address, Professor Tyndall has been engaged in the investigation of the spontaneous generation theory, and as the result of many experiments conducted with the greatest caution, he has concluded, in opposition to the theories of Bastian, Beale, and Sanderson, that the spontaneous generation theory is untenable, and that we have no absolute proof of the development of even the lowest forms of life, except when that development is preceded by germs, existing either in the substance experimented

upon or in the air by which it is surrounded. We have, therefore, Tyndall at Belfast, asserting that "Matter has within itself the power and potency of every form of terrestrial life," and we now have Tyndali, in London, asserting that, we now have Tyndail, in London, asserting that, except for the existence of germs, matter is barren. Whence came those germs out of which bacteria are developed? The earth, according to the almost universal agreement of physicists, was once in a diffused gaseous condition, and subsequently in a state of incandescence. Did not only the germs of bacteria, but the germs of every form of animal and vegetable life, exist pre-netatially in or on an incandescent earth? pre-potentially in, or on, an incandescent earth? or, last and most inconsequent resource of physical science, are the germs of all animate bodies brought to earth by some falling meteor? as propounded by Sir William Thompson. His theory, instead of resolving, only increases the difficulty, because it is more conceivable that germs were naturally, developed on a generalized contribution of the naturally developed on a consolidated earth, than on a small barren meteor, carried, amidst inconceivable cold, through interstellar space, and finally raised to a condition of incandescent heat by its rapid passage through the atmosphere

of the earth. THEORIES OF LIFE. THEORIES OF LIFE.

There are two, and only two, theories of organic life which really commend themselves to large classes of men; one is the old orthodox opinion that the Almighty, by an instantaneous act of volition, at different periods more or less separated, created the primal pairs of each genus, if not of each species of plants and animals; and the other, that of Darwin, who asserts that life in this world is a process of evolution, without specially indicating whether it has sprung from one or many primal germs. I am not here to affirm or deny either theory; but this, at all events, appears to be clear—that if manimalia are not the product of evolution, they must have are not the product of evolution, they must have been created adult creatures of both sexes. Mammalian germs are alone known to be developed under certain pre-natal conditions, and reasoning from the known, those conditions would be impossible in the absence of adult progenitors. The preliminary forms of life on this earth were probably vegetable; they appear to have been the first in the order of creation or development. It is true that the earliest organic remains, or rather hypothetical organic remains, known as Eozoon, are said to be of animal origin, but there is 'yet much doubt as to their real nature; some scientists affirm that they are inorganic. Dr. Carpenter, who defends the organic theory of Eozoon, has recently had to retract an opinion respecting a similar form. He affirmed that it was organic; he now admits that it is inorganic. All the lower forms of animal life appear to have All the lower forms of animal life appear to have been developed from and supported by the decomposition of vegetable structures. There is a recognized relation between the inorganic and organic worlds. Vegetables unquestionably devive the greater portion, if not all their nourishment, from inorganic matter. They are the connecting link between lifeless matter and living form; they take up, transmute, and are nourished by the dead elements of the earth; while animals for the most part, if not entirely, live upon vegetable or upon secondary forms of vegetable or upon vegetable or upon secondary forms of vegetable or upon secondary fo upon vegetable or upon secondary forms of vegetable life—deceased finimals. The three kingdoms are intimately related and interdependent, marked, most extraordinary, and probably least understood. These peculiar forms of vegetable life are clothed in shells of flint, on which are sculptured the most exquisitely beautiful mark-ings and designs, secreted by some incomprehenings and designs, secreted by some incomprehensible vital process from the silica held in solution in the water in which they are developed. Within these flinty shells, which are too small to be visible to the naked eye, there is a brown substance known as Endochrome, which consists of starch granules, that, at certain seasons, have power of motion, and, what is the most remarka-ble feature of all in these lowest forms of vegetable existence, they have a power of motion close ly resembling the voluntary motions of a fish. So closely do those lower forms of vegetable life resemble the lower forms of animal life, that the most skilled biologists do not yet entirely agree as to their nature. So nearly do the vegetable and animal kingdoms blend, that those of you who are acquainted with the biological literature of the day will have discovered that among the most advanced biologists there is diversity of opinion. Notwithstanding our microscopes, chemical discoveries, and biological researches, there is no clear and well-defined practical line of demarcation between the vegetable and animal worlds. It is unnecessary to refer to the time, not long past, when marine zoöphytes, which are now recognized as among the higher forms of the invertebrata, were classed as plants; and to the uninitiated this is not surprising, because they so closely simulate the forms of plant life especially those colonies of hydroid zoophytes, that naturalists may well be held somewhat excused for the errors into which they fell during their early classifications. From those lower forms of vegetation we, by a gradual process of differentiation, finally reach the giants of the vegetable world in the forms of oaks and cedars but in the whole range we have nothing which represents a nervous system, and only the faint-est indications of reflex sensitiveness. Is it not perfectly incomprehensible that plants, little differing in external appearance, nourished by

colors I have mentioned. PROTOZOA.

differing in external appearance, nourished by the same soil, moistened by the same rain, warmed by the same sun, shall be in your gar-den, and one shall produce flowers with the vir-gin whiteness of the lily, another with the full flush of the rose, and the third with the rich pur-ple of the violet? How is this? The materials which nourish them are the same, and yet the

vital forces residing within them transmute the common soil, air and sunshine into the various

Rising from the vegetable to the animal, we reach the stage of protoplasmic matter, in the first development of which we have that anomalous creature known to microscopists as the ameda an animal without eyes, without any organs of sense, without a nervous system, without stom-ach, and even without distinct organs of locomotion. It is, in a sense, all stomach and all limbs and digests its food from the external surface rather than from any internal cavity. Closely resembling these lower forms of animal life, we have various infusorial animals, that gradually increase in structural complexity, and they are succeeded by larger and more manifest forms of living organism, until through the invertebrata the vertebrata are finally reached.

THE VERTEBRATE PLAN.

This, however, appears to me to be a large inference from very small and doubtful premises, and until biologists have shown evolution beyond the narrow limits of species, I propose to leave the entire question open and unproven in either direction. A common belief in reference to ver-tebrate development is, that the lower forms of life are merely retarded developments of the higher; of this, however, there is no evidence; the fact being that all forms of vertebrate life appear to travel from a germ for longer or shorter listances, but at their respective diverging points from the main line they again divide and subdivide, until the animal kingdom appears to be founded on a form somewhat resembling a tree, with this difference: that the germ-branches off at various points, and produces, if we may speak allegorically, branches, fruit, and flowers of en-tirely different kinds. There is no necessary re-lation between homology and unity of derivation; they may be compatible or incompatible, but until compatibility be proven the evidence is on the side of incompatibility. That is specially the case when ordinary human experience and discoveries in paleontology point rather to dif-ferent origins than to unity of root. In all these provinces of inquiry, mystery and obscurity yet reign supreme. The time now at our disposal renders it imperative that we advance to the consideration of the highest form of animal life, and the most complex of psychological mani-

It is needless to state that the highest form is man, and that in man we discover the most marvelous psychological development. Man, like all other animals, has a germinal origin, and by processes of vital differentiation, small double-coated cells finally become human beings. I know not how two human germs contain within themselves the power and reduced or germs contain. thow not now two numan germs contain within themselves the power and potency of every subsequent form of human life, and yet such must be the case, because however far back we trace the introduction of mankind, either—by direct creation or by development, we appear to arrive at a period when two adult human beings occunied the earth. If we accent the theory of foci pied the earth. If we accept the theory of foci of creation the difficulty is very slightly dimin-ished, because by the law of generation and progress, the branches from the same healthy human roots continually increase; and at the present moment, notwithstanding the desola-tions of war, famine, pestilence, and unsanitary greater than at any previous period of the earth's history. In vegetable, as in animal life, there appears to be no limitation to the power of inappears to be no limitation to the power of increase, and except for the destructive agencies and compensatory forces, there is no prolific plant or animal that would not speedily cover the earth with its progeny. Man appears to be a microcosm, and includes within himself all the vital forces and organic developments in Nature. In man we have not merely a living, organic animal, but a being endowed with higher faculties than are possessed by any other class of animals. So far as ordinary senses are concerned man does not excel the lower creatures, but looked at psychologically, in the applications to which he devotes those senses, he is immeasurably above and beyond every other organized terrestrial being. I shall only have time this evening to direct your attention to some of the marthe basis being the mineral, the next in order ing to direct your attention to some of the marthe vegetable, and the ultimate, so far as physical organizations are concerned, the animal nomena which exhibit man's relation to the The lowest forms of vegetable life are unicellu-

The problem to be solved when man was introduced into this world, was that of placing a spiritual being en rapport with the material universe, and that has been accomplished by the possession of a material body, with the acces-sories of at least five organs of special sense. Man, so far as the merely external organs of sense are concerned, is analogous to the higher forms of the vertebrata; he becomes acquainted with external nature through the instrumentality of his organs of vision, hearing, smell, taste, and touch. All organic sensations are produced through the instrumentality of the nervous system, but in many animals there are nervous sys-tems without either organs of special sense or consciousness of existence, and the actions of the vast majority of the lower animals appear to be merely automatically reflex, and little removed from the reflex motions of plants. Indeed, in the higher, or highest animal, man, the greater proportion of the nervous system is unattended proportion of the nervous system is unattended with consciousness, and that portion of the nerv-ous system upon which organic life primarily de-pends is entirely-devoid of sensation or conscious-ness; the heart beats, the blood circulates, the diaphragm rises and falls, the lungs expand and contract, the iris opens and closes its central orifice, and the various visceral motions are performed without the least sensation or consciousness. In fact, it is not merely necessary to have a nervous system in order to feel or be conscious of existence, but it is necessary to have a peculiarly differentiated nervous system, which shall have relation to organs of special sense, and which shall be specially adapted to the reception of their various impressions and sensations. tion of their various impressions and sensations. The most skilled physiologists, biologists, chemists, and microscopists cannot distinguish any structural or chemical difference between the nerves of sight, hearing, taste, and smell, and yet those nerves have absolutely different functions. Nerves of volition, by which voluntary motions are produced, and even nerves of sensation by which ordinary impressions, are constituted by which ordinary impressions, are contion, by which ordinary impressions are con-yeyed to the mind, would be useless if attached to the organs of special sense, such, for example, as sight. This marvelous individualization of as sight. This inacterious individualization of the nerves of special sense exhibits a power of adaptation and wonderfulness of construction that no a priori method of investigation, apart from personal experience, could ever have eliminated. I shall refrain from the examination of the purely physiological phenomena of the human body, and shall confine your attention to the phenomena of the senses. nomena of the senses. ONTOLOGY.

We are in as profound ignorance of the essential nature of the commonest sensations now, as men were in the times of Plato and Aristotle; and from that remote period, notwithstanding the constant tension with which the human mind has been appeared in the investigation of psychological properties. has been engaged in the investigation of psychological laws, we know nothing of the phenomena of sensation, beyond the external modus operandi by which they are produced. We have an extensive knowledge of the secondary laws of ight and of the nature of refracting and reflecting bodies. We know much of the laws of sound, and are aware that for the most part they are produced by atmospheric vibrations; and, speak-ing generally, we have learned that the phenomena of vision, hearing, smell, and taste are but va-rious modes of motion. We have an extensive acquaintance with the minute mechanism of the human eye, and can perceive its beauty as an optical instrument. We have recently added greatly to our knowledge of the minute structure

and smell has not extended in the same rator; but, speaking generally, we now know something of the mechanics of each of the organs of special sense. When, however, we ask ourselves the questions, How are these vibrations of luminiferquestions, flow are these vibrations of minimizer ons ether translated into light, when what we call light is absolutely invisible. How are those vibrations of an absolutely invisible mobile at-mosphere which produce shakings in the nerve-fibres of the ear transmuted into sound? How are those odoriferous waves which reach the of-feature puress changed into smell. How are factory nerves changed into smell? How are those impressions of fluid, or partially dissolved matters, which enter our mouths, transmuted in-to taste? Of all this we are in a state of crass ignorance, and know nothing whatever of the processes; we only know the facts by feeling the processes; we only know the facts by feeling the sensations. It appears, then, that the essential nature of those changes, by which we receive all or nearly all our knowledge of this world's phenomena, is absolutely unknown to us. We know that we do receive impressions, but of how we receive them we are completely ignorant. Our knowledge of natural laws is purely empirical; countless ages would not have enabled any number of human beings to invent a world such as that countless ages would not have enabled any number of human beings to invent a world such as that in which we now live, and conditions of life such as those with which we are now familiar. Our knowledge is so beamed in within the limits of the faculties we possess, that we cannot even conceive of an additional sense that shall not in some degree be a combination or extension of one or more of the senses with which we are endowed. Had we not possessed a sense of smell, no analogy, no metaphor, nor any description could ever have conveyed to our minds a distinct conception of what that sense is. This applies not to smell merely, but to all the senses with which we are gifted. It is not improbable that there are beings in the universe possessed of, it may be, a hundred senses, each as distinct as those we now have; and yet we are utterly unable to conceive of one in addition to those we already possess. also not improbable that there may be beings with but one sense, namely, perception; and that solitary sense may have functions more extensive and complicated than all our senses would have were they merged into one. Man at present stands in relation to the external world by his, five senses. Within the range of their power he can perceive; beyond their province he is as unimpressible as a rock. Vibrations of "ether reach his eye, and are cognized by it if the vibrations are not below four hundred and fifty millions, or above seven hundred and fifty millions per second; but there are vibrations in the same ether, and of the same kind, slightly less rapid, yet they produce no impres-sion on the retina, but manifest themselves in the form of heat, and other vibrations more rapid than the highest of the foregoing, which also are invisible, and are known as chemical or actin-ic rays. These facts are perfectly undiscover-able by any à priori method; and the only mode of making the discovery is by extensive experiment and logical inference.

NECESSITY FOR BROAD INQUIRY.

I might proceed to prove to you that all, or nearly all, the great facts in science have been empirically discovered, as, for example, heat, light, electricity, magnetism; and that upon ob-servation, reflection, and verification by experiment, depends nearly all our knowledge. The rule which physicists now apply to the acknowledged forces of Nature I desire them to apply to the phenomena with which the members of this the phenomena with which the members of this society have already made themselves familiar. I know that these phenomena are supposed by the majority of scientists to be impossible and absurd. But they surely need not to be told that all the greatest discoveries in physical science have been in their turn laughed at and scorned. Instance the circulation of the blood, the motions of the earth and planets, and the estimated distances of the stars. There is no single fact in science which has not had to fight its way into recognition, and the scientists of the present day are acting in the same foolish manner toward certain alleged occult phenomena, which by many persons are recognized as spiritual or extramundane, as the blind Orthodox theologians of the middle and early ages acted in their time toward the pioneers of all discoveries in science. There is a crystallized Orthodoxy in science as well as in theology, and in view of the progress which science has made, the apparently anomalous nature of the phenomena she has discovered the difficulty of avoiding foregone conclusions, and of submitting facts to the crucial test of and of submitting facts to the crucial test of verification, it becomes scientists to lay aside their prejudices, and look at the alleged facts of so-called "Modern Spiritualism" with calm, unprejudiced, and judicial minds. To me it is a matter of small moment what conclusions they arrive at; what I condemn is their arriving at foregang conclusions without investigation of conclusions without investigation of any rational kind.

PRESTIDIGITATEURS.

The so-called exposures by conjurers are per-haps beneath contempt, but I may be allowed to say in passing that I have witnessed the alleged exposures by Messrs. Maskelyne, Cooke, and Lynn, and a more hollow attempt at exposing great—though occult—physical and psychological phenomena, I never witnessed. My only feeling was that of regret, that so many simpleminded people should day by day be gathered together to have themselves deceived by such charlatanry and transparent misrepresentation. CONCLUDING REMARKS.

In concluding this address, I may state that the facts and illustrations I have so imperfectly brought before you have lessons for two classes of persons—one, investigators into the alleged oc-cult phenomena; and the other, investigators in the region of pure physics. To the former they show, that mysterious as are the phenomena which they witness, the mysteries of nature rival if they do not surpass them, and the only reason why the phenomena of nature do not leave so deep an impress on our minds as do those which are observed at scances, is the frequency of their occurrence; but in their essen-tial nature they are equally incomprehensible, and it becomes Spiritualists, therefore, not to de generate into mere wonder-mongers, but to devote their minds to the investigation of the laws and phenomena of that material universe in which they are at present placed, as well as to the investigation of that future world to which they are hastening. It may be, indeed it is, the duty of an emigrant to learn something of the country to which, at some future time, he pro-poses to sail; but it is equally, perhaps more im-portant to know the laws, customs, manners and needs of the country which he at present in-

APPEAL TO MEN OF SCIENCE.

Professor Tyndall in his "Lectures on Light," page 49, says: "No human authority, however high, can maintain itself against the voice of nature speaking through experiment." Helmholtz, in his "Aim and Progress of Physical Science," page 370, says: "We of the present day have allowed the progress of the present day have allowed the present day have all day have allowed the present day h ready sufficient insight to know that the laws of nature are not things which we can evolve by any speculative method. On the contrary, we have to discover them in facts. We have to test them by repeated observation or experiment, in constantly new cases under ever-varying circumstances, and in proportion only as they hold good under a constantly increasing change of condi-tions, in a constantly increasing number of cases, and with greater delicacy in the means of obserand with greater delicacy in the means of observation; does our confidence in their truthfulness arise." He further says: "Before we can say that any one law of nature is complete, we must see that it holds good, without exception, and make this the test of its correctness." The members of our society have witnessed a series of phenomena which do not, but merely appear to, invalidate the recognized fundamental laws of matter. They extend their scope, and show matter. They extend their scope, and show that the limitations which have arbitrarily been placed to the exercise of force directed by intelli-gence, have been limitations that in reality have no justification in facts. As facts or indisputable phenomena are the basis upon which all our absolute knowledge of nature and natural laws is based, it follows that our notions of natural laws must as a matter of necessity be extended in order that they may embrace a series of

of the human ear, and in an obscure way recognize the mode in which various sonorous impressions are responded to. Our knowledge of taste and smell has not extended in the same ratio; but sometime connerably we now know know smathing.

the generally recognized laws of gravitation, light, heat, and chemical affinity.

I have no wish to claim your acceptance of occult modern facts, but solicit for them a full, fair and impartial consideration, being satisfied that no prejudice can finally resist their inexorable

Professor Tyndall, in his "Heat, a Mode of Motion," says: "Nature is full of anomalies which no foresight can predict, and which experiment alone can reveal." I commend to Professional ser Tyndall, and to all who gregariously follow and think with him, the importance of laying aside the assumption of superior knowledge, to cease describing the investigation of alleged spir-itual phenomena as "intellectual whoredom," and to adopt the more modest and rational course of ascertaining what experiments, fairly tried, will reveal. The facts that have been and are daily being adduced, will neither be frowned, bullied, nor laughed out of existence, and the only philosophical method is that adopted by the Professor with respect to the germ and sponta-neous development theories, viz., extensive and crucial experiments. It is surely of as much importance to determine whether ordinarily invisible psychic forms have the power of present-ing themselves and molding hands and feet, as it to determine whether or not bacteria are produced by spontaneous generation. If Professor Tyndall would devote half the amount of time and ability to the former inquiry that he has to the latter, he would speedly discover that the phenomena he now so much derides are in reali-ty genuine, and worthy of the most careful scru-

You and I have no desire to force our opinions of occult phenomena upon an unwilling world. We desire investigation, perhaps a long season of doubt and distrust, and finally conviction. Sooner or later it will come, and the times are ripe for it, for the iconoclasts of science are smit-ing with mailed hands the empty traditions and even the real verities of ancient theology; and those modern phenomena have not reached us a day too soon in order to demonstrate the existence of forces, intelligences, and conditions of being other than those commonly recognized by the learned. The following pregnantly suggestive passage is taken from Lewis's "History of Philosophy," vol. 2, page 563, in which, referring to "Comte's Philosophy," he says: "The spiritual reorganization, which is the necessary condition of all social reorganization, must repose mean the authorities of dependent on it must be upon the authority of demonstration; it must be based upon science, with a priesthood properly constituted out of the regenerated scientific classes. In other words, the spiritual authority must issue from a philosophy which can be demonstrated, and not from a philosophy which is imagined."

NATURE.

Nature is a poem, an anthem and a picture, and he only can fully enjoy her who has opened his mind to the study of her wondrous phenome-

nn, and can honestly say:

"His are the mountains, and the valleys his,
And the resplendent rivers his to enjoy
With a propriety that none can feel
But he who, by fillal confidence inspired,
Can lift to Heaven an unpresumptuotis eye,
And smiling say, 'My Father made them all, '''

CONSOLATION.

Oh, ye mortals! weak and weary, Fainting, falling by the way, Know you not that it is darkest, Ever darkest before day?

Know you not that as you journey, Worn and weary and footsore, That around you and above you Are the loved and lost of yore?

Know you not that they are with you, Ever with you, though unseen, That they love and that they cherish With a memory ever green?

Hear you not the loving patter Of their feet upon the floor, Now ascending and descending Through an ever-open door?

Feel you not their loving presence In the watches of the night, When your soul is bathed in sorrow,

And you long again for light? --Feel you not the loving touches Of their fingers as of yore,
As they come to you with healing
And with words of love once more?

Heed, oh, heed their admonitions! For they come—the bright immortals— From their happy homes above;

Come to tell you of the "glory That is theirs forevermore,"
And to tell you that they're waiting, Waiting on the other shore;

Waiting till your chastened spirit Shall lay off its form of clay, And with eyes no longer darkened Shall behold the perfect day,

Then they 'll meet you, and they 'll greet you, And they'll place upon your brow An immortal crown of glory, If you're only faithful now.

CHRISTIAN SPIRITUALISM.

BY WILLIAM FOSTER, JR.

To the Editor of the Banner of Light :

I am no bigot. I am disposed to accord to each creed and sect all that it can legitimately claim; yet in estimating each or all as embodied in the term Christian, I cannot discard the facts of history or the results of my own observations. Taking these into account I must protest against the qualification of Spiritualism by the adjective word Christian. That word has lost its original significance, and if Christ himself should revisit the earth to-day, and walk among men, he would be the first to repudiate the term and declare he would not be compromised by it. The incoherent and reason-crucifying creeds of the present age bear no resemblance to the teachings of the Galilean. He laid down the principles to govern life, and enunciated the leavening law of love. The creeds do no such things. They are a compilation of dogmas, without vitality or a single principle conducive to progress or the bettering of the condition of the race. The organized church is none the better for its creeds, and what goodness its members possess is entirely independent of formularies of faith.

Let there be no entangling alliances, no putting of new wine into old bottles, no truckling to the incarnated conservatism which rules the church and is the essence of modern Christianity. The world moves, in spite of old theology, and marches on to victory over the foes of pro-

Providence, July 25th, 1876.

The human mind has a natural disposition to scientific knowledge, and to the things connected with it. The first and favorite amuseconnected with it. The first and favorite amusement of a child, even before it begins to play, is that of imitaing the works of man. It builds houses with cards or sticks; it navigates the little ocean of a bowl of water with a paper boat, or dams the stream of a gutter, and contrives something which it calls a mill; and it interests itself in the fate of its works with a care that resembles affection. It afterwards goes to school, where its genius is killed by the barren study of a dead language, and the philosopher is lost in a dead language, and the philosopher is lost in the linguist.—Age of Reason.

The question for discussion at a recent meeting of scientists was, "Which travels the fastest—heat or cold?" It was decided in favor of heat, as many had often been able to catch cold.

The Nostrum.

SPIRITUALISM IN ENGLAND.

A Lecture Delivered at the Highland Lake Grove Camp-Meeting, July 28th, by R. Linton.

' [Reported for the Banner of Light.]

The lecturer introduced his remarks by historical references to the spiritual history of the United States, the national origin and features of which he traced to a great spiritual movement in Europe-the sixteenth century reformation. "Little thought Martin Luther," said the speaker, "when he was defying the Papacy, by casting into the flames outside the castle gate of Wittenberg the Papal bull that condemned him and tore into tatters the canon of the schoolmen that he may be the transport of the schoolmen that he may be the transport of the schoolmen that he may be the transport of the schoolmen that he may be the transport of the schoolmen that he may be the school of the schoo men, that he was at that moment sowing the seed of a free nation in the far West; yet so it was. For the offshoot of that movement, the English Reformation, culminating under Elizabeth in ecclesiastical despotism, made still more oppressive under James I., led to the voyage of oppressive under James I., led to the voyage of the 'Mayflower' over the surging Atlantic, and to the landing of the 'Pilgrim Fathers' on Plymouth Rock. The spiritual despotism of the East thus gave birth to the freedom of the West. Was such a beginning prophetic of the spiritual future of America?" He (the speaker) thought so. Humanitarian problems had to be wrought out here. And he was much mistaken if heal out here. And he was much mistaken if in all the struggles of the American people, in their early settlements, the colonial wars, the war of ibidep-indence and subsequent history, a deep, spiritual purpose did not underlie the whole. And, whether an outcome or not of the conditions induced by the singular history of American there was the foat distribution and the these states of the state of ca, there was the fact, significant enough, that a movement destined to produce a mighty revolution in the world had its beginnings among its people. This could be no mere accident, no purposeless circumstance. The descendants of the persecuted of one reformation thus become the ipostles of a wider and nobler one.

The sound went forth that the spirit-world

that the spirit-word had opened itself to man, and it was soon seen that it was an opening for no one nation, but for humanity at large. Modern Spiritualism, born-here, might have its culture elsewhere. England had neither been tardy nor inefficient in promothad neither been tardy nor inclicient in promoting the progress of spiritual truth. Spiritualism in England had to contend against (1) the materialism of science, and (2) Ecclesiastical and spiritual despotism. It was no wonder to him as a scientist that the Spiritual Philosophy had not made more converts among the men of science, although there was no country where conviction had been carried more extensively home to that class there in England. Much scientific investi class than in England. Much scientific investi-gation of a private nature was in progress there. Some great names had boldly declared them selves, and their works are among the world's new Bibles. This had had its effect upon the public mind, for in this age we live very much under the dogmatism of science. To a mind conversant with the different departments of the physical universe (and by his references to astronomical, geological, and biological phenomena, Mr. Linton showed he was no mero initiate in these matters,) Nature, so-called, was every-where so rich in lofty revelations, and so like one vast harmonious self-existent whole, that it was no marvel it should be considered a sufficient revelation for the guide of man. If learned Spiritualists asserted, as some have done, strange as it may seem, that the light of nature-was man's best guide to his highest development, a scientist whose vision has never yet penetrated beyond the material may well be excused. But he (Mr. L.) thought that Nature was not a divinity, but a manifestation of spirit. That was the solvent that would break down the materialism of the age. The new philosophy had taught that man was a spirit, a member of a spiritual universe, and subject to spiritual laws. In obedience to these did his salvation rest. Therefore, though he loved to roam over the fields of creation and to gather mind-food from its abundant stores, he loved more to unbosom his soul to the consciously spiritual around, and to bring the spirit into rapport with the divine. A Godless Spiritualism was to him an anomaly.

Mr. Linton then dwelt on the hostility of the church to spiritual truth. It was, however, making its way into the English pulpit, and not a few clergymen were becoming its exponents. By a recent decision in the English ecclesiastical courts the devil had been deposed. If the devil should drop out of theology there was little to sustain the rotten superstructure. It was doomed. Incongruous as it may seem, the church will fol-low the leadings of science. It has done so hitherto. The educated clergy do not, as formerly descant on fables of cosmogony, natural impossibilities, and historical delusions, because science has taught the fallacy thereof. And for that reason the church has become very materialistic The true bishops that rule over the priests are the men of science. Their dictum on the spiritual philosophy the church is awaiting, and should it ultimately prove favorable, despite bishops and synods, it will become spiritualistic. Al

and synods, it will become spiritualistic. Already, the facts are not disputed. The source of them is the open question. The church is stormed, and the sanctuary is invaded.

Referring to the machinery by which spiritual work is carried on in England, Mr. Linton remarked that it was extremely simple, but effective. This efficiency arose, he thought, from the recognized principle that the work itself was primarily in the hands of the spirit-world itself. That organized plans were arranged on the That organized plans were arranged on the super-mundane plane, was clear from the gradual evolution of the phenomena from the simple rap to the materialization of the full form. Such plans were not to be dictated from the mundane plane. All we had to do was to obtain and present conditions for the spirits to accomplish heir work. That involves quite enough for us

to undertake. On such a principle the Spiritual Institution with Mr. Burns as its manager, had been established. For years it had been the centre of Spiritualism in England. It exercised authority on none, and was the helper of all. The work it had done was acknowledged to be incomparable. It was simply the material hand for the spirit hands to operate through. In promoting inves-tigation, in widely distributing spiritual litera-ture, in maintaining the Medium and Daybreak, and in fostering the cause generally, oftener in storm than sunshine, it has become the great ral lying point of spiritual work in Great Britain, and in Europe, and the Eastern Hemisphere. It is based on the voluntary principle. To that Institution and the movement generally Mr. Burns has offered a self-sacrifice. The societies in London and the provinces are organized on emile. don and the provinces are organized on similar principles. The spirit of ambition and selfishness is kept down by a purer spirituality. An organization entitled "The National Association

organization entitled "The National Association of Spiritualists" has recently sprung up, but the speaker had little experience of it. There was also a not very flourishing order of Christian Spiritualists, but without any definite organization. Spiritualism was fostered and kept alive mainly by the local societies, the operations of which were a definite power in the kingdom. The associative principle which they represented was a pecessity of the soul. By a spiritual law mind necessity of the soul. By a spiritual law mind seeks its affinities. Spiritualism in England is essentially affinitative. And by these free, untrammeled associations, there comes a powerful olending of spiritual influences.

In this respect England contrasts strongly with America, where Spiritualism seems to have undergone disintegration. England had stood the shock of dangerous innovations. Spiritual-ism there had not degenerated into a hotch-potch of libertlaism. Nor had it dwindled into a mere of libertinism. Nor had it dwindled into a mere name. It was a solemn reality, as it ought ever to be. The spirit circle was considered as the great stronghold—the organization by the spirits for accomplishing their great work. Great attention was given to conditions. Either by applying a physiological knowledge of temperaments, or by the clairvoyant perception of the auras of the sitters, a blending of power was secured, and the magnetic chain rendered so incured, and the magnetic chain rendered so intact that every facility was presented to the op-erating spirits. Viewed in this more serious

light, the spirit-circle became not only the true meeting point between the two worlds, but the true lever for the spiritual elevation of humanity. The turning such circles into theatrical exhibitions could not be too strongly deprecated. The attending them for mere amusement was an infamous degradation of spirit-communion, alike disastrous to spirits and mortals. If, as generally thought, the manifestations in England surpassed those elsewhere, it was partly due to the fact that the solemnity of spirit-communion in fact that the solemnity of spirit-communion in the circle was less interfered with by the intruthe circle was less interfered with by the intra-sion of fun-seeking, mercenary, and other infe-rior motives. There was, in fact, a circle-sci-ence, as it were. Circles should be classified. In England there were (1) circles for inves-tigators, those of the public mediums; (2) cir-cles for acquiring spiritual knowledge and spir-itual science — for Spiritualists only. Spirits alone could teach spiritual science. Physical science could never reveal the recondite laws science could never reveal the recondite laws that dominate spirit and matter. But spirits such as Franklin, Humboldt, Herschel, Mapes and Lyell would and do become the spirit teachers to an inquiring mortality. If such circles as these became more general, the spiritual philosothese became more general, the spiritual philosophy would become more unique and attractive.

(3) The family spirit-circle. There are thousands of these in England. It was the aim, he believed, of the spirit-world thus to unite every household with the celestial spheres. Heaven and earth will only become one when such avenues are opened for spirits to come and go, and when the earthly home is made a fit abode for spirits to commune in Hanny will hathe day spirits to commune in. Happy will be the day when the angels are in every house, when every dwelling is a church, every family a congregation, and every heart an altar where can mingle the voices of mortals and immortals in lofty

preans of praise.
A great work of the English societies was the dissemination of spiritual literature. Through the efforts of the Central Spiritual Institution, a literature had been issued of great significance. The scientific works, such as those of Wallace's The scientific works, such as those of Walface's "Miracles and Modern Spiritualism," and Crookes's "Experiments," are standard productions which, with others, ought to be universally read. There was too much unconcern and lethargy on this point. While Orthodox sects exerting their books, pamphlets and tracts by the million, full of spiritual poison, Spiritualists diffuse theirs with but a niggardly hand. Not because there was any dearth of great thoughts or of inspired writers, but from sheer anathy. or of inspired writers, but from sheer apathy. The Spiritual Institution in England may be well called the enlightener of the people, for in the space of six years it has sown broadcast something like a quarter of a million of publica-tions. This is the sort of work that is being done in England, faith and knowledge ever going hand in hand.

Another purpose of the societies is to develop, protect and culture mediums. This is a matter of deep concern to the cause. These "sensitives" are apt to become what we make them. As the recognized instruments of the spiritworld for the accomplishment of divine purposes, they should be tenderly cared for, set apart, as it were, and be surrounded with such pure and celestial influences, that the highest spheres may touch the earth through their organization. If, when they spring up in our midst, they find none to guide them, no human sympathy whereon "to lay their head," is it a marvel that erratic phenomena should appear?

A further purpose of these contains is the hold.

A further purpose of these societies is the holding of religious services. The genius, education and leanings of the English people are toward the retaining of those customs which nourish the higher emotions. Hence the Sunday services. By these, apart from the benefits of association much cultitud good to effected. sociation, much spiritual good is effected. There are no superstitious observances about these, no priesthood, no creed. Every platform is free. Lecturing or preaching is not the only thing done. The practical issues of Spiritualism are not unfrequently demonstrated. Recently there has been a great revival of the healing power in England, and some of the best, largest and happlest assemblies that have been gathered together, have been when spiritual teaching has been combined with public healing. In some places the morning service is entirely devoted to healing. The result is a wide-spread conviction among the people of spiritual power, and that the time present is spiritually no way inferior to the days when the good and gentle Nazarene trod the earth. Such services tend to show that Spiritualism is neither mockery and delusion nor de-grading animalism. No vaulted cathedrals or ornamented churches are needed for such service. As Spiritualists, no ecclesiastical system or church organization is required. What the human soul calls for are the means for fostering the religious emotions. The effect in England of all these operations, carried out on a purely spiritual basis, is a wide-spread diffusion of spiritual truth. And for the most part it is presented to the people in its purity, free from those corrupt accretions which both disguise its beauty and impede its progress.

The question arises, Has not the time come when the grander purposes of the new dispensa-tion should be more generally entertained? Pro-gress is the watchword of Spiritualism. Pheomenal Spiritualism in demonstrating the hereafter, and a continuity of existence, has effected a mighty work. Is that to be the end? No, is spiritual culture. Spiritualism is designed to raise man out of the sensuous into the spiritual, to bring man into harmony with spiritual laws, the Divine laws of all worlds. Phenomenal Spiritualism alone will not do that. What (asked the speaker) is man? a brute? an animal? a ma-chine? or a spirit with spiritual senses? If I am only an animal with a little intelligence su-peradded, then your boasted Nature may be enough for me. I have only to live as well as I can, die as peacefully as I can, and just await what comes, if aught does come, take the chance of what Nature can do for me when I have escaped from her clutches beyond the grave. escaped from her clutches beyond the grave. But if I am a spirit, with a spiritual body and spiritual perceptions, akin to the angels, then I have to make this life my stepping stone to the life beyond, and so on in every life through the vast-eternity.—Am I then to make myself a slave to my animal instincts? No. This body, while it is my house of joy, is my soul's garden of temptation, and I have to receive the caresses of its flowers and all the dellience of Network and it the dellience of Network and it have to receive the caresses of its flowers and all the dalliances of Nature, yet the call of the spirit-world is ever to my soul, "Rise, oh man, into the divine life!" How? By aiming high. By the aspirations of a soul worshipful of the Infinite Good. By securing conditions for the highest influences to descend upon it. scend upon it. By cultivating the religious emo tions. By even passing beyond spirits and angels, be they all sparks of divinity, on to the Divinity itself, and receiving the direct emanations of the divine nature into our own. Let the religious nature of man assert itself. And everywhere athwart creation, in the natural as well as the spiritual universe, ample provision is made for its evolution. The religion of Spiritualism is the religion of a universe with a central and all-pervading God. There is now no divorce bepervading God. There is now no divorce between science, knowledge, art, philosophy, and religion; all yield their tributes to the Divine. If Spiritualists would heed the higher teachings, the promised gifts would follow in all their power. There would be Inspiration true and lofty, Healers full of divine force, Seers to catch the rapt visions of the celestial world, and Prophets such as the world hath not yet seen. All the marvels that Jesus did, and more, would be he marvels that Jesus did, and more, would be the endowments of this age, if but the religious element, on which they are based, be wisely cultured. Let then the spiritual movement be advanced to the higher stage of religious thought and life, let each man surrender his whole being to the Highest, and the sacred purposes of the spirit-world will be fulfilled in our individual ex-istence—angels themselves will minister to us, and the Divine will walk among humanity.

EPITOME OF SPIRITUALISM, ETC.—Herein we have an octavo pamphiet of about 100 pages written in a fair, pleasing and excellent manner; full of anecdotes, good advice, and sound philosophy, concerning this age of spiritualistic phenomens. Some of the anecdotes we are perfectly surprised at, if they can be true. The method and philosophy of dealing with mediums, re-incarnation, materialisations, etc., we are happy to indorse. Colby & Rich, Publishers, No. 9 Montgomery Place, Boston, Mass,—The Shaker.

The Education of the Young. To the Editor of the Banner of Light:

As your valuable journal with its extended circulation finds its way weekly to a large class of progressive minds. I feel it not only to be a duty, but a great privilege, for all who can, either by way of suggestion or advice, to say anything that may give direction to earnest and practical effort. effort.

With this conviction I have taken the liberty, through your courtesy, of addressing your read-ers on what I conceive to be a subject of vital importance, namely: the education of the young. This to me has long been a matter of deep concern, and did I not know that there are thousands not only of believers in the spiritual philosophy, but thousands as well of good, earnest souls who devote themselves unselfishly to the cause of truth, I might feel discouraged at the learly of forth in this direction. lack of effort in this direction.

I think the mistake in this matter lies in our placing too much reliance upon the angel-world for the enlightenment of humanity in the truths of the spiritual philosophy. While neglecting to exert our own influence in this direction, we seem to forget that the world at large is yet to be redeemed from materialism, carrying in its train selfishness, superstition and bigotry, and that all these evils so prevalent in our society become positive and potent influences upon the minds of the young, who by our negligence remain untaught in that broader and more comprehensive philosophy which recognizes the divine in humanity.

In the same measure as we have been blest by having the light of spiritual truths let into our souls, does it not become imperatively our duty to bless others, and more especially to give the benefit of our experience to these young, plastic minds that in the next generation are to shape the destiny of the republic? I have often been surprised that people of liberal views could send their children to any sectarian institution to be educated, with almost the certainty that they educated, with almost the certainty that they would leave these institutions with their minds dwarfed by the narrow and bigoted views they had imbibed under such instructors.

With a philosophy and a literature such as ours, it will be the fault of Spiritualists alone if our lyceums and seminaries are not a success and I trust others, more able than myself, will not cease to agitate this subject, until we shall have educational institutions not sectarian, but broad and comprehensive, which, while they develop the intellect, will not be unmindful of the heart, as I am satisfied that only through the union of love and wisdom can be produced the true man and woman.

I have been led more directly to these reflec-tions by an interview I recently had with Miss E. L. Bush, well known to your readers as one of the three sisters of that name, who have so ably conducted for the last ten years the Belably conducted for the last ten years the Belvidere Seminary, Belvidere, Warren Co., N. J.
This, as you are aware, is an incorporated institution. The terms for board and tuition for the
school year of forty weeks, are only \$300; music,
extra, \$60; languages, \$5 extra per quarter.
The location is extremely healthy, the buildings
commodious, and the large grounds handsomely
ornamented, embracing in all some four acres.
Now with all the evenlent reputation of this

Now with all the excellent reputation of this institution, I regret to say that for the last year it has not been self-sustaining, owing to the fact that a number of the patrons of the school have not been able to meet their bills for board and not been able to meet their bills for board and tuition. Of course the Principals had the unpleasant alternative of dismissing the pupils whose bills were not paid, but their supreme devotion to the benevolent object they have always had in view precluded a resort to such a policy. They preferred to wait as long as possible, taking the chances of ultimate payment, and in this way—owing to the depression of the times—they have been subject to heavy losses.

Now will the thousands of Spiritualists, and professed friends of liberal religion and a broader education, be pleased to consider the superior

education, be pleased to consider the superior claims of this school, and give it at once the liberal patronage it merits at their hands, instead of paying their money to sectarian institutions under the direction of the uncompromising enemies of religious freedom and universal progress? The peculiar claims of the Belvidere Seminary to their support were long since so clearly set forth by S. B. Brittan and Miss Belle Bush, in your columns, that no Spiritualist who reads can plead ignorance on the subject, and hence no one can have a rational excuse for indifference to the interests of the school.

Hoping that liberal-minded people of every class and name may be disposed to patronize the seminary, and otherwise aid in its endowment, I remain,

Truly yours,

S. T. Munson.

Hoboken, July 28th, 1876.

Kersey Graves in the Field Again.

K. Graves, author of "The World's Sixteen Crucified Saviours," is in the field again as a lecturer, and is addressing crowded houses of most intensely interested people. Never before, he says, in his experience as a speaker has he witnessed such a general and eager desire to hear the important truths embraced in his lectures and an awakened interest which calls out so many people. Some of the subjects embraced in his lectures are: "1st. The True Causes of the his lectures are: "1st. The True Causes of the Present Distressed Condition of the Country, and the True Remedy." The facts presented in this discourse produced a marked and striking effect upon the audience, and often called forth the warmest expressions of approbation. 2d Discourse: "The Signs of the Times in the Political World." 3d. "The Signs of the Times and Present Condition of the Religious World Indicate Great Changes and an Approaching Moral cate Great Changes and an Approaching Moral and Religious Revolution." 4th, "The Vast Array of Demonstrated Facts and New Phenomena which have been Accumulated within the Last which have been Accumulated within the Last Few Years, Place Spiritualism amongst the Es-tablished and Incontrovertible Truths of the Age." 5th. A sermon. Text: "What shall we do to be saved?" All the religious orders and churches are summoned to the stand to answer this question for themselves, and their answers then compared, and the moral deduced. Various then compared, and the moral deduced. Various other subjects are embraced in a course of lectures, such as: "The Numerous Practical Benefits of Spiritualism;" "Historic and Scientific Proofs of Spiritualism;" "Orthodox and Spiritual Plan of Salvation Compared;" "The Many Bibles and Many Saviours of the World Compared," etc., etc.

Those wishing to employ a speaker are requested to write soon for tarms circulars &c.

quested to write soon for terms, circulars, &c. Mr. Graves's terms are easily complied with, and are so arranged as to suit all classes and conditions. In many cases his lectures will be free. ditions. In many cases his lectures will be free. Don't fail to write, and learn his proposition. He will respond to calls to speak in Ohio, Indiana, Illinois, or Michigan. He expects to make his fourth tour through Ohio during the autumn or winter. Address him, soon, Richmond, Indiana, Box 470. His "Bible of Bibles" will appear in due time."

That Spiritual Platform.

To the Editor of the Banner of Light:

In your issue of the 29th of July I read with surprise the following extract from the platform of the National Conference of Spiritualists: Believing, also, that the genius of true Spiritualism, with its convincing demonstrations of immortal life, is in consonance with the teachings and spiritual marvels of Jesus Christ, as recorded in the New Testament." Does this mean that the New Testament is an unerring record of the real teachings and spiritual marvels of Christ? Would not such a platform embrace the elements

of irreconcilable conflict within itself?

Colby & Rich, 9 Montgomery Place, Boston, have our thanks for an "Exposition of Social Freedom," by the author of "Vital Magnetic Cure" and "Nature's Laws in Human Life," The writer advocates liberal divorce laws, but thinks liberty in love demoralizing and dangerous. Though he is unnecessarily rightened, and will find that free love is the advent of reason, and continence, not of dissoluteness in domestic life, his book shows intelligent and conscientious thought upon a grave question,—The Word, Princeton, Mass.

Written for the Banner of Light. SLEEP SONG.

BY NELLIE 8. BRUNTON.

Sleep, little baby, sleep, On pillows soft and white; Sweet spirits o'er thee watch, And guard thee day and night. Sleep! sleep! sleep!

Sleep, little darling babe, For mother-love is here, And naught may come to harm, And naught to cause thee fear, Sleep! sleep! sleep!

Sleep, Bertie, bright as hope, And close those beaming eyes, And let the stars of light But cause us glad surprise. Sleep! sleep! sleep!

Sleep, dear, my little one, And God for us will caré. Oh, sleep in peace and rest, With every blessing blest, My babe so sweet and fair. Sleep! sleep! sleep!

Spiritual Phenomena.

SEANCES WITH DR. SLADE.

To the Editor of the Banner of Light:

Several of the scances which I attended during my late stay with Dr. Slade in New York, were held during the day, the clear sunlight streaming in through two large windows. Under these conditions, no one being present but the medium and myself, a double slate placed upon the top of the table was filled inside with writing. This slate was not touched by the medium, whose hands were clasping mine while the communication was being written. Chairs several feet from us were overthrown and lifted again, being, at my request, replaced as they had stood before, and sometimes held for several seconds suspended in the air. Hands were felt and seen, and other phenomena occurred which are only in rare cases to be witnessed in broad daylight. The hands were strong in their grasp, and very distinctly shown. One of them forced itself, with apparent difficulty, under the cuff of my sleeve, and clasped my arm very forcibly. At one of these light scances a copy of Webster's unabridged dictionary, which lay upon a desk some distance off, was brought and fell upon the table, striking the hand of the medium and bruising it severely.

On another occasion a large walking stick, which had been standing against the wall a distance from where we sat, came up toward the table and danced about on the floor, at my right hand and opposite the medium, as if it were not only alive but exceedingly active. It then proceeded, by leaning over, to force itself under a table-cover which had been thrown over the back of a chair standing beside me, and rising upright again, with the red drapery hanging about it, resumed its pas de seul with much apparent satisfaction and in the most animated

After, as it seemed, exhausting itself by its efforts, it fell upon the floor and moved no more. The effect of this exhibition, as seen in broad daylight, was not only remarkable but extremely ludicrous, and the most earnest stickler for a serious and devout spirit at séances could hardly have maintained his gravity in witnessing it. If not a very sublime or dignified manifestation, it was, at least, a very innocent one, and since nature is not always on her dignity, and human nature has many varied phases, all good in their way, I do not think we should object because those who return to us as human as they went indulge in harmless fun occasionally.

During my last visit to Dr. Slade I had only one sitting for materialization, as the heat of the | circle, all of which seemed to labor hard and weather made this form of manifestation difficult to the spirits and exhausting to the medium. He used no cabinet or curtain, but simply turned the gas partially down in the room in which we had been sitting the greater part of the day. The forms gathered like a rapidly forming cloud, becoming gradually more dense, and taking shape before our eyes. They were extremely ethereal, so much so that objects were sometimes visible through them. As they drew near, both the face and the drapery became more material, and the latter swept over my head and shoulders as the form seemed to pass unobstructed through me. There were no words spoken, but only affirmative nods, or a shake of the head to indicate a negative reply. The faces were not sufficiently material for me to recognize them, though in one I saw a general resemblance to a spirit friend who had shown herself quite distinctly when I sat with Dr. Slade four years ago. The peculiar interest of these materializations was in their being produced without any preparation, in a common sitting-room, used throughout the day, even the hanging of a curtain being dispensed with.

On the evening of April 26th, we sat in the dark, for voices, the medium frequently making remarks and exclamations while the spirit was speaking, so that I was forced again and again to urge him to remain silent. After some conversation on family matters with dear friends, a loud male voice uttered these words, the speaker standing apparently close to my side: "Good evening, my friend. Tell Colby that William White bids him God speed, and tells him to keep firmly in his present course, and fear nothing. We are with him. Tell Mrs. Hardy to stand on her rights and not yield an inch. Say that I tell her to be strong, and fear not; we will see her through." Some of the voices were in whispers, but this and one or two others were loud, bearing no resemblance to that of the medium. One, the sweetest I ever heard from man or spirit, spoke in Indian. Seven spoke in succession. Sometimes the sounds seemed to draw nearer and nearer, till the speaker was close to my ear. and I felt the form against my side, and again the voice floated away, as if rising in the air and passing slowly to the furthest extremity of the large room in which we sat. Frequently hands touched and grasped me; my hair was smoothed by them, and firm, voluminous drapery drawn over my face, shutting out the streaks of light which came through the crevices of the closed shutters. During these dark séances I either held the hands of the medium or kept my feet upon

One day while Dr. Slade and I were conversing on general subjects, not during a séance, he exclaimed that he saw the form of a woman standing behind me. I did not recognize, from the description, any one I had ever known, and he added that she held over my head a cross. That evening, when we had our sitting, the fol- was several times distinctly seen and recognized

"Dear Woman, and let me say Friend-I have been a long time trying to come to some medium so I could speak a word to my friends. My name is Catharine Paul, the wife of Joseph Paul. 1 left my form November the 19th, 1872. My remains were taken from my home, 246 West 35th street, on Thursday morning, to the Church of the Holy Innocents that was on 37th street, where mass was performed. Now my body is at rest in Calvary Cemetery, and I want my friends to know I am with them and anxious to tell them know I am with them and anxious to tell them how happy I would be if they would believe I can return. My religion did do me good. Also mass after death helped me to feel better and more happy. All will be happy who try to live a good, true life. My friends will see this if you publish it. Will you please do so, and oblige CATHARINE PAUL."

On showing this letter to my friends, Robert Dale Owen and Dr. Crowell, they urged me, as I was unable to attend to it myself, to commission a friend to make inquiries and ascertain whether such a person as Catharine Paul had lived and died as indicated by the communication. I did so, and after some trouble and many searchings after parties possessed of the requisite knowledge, all the statements made in the letter were found to be correct. Such a woman had lived, four years ago, at 246 West 35th street, had died November 19th, 1872, and been buried, on Thursday, from the Church of the Holy Innocents, in Calvary Cemetery.

Some weeks after these inquiries had been made and the subject dismissed from our minds, the medium was sitting unoccupied in a rockingchair, my sister being in the room, when he started with a sharp exclamation of fright and surprise, and, putting his hand to, the back of his neck, declared that something had fallen and struck him there. My sister noticed upon his throat a bright red mark as he took from the spot indicated a slip of paper on which was written in pencil: "C. Paul died November 19th, 1872." The woman living in the house formerly occupied by Mrs. Paul did not remember, when my friend first called upon her, the date of the death, but said she would ascertain from the undertaker or sexton who had the record, and would send a note to Dr. Slade's residence containing the desired information. This note failed to come, though, on inquiry, we learned that it had been written, and that in it the statement was made that "C. Paul died November 19th, 1872." It would seem that the spirit had used the power afforded by the medium to quote these words upon paper and bring them to us in the way described. She was probably anxious to remind me of her behest and of my promise, the performance of which will, I hope, gratify her and bring to her friends the assurance which she was so desirous to have them receive through the publication of her letter. Louisa Andrews.

MANIFESTATIONS IN TURNER, MAINE.

To the Editor of the Banner of Light:

About the 10th of January last Mr. Wilbur B. Fisher, supported by a few of our neighbors, with my sister and myself-numbering in all about ten-resumed a circle suspended some three years ago. In our former efforts we had succeeded in obtaining very good plano-playing, with some equally wonderful manifestations, entirely independent of human hands or action. We occupied an ordinarily-sized room, located in one corner of our house, using a common bedroom adjoining for a cabinet, nearly in the centre of which the young man Fisher-as principal medium-was seated. One door and one window only are connected with the bedroom, the latter well secured during circle hours, while the former stood wide open. A piano wheeled up directly in front of the cabinet door, with the keys facing the same, and our circle formed immediately in the rear of the instrument, in the main-room, made the arrangements complete. At this point it may be important, if not interesting, to give some description of our spiritual earnestly to promote the objects of our investigation, especially to convince those inclined to be skeptical.

First and foremost—for he is a character—may be mentioned one who answers to the name of Dennis, his surname being much more difficult to pronounce, a musician by profession. Next, Miss Rosalie, a French lady, but who speaks in this connection: good English; Miss Marie, sister to Rosalie, who plays the piano splendidly. A Mr. Mason also called occasionally, giving us some choice music, one or two others frequently lending a hand when necessary. Last, but by no means the least, a gigantic Indian, who would open and close the evening's performance by a shaking of the walls and floor of the house in a manner that was truly frightful to unbelievers, and known by the name of Osegamway. After a reasonable time for materializing, Dennis would take the piano-stool, and play with a skill and power that astonished the country people here. During the evening two others, Marie and Mr. Mason, would give us a specimen of their art upon the instrument-all very good, choice, masterly. At the same time, like all other players, each had a distinct style of their own. The particular force of this part of the manifestations was the fact that no person in the house was a piano-player; moreover, if we desired they would tie the medium. and keep him fast, hand and foot, during the playing. The singing was altogether the most charming of the whole. After four or five sittings they began, faintly at first, but increasing in strength and volume, till at length, by the close of our circles-which continued about three months-they sang as loud as mortal men and women. The principal singer was the girl called Rosalie, whose remarkably sweet voice possessed a scope truly astonishing, especially when accompanied by Dennis on the plane. Sometimes two sang together, sometimes three, and occasionally, for a test, they would make the medium

sing with them. Their conversations with us were uniformly held in whispers, saying that, with further development, they could speak in louder tones; come out into our circle and put their hands upon our heads and faces; lift the piano free from the floor, so high that, when let down, the whole house would tremble; produce lights of various forms and sizes, that would be made to dart about the room; take up a large music-box, weighing about twenty pounds, and swing it around over our heads in a circle as large as the room it self, while playing.

Finally, after a black curtain was fastened up to cover the entire cabinet doorway, hands and arms would be thrust out in front, of all sizes and kinds, from the smallest child's to the largest negro's. This last phase of the manifestations took place in the light of a burning lamp. On

the last night of our circles the face of my mother

lowing was written upon a slate placed on top of by all in the room, albeit her mortal body was laid away twelve years ago. In my judgment, the most convincing proof of the presence of spirits and their power, to the doubting, at least, was the fact that after the many and varied exhibitions of great physical force they often left the despatching of them without suffering any the medium in a dormant state, and helpless as the dead.

Many other manifestations equally wonderful vere given us, in the course of our three months' exercises, but my communication is already too long, and I must be content to rest here.

Greater things have been done in some special directions, I am aware, but when the number and variety of manifestations, in the same evening, are taken into account, I am inclined to challenge the best mediums to excel our Mr. Fisher. Scores of unimpeachable witnesses in North Turner, Me., can attest to the foregoing BENJAMIN KEEN. statement of facts. North Turner, Me., July 24th, 1876.

"A SPIRIT HAND"-WHOSE HAND IS

ITP-A PECULIAR MANIFESTATION. A gentleman of this city, who is well known as being a lifelong believer in spiritual phenomena, recently visited Philadelphia for the purpose of viewing the Exposition, and while there attended a scance at which several astonishing manifestations took place. Among the persons partially "materialized" was one claiming to be a young man who met with violent death in our city last winter. The name of the young man was given with entire correctness, although our was given with entire correctness, although our friend cannot say that he absolutely recognized the features, on account of the partial darkness of the room. After the materializations were over, an attempt was made to procure an impression in paraffine, and our spiritual friend states to us that he saw the paraffine put into a box which he himself locked, and retained the key. Then, after half an hour had elapsed during which time ter half an hour had elapsed, during which time he declares it impossible for any living person to tamper with the box without his knowledge, he unlocked it and found therein a mold of a left hand, quite perfectly shaped. It will be under-stood that the nature of the parafine is such that it would be impossible for a human hand to be withdrawn from it after a mold had been taken, even if it were possible for a human hand to have got into the locked box for that purpose. After the mold had been made the regular scance was resumed, and it was stated by the controlling intelligences that the impression of the parafline was from the hand of the young Cambridge gentleman whose name had been given. Upon receiving this information, our friend preserved the mold with great care, and had a plaster cast taken from the same, which he brought home with him and has exhibited to various people of this city. Among those who have seen it are several who knew its purported owner intimately, and who declare their belief that it resembles his hand in an astonishing and wonderful degree. There are several peculiarities about the member which are several peculiarities about the member which render it most easy of resognition. The size, shape, and conformation of the fingers and nails certainly pronounce it an impression of "some-body's" hand, and the question remains whose? By calling at this office any one really anxious to see the cast will be given the name of the gentleman who has it in his possession, who informs us that he is willing to show it upon application. We have omitted names in this article, not having been authorized to make use of them in print. Cambridge (Mass.) Chronicle.

Those Destitute Arabs.

WHAT THE MEMBER OF THE THEOSOPHICAL SO-CIETY WHO ACCOMPANIED THEM HOME IS REQUIRED TO ACCOMPLISH.

[From the New York Graphic, of Aug. 3d.] Some time since nine Arabs arrived at this port from Trinidad, from which place they were sent entirely destitute by the local authorities. Shortly after four more Arabs arrived. On arriving here they were without means and in danger of starv ng, and the local authorities considered that ing, and the local authorities considered that they were not bound to take care of them. Owing, however, to the kindness of Mayor Wickham, they were admitted to Bellevue Hospital, and Col. Henry S. Olcott exerted himself to raise the means to send them back to their country. There was some difficulty about this, however, for the captains of vessels sailing for Gibraltar feared they might rise in mutiny. To reassure the captain who finally agreed to take them, Col. Olcott persuaded a member of the Theosophical Society, Mr. E.S. Spaulding, to accompany the Arabs to Gibraltar, from whence they were to be shipped to Tunis. There is some mystery about these Arabs that it is difficult to dispel. They can give no account of how they first came to the West Indies. They say that all they can remember is that they found themselves in an open boat, and that they were nine days out before they reached Demarara, from whence they

were sent to Trinidad.

The following letter, written to Mr. Spaulding by Col. Henry S. Olcott, will be found of interest

"New York, August 2d, 1876.
My Dear Sir—The duties which, as a Fellow of the Theosophical Society, you are expected to perform during your present journey, are as fol-

After restoring the unfortunate Arabs under your care to their families and presenting the letter of His Honor the Mayor to the American Consul at Tunis, your service to the public will have terminated. You will then devote your

time to two objects: 1. To seeing every possible phase of magical and necromantic phenomena and taking notes of their minutest details, so as to be able to report the facts to the society.

2. To finding a real magician or sorcerer who will consent to come to this country with you and display his powers before the society.

As you are but a newly affiliated fellow it is

proper that I should inform you that what is termed magic is of a two fold nature. As nature has its day and its night, its light and shadow, its spiritual (or energic) and its natural (or objective) sides, so magic, which is the science of nature, has its good and bad sides. The good is called white magic; the bad black magic. The Egyptians call the former Er-Roo'kha'-nee; the latter Es. See' miya. White magic is theosophy—a science founded upon a practical, experimental knowledge of pure spiritual beings and the powers of one's own immortal soul. The practitioner must be physically and morally pure, unselfish, indifferent to worldly honors, ambitions, rewards and strife. His life must be one apart from that

of common men; in short, he must be, in mind, body and soul, an Apollonius, a Jesus, a Buddha.

The devotees of black magic are men who, knowing the occult forces of nature and the tremendous efficacy of the human will in subjugat-ing them, nevertheless degrade their knowledge and power to base uses—the gratification of lust avarice, hatred, selfishness of every kind. Many of the most wonderful phenomena of white magic these sorcerers will parody for the amuse ment of a crowd or a trilling present. One of these sorcerers will, for a small fee, show you images of the dead, and enable you to converse with them in audible voice; or cause to pass before your eyes the representations of scenes transpiring at your own home, or any other place, no matter how distant. They will walk, self-levitated, in mid-air; climb poles which rest upon nothing, until they positively go out of sight; and dismember themselves even to describe the mid-air. capitation, without injury. At a public hall in London, England, a friend of mine saw a performance by a party of such sorcerers, part of which consisted in thrusting knives through their cheeks, arms, and legs, and then, upon their cheeks, arms, and legs, and then, upon their withdrawal, instantly staunching the flow of blood and healing the wounds without leaving a scar! I have a photograph of a Persian sorcerer and his subject, the latter having had his legs amputated and being about to suffer decapitation at the hands of the former, we than the contract of the scale of the state of the scale of the perfect assurance that he will be put together again the next minute 'as good as new.'

never leave your person, the transportation of ponderable objects from one place to another, the serving of coffee and pipes to you by invisipersonal harm, are as common as table-rappings in Boston.

All these things you should search after, study, and report to us. If you could persuade a real magician or sorcerer to come here and show us proofs of his will-power, you would do a great thing for the society and for science. For I give you my word that if these men will only put me in the way of showing what we mean by theosophy. I will select the most skewtigel of our science. phy, I will select the most skeptical of our scien-tists, and either compel him to acknowledge that there is a spiritual side to the Universe, or show the public that modern science writes above every graduate's diploma the legepd, 'Quanti est fal-

You will observe among the thaumaturgists of Morocco and Tunis that, while they exhibit every wonder of American mediumship, they exact none of its conditions of darkened rooms, scaled cabinets, hand holding, and sound-drowning music; they will do everything for you in broad daylight, on the open ground, and without con-federates or other apparatus than such as your-

It is useless to impress upon your mind the im-It is useless to impress upon your mind the importance of your supplementary mission. You have the opportunity to introduce to Western scientists, under the patronage, restrictions and guarantees of a scientific society, those proofs of occult powers for lack of which they have been drifting into materialism and infidelity ever since the discoveries (?) of John Dalton, of Avogadro, and of Ampere, forced our physicists and chemists to reconstruct our philosophies of cosmogony and chemism. and chemism.

Upon receipt of a cable despatch that you have secured such a person as I have described, I will arrange with our treasurer a credit against which

you can draw for the necessary expenses.
Yours truly,
HENRY S. OLCOTT,
President Theosophical Society.
To Edward S. Spaulding, F. T. S., &c."

Banner Correspondence.

Pennsylvania.

ALLEGHENY .- Frank E. Jones writes: We have in the cities of Pittsburgh and Allegheny several very good mediums, and I feel confident in saying that we have in Allegheny a medium that is equaled by none in the western part of this State as a writing, speaking, test and phys-ical medium, in the person of J. Jefferson Reiley. Having witnessed a number of his manifesta-tions, 1 will endeavor to describe one of his

Mr. Beiley's cabinet is a small one, with three covered sides and top. In front a curtain is used, and a space of about a foot is open at the top of the cabinet for the purpose of passing things in and out. Before entering the cabinet the medium was securely fied by some one of the com-pany, and permission given to seal the knots and put "pins" through them. The medium was then lifted into the cabinet, and the curtain drawn. Immediately the guitar would be passed into the cabinet and played on, also bells would be taken from the hand presenting them and rung. Two solid iron rings, about six inches in diameter, were passed in, and as quick as possible the curtain was drawn, and the rings were found on the medium's arms. The curtain again would be closed, and the rings instantly handed to some one outside, by the spirits. Any one that had any desire could shake hands with the spirits. After each manifestation the medium was examined by the audience, and no one could find the least alteration in the rope-tying. The medium was then untied by those who tied him. He also gave tests to about ten persons present, who agreement to be generated.

who acknowledged them to be correct.

A "dark circle" was formed, the was formed, the medium being tied and placed in the center of the room, the conipany sitting around him with hands joined. The light was put out, and the guitar (which was placed on a chair beside the medium) was played on and carried all around the room; bells would also be rung; a common "water-bucket" would be placed on the head of any one who wished it; spirit hands were felt by

Il in the circle.

At one of the "dark circles" that I attended I requested the controls to tie my hands, and they said they would "try." I placed a piece of rope on my lap, and as quick as the light was out spirit hands took the rope, and in a minute's time my hands were securely tied.

The controlling spirits for these manifestations are "Indians." The principal control is named "Winneba," of the Narragansetts," a tribe that was on earth about one hundred years ago.

There has been some materialization through this medium, but the most we have received were

On the 25th of last March, there was held at the residence of Mr. Reiley a reunion of the Spiritualists of this vicinity, to celebrate the anniversary of the Rochester knockings. The evening was passed very agreeably in singing, speaking and dancing. Some time ago Mr. Reiley met with a great misfortune, and did not hold circles for some time; but at this writing he has located himself at 255 Rebecca street, Alleghener and offer he fully recovery his word. gheny; and after he fully recovers his wonted power, we have no fear but that we shall receive such positive proofs of the immortality of the soul, that will make up the time Mr. Reiley lost in going through the ordeal.

New York.

BROOKLYN.-George W. Young, 107 Hoyt street, Secretary of the Society of Spiritualists, writes July 31st: That estimable trance medium, Cora L. V. Tappan, addressed our Brooklyn Soclety last evening, Sunday, July 30th, at 8 o'clock, in Gallatin Hall (Brooklyn Musical Academy), 422 Fulton street. Though the night was stormy, the many friends flocked to the fiall to welcome and listen to her thrilling utterances. Mrs. Tap-pan spoke for one hour to as intelligent and re-fined an audience as ever assembled in this city. The subject for her discourse was "The Church of the Future." I exceedingly regret that it could not have been reported and published for the perusal of the many thousand readers of your most valuable paper. Appropriate selec-tions from the Spiritual Harp were sung by the choir of ten voices; also two very beautiful solos choir of ten voices; also two very beautiful solos were rendered by Mrs. Clara Allen and Miss Annie White, whose vocal and instrumental powers have long been a very attractive feature to our course, and received marked demonstrations of approval by our audiences. Mrs. Tappan will continue to lecture for our society during the month of August, each Sunday evening at 8 o'clock, in Gallatin Hall, 422 Fülton street.

CLAY, ONONDAGA COUNTY. - Orris Barnes writes, July 30th: I have just returned from our annual grove-meeting, at Phoenix, with my soul filled with spiritual food. Dr. II. P. Fairfield fairly excelled all his previous efforts. The day never was better. We had efforts. The day never was better. We had rain enough on Friday to wet the earth sufficiently to keep the roads in fine condition over Sun-day. The horizon was veiled with a fleecy cloud throughout the entire day, which, with a fine breeze and a splendid grove, rendered the meeting unusually pleasant. The multitude was variously estimated at from five to eight thousand! Good judges said there were two thousand more people in the grove this year than at any previous meeting. That looks very much like Spiritualism going down—I mean, down in the hearts of the people. Fire steamhouts from various of the people. Five steamboats from various points came loaded with anxious and attentive listeners. The meeting was detained until halfpast eleven waiting for the boats to arrive. Dr. Fairfield's foreneon discourse was but introductory to one in the afternoon, which is pronounced masterly, surpassing anything ever delivered in the grove. One hour and a half recess gave the people time to refresh themselves and exchange Such trifles as writing inside sealed letters that | happy greetings with their friends. All appeared

happy, while the best order prevailed, without the aid of civil officers. Take it all in all, it was

a complete success On the first Saturday in September the Spiritualists are to meet in Phonix to organize upon some plan to promote the cause systematically. A general attendance is requested.

Maryland.

BALTIMORE.—George Broom writes as follows: The Children's Progressive Lyceum No. 1 meets in Lyceum Hall, No. 92 West Baltimore street. At our recent annual election the following officers were chosen: Conductor, Mr. Lovi Weaver; Assistant Conductor, Mr. John Frist; Guardian, Miss Ida A. Henry; Assistant Guardian, Mrs. Lizzle Prichard; Librarian, Mr. Chas. bella J. Richards, Mr. John H. Weaver, Miss Lizzie Wernex and Mr. Wm. Leonard. Leaders

Lizzie Wernex and Mr. Wm. Leonard. Leaders—Mr. John Frist, Mr. Wm. F. Bragg, Mr. Wm. Leonard, Mrs. Annie E. Harback, Mr. James Taylor, Mrs. Lizzie Prichard, Mr. Geo. W. Salter, Mr. Benj. M. Hazelip and Miss Eva Youse. We have entered upon our ninth year with renewed zeal, and with a purpose to do all we can toward liberating the minds of the people from the bonds of ignorance and superstition by spreading the truths of our beautiful religion. Our last lecture season ended with the month of June. At present, during the warm weather. of June. At present, during the warm weather, we are not having any lectures. On account of many of our friends being away in the country and elsewhere, as well as on account of the hot weather, our Lyceum meetings are at present rather slimly attended. But as the fall advances there will, no doubt, be an increase of interest manifested. Our Monday-night Public Circles, which were commenced last winter, are still kept up, and much good has resulted from them. We have not yet made any arrangements for lectures for the next season.

Wisconsin.

DARIEN.—The Spiritualists and Liberalists held a grove meeting at Porter & Montague's Park, at the head of Geneva Lake, on the 22d and 23d of July. Mrs. H. Morse and Mrs. M. H. Parry were the speakers. The attendance was not large on the first day, but those who did attend were well paid. The beauty of the scenery and the many attractive features of this Park made a day's stroll through and about it very entertaining especialty for those who came premade a day's stron through and about it very en-tertaining, especially for those who came pro-pared to camp upon the grounds until the close of the meeting. Mrs. Morse and Mrs. Parry each gave very entertaining and instructive lectures on the afternoon of the 22d, and the balance of the day was spent in social converse and strolling about the grounds and boating on the lake. On the 23d the attendance was large, and a

On the 23d the attendance was large, and a seemingly better satisfied audience is seldom met. Four lectures—two each by Mrs. Morse and Mrs. Pairy—constituted the mental feast, interspersed with singing by the choir of the First Spiritual Society of Darien.

I heard but one general opinion expressed, and that was that the lectures were a decided success, and the audience were so well satisfied, that a repetition of the meeting was agreed upon for Sentember 8th 9th and 10th next at the same

September 8th, 9th and 10th next, at the same place, with the same speakers, and such additional talent as it may be thought advisable to employ.

DAVID WILLIAMS, Sec.y.

A Fact Worth Knowing.

One of our contributors, Mrs. Jacob Martin, of Cairo, Ill., writes: My little daughter suffered for about five years with dysentery, which our best physicians could only relieve, and not cure. By the simple "laying on of hands" Dr. J. Wilbur, of Chicago, cured her in three visits. I make this statement (which should have been made five or six years ago,) for the benefit of the suffering and discouraged. I know of remarkaole cures performed by the doctor, some of them by the use of his magnetic paper, which may be sent any distance. The fact that skeptics and little children are successfully treated, is proof sufficient that it is not necessary to "have faith" to be cured. Patients will find Dr. Wilbur kind, courteous and attentive.

[From the Religio-Philosophical Journal.] Book Review.

BIBLE MARYEL-WORKERS, and the Power which Helpsel or Made Them Perform Mighty Works and Utter Inspired Words, together with some Personal Traits and Characteristics of Prophets, Aposites and Jesus, or Now Readings of "The Miracles." By Alien Putman, A. M., author of "Naity, a Spirit," "Spirit Works Read, but not Miracless," etc., etc., Pp. 23s. Boston: Colby & Bich, 9 Monigomery Place the position the author has taken. He is a well-known Spiritialist, a popular author, a literal or radical, but he by no means wittes from the latter standpoint. He states his position as follows:

attherator radical, but he by no incans wittes from the latter standpoint. He states his position as follows;
"The long continued and still whichly prevalent Now England belief, that our received English 1950c is, in all his parts, the Word of God, and his only revealed word, has in the succeeding pages been left unquestioned. Each and every story and narrative the book contains has been tacitly allowed to be exactly true. The author placed himself on the platform, and then starding by the sble of the average reader of English, saw the Marvel-Weckers as he has described them above; he wrote for the mass of Biblio readers, and in a way which they can understand and verify."

Over the dry dust of the Bible, Mr. Putnam throws the

lay described them above; he wrote for the mass of Hillo readers, and in a way which they can understand and verify.

Over the dry dust of the Bible, Mr. Putnam throws the light of spiritualism. Its fantastic stories and chronicles of minecles are revivilled with new life. He is an all-believing churchman, traveling over the weary, oft-haversed road, with Spiritualism for a guide. Prophets were media; and spiritualism ere for the appearance of probability the child-tale of Jonah and the incoherencies of the prophetes. He is as ingenious as Swedenborg in his interpretations, and we are falu to admit, in many histances, nearce the truth.

To the believer in the infallibility of the Bible, this interpretation must furnish food for despensible and. The author for the time accepts "King James's version" and "forgetting past theories and biases, as far as possible, he takes up the ancient record, gives a cursory glance at its contents from page to page, thus gathers its most obvious accounts and indications, relating its own paternity, and attempts a plain report of its findings, this desirals to make a distinct presentation of biblical facts, accompanied by views and thoughts resultant from them, which shall indicate some actual agents and processes through which man has been favored with super-mundane manifestations and recelations."

To follow the author through the books of the Bible would require entirely too much space. No instance of spirit-power escapes his keen vision. If he errs, it is by extending too far the sphere of that fullmence. It is the Lord, commanding with a "thus saith" A braham, Moses and the Prophets, It commands the former to slay his son in order to try." the measure of Abraham's plasticity and reliability as a medium." It is the former to s

and reliability as a medium. "It is the flame in the bush, to Moses; it causes Moses's rot tobloom: It writes the laws, speaks through Balaam's ass, and thus to the trance of the Reventor.

Written, as the work is, in a plain and candid style, and most conciliating spirit, it is difficult to conceive of a mind so bigoted as to be invulnerable to its interpretations. That it will convince the believing churchman of the truth of Spiritualism, is doubtful, for in introducing spirities as the cause of all the miracles. Mr. Putnam at once sweeps miracles entirely away. They are no longer what the church claims them to be, nor have they the uses claimed. As a part of church machinery, they are annihilated; this never can be granted. To the already believing Spiritualist, the new whise pressed from the old lees is very pleasing. The dark passages, the contradictions, the improbable narratives, are replete with meaning and glow with a new light; such will be read with avaidity and increasing interest.

Mr. Putnam has manfully illustrated the bread sweep and the deep current of Spiritualism. It is not "modern"—a creation of yesterday, but of repotest antiquity. He who writes its history, must not commence twenty-five years ago, but with the dawn of the human race on this planet. The Bible is a chironicle of the spiritual aspirations, intuitions and phenomena of early man. It is one of the many sacred-books in which are recorded the earliest intuitions and spiritual phenomena. Through all of these Spiritualism runs as a golden stream; without it, the church, the prophecy, the childish tale, become dry and lifeless. It is the germ emboded in the wrinkled husks, the sweet kernel in the forbidding burr.

If the author succeeds in obliterating prevalent belief in the Infalibility of the Bible and its divine authority, and at the same time sustains its excellence as a record of spiritual phenomena, he will have accomplished a good and noble task. With the overthrew of infallibility, the tradency is to rashly discard the whole

rr. If we ate chestnuts, we should consider it a hard condi-on to swallow the burrs; we desire to have the kernel ex-sected.

ton to swanow the ourres; we desire to make the kernet extracted.

Mr. Putnam is ably qualified to write a book which shall segregate from the Bible all that is truly the spiritual portions, and discard by means of clear and searching criticism those passages which are unreliable or worthless, such a work would not be composed for the purpose of inducing new converts into the fold, but for those aiready within its walls.

To the honest Bible student every page of the work is replete with information; to the Spiritualist, desirous of fully arming himself against the attacks of orthodoxy, it is invaluable. To the general reader, it has more than usual interest.

To Book-Buyers.

At our new location, No. 9 Montgomery Place, corner of Province street, Boston, we have a fine Bookstore on the ground floor of the Building, where we keep on sale a large stock of Spiritual, Reformatory and Miscellaneous Works, to which

we invite your attention. Orders accompanied by eash will receive prompt attention. We are prepared to forward any of the publications of the Book Trade at usual rates. We respectfully decline all business operations looking to the sale of Books on commission, or when each does not accompany the order. Send for a free Catalogue of our Publications.

** In quoting from the BANNER OF LIGHT, care should o taken to distinguish , between editorial articles and the ommunications (condensed or otherwise) of correspond-

Lanner of Light.

BOSTON, SATURDAY, AUGUST 12, 1876.

PUBLICATION OFFICE AND BOOKSTORE. 9 Montgomery Place, corner of Province atreet (Lower Floor).

GENTS FOR THE BANNER IN NEW YORK, THE AMERICAN NEWS COMPANY, 49 NASSAUST.

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

Letters and communications appertaining to the disoral Department of this paper should be addressed to Tribut colay; and all Business Latters to Isaac Rich, Rassen of Light Publishing House, Bos-

"While we recognize so man as master, and take no book as an unerring authority, we most cordially accept all great men as lights of the world. The generations of men come and you and he alone is when who walks in the light, reverent stel thankful before God, but self-centered in his own Individuality, " Prof. S. B. Brittan,

"Spiritualism a Pestilent Superstition."

Mr. H. W. Bellows, in the "Liberal Christian," a Unitarian publication, expresses a hope that the performances of young Bishop, "exposing" Spiritualism, are "the beginning of the end of the pestilent superstition that has bewildered some ten millions of our people for ten years past."

We have had, "exposers" in the field, and cleverer ones than Bishop, ever since the year 1850, when Modern Spiritualism began to be a power. We have had Von Vleck, McQueen, Leland, Carbonel, H. Melville Fay, Baldwin, and we know not how many more, and they have every one-done the tricks that Bishop accomplishes. Men like Mr. Bellows, who had sat in their closets and heard and read of this great spiritual movement, but had given nothing but a superficial and prejudiced examination to it. were elated like him when they heard of mediums coming into the field to expose Spiritualism.

But what has the exposure amounted to? Nothing that Spiritualists themselves have not welcomed as helping them in the detection of possible frauds! The great phenomena remain intact, unexplained by any but the spiritual solution. Bishop is just as powerless as the rest have been to throw the least light on a single spiritual manifestation. Some of the minor ones, such as the moving of a chair or the tipping of a table, or the hammering of a nail, can of course be partially imitated by sleight of-hand or by machinery; but what Spiritualist so simple that he did not know this already?

Mr. Bellows tells us he has given thirty years of "professional observation" to this suball clerical prepossessions and associations? soon, this, namely: that our phenomena are notthe result of trick or of illusion, but are what we claim them to be, supersensual, and, except under our theory, wholly unintelligible.

What could be more preposterously silly than Mr. Bellows's attempt to explain the impressions produced by our phenomena? Hear it, oh Buchanan, oh Wallace, oh Crookes, and oh all readers of the Banner! Listen to what this distinguished elergyman proclaims to a hungry world:

"As to the lights, and floating hands, and ghostly visitants, they must be mainly set down the imaginations of persons gradually brought under morbid control by some powerful medium, who transfers impressions of his own to their brains in such a way as to delude their senses."

What will the thousands of strong men and healthy women, who are just as much convinced of certain supersensual phenomena they have witnessed as they are of putting on their stockings and shoes, or of sitting down to breakfast, say to this? Perhaps twenty of them witnessed the phenomenon simultaneously and alike. No matter. They were all biologized, deprived of their senses and their common sense by the weak little woman who acted as the medium. Such is the explanation of Mr. Bellows.

Some hundreds of our fellow citizens, including many who were not Spiritualists, have been to see the phenomena through Mrs. Bennett. They must have been struck by the beautiful lights which, when the room was totally dark, would float and circle about, and then dart toward the. pail of melted paraffine, where molds of unseen hands would be taken, and transferred to a pail of cold water close by. These lights in their movements and their peculiar luminosity were inimitable by any chemical skill. But Mr. Bellows tells the twenty or more persons who may have simultaneously witnessed those lights, and who would be ready to swear to it in any court of justice, that they were "under morbid control," that Mrs. Bennett transferred the impressions of her own brain to theirs "in such a way

as to delude their senses!" If such an absurd conceit were true-if it were possible that twenty healthy men and women could in five minutes' time (for they do not have to wait longer) be so fooled and dispossessed of their reason as to be made to think they saw luminous bails vividly moving about, when these were all merely the subjective impressions of the medium's own brain, willing her visitors to see this or that at her fancy, then let us remodel our notions as to the value of human testimony, let us reconsider our laws and our processes in the dispensation of justice. What man would have a right to testify to his seeing this or that, when he could not know but that he had been "gradually brought under morbid control by some powerful medium," and made to see the things that were not? Mr. Bellows's theory would convert God's world into a Bedlam and

make imbeciles of us all.

to explain how it is that "this pestilent superstition has bewildered some ten millions of 'our people for ten years past!"

Superstition, indeed! Well did the late Robert Chambers, the celebrated Scottish publisher and author, whose name is a synonym for good sense, probity and high intelligence-well did he remark of the assailants of Modern Spiritualism: Instead of being a superstition itself, as they may be disposed to think it, they would find it the Curtis, Dr. Bellows, Miss Cobbe; and the other asexplanation and the extinguisher of all supersti-

What, sir, you, the Rev. Dr. Bellows, preach to your hearers that one Jesus Christ, after laying down his earthly body in death, reappeared bodily and tangibly to his disciples in a room where the doors were closed; and when we the phenomenon actually took place, because we have seen it paralleled in our own experience, you turn upon us with the contemptuous remark that we—some ten millions of us, as you say—are the victims of "a pestilent superstition"? What then, reverend sir, were the disciples who testified to the occurrence which we accept; accept not because the priest tells us to do so or be damned, not because men, supposed to have lived eighteen hundred years ago, tell us, in disputed manuscripts, that it was so-but because our convictions have come to us by the true philosophical and rational method, through experience, prolonged investigation, and the tuition of facts?

Did it ever occur to Mr. Bellows into whose company he would send us when he talks of our belief in the existence of spirits and their power to manifest themselves in this world, as "a pestilent superstition "! We find ourselves fraternizing with men, a few of whose names we would commend to his serious attention: Socrates, Confucius, Plato, Plutarch, Jesus Christ and his apostles, Tertullian, Augustine, Bacon, Glanvil, Henry More, Wesley, Richard Baxter, Danté, Tasso, Garibaldi, Mazzini, Kerner, Ennemoser, Goethe, Lessing, Lord Lyndhurst, Analybishop Whately, Robert Chambers, Alfred It Wallace. Robert Hare, J. G. Wilkinson, Dr. Ashburner, Dr. Elliotson, Prof. Corson of Cornell, Dr. J. R. Buchanan, John Pierpont, John Neal, and we could go on extending the list almost indefinitely. The belief of such men is what Mr. Bellows stigmatizes in his ill-considered words, as to the existence of spirit, and their power to manifest

stigmatizes—as a pestilent superstition! The cheerfulness which Mr. Bellows and some twenty of his associates of the clergy have manifested over the doings of Mr. Bishop, is not destined, we apprehend, to be of long continuance. Spiritualism will thrive under such exposures as his. If Mr. Bishop can really show that he is an instrument for the production of those higher phenomena, a study of which has made men Spiritualists, then he will most assuredly be unable to duplicate or explain them in any way that will throw discredit on the spiritual theory. For the parsons and the doctors, now so exultant, to suppose that we base our spiritual hypothesis on tricks that can be accomplished by sleight of-hand, suppleness of body, gymnastic skill, strength of muscle, or the adroit application of machinery, is the rankest of all absurdi-

themselves in this world-a Unitarian clergyman

ties, and the grossest of all ignorances. While we have no disposition to encourage imposture, we hope that investigators in Spiritualism will go to Mr. Bishop's lectures, which we see are being widely advertised as to take place the coming season, and Judge for themselves how far he uses medial skill, and how far his tricks ject. Why professional? His profession is that resemble genuine phenomena. No confirmed of a clergyman. Why not come down and ex- Spiritualist can have the slightest uneasiness as amine Spiritualism simply as a man, free from to the result. If the audience choose to be fooled by allowing the young man to exact the same That one word professional explains his failure | conditions which genuine mediums exact for the to see what every patient, candid investigator accomplishment of his only really surprising cannot fail to see if he is not discouraged too feats, and then take his word for it that these are done without medial power, the folly and the loss will be their own. Intelligent Spiritualists will see the imposture, and defy the operator to produces really medial phenomena, unaccompanied by medial conditions; and they will remember that even a momentary dropping of the curtain will allow his spirit-aids to produce their effects, since they work with superhuman ce-

Facts Better than Speculations.

There is nothing in the most advanced science, chemical, molecular, or physiological, that is in conflict with the phenomena of Modern Spiritualism. On the contrary, the latter get new confirmation every day from the developments in every branch of science. Why is it, then, that so many persons of scientific and literary culture prefer clinging to their own à priori preconceptions, speculations and associations, to lending their serious attention to our facts, and to conceiving that they may be built on something less airy than imposture and illusion?

It is notorious that nearly all the great facts in science have been empirically discovered; that is, they have been the result of careful observation, experiment and study. This fact is clearly brought out in the excellent address by Mr. T. P. Barkas, which we give to our readers in today's Banner. No à priori method of investigation, apart from experimental examination and study, could ever have proved to us most of the established facts in anatomy and physics. Our knowledge of natural laws is almost wholly empirical; the result of long continued observation and experience. Some of these laws, if communicated to us without the authentications of science, would seem ridiculous and incredible.

For example, we are told by the physicist that eight hundred billions of ether-impulses impinge on the retina of the eye in a second of time to produce the sensation of deep violet. Incomprehensible as this is to us, science accepts it as a truth. But why are minds, that are quite ready to accept a statement like this, so antagonistic when they are told, by persons who have experimentally tested the phenomenon, that invisible and imperceptible pneumatic forces or organisms can consolidate themselves into a visible and tangible human form, presenting the exact appearance of a person deceased, and moving and conversing like him?

Even Tyndall tells us: "You never hear the really philosophical defenders of the doctrine of uniformity speaking of impossibilities in nature.

. Their business is not with the possible, but with the actual." What a pity that Mr. Tyndall had not bethought himself of his own excellent teachings when he uttered his rash words against Spiritualism! Yes, it is not whether our facts ought to be, whether they are in good taste, whether they are likely to be productive of good or ill effects, whether they are "possible," that mons of Woodstook, "who held the large audi-

driven in their efforts to get rid of our facts, and | but he should confine himself to the one inquiry, Are they true? And that question can be answered only by the experimental method; the method that has led to all the greatest results in science.

Five hundred years ago the notion that the earth is a globe, and that there are antipodes, was just as repugnant to nine-tenths of the cultivated people of the day as the notion of materialized spirit-forms is now to Mr. Tyndall, Mr. sailants of Spiritualism. Ninety years ago, if a man had predicted the magnetic telegraph, the photographic process, or the passage of the Atlantic by steam-power, he would have been hooted at as a visionary-just as persons who have satisfied themselves of the phenomenon of materialization are now dismissed with their American Spiritualists tell you we believe that | testimony as the victims of fraud, illusion, and hallucination. The very persons who cry out loudest for scientific proofs are those who are the most impatient of all testimony founded on patient observation and concurrent testimony. Those who affect to be most loyal to the experimental method are the very men who refuse to give it its proper weight when Spiritualism is the subject in question. What could be more conclusive, for example, as to our facts, than the objective evidence furnished in the molding of spirit-hands and the execution of spirit-photographs?

But our opponents cannot escape from that most obvious law of thought, expressed in the following proposition: The merely negative asseverations of a million such assailants of our facts cannot counterbalance or neutralize the positive testimony of twelve competent investigators like Butlerof, Wagner, Perty, Wallace, Hare, Barkas, Crookes, Gully, Noyes, Buchanan, Denton, and Gunning. The reason is obvious: The non-belief of the million is founded on nonexperience and purely à priori speculation; the knowledge of the twelve is founded on observation, experience, repeated encounters with objective phenomena, a faithful interrogation of nature, and a submission of their own preconceptions to irresistible facts.

The speculative reason has its functions; but, in the history of thought, it has often stultified itself in its opposition to what science has ultimately established. It was a priori reasoning that wreaked its impotent disdain on the Copernican system; that jeered at Galileo; that would not listen to Columbus; that ridiculed Harvey for his theory of the circulation of the blood that told us that cities could not be lighted by gas, and that no steamship could cross the Atlantic; and it is purely à priori reasoning, void of all experience, that now tells us that our spiritual phenomena are "manifest knaverles and deceptions." If the pioneers of thought had listened to à priori critics, the great scientific discoveries that have transformed civilization would never have been achieved. If Spiritualists had been deterred by the contempt of their i priori opponents, the grandest truth of the age would have remained in abeyance.

What do these gentlemen virtually tell us? This substantially: "It is more probable that we are right in our purely à priori notions of the possibilities of nature, than that Christ ever manifested himself to his disciples after his death! It is more probable that Messrs. Wallace, Butlerof, Crookes, Wagner, Perty, and the rest of you, have been made the victims of 'manifest knaveries and deceptions' in your investigations into certain occult phenomena, than that we are wrong in our speculative opinions, though these have no basis except in the fact that your phenomena are not yet accepted by the majority of intelligent people, and that in all our intercourse with nature we have never experienced such things as you testify to,'

Such is undeniably the modest attitude of our opponents 1

But perhaps we must not be surprised that so the thousands of enlightened men who have accepted it after experimental confirmation, with being the victims of shallow tricks and morbid illusions. Among the most devoted Spiritualists we can now count those who were once quite as bitter and persistent as Carpenter and Huxley in opposition. Still it is a pity that the generality of men should, on this subject, especially where it is a question of purely objective phenomena, maintain such a scornful attitude toward the testimony of persons, their equals, if not their superiors, in every mental, moral and physical

It is a pity, too, that men wielding an instrument so powerful for good or ill as the press, should jump to conclusions which violate all those laws of inductive and deductive science which Bacon has laid down. The opposition that looks not to facts, but to sentiments and prepossessions, can have but a temporary success. Facts must win, in the long run, since there is nothing so brutally obstinate as a fact. As Mr. Barkas remarks: "The facts that have been, and are daily being adduced, will neither be frowned, bullied, nor laughed out of existence." The enterprising editors who would write down Spiritualism might as well turn to abusing the North Pole, or to calling the Equator bad names. Even Harper's Magazine, which has now entered the lists against us, will soon find that this is so.

Col. Olcott's Letter.

We publish in another column a letter from Col. Olcott, by which it will be seen that the Theosophical Society have sent across the water an agent to investigate the occult phenomena common among the Arabs. All investigations of this kind are commendable. The testimony in behalf of the strange things accomplished by Oriental jugglers and mediums should not be dismissed without careful sifting. The Boston Globe says: "If we remember rightly, Houdin, the French conjuter, was sent to Algeria for the very purpose of discovering and exposing the tricks of the Arab miracle-workers, and succeeded in every instance." We cannot say how this may be; but we know that this same Houdin looked into the phenomena of the Davenport Brothers, and admitted that they were wholly inexplicable under any theory of juggling or gymnastic skill. We shall look with interest to the results of the mission instituted by the Theosophical Society.

The "Spirit of the Age" (Woodstock, Vt.), of July 12th, contains a full report of the proceedings of the Centennial Convention held at East Granville, Vt., June 30th, which was largely attended and harmonious. Among the speakers we notice the name of Austen E. Sim-Such are the shifts to which good men are the robust thinker should concern himself about; ence spell-bound for nearly two hours."

[Reported for the Banner of Light by John W. Day.] THE SECRET OF WILL.

BY LIZZIE DOTEN.

"I and my Father are one."-John x: 30. It was miduight, and out of that deep Whose waves through the Infinite roll, Which men in their blindness call sleep, I awoke to the life of the soul; And a feeling of fear and of dread, In that land of the boundless unknown, Came over my soul as I said-I am here with the shadows alone!

Then a nearness—a mystical sense Of a Presence unseen, made me pause And thrill with a feeling intense, Like a magnet that quickens and draws. The shadows grew restless and swayed Their pinions, made ready for flight; Then silently rose and obeyed A Presence, commanding the light.

Did I dream? did I surely behold A Being resplendent in grace, Whose hair was like sunlight and gold, With the glory of God on his face? And I, a poor, wandering child, Though stricken with wonder and fear-

Did I dare to look up as he smiled, And answer his call to draw near? Oh, love is a mystery deep! The longing and lone know its voice. T is a magnet of infinite sweep, And the heart that is drawn knows no choice.

With the love and the trust of a child. So Godlike, so lofty and wise, So tender and sweet as he smiled.

Oh I gazed in his luminous eyes

I felt I was worthless and weak, Defiled by earth's darkness and dust, But my spirit grew earnest to speak In the strength and the fullness of trust: Oh thou who wast born of that light Where no darkness can ever abide, Wilt thou hear if I question aright, And answer: Who art thou?" I cried.

Then his voice came as gentle and low,

As tender and soothingly sweet, As a stream in its musical flow, As the rain with its soft, silver feet: A spirit-a spirit-no more Must thou question, dear child of the earth; In vain wilt thou seek to explore The secrets of souls and their birth; 'But the voice of thy pleading is heard, The cry of thy soul for the light;

Lo! I am the answering Word Which quickens thy blindness to sight; Lay thy hand, then, unshrinking in mine, Till the depths of thy being shall thrill; Oh, Neophyte, here at the shrine, Discern thou the secret of Will!"

A wave from life's infinite sea Seemed to sweep me tumultuously o'er; Not yet was my spirit made free From the earth and its storm-clouded shore; But I knew I had found what I sought, That my spirit was guided aright,

Which quicken the children of light. Dear child," said the spirit, "be brave Thy mission on earth to fulfill, And know that no soul is a slave Who hath fathomed the secret of will. Farewell !"-And he vanished-away Like a star that bath drank its own light. Then I turned to my dwelling of clay,

And those wondrous pulsations had caught

To the earth and the shadows of night. But I know, as I never have known, That the life which we live is a dream; That the spirit is never alone. And we all are far more than we seem; For oft while we battle with Fate, With courage undaunted and stron We hear from the "Beautiful Gate," Sweet echoes of music and song.

We shall plant the white lilies of Peace On the grave of our deadliest ill, When our idle complaining shall cease, And we work with the Infinite Will. We can tread where the great of all time, In the fullness of freedom have trod, And can say with a meaning sublime, From the depths of the soul: "I AM GOD!"

Mean Business.

A person of an antiquarian turn of mind stopping at Southampton, L. I., and hearing a tale of the wonderful relics to be found on the Shinnecock Reservation in the graves of the Indians buried there, concluded to enrich his private collection. Some of these graves are more than a century and a half old. Without asking permission from the Trustees, or from the Indians who still remain on the Reservation, this individual proceeded, with a laborer, to the burialground, and began digging among the graves which were represented to be the oldest. He found the remains of two braves in one grave, about three feet below the surface, buried in a horizontal position, instead of sitting, as was the custom. With them were many curiosities, such as wampum, a stone pestle, glass bottles, earthen cups, silver teaspoons, a copper kettle with iron frame, a gun barrel, a small brass box containing twenty Roman silver coins, and on two of them the figures 1670 were legible. The blankets in which the bodies were buried were well preserved. When the Indians discovered the intrusion, they were justly indignant.

A New Trance Speaker.

The Clyde (O.) Weekly Review of July 26th contains the following paragraph: "Mr. Thomas Walker, the boy lecturer, again lectured at Terry's Hall last Sunday morning and evening. His subject in the morning was: 'What is the Origin of the Material Universe?' riven him by the audience, which was a very leep subject and one which we are all anxious to

hear discussed. The lecturer was equal to the task, and pleased and satisfied all present. In the evening the subject was continued before a large audience, the morning being a scientific view of the subject, and the evening a theological view. The seats were all filled and many had to stand. This boy is really, as Hon. J. M. Peebles has it, a 'prodigy.'"

Mrs. Tappan in Brooklyn, N. Y.

Mrs. Cora L. V. Tappan will continue to lecture before the Society of Spiritualists in Gallatin Hall, 422 Fulton street, each Sunday evening during August.

"Spiritualism in England" is the subject of a very fine lecture by R. Linton, Esq., an English Spiritualist and author, now on a visit to this country, which we print in this number of the Banner.

The Banner Spirit Message Department.

The spirit messages on our sixth page, which are given each week through the mediumship of Mrs. Danskin and Mrs. Rudd, are commanding the attention of the public in many parts of the world. From many and widely different sources we are advised of their reliability, by skeptics as well as believers; but whenever we solicit the publication of their names as authority, the answer is, "No, I had rather not have my name appear in such connection-it might injure me in my business relations with church people!" Hundreds of just such answers were given us years ago in regard to the verification of the spirit-messages through the mediumship of Mrs. J. II. Conant. The candid reader will say this is astonishing, when, by proving them true, the fact of intercommunion between the two worlds becomes fully evident. Yes, it is astonishing. But we can afford to wait. The time will surely come, however, when the vital importance of the establishment of the Banner Free Circles and the Message Department will be seen and acknowledged by the public generally.

The Banner Circle-Room Meetings will be resumed September 5th, and continued regularly from week to week, as in the past. These meetings were established by us at the earnest solicitation of a powerful band of spirits, whose words of wisdom given to us through the lips of their medium, Mrs. Conant, twenty years ago, have been signally verified. When, but a year and a half since, we were impressed with the fact that the devoted mouthpiece of the angels would remain with us in the physical but a brief season, her casket of flesh being nearly worn out in the service, we asked Mr. Parker what we should do for a medium for the circle-room at her demise. He replied: "It is time enough to think about that emergency when it occurs. We shall furnish you with an instrument (or even two if necessary), though not precisely like that I am now using; we however hope to find one as nearly resembling the good lady as we possibly can." How well the band have succeeded we leave our readers themselves to judge.

The Indian War.

The country has got an Indian War on its hands in dead earnest, before it had a chance to know much about what was going on. All of permitting white men to invade the Black Hills, and then attempting to protect them. The result is just what might have been expected. We find the following computation of the Indian force made up for an Idaho paper, by Father Musplie, no doubt a Jesuit preacher: The Sioux, sixty thousand; the Crows, fifteen thousand; the Blackfeet, twenty thousand; the Utes, thirty-five thousand; besides large numbers more, made up of various fragments and remnants of old tribes now practically extinct. He describes, them all as being united in a strong alliance for carrying on the present war, although they fight with one another when they are not engaged with a common enemy. They now regard the United States Government as their common enemy, and they will turn out in full strength to meet it vigorously in open war. He estimates all their warriors together at fifty thousand, which, if true, puts an entirely different face on the matter. The Father gives it as his opinion that it threatens to become the most formidable and bloody Indian war in the history of our Government. The warriors are well armed, on their own chosen ground, and, besides knowing every nook and corner of the field, will fight desperately for revenge and what they believe to be their rights. How true the remark of Wendell Phillips, that if Custer's party had killed as many Indians in that encounter as there were white men killed by the Indians, it would have been noisily heralded everywhere as a great victory, but now it was called a shocking massacre. Custer's men had at least a chance to fight, which was not the case with the women and children killed in the Chivington Massacre.

To All Spiritualists.

Stand by your spiritual papers at this crisis in our cause. That there is a concerted onslaught on our great truths at this time from all quartersclerical, medical, literary and scientific-must be obvious to the most superficial observer. In no way can these attacks be answered except through the press. The number of secular papers that will admit anything into their columns favorable to Spiritualism is still very limited. To the spiritual papers must the friends of the truth look for a proper advocacy and defence.

Friends! our appeal is not wholly selfish. The circulation of the Banner ought to be five times what it is, considering the really large number of persons who have become convinced of the genuineness of our phenomena. Wake to a sense of the impending warfare upon the most precious of truths. Do what you can to help our circulation, and be sure that any enlargement of our means will show itself in corresponding efforts on our part to make our journal more and mor worthy of the grand but still struggling truth, in respect to which we are fraternally united."

Harmony and concert of effort are especially incumbent on Spiritualists at this time. Let us sink all minor issues and give ourselves to the one effort of establishing by processes the most convincing the actuality of our facts as belonging to the domain of empirical science. When we look back upon the ground we have gained within the last five years, the prospect is most encouraging. Give circulation to our facts and our defences through the press. Employ the aid of good lecturers and expounders who will devote themselves to Spiritualism pure and simple and not run off into side issues. The enemy is very active. Let us show a corresponding zeal.

Sunday Grove-Meeting.

By reference to an advertisement on our 5th page it will be seen that Drs. Gardner and Richardson will hold a meeting on Sunday, August 20th, at Shawsheene-River Grove, on the line of the Boston and Maine Railroad.

We hear that the Spiritualist meetings in Philadelphia, initiated and sustained by J. M. Peebles and Dr. Dunn, are very largely attended. Considering the hot weather, this speaks well for both lecturers and listeners. At the close of Mr. Peebles's lecture last Sunday, Dr. S. Maxwell was entranced before the audience, the controlling spirits answering questions in a masterly manner. He is to be entranced again next Sunday, after Mr. Peebles's discourse upon "Christian Spiritualism."

A Review, by Dr. Ditson, of our late foreign exchanges devoted to Spiritualism will appear in the next number of the Banner.

A Wonderful Test.

The following remarkable statement is vouched for by a trustworthy person of Boston, whose full address we have:

On Wednesday evening, April 12th, a gentleman residing on West Canton street received a friendly call from a well-known medium of this city. During the evening this medium was controlled by some solute automating to be an incomplete. During the evening this medium was controlled by some spirit purporting to be an Indian, who said he had been to Philadelphia, and had just left Mrs. Thayer, the celebrated flower-medium, who is at present sojourning there, and that he had carried to the circle then being held at Mrs. Thayer's, a large rosebush, of a peculiar variety, different from anything to be found in Philadel-phia or its vicinity. It was from the extreme south. The next morning this gentleman called on the husband of Mrs. Thayer's daughter, who resides at the South End, and relating the affair resides at the South End, and relating the affair wished him to write at once to Mrs. Thayer to ascertain if the communication was true, which was immediately done; and on Sunday after-noon, July 16th, the answer was written, and received here on Tuesday, the 18th, in which Mrs. Thayer says: "There was a circle at our house on Vednesday, the 12th inst., and among numerous other things a large and peculiar rosebush was brought, with dirt all clinging to it, and was taken possession of by a party present, who claimed it as a great test, having been brought from the extreme south at the mental request of

Mrs. Thayer had written thus far in her reply to the inquiry made of her, and was about to close and direct the letter, when there fell in her lap, as if dropped directly from the ceiling, a photograph of the gentleman here who had made the inquiry. The picture was enclosed in the letter and forwarded to her daughter, telling her of its unexpected appearance in Philadelphia. That evening it was returned to the gentleman in West Canton street, who acknowledged it as his, and Canton street, who acknowledged it as his, and upon search being made it was found to have been taken from the mantel plece in his chamber sometime during Sunday afternoon, the very time Mrs. Thayer was in the act of writing her

Can any of the "knowing ones" explain this? These are simply facts, and can be easily proven and substantiated. What will be done next? seems to be the anxious inquiry.

More Remarkable Manifestations.

Letters from J. A. Barnes and J. R. Brock, of Osage, Chamois Co., Mo., advise us of remarkable manifestations taking place there, by means of which an interest is being awakened in the minds of many on the subject of Modern Spiritualism. The medium is a Mrs. Susan Hill. She is an illiterate woman, having been raised in the backwoods, (as the Western people say,) and can neither read nor write. Her character has ever been unimpeachable for truth and honesty. She is twenty-six years of age, and the mother of two children. About eighteen months ago her mediumship attracted the attention of a number of gentlemen, who have since that time been engaged in the investigation of the phenomena which have been rapidly developing.

Raps, lights, and the forms of flowers were first manifested. Then a cabinet was constructed, and from this proceed forms draped in white and mostly veiled. They vary in height, from eighteen inches to five feet, some of them looking more like a rag doll than anything else, while some of them have features more fully developed, that is, the forehead, cheeks and chin, although the eyes, nose and mouth are represented only by red lines. They dwindle and increase, sometimes sinking almost to the floor, and then again looming up to full stature.

The medium is in a conscious state, and displays as much interest as any one else, frequently showing her face in front of the curtain and talking to the spirits. More information from the same source is expected.

Leaves from My Life.

The management of the Progressive Literature Publication Department of the agencies of the Spiritual Institution, London, Eng., announce that they have completed arrangements for the issuing of a book bearing the above title, by J. J. Morse, which will contain an extended and improved autobiographical sketch of that gentle- | don, W. C., and is highly spoken of by the spiritearly life, his career as a medium, and a resume of his experiences in the United States of July 21st devoting nearly four columns to a during his recent visit to them; it will be accompanied by a photograph of the author, and also a photograph of the likeness of his chief control, "Tien-Sien-Tie." In addition there will also be printed in the same volume a selection of the best trance-addresses delivered through Mr. Morse's mediumship, thus investing them with that permanency they deserve. We wish the forthcoming volume an extended sale.

Jacobs, the Impostor.

We chronicled this disreputable character in our last issue. We now learn from the San Francisco Chronicle that he went to that city from Chicago about a year ago, and commenced his career as a gambler, but found the business not sufficiently remunerative, and assumed the rôle of a Spiritualist, essaying tricks with ropes, handcuffs, and other paraphernalia of a montebank. He gave exhibitions in San Francisco, then went to Stockton, and from Stockton to San José. On being questioned by the reporter, Jacobs's wife stated that he was no medium, and that he was nothing but a sleight-of-hand performer. She had known this a long time, but, being his wife, did not expose him.

The Camp-Meeting at Lake Walden, Announced in our last issue as being in preparation by Moses Hull, J. H. W. Toohey and others, commenced its sessions on Thursday, Aug. 3d. Thus far the meetings are reported to have been quiet and harmonious. Speeches by Moses and Daniel Hull, Prof. J. H. W. Toohey, Mattie Sawyer and others made up the order of exercises for Sunday, Aug. 6th. Moses Hull, Rachel Campbell, Dr. York, Mrs. M. L. Buxton and J. H. W. Toohey were also on that day appointed to form a plan of organization for self-protection against persecution. Masters's First Regiment Band furnishes the music. Tuesday and Friday of last week were picnic days. The camp continues till Tuesday, Aug. 22d.

Old Truths in a New Light.

Not long since we published a comprehensive article concerning this fine work by the Countess of Caithness-A. E. Giles, Esq., being the reviewer. We have since obtained a few copies of the volume, which will be found on sale at the Banner of Light Bookstore, 9 Montgomery Place, Boston. The book contains 460 royal octavo pages, is tastefully gotten up, and deserves well at the hands of Spiritualists in the United States. Owing to the high duties on English publications we have been obliged to set the price at \$4 per copy, postage 16 cents, this sum leaving us but a small fraction over the actual cost when landed in America.

Read the advertisement headed "Chauncy-Hall School," in another column.

Fans in Church.

A decided breeze has been raised in the Cam bridgeport Roman Catholic Church by the forci ble removal of a member from the church, because he refused to obey the priest's order, during the heated term, prohibiting the use of fans. The courts have been called into requisition on the case, and there is a look of lively times ahead. It seems that the priest came down himself from the altar, and, calling on others to assist him, forcibly ejected the offending person, who was an old worshiper, from the church. A sermon was subsequently preached on the subject in the Presbyterian Church, its title being "Muscular Christianity in Cambridge." It was devoted to showing up the spirit which impelled these deeds of priestly tyranny, and which, it is claimed, is still alive and vigorous, within that organization. And so, we may say, it is within other ecclesiastical organizations. For instance, let a member of an Orthodox church show any decided leaning toward Spiritualism, or indeed any form of Liberalism, and straightway he goes out of the church. Not neck and heels exactly, but metaphorically so. How many such involuntary church-exiles has it not been our part to record since the Banner was first put in circulation. Even Unitarianism, liberal as it is, professing to be above the other denominations, made haste to drive Dr. Willis from its fold because he was gifted with marked mediumistic powers. His life since has certainly not been such as would do the slightest discredit to the Unitarian community even of prim and rigid Harvard. And there was Dr. Miner, of the Universalist Church in this city, who drove Rowland Connor from the society pulpit because he preached Universalism too liberally. No-no; the Orthodox Church may not drag a man who offends out by the collar, but it does it none the less effectually.

Spiritualist Grove Meetings.

The Spiritualist Camp-Meeting at Lake Pleasant is in session.

The Iowa Association of Spiritualists will hold their annual convention at Council Bluffs, Friday, Saturday, and Sunday, September 1st, 2d, and 3d, commencing at 2 o'clock P. M. of the first

The Spiritualists of Brunswick, Ohio, will hold grove-meeting at Bennett's Corners, August 26th and 27th. Good speakers will be in attend-

The Spiritualists of Saranac, Ionia Co., Michigan, will hold a grove-meeting, commencing on Friday evening, August 17th, and continuing

over Sunday. Able speakers will be present. The Socialistic and Recreative Camp-Meeting is in session at Lake Walden, Concord.

Scientific Lectures.

We learn from the Salem (O.) Republican of the 3d inst., that Prof. William Denton is quite a card in the West. He has just finished a course of lectures in Salem, in reference to which the Republican remarks:

All of his subjects were presented with much beauty, terseness, and forcible simplicity. He is a man of great learning, research, and practical knowledge—a bold and original thinker. He is an orator such as it is pleasant to listen to, and the person who hears his first lecture will not miss the succeeding ones unless impossibility steps in and interferes. His discourses on Geology are instructive and edifying, as certainly were those on Mental Improvement, the Mound-Builders and others. On the Darwinian doctrine of evolution he probably argued his points as well as any scientist or theorist could, and says all that can be said for it ably and entertaining-

Dr. Slade in England.

This celebrated expositor-through his medianimic powers-of the verity of spirit communion, arrived in Liverpool, Thursday, July 13th, by steamer "Italy." He is at present located at 8 Upper Bedford Place, Russell Square, Lonial fournals of the metropolis the report of his advent, the phenomena attending his initial scance at his residence, etc.

Dress Reform Convention.

Mary E. Tillotson, Secretary of the American Free Dress League, 4233 Market street, Philadelphia, has issued a call for the Third Annual Convention of the American Free Dress League, to be held at Lincoln Hall, corner of Broad street and Fairmount avenue, Philadelphia, on Wednesday and Thursday, the last two days in August, 1876. Friends of the cause everywhere are cordially invited. Able advocates are expected from various parts of the nation.

Though J. M. Peebles is nominally resting during August at his home in Hammonton. N. J., he gives week-day evening lectures to his neighbors and the citizens generally. Here is the closing paragraph of a lecture recently reported and published in the Hammonton Week-

"Compelled to leave Mexico because of the civil war, the speaker went to Yucatan, of which State Merida is the capital. From Merida he went with an Indian guide sixty-five miles back into the country to see the ruins of Uxmal, and others. It is impossible to describe the grand and marvelous structures as described by the speaker. By symbols, relics and hieroglyphs he traced a relation between these ruins and those Tyre, Phonicia, and Egypt, and argued that three thousand years ago there was a commercial and maritime relation existing between the two continents. He also expressed his belief in the sinking of the Atlantis Isle spoken of by Plato and Solon. Unable to finish, the speaker closed after addressing the audience one hour and a

The American Spiritual Magazine, for August - issued by Rev. Samuel Watson, at Memphis, Tenn., is received. Among its contents is an article (illustrated), wherein the editor gives his experiences in presence of Jay J. Hartman, spirit-artist, at 2341/2 Ninth street, Philadelphia, Pa., during his recent tour to that

A letter from J. C. Phillips, Secretary of Northern Wisconsin Spiritual Conference, informs us that R. G. Eccles is desired as a speaker "at our next quarterly-meeting in this place (Omro, Wis.), last Friday and Saturday of September and first Sunday of October."

Spiritualists visiting Philadelphia can find excellent board and home comforts, in a central locality, near Lincoln Hall, occupied by the Spiritualists, and within fifteen minutes' ride of the Centennial buildings. Address Mrs. S. Young, 1606 Brown street.

INVESTIGATOR HALL, BOSTON.-Mrs. Dr. Clara A. field, an able and eloquent spiritual lecturer, will speak in Investigator Hall next Sunday (to-morrow) forenoon. Admittance free. The public are invited.

Letter from New York.

To the Editor of the Banner of Light:

An event of much interest to the Spiritualists of New York is expected to transpire next Sunday at the Harvard Rooms. Rev. C. P. Mc-Carthy and Dr. R. T. Hallock have made arrangements for a debate on the main question, "Do spirits communicate with mortals?" Dr. Hallock will, of course, take the affirmative, and from what we saw and heard of Mr. McCarthy at the Conference last Sunday, we anticipate an unusually interesting discussion. He admits the existence of the phenomena ascribed to spirits but thinks he will be able to show that they may be all traceable to a mundane source.

Spiritualists, as you and your readers well know, will have no reason to fear for their cause in the hands of so able and logical a champion as the eteran Dr. Hallock.

With the return of more endurable weather the interest in our Conferences has revived, and the attendance largely increased. The acrimonious debates on "Materializations," "Fraudulent Mediums," and especially "Parafline," have all died out, and a better and more fraternal spirit seems to prevail. For the four Sundays of September we have engaged the services of Mrs. C. Fannie Allyn, who will speak in the Harvard Rooms morning and evening. This, with the reopening of Republican Hall by the Society of Progressive Spiritualists, we hope will produce a decided revival during the coming autumn.

Yours for Progress, P. E. FARNSWORTH. New York, Aug. 7th, 1876.

Suspended for a Time.

To the Editor of the Banner of Light: Please state in your good old Banner that the publication of "The Spiritualist at Work" has been suspended until the first day of January, 1877. Reason: The failure of my subscribers to meet their subscription. There is due me full two thousand dollars, which would warrant the paper every two weeks for a year to come if paid in. We have done our duty and published a good paper for two years, at a heavy loss to us financially; we can do so no longer. Those who see proper to remit us our just dues, will receive our grateful thanks; those who do not, will not be abused by us. Trusting that the brave old Banner of Light may wave a thousand years on the spiritual staff of progress, I am truly yours, E. V. WILSON.

If the reader would have his or her past, present and future correctly given, he or she should write to Mrs. A. B Severance, of White Water, Wisconsin, who is one of the finest psychometrical delineators of character in the world. We have at various times tested her peculiar powers, and have become satisfied that she is a genuine psychometrist.

The price of "The Battle for Bread" being reduced to suit the severe pressure of the times, every one should have it, for the important facts and earnest reflections which it contains. It is emphatically a little book for the times. Price 15 cents, postage 2 cents.

This issue of the Banner is a royal number. While we labor assiduously to make an acceptable sheet, the friends of Spiritualism everywhere should use every effort in their power to aid us in increasing its circulation. We need more patrons. Shall we have them?

D. M. Bennett, editor of the New York Truth-Seeker, has in press a new work entitled 'THE WORLD'S SAGES, INFIDELS, AND THINK-ERS." The book, he informs us, will be issued on or about the 21st inst. Price \$3. Read what Hudson Tuttle says on our

third page concerning the "Bible Marvel-Workers," by Allen Putnam, Esq. The book is for sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass. We are in receipt of another communica-

tion from Mrs. Elizabeth Denton, too late for

publication in this issue, in which she mildly

reprimands her critics, especially Dr. Buchanan. It will appear in our next. To Let - Splendid new rooms - in a highly eligible location-furnished with all the modern improvements: gas, water, and steam-heaters.

further particulars. H. Picou's superb painting, "Antony nd Cleopatra," is on exhibition at Brainard's Gallery, 146 Tremont street, Boston. It is rich-

Apply at the Banner of Light Counting Room for

ly worth seeing. Prof. R. G. Eccles's lecture criticising the 'New Departure" in Spiritualism will appear in

Prof. Anderson, the Spirit-Artist.

our next issue.

The Professor is executing life-like likenesses of deceased persons, for the best people in Chica-go. His work will stand the closest criticisms of the best artists of the day. No person possessing the portrait of a deceased friend executed by Prof. Anderson, would he state to place it in the most conspicuous place in his or her picturemost conspictous place in his or her picture-gallery, as it would be sure to be admired by all who saw it. The only reply that skepties who knew the subject in life have to make on view-ing his work is, "Oh! he must have got hold of a photograph somewhere, or he could not have got the features so perfectly life-like." So it will be seen that Chicago is now blessed with mediums that carry conviction of the truth of spirit communion and power to every honest skeptic who dares to give heed to his own senses.—Religio Philosophical Journal.

Movements of Lecturers and Mediums.

E. V. Wilson will hold a three days' meeting in Clyde, Ohio, on the 11th, 12th, and 13th of August; in Norwalk, O., on the 18th, 19th, and 20th; he will speak the Sundays of September in Lincoln Hall, Philadelphia; will speak during October in the State of New York; during November in Minnesota; will go South in December, remaining in the Southern States all winter. Parties wishing to make engagements with him will address at Lombard, Du Page

Thomas Walker, English trance speaking and healing medium, eighteen years of age, speaks on all subjects pertaining to the welfare of humanity. His engagements are as follows: Sunday, Aug. 13 h, at Cleveland, O.; Aug. 20th, at Brooklyn, O.; Aug. 27th, Grove Meeting, Medina Co.; Sept. 3d at Al. O.; Sept. 10th, at Sturgis, Mich. During the intervening time he is expected to speak at Green Spring, Whitehouse and Berlin Heights, O.

Warren Chase lectures in Chillicothe, Ohio, Aug. 20th. He will spend October in lows, and goes to California in

Mrs. Nellie L. Davis can be addressed by societies and individuals desiring lectures, P. O. Box 140, Shirley Village, Mass. Will speak in Leominster, August 6th. Mrs. H. F. M. Brown is lecturing to good audiences in Santa Barbara, Cal.

W. F. Jamieson is lecturing with good success in the West. The Zumbrota (Minn.) Independent of July 27th, says: "Prof. Jamieson is a student of Nature, a finished scholar, an iconoclast in the broadest sense of the term. and a courteeus, warm-hearted gentleman." His address is Alblon, Mich.

Spiritualist Mectings in Boston.

TEMPLARS' HALL, - Mediums' Meeting every Sunday at this hall, 488 Washington'street, at 10\(\frac{1}{2}\) A. M. and 2\(\frac{1}{2}\) P. M. Miss Nora J. Barker will give test scances every Sunday evening at 7\(\frac{1}{2}\). F. W. Jones, Chairman.

cal medium of Washington, D. C., will give demonstra-tions of occult force upon the plane at Templars' Hall, 488 Washington street, Sunday morning, August 13th, at 102 o'clock. As mall fee will be taken at the door.

Mrs. Youngs and Lizzle Newell will give séances in the ove-named hall on Sunday, Monday, Thursday, and Friday evenings, August, 13th, 14th, 17th, and 18th. Mrs. Youngs's engagement with Mr. Bishops of New York, has been again postponed until fall.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

CRIN TOF SARC BUTTIEN WHICE:
THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.
HUMAN NATURE: A Monthly Journal of Zolstic Science
and Intelligence. Published in London. Price 25 cents.
THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents.
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to
spiritualism. Published in Chicago, Ill. Price 8 cents.
THE LITTLE BOUQUET. Published in Chicago, Ill.
Price 10 cents.

THE LITTLE HOUQUET. Published in Unicago, in. Price 10 cents.

THE SPIRITUALIST AT WORK. Issued formightly at Chicago, III. E. V. Wilson, editor. Price 5 cents.

THE CHUCHLE. Published in Boston. Price 6 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 15 cents.

THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. 'S, Watson, Editor. Price 20 cents; by mail 25 cents. mall 25 cents.
THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price 5 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and differencents for every subsequent insertion.

NPECIAL NOTICES, - Forty cents per line, Minion, each insertion, BUSINESS CARDS.—Thirty cents per line, Agnic, each inscriion. Payments in all cases in advance.

For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

A Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Monday.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT! - Thousands acknowledge Mrs. Morrison's unparalleled success in giv-ing diagnosis of disease by lock of hair. And thousands have been cured with vegetable reme-dies, magnetized and prescribed by her Medical

Band.... Diagnosis by Letter, Inclose Lock of Paent's Hair and \$1,00. Give Age and Sex.

Remedies sent by mail to all parts of the nited States and Canadas.

Specifics for Epilepsy and Neuralgia, Address Mrs. C. M. Morrison,

Address Mrs. C. M. Morrison,
P. O. Box 2519. Boston, Mass.
Residence No. 4 Euclid street.
Take Grove Hall and Dorchester horse cars.

A Blessing for Needle-Women and all others engaged in sedentary employments.

A large proportion of the female sex may trace the beginning of incurable debility to some irregularity of nature. These are permanently relieved by the PERUVIAN SYRUP, which contains the Protoxide of Iron, and the only form by which this indispensable element of health can enter the blood, the want of which causes paleness, dizziness, headache, debility, and every form of ill health. Sold by all druggists.

MRS. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon st. et, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4,

Mr. and Mrs. Holmes, 614 South Washington Sq., Philadelphia, Pa. Circles Monday, Tuesday Wednesday and Thursday evenings, at 8 o'clock.

Public Reception Room for Spiritu-alists.—The Publishers of the Banner of Light ave assigned a suitable Room in their Establish ment expressly for the accommodation of SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., etc. Strangers visit-ing the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

the summer at Glenora, Yates Co., N. Y.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixthav., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS.

BUSINESS CARDS.

THE BLUES .- Spring lassitude, poor appetite, painful digestion, et hoc g-nus omne, disappear before the magic of Campbell's Quinine Wine. For general and never-falling usefulness nothing can compare with it. All druggists

NOTICE TO OUR ENGLISH PATRONS J. J. MORSES, the west-known English lecturer, will act in future as our agent, and receive subscriptions for the Bunner of Light at fifteen shillings per year. Parties destring to so anisoribe can address Mr. Morse at his resi-dence, Warwick Cottage, Old Ford Road, How, E., Lon-

PHILADELPHIA BOOK DEPOT.

DR. J. H. RHODES, 918 Spring Garden street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult Dr. Rhodes.

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

BOCHESTER, N. Y., BOOK DEPOT. D. M. DEWEY, Bookseller, Arcade Hall, Rochester, N. Y., keeps for sale the **Spiritual and Reform Works** published by Colby & Rich, Give him a call.

CLEVELAND, O., BOOK DEPOT.

LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O.

All the Spiritual and Liberal Books and Papers Kept for MRS, M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

NEW YORK BOOK DEPOT.

A. J. DAVIS'& CO., Booksellers and Publishers of standard Books and Periodicals on Harmonial Philosophy Spiritualism, Free Religion, and General Reform, No. 2 East Fourth street, New York.

B. T. LOUIS, MO., BOOK DEPOT.
B. T. C. MORGAN, 699 Pine street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and supply of Liberal and Reformatory Works.

WANHINGTON 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 full supply of the Spiritual and Reform Works published by Colby & Rich.

NAN FRANCISCO, CAL., BOOK DEPOT.
At No. 319 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of Npiritanilist and Beform Books, at Eastern prices, Also Adams & Co.'s Golden Pens, Pianchettes, Spence's Positive and Negative Powders, Orton's Anti-Tobacco Preparations, Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars mailed free. Fr Remittances in U. S. currency and postage stamps received at par. Address, HERMANSNOW, P. O. box 117, Ban Francisco, Cal.

LONDON, ENG., BOOK DEPOT.

BURNS, Progressive Library, No. 15 Southampton
W, Bloomsbury Square, Holborn, W. C., London, Eng.

AUNTRALIAN BOOK DEPOT,
And Agency for the BANNAH OF LIGHT. W. H. TERRY,
No. 84 Russell street, Melbourne, Australia, has for sale all
the works on Spiritualiam. LIBERAL AND REFORM
WORKS, published by Colby & Rich, Bosten, U. S., may
at all times be found there.

ADVERTISEMENTS.

COLBY & RICH, Templars: Hall, -Mrs. Bell Youngs, the noted physic Publishers and Booksellers No. 9 MONTGOMERY PLACE,

BOSTON, KEEP A COMPLETE ASSORTMENT OF

Spiritual, Progressive, Reform,

MISCELLANEOUS BOOKS, AT WHOLESALE AND RETAIL.

TERMS CASH.—Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money sext is not sufficient to fill the order, the balance must be

paid U.O.D.

***ar (inter-for Books, to be sent by Mall, must invarise
bly be a companied by cash to the amount of each order.

Any Book published in England or America, not out of
print, will be sent by mail or express.

For Catalogues of Books Published and For Sale by Colby & Rich sent free.

A New Departure.

A CRAND SUNDAY MEETING of SPIRIT-UALISTS and LIBERALS will be held at SHAWSHEENE CROVE, ANDO-VER, MASS., on SUNDAY, AUC. 20th, 1876.

AUG. 20th, 1876.

THE SPIRITUALISTS, LIBERTALS, and all orderly people of Bostox, Lowelle, Lawrence, Haver-Hill, and all stations on the Boston NND Maine Ralie-Boad and its branches, and of the State, are couldally invited to attend a Grand Mass Meeting to be held at Shaw-heekse Groveon Sunday, Aloust 20th, to listen to addresses by Miss Lizzie Booters, the celebrated Inspirational Speaker of speakers to be amounted next week.

The services to be held under a Mammoth Tent, with seats for 3000 persons. It is expected that Mr. J. Frank Haxter, the celebrated vocaties, fecture and test medium, will address the multimes and furnish the music. The Professors and Studiests of the Andover Headman, will address the multimes and furnish the music. The Professors and Studiests of the Andover Headman, will address the section of the master confusing and carried to attend these more ings and listen to the teachings of this new dispensation.

Strict order and decerning will be enforced upon the grounds. Excursion thekets at greatly reduced fare by special trains can be obtained at the Ralingal Station. Particulas in regard to running of trains, fares, etc., in next Saturday's Boston papers.

Aug. 12. A. II. RICHARDSON, Managers. Chauncy-Hall School,

259-265 Boylston street, Boston. The Forty-ninth Year begins September 13.

TMIE School includes KINDERGARTEN, PREPARATORY and UPPER DEPARTMENTS, at languagements for Special, STUDENTS, and a POST-GRADUATE OF ADVANCED COURSE, all of which, at any stage, are open to pupils of both seves. A complete education may thus be received, in preparation for business, college or scentific schools. An excellent Gymnasium is open to the schoolars, and MILITARY DRILL is part of the course. The new school building is in an open and healthy situation, in the midst of the most reflicing influences, and two years' experience has shown it to be perfectly warmed and writhfated, and thoroughly adapted to its purpose,

"The Principa's may be consulted at the school house on Wednesdays in August, and dully on and after Wednesday, Sept. 6, from 940 (o'clock, Examinations for classification will take place Sept. 11 and 12. Catalogues may be had at the bookstore of A, WILLIAMS & CO., 273 Washington street, at THOS, GROOM & CO., 82 State street, or by mail.

r by mail.
Aug. 12.-6w CUSHINGS & LADD.

VITAL MACNETISM.

43 A restoration of equilibrium in the circulation of the spiritual principle (vital force) throughout your physi-cal organization, by

DBR. T. ORNINGEE,

At Residence, No. 111 West 2nd street, New York,

At Residence, No. 111 West 2nd street, New York,

these This is best effected by the magnetic hand, but parties at a distance one treated by will-tore in connection with magnetized paper, water, or when destrable, medicaments.

with magnetized paper, water, or when destrance, measurements,

25. The most confirmed and obstinate diseases sometimes yield to this treatment before the reply letter is received. Conditions are excepting.

Charges. Personal treatment, \$5.00; Claivoyant diagnosis from look of bair, and advice, \$5.00; Medicines
pepared and magnetized. extra. Office consultations
(whort) from 2 to 5 r. M., frv.

Consultations by letter, giving age, sex, duration of discave, general symptome, with such other particulars as
may be thought necessary subserving as much as possible
brevilly may be had by enclosing two 3-cent stamps, and
using particular care in giving State, county and post office
address of the correspondent.

4wis* Ang. 12. 4

MAUDE E. LORD

Aug. 12. (
120 CALLOW HILL STREET, Spr to a and Assence, Callow Hill, STREET, Spr to a and Assence, Callow Hill, STREET, Spr to a and Assence, Callow Callows, Callow Callows, Callows,

DR. FRED. L. H. WILLIS may be addressed for the summer at Glenora, Yates Co., N. Y.

Jy.1.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is all without modern to the area and the blind to see, and all without modern. The farm of the many practical Physician. Office 24 Fourth.

Aug. 13.

Aug. 14.

Aug. 15.

Aug. 16.

Aug. 17.

Aug. 18.

Aug. 18.

Aug. 19.

Aug. 1

MISS A. THAYER, Clairvoyant and Healing The Scientific Wonder!

THE PLANCHETTE. THE WRITING PLANCHETTE!
THE WRITING PLANCHETTE!
THE WRITING PLANCHETTE!

SCIENCE is unable to explain the mysterious perform-ances of this wonderful little instrument, which writes Intelligent answers to questions asked either aloud or men-Intelligent answers to questions asked either alond or inentally. 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 destre practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

Postage free.
Postage free.
For sale wholesale and retail by COLJIY & RICH, at 80.9 Montgomery Place, corner of Province street lower floor), Boston, Mass.

18tf—Dec. 18.

ROOMS TO LET.

SPACIOUS ROOMS in the BANNER OF LIGHT Build-bing, 9 Montgomery Place, corner of Province street, newly fitted up, heated by steam, set bowls, finely venti-lated, &c. Apply at the Bookstore of COLBY & RICH, on first floor.

PROF. LISTER, ASTROLOGER, 319 Sixth avenue, 44 years' practice, 27 in Boston, Send for a Circular, Address all letters P. O. Box 4829, New York, July 15.

THIRD EDITION. LEGALIZED PROSTITUTION:

OR, MARRIAGE AS IT IS, AND MARRIAGE AS IT SHOULD BE. PHILOSOPHICALLY CONSIDERED.

BY CHARLES S. WOODRUFF, M. D. The third edition of this able treatise (which has been out of print so long) is now ready.

Price \$1.00, postage 12 cents.

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor). Boston, Mass.

THE PROBABLE EFFECT

Of Spiritualism upon the Social, Moral and Be-ligious Condition of Society. Two Prize Essays, written by MISS ANNA BLACK-WELL and G. F. GREEN, and published by the British National Association of Spiritualists, London, Eng. Cloth binding, 64 pages. Price 40 cent., postage free. For safe wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

STARTLING GHOST-STORIES. FROM AUTHENTIC SOURCES.

COMPILED BY AN EMINENT SCOTTISH SEER. With Numerous Graphic Illustrations.

This is a collection of what are popularly called "Ghost Stories," (as its title indicates,) which no doubt will be startling to the general reader, and Trovoke to much reflection and musing. We cannot but believe these well-authenticated narratives will be very widely read.

Fries Stories togstage from.

Price 50 cents; postage free.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Message Department.

qual Messages given at the Baitimore Circles and one tables, repetits of which are punted on this page, that sparits early with them the characteristics of the distriction to that beyond, whether for good or early only those who pass from the earth sphere in an un-distate, eventually progress to a higher condition. At the reader to receive no destrine part forth by a these columns that does not comput with his cases. All express as much of truth as they per-elacte.

MESSAGES FROM THE SPIRIT-WORLD THROUGH THE MEDIUMSHIP OF MRN. SARAH A. DANSKIN.

(Wife of Colonel Washington A. Danskin, of Baltimore.) During the last twenty years hundreds of Spirits have conversed with their friends on earth through the medium-ship of Mrs. Danskin, while she was in the enfranced condition-totally unconscious.

Mrs. Danskin's Mediumistic Experiences. (Part Thirty-Two.]

BY WASH, A. DANSKIN.

In giving, last week, one of those pleasant illustrations of practical religious Spiritualism, which led to the relief of a family both physically and spiritually, I was reminded of another that occurred in the earlier days of our movement.

Returning from a pleasant drive one Saturday afternoon in the autumn of 1858, we found an old gentleman in our parlor who had been awaiting our return. He was near eighty years of age, had been living out. West, teaching school, until he became too feeble, and was then on his way to friends in Virginia, with whom he expected to find a home. Having exhausted his finances, he could get no further on his journey, and making his case known to some one on the street he had been directed to me.

Mrs. Danskin and myself were both greatly Interested in his case, and upon invitation he remained to tea, with us. In the course of the evening some friends called, and while sitting in spirit-friends came to him and conversed freely of the days gone by.

He was at first startled, then quickly understood, and finally realized the presence of those whom he thought had been swallowed up in the great maelstrom of death.

We watched the varying expressions of his countenance with delight. No child ever gave vent to his feelings with more intense enjoyment, and when we parted he declared it had been the happiest evening of his life.

I directed him to a hotel near by supplying him with means to procure lodging and breakfast, and requested him to be in attendance at our morning meeting at half past-ten o'clock. Our services did not commence until eleven, and I desired to avail myself of the preceding halfhour to make his case known to our people, and have something done for his relief. Our speaker, that morning, was a stranger, who knew nothing whatever of these circumstances. The old gentleman did not make his appearance, however, until she was about to commence speaking. I was somewhat annoyed to have my plans thus Interfered with by his want of punctuality, but when the text was announced: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," I knew our spirit-friends had arranged the, whole matter much better than I could.

The discourse was peculiarly appropriate to the occasion. At its close I placed him in front of the platform and told his story. Not one of all that audience availed himself of the opportunity to slip quietly out of the door, but each one came forward and placed his offering in the outstretched paims of the venerable suppliant, until his doubled hands were piled up as full as they could hold with silver coin.

his cheeks and said: "Oh, Mr. Danskin, see what the angels have done for me!"

He turned to me with tears of joy rolling down

These were the pleasant days of practical Spirtualism.

George Benner.

A season of hilarity is past, and the body of George Benner goes down into the grave with darkness, with gloom and despair.

I was twenty-eight years old. I was a woodcarver by trade. I lived on West Fiftieth street, and I was a suicide.

I was a good workman. I had a sensitive disposition, and I was working in the factory, when one of the men lost a chisel, and I was suspected of taking it. I brooded over it-and over it. The first thought that struck me was to go and drown myself. Oh, my head! my head! I was insane. My wife did not know it. She walked with me, she plead with me, but I was deceitful to her and deceitful to myself. I sent her out with some pretext, and alas! when she returned, what saw she then?

I seized either a chisel or a knife, I do not remember exactly which, and opened an artery and let out the blood, and when she found me I

This is the history of a man whose mind was distracted by the sayings of others. And now I am told by others who know more than me, that the only plan is to come here and confess my fault, and tell my wife that my condition is not. so bad but that it might have been worse.

I stand alone, isolated from everything that has beauty or comfort in it. But, wife, bear up ; go not down to the grave with a sorrowful heart, nor walk the streets with a bowed head, for the fault is not yours, it is mine. Let time be your comforter. The Great Judge of the Universe has not called me to accountability yet. I'm awaiting the summons with fear and trembling. I know now what I did. I knew not then.

Is this the strangest story that has ever been told from this country, or has any other spoken like myself?

Men and women, never accuse your fellowmortal of doing a wrong unless you know it to be a fact. I was sad, I was melancholy, for business yielded not sufficient to make me happy. I had others depending on me, and ofttimes the thought would come, where will they find shelter and food? and to that grand agony of thought my accusers added one more pang! Reason gave way, and I knew naught else but to bury

myself in the cold and silent grave. It is over! It is over! The burial has taken place; the spirit stands not in the realms of light; it stands at the door asking admittance. With a bowed head and sorrowful heart I go.

Arilla Rockwell.

My name, Arilla Rockwell. I was the wife of Reuben Rockwell, of Colebrook, Conn. In the forty-fifth year of my age. It was in the month of March. Like other women I had temporary griefs and sorrows, but did not take them with me to the grave, for they could not have any of earth.

place in the realm of spirituality. I felt the tles being severed one by one. It gave no fear to my mind, for I trusted in my Father, and in that beautiful trust I have not been mistaken.

When the mind is clear, and there is an understanding as regards the two worlds, how much more happy can the spirit bound from its clayey tenement, for it has confidence that all things will be well!

And now, friends, acquaintances and relations, do not think that I have no understanding of myself. I am not playing false to you. I am truthfully and honestly opening the door by which you may enter into peace and understanding. The spirit becomes so jubilant that it scarce has power to express itself. What we say can scarce convey to your minds an idea of the beautiful and extensive home in which we live. This is life in all its grand perfection! Come not with fear, but come rejoicing, when the angel of death

John Whuester.

I add one more fact to the many-the possibil-Ity of the return with powers renewed spiritually. In Bedford, West Chester County, New York, in the seventy-fifth year of my age. John Whuester. From all the pulpits in the land it has been preached and taught that no one after death has his faculties alive; but I bear testimony that those who desire to come and commune with their friends have power so to do. God, my friends, in his infinite wisdom, takes not the faculty of unfoldment away after death. He rather enlarges it in all its beauty and all its grandeur of perception. Ask yourselves intelligently, what must spirit or spirits have to occupy their time and attention? If it were singing psalms forever and forever, that would grow monotonous, tiresome and wearisome. Look at it rationally; weigh it and measure it. See how much more beautiful spirit-life becomes when we return and tell you truthfully and honestly "circle" around the table, the old gentleman's that we are engaged in a divine work that unfolds the faculties and gives progression to the spirit. I am not a fanatic, but one who did and is doing that work which will not only give happiness to myself, but happiness and contentment to others.

Dr. Hall, of Hall's Journal of Health.

I presume the privilege belongs to an individnal to change his opinions, or, in other words, to become a turneoat?

The force of education, the mingling with society, and the four which ofttimes one has as regards public opinion, stays one in investigation. Very suddenly was I transferred from this life

to the other, without any definite comprehension of its locality or surroundings. I was the editor of "Hall's Journal of Health;" my name, consequently, was Hall; my residence was on West Thirty-seventh street, New York. With no disguise or deceit or hypocrisy, I stand now in your midst, voluntarily to speak as best I can.

Heaven has neither height nor depth; 'tis not without, it is within the bounding bosom of every living child whom God has placed upon the worlds of his creation. Man is a creature molded after his own fashion, made to do and not to do, according to the circumstances that

I feel the warm, ethereal breath of divinity surging and bounding through the veins and arteries, descending and ascending toward the brain. That part is man; it lives on and on forever, gathering up knowledge-knowledge of that country in which he is to be a dweller forever. The power lies within himself either to be happy or otherwise. If the choice of the brain seeks what is called hell, he has power there to be: if he seeks the realms of light, he then has power to see the beauties which the author of his being has fashioned.

The problem has been solved of the soul's having perpetual life after physical death.

Strange as it was, and wondrous the change, still the lesson bore its beauties, and in time the spirit became ripe to understand the workings of the Creator.

I am not made manifest in flesh, but I am in spirit, with all the attributes of the human, speaking in syllables to those whom I have left behind; whether doubting or receiving, lies in

their own line of life.

What you learn not in your own world will have to be learned after you are wafted over the river. Speak not words of harshness nor of condemnation; rather read and analyze; and see where lies the motive of she through whom I

speak to speak falsely or deceive.

Farewell to earth and all its blessings, for I have found a home in which candor and truth are twin-born. Adleu!

John Ward.

My name was John Ward. In the forty-first year of my age my heart ceased its beatings; the eyelids were closed; the mouth spake not; the hands were folded, no more to work with earthly

At Bel Air, Harford Co., Maryland, I died, to be resurrected in the morning—to be gathered up to my fathers and my friends who had gone on

In the kindness of their hearts and the fullness of their memories, my friends had my body brought to the home of my brother, and from thence it was taken out to be buried. He lives in Front street, Baltimore. I died of heart-dis-

How fully we can realize the divinity of Christ after having laid down the elements physical and taken up the spiritual part of his nature; then earth becomes useless in our sight, for all its, beauties and its advantages pass away. The mind becomes cultivated to understand labor;

then labor becomes rest.

I am, friends, what I was, only molded in better form and made to comprehend that death is not a curse; that it is a blessing with all the grand advantages of unfoldment toward the higher life. Brother, justice you did me in the consignment of my body; to you I give praise.

Henry. Winans, Esq.

Henry Winans, Esq., was my name. Memory is steadfast. It was on a Sunday morning the spirit took its flight from earth to the realms of light. I was seventy five years old, living in Vernon, Sussex Co., N. J. Broad indeed are those realms into which spirits are advanced, and of which they become inhabitants. Had thousands of tongues unfolded, in language rich and rare, the beauty and the dimensions of this broad cathedral, I scarce think I would have been a believer; but seeing and feeling, I now know that the grave only holds its part, and the spirit has power to soar into the highest of the higher

realms in which beatitude is given.

I was a plain, practical man, not entirely of the world, nor was I entirely separated from it. I associated with the high and mingled with the low, and all things had beauty in my sight; therefore to me the wonderment is not so great was made to believe, and in that look I was made to believe, and in that belief I have been brought hither to make known the rest of the spirit, its unfoldment and ascension.

And now, friends, may the truth, in all its beauties, come to you as it has to me, is all that Herry Winans, Esq., has to say to the children

BANNER OF LIGHT CIRCLE-ROOM.

The following Spirit-Messages were given through the mediumship of MRS. JENNIES. RUDD,

At our Public Free Circle-Room Meetings, and reported verbatim expressly for the Message Department of the Banner.

These Circles will be resumed on the 5th of September next, and continued regularly on Tuesday, Thursday and Friday of each week.

Question and Answer.

Mr. Chairman, we will answer them as best we

OUES .- It is said that coming events cast their shadows before. Please state what shadows thrown before presage changes in the ecclesias-States during the next twenty-five years, and what will be the political and ecclesiastical state of the United States in the year 1900?

Ans.-Truly your correspondent has given us something to do. I do believe that coming events cast their shadows before. We look back over the past twenty-five years, and see how much progress has been made in the way of free thought in the religious world and in the political world; and in looking over the past we can see that all the present events were shadowed before. Your Spiritualism, which you enjoy to-day, then was a shadow, through which it shone before it made its appearance in any known form. As I think I said before, old Father Miller felt within his soul that there was something before him. He felt the rush of the waters as they rolled upon the shore, and he only knew or could have but one idea, that Christ was coming to make the world his own. Consequently he preached it long and loud, and many were ready in their ascension robes to fly away to realms unknown; but they were mistaken, as in the days of old, and that which he felt was the coning of the spirits, and the establishment of communication between the spirit-world and your own. To-day we look around, and looking into the religious world we can only prophesythat, before another twenty-five years shall have fled, Spiritualism will have a greater hold in every church than it has to-day; that it will be more of a household word than it is to-day; that not a sermon will be acceptable to the people only so far as it partakes of the spiritual; that so strong will the manifestations be, that very few men or women will deny that there is a something which seems more like spirits than aught else. We see the shadows coming, in all this turmoil of rebellion; and in all this antagonism roused in consequence of the manifestations of Spiritualism, we see the spirit of inquiry which is stirred up thereby; for each time there comes a storm in your own ranks, remember it stirs up thought in the outside world. Many people are like the old lady who went to the theatre just to see how bad it was. Many people of to day, hearing of the humbugs of various kinds under the name of spiritual manifestations. or those which are said to be such, go to some medium "just to see how bad they are;" and finding that which they least expect-having gone with a feeling of scorn-they return with prayerful feelings, to say there seems to be something in it. So we can only say, coming events seem to hold their shadows over the world today, and they promise something more of freedom for the religious world than ever before. What do we prophesy for the political world from the shadows that hang over it? A grand revolution of all things is about to take place. We know that a party will arise which will endeavor to place God upon the throne, as one to hold the sceptre of power over the United States. There is an underground railroad that is being worked by the religious world, or a portion of it, unseen but not unfelt; yet still we say that the next twenty-five years we do not believe will suffer from it. We believe there is a sifting going on. Those old patriots who have come to our side are endeavoring to bring out from this terrible chaos a better form of government.

They are working with a will, and the time will come when we shall see a revolution in all things, and more freedom. The people will think more of principle than they do of party-more of principle than they do of men. Instead of the almighty dollar, as President, they will endeavor to see that there is a man-a whole man and a good man-seated in the presidential chair. As we said at the commencement, your correspondent has given us a world of work to do. We have endeavored to press it into a nut-shell.

And here let us say one thing before we go further: that when we commence these circles in the fall we may be fully understood: whatever questions are presented to us we shall endeavor to answer as best we can. Of course we may answer imperfectly, for we, as spirits, know not all things, and we work through the material just so far as we can make the material represent us in mind and body-no further.

Monroe B. Perkins.

My name is Monroe B. Perkins. I belonged in Hartland, Vt. I am very happy. I am enjoying a great deal, every day, and find that there is much to learn and nobody to check me when I ask questions. I can enjoy-everything that is beautiful-the landscape, paintings, and books. They are all for me, if I want them, and I don't want my friends to feel bad at all. It was all right that I had to go.

[To the Chairman:] My throat plagues me, sir. I came here just to send a short letter to my friends that they may know I have not forgotten them, and whenever an opportunity presents itself I shall come to them, and I want them to know that I am kindly received by many that I never knew on earth. I am well cared for and am very happy. I was twelve years old.

· Henry Lewis.

My name was Henry Lewis, named thus by the spirit-world. The first that Cean-remember of life was of my parents living in one of the wretched hells at the Five Points, New York. My father had been unfortunate in life, and had come to New York to retrieve his fortune; but he had one habit which was fatal to all this. My mother was a delicate woman, and her health gave way, and she left me-so I have been told-when I was a little babe. My first recollection is of playing in the street, ragged, dirty and hungry, and sleeping on a bundle of straw on an old brick floor at night, and I cannot remember a single night that I did not get whipped; for my father drank worse than ever, and at last he brought home a woman—a fit companion for him. Truly then my life was more wretched than before. As soon as I was large enough I was taken out into the street by this woman and taught to steal. I

was first taught to take handkerchiefs out of people's pockets. If I failed to bring home one or two or more of these "wipes" at night, I was sure to get punished for it. I never had a decent meal of food; I never slept in a decent bed in my earth-life.

By-and-by my father died, and then this woman married another man. Then I was worse off than ever. I remained so, becoming a street thief. I lived till I was about nine years old, when I was taken to the spirit-world; but I was so darkened by the conditions of earth, that still CONTROLLING SPIRIT.-If you have questions, I had no other idea than to steal. I somehow could n't understand myself; I did n't know what

> After a time, I know, while I was standing one day, wondering where my mother was, if I ever had one, and why she didn't come to me, an old gentleman came, and putting his arm around me, said: "You must come with me," and the next I knew I found myself in a room with a carpet on the floor, where all the things looked very nice-a better room than I was ever in in my life; and as I stood beside a lady whom I saw there, the propensity came over me which had ruled me so strongly in the earth-life. I was told to put my hand on her head and she would be me. I did so, and I found myself holding her body. I at once set to work to collect all the articles I could, and I filled her pockets full. A little boy was there about three years old, and as I had done when I was in the body, I thought to scare him, and I shook my fist in his face, and told him I'd kill him, and said very many wicked things to him, when he took hold of my hand, and said: "Little boy, I guess you did n't have any mamma, else you would n't have been a bad spirit. Come with me, and I'll show you all the playthings I've got" I went with him into another room, and he showed me his toys and all the beautiful things he had, and he said: "When you go away the old gentleman will take you to your mamma, and you must be a good spirit." 'T was the first light I had. From that time I was under the care of a band that taught little children, and I've grown up in spirit-life. I am twenty-five years old today, and I felt as if I would like to come and tell my experience of earth-life and spirit-life, for many of you Spiritualists forget to teach your children to be Spiritualists, and think, How can children understand about it? Who can tell how long I might have staid in darkness had not a little child been a believer in Spiritualism? When should I have found my mother? for as I left that room there seemed to be a bright star in the distance, which came nearer and nearer, and when it got to me it was my mother. She was purified from earth's influences, and I could stay with her. I feel that I owe earth a good deal just for this. I wanted to come to you, and entreat you to-day to teach your children of Spiritualism, that they may help and reach other spirits as I was reached, for no other power, I don't believe, would have ever reached me. I thank you, Mr. Chairman, for your forbearance in listening so long to my story. I am a spiritchild truly.

Henry Le Roy.

My name is Henry Le Roy, of St. Louis, Mo. I went out from earth rather quick-got shot out -an easy way of dying, if it's only done quick enough. I have left a wife, Eliza, and a boy, James. I would like to reach them. I would like to say to my brother, Charles W. Le Roy, that if he'll do what is right by me and mine, I'll have no more to say, and will not trouble him; but if he continues in the path in which he has been walking for the last six months. I am afraid he will find I've got a bayonet still. Justice is mine, and I will repay to the last dollar. My love to all. I am having an easier time than when I first came here, because I came here a stranger to all this, and had to learn it in the

MESSAGES TO BE PUBLISHED.

THROUGH THE MEDIUMSHIP OF MRS, SARAH A. DANSKIN.

DANSKIN.

John Duniap; Ward Cheney; Henry Haven; Elizabeth Walker; George Coggell Torry; Henrietta Grant; Sarah Reynolds; George Macey,
Joseph Weeks; Anonymous; Edmund Heldy; Wife of A. Collor; Fannie Bristow; Elizabeth Wright; Mary White; Hattle Demose; Francisco Gill; James Knotts; John Maybury; Hannah Downing; Meriton Yale; Mary Ellon Terry.

THROUGH THE MEDIUMSHIP OF MRS. JENNIE s. RUDD.

Cyrus I.—p; Mary Durgin, of Montreal; Chas. Brown, of Boston; Addle, to her mother, Harriet Whiting, of Meriden, Conn.; Dr. Mann.
Robecca Wiatt; Moses Dwinelt; Charles Williams; Eunice Robinson; Dr. Pixley Curtis; James Shepherd; Snow Drop; Harry N. Howard; Piper; Mary Maria Harris.

To the Liberal-Minded.

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

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

PUBLIC MEETINGS, ETC.

Grove Meeting.

The Spiritualists and Liberalists of Belvidere and adjacent country, will hold a three-days' meeting on the Boon County Fair-Ground, at Belvidere, Ili., on the 18th, 19th and 20th of August, 1876. The grounds are pleasantly situated, with fine groves, plenty of water, abundant stables for horses, and other buildings for the accommodation of all. Cooking apparatus and dining hall will be found on the ground.

Came, everybody; bring along your social influences, and plenty of bedding, your hampers filled with provisions. Come, anticipating a feast socially, intellectually and morally.

The speakers engaged are Mrs. Mattle H. Parry, of Wis-

The speakers engaged are Mrs. Mattle H. Parry, of Wisconsin, Mrs. H. Morse, of Iowa, Mr. Leander Ellis, of Manchester, Ill. Dr. O. J. Howard, of McHenry, will act as President of the meeting. W. I. Fox, of Belvidere, Carresponding Sacretary. as President of the meeting. W. A. Co., Corresponding Secretary.

HYRAM BIDWELL, Committee

SAMUEL MORSE, of

W. I. FOX, Arrangements.

Greve Meeting.

Grave Meeting.

The Spiritualists of Kalamazoo, Mich., and vicinity will hold a two days' meeting in Elysian Grove, on Winslow's Usland, in the Kalamazoo river (three quarters of a mile from town), on Saturday and Sunday, Aug. 26th and 27th, 1876. Admission to the Island by ticket only. Price ten cents. Passage each way by the safe and commodions boat at the cable ferry free. Giles B. Stebbins and Mirs. Lydis A. Pearsall are engaged to be present, and other speakers are expected. Persons from abroad will be entertained by the friends as far as practicable. There will be each day a basket picnic dinner on the ground; also refreshments for sale. Let this, our Centennial and second yearly meeting, be a success.

A. KEYSER, Pres.

MRS. H. M. SMEDLEY, Sec.

Spiritualist Convention.

and invite all seekers after truth to "come, and let us reason together," in love and charity, willing to "prove all things and hold fast to that which is good."

JOHN WILCOX, Preq. MRS. ELLA J. SKINNER, Sec'y.

Spiritualist Meeting.

The Southern New York and Northern Pennsylvania Spiritualist and Liberalist Association will hold their yearly meeting at Eldridge Park, Elmira, N. Y., on Sunday, Aug. 20th, 1876, at 10 o'clock A. M., and at 2 o'clock P. M. Some of the most able speakers will address the meeting. La France's Band will discourse the music.

S. A. TALLMADGE, Sec'y.

J. V. MAPES, Pres.

Passed to Spirit-Life:

From Charleston, Me., May 3d, Mr. Elisworth Bridgham,

From Charleston, Me., May 3d, Mr. Elisworth Bridgham, aged 73 years and 8 days.

Mr. Bridgham was a firm Spiritualist. He enjoyed the light of Spiritualism very much, from the time of his being convinced of its truth, hearly twenty years ago, up to the last moments of his earth-life. He was happy in mind as to his future, ever assuring his companion and only child, (who, also, are Spiritualists, educated in its knowledge and truth,) and friends, that he would soon roturn after passing away, to be with them, to aid, comfort and cheer them in their lonely life. His promises were faithfully fulfilled soon after his change, by communications and cheering words. His friends have been greatly consoled and comforted by his manifestations of his presence and love. Truly there is no death, simply transition.

Mr. Bridgham was one of the first settlers in the town of Charleston, having been brought from Minot, Mc., by his father, Joseph Bridgham, when only three years of age. As a citizen, husband, father and companion, he was social, kind-hearted, industrious, and worthy the esteem and friendship of all. He was much respected and liked by all who knew him. Mrs. Doty Braddbury, spirit-medium of Fairfield, Maine, spoke upon the occasion of his obsequies, to one of the largest and most attentive audiences ever assembled in this town. Her discourse gave universal satisfaction.

By request,

GEO. Amos Peirce.

From Vineland, N. J., Aug. 1st, Lillie, eldest daughter

or w. A. and M. G. Thorn, after residing twenty-three years in earth-life.

Her disease was consumption of the blood, caused by a sudden cold. The family removed from Rensselaerville, N. Y., to this place, thinking the change in climate would restore her to health. Lillie was the ided of the family, a school-teacher who had the respect and confidence of both parents and pupils. Her amiable disposition won for her a host of friends; she was beloved by all who knew her. She was in full sympathy with the Spiritual Philosophy, but still carth-life had its attractions, and she was loth to succumb to the sabile disease. A few hours before her exit she said to her parents, "Why do you mourn? I have not given up yet." Soon afterward I asked her if she was afraid to go to the spirit-world. She repiled with strong emphasis, "No." It seemed sad to see such a promising young lady prostrated by incurable disease, her spirit struggling to free itself from the diseased casket.

Her parents are both mediums. Mr. T. is a son of a noted Quaker preacher. Lillie leaves parents, two brothers and a sister, who will miss her material form and genial society, but not mourn her as dead or lost, but simply as gone before. May she continue in her good and useful work (that she commenced here) in the life that she has just entered upon; and without doubt her spirit will return to loved ones with consolation and hope.

Vineland, N. J., Aug. 3d, 1876.

[Obituary Notices not exceeding twenty lines published ratuitously. When they exceed this number, twenty ents for each additional line is required. A line of again type averages ten words.]

COL. OLCOTT'S CREAT WORK, People from the Other World. Containing Full and Illustrative Descriptions

of the WONDERFUL SEANCES

Held by COL. OLCOTT with the EDDYS, HOLMESES, AND MRS. COMPTON.

The author confines himself almost exclusively to the The author confines himself almost exclusively to the phenomenal side of Spiritualism; to those facts which must elevate it sooner or later to the position of an established science. He says to the world: 'Hiereare certain stupendous facts, admitted by many thousands of intelligent persons in all ages and countries, but never by so many as at the present time. I have availed myself of my opportunities to investigate them, to weigh, measure, test, and probe them as far as it was possible to do so. The result is the irresistible proof of the occurrence of certain inexplicable phenomena, repudiated for the most part by leading physiologists and psychologists, but which are nevertheless thoroughly well established as facts, and which must sooner or later revolutionize opinion on a variety of questions relating to the nature of man.'

The Work is Highly Illustrated!

POSTAGE 25 CENTS PER COPY. For sale by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

The Root of the Matter. SAMSON.

A Myth-Story of the Sun. The author of this work builds on the foundations of the old theologies, the "theocratic aspect of Nature," when the "Great Spirit," or "Heaven-Father," was in all the fullness of the Godhead bodily, and his kingdom on earth as it is in heaven, as wrought by the ancient poets, "Samson" is but another name of Hercules, "the Shining One," performing in various kind the labors of the Ancient of Days."

In verse, 32 pp., paper covers: price 25 cents, postage free. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street 'lower floor'). Boston. Mass.

Spiritualism Defined and Defended:

Being an Introductory Lecture delivered in the Temperance itali, Melbourne, Australia, by J. M. PEEBLES. The author says: "Spiritualists have no creed to cramp and crush the intellect. They acknowledge no infallible oracle, honor no image, trust to no sacrificial 'scapegoat' to screen them from justice; nor would they bow 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 God-given right to think, see, hear, investigate, and judge of all subjects for himself."

Price 15 cents, postage free.

For sale wholesale and retail by the publishers, OOLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

THE ALPHA;

A Revelation, but no Mystery. BY EDWARD N. DENNYS.

The author of this preëminent work, having been translated to the spirit-sphere, the privilege of editing this need to the spirit-sphere, the privilege of editing this need edition of it has devolved on one whose only claim to the office is a deep sympathy with its chief aim, which is that of clearly and logically showing "the only way the greatest attainable happiness of the entire human family can, by any possibility, be accomplished." The work contains a fine likeness of the author.

Tinted paper, \$1.75, postage 16 cents.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

IN PAMPHLET FORM.

TIPPING HIS TABLES:

Ramblings after a Rambler; Exposures of an Exposer.

Elicited by "An Expose of Spiritualism by Bev. John Gregory, Northfield, Vt., 1872."

BY ALLEN PUTNAM.

In response to a general demand, this able production, which appeared originally in the Banner of Light, has been issued in pamphlet form. Like everything of a literary nature furnished the reading public by Mr. Putnam, this work is full of interest, and bears the mark of patient and earnest thought.

earnest thought.
Price 25 cents, postage free.
For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

History of the Conflict BETWEEN Religion and Science.

BY JOHN WILLIAM DRAPER, M.D., LL.D.

Professor in the University of New York; Author of "Treatise on Human Physiology," "History of the Intellectual Development of Europie," "History of the American Civil War," and of many Experimental Memoirs on Chemical and other scientific subjects.

Cloth, 12mo, \$1,75; postage 10 cents.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

SECOND EDITION.

AN-Exposition of Social Freedom. Monogamic Marriage the Highest Development of Sexual Equality.

By the Author of VITAL MAGNETIC CURE and NATURE'S LAWS IN HUMAN LIFE.

Nature's Laws, Principles, Facts and Truths, are eternal and immutable. Society, Customs, Conditions, Circum-stances and Opinions, are constantly changing; therefore, to be consistent, we should weigh and judge both sides of

to be consistent, we should would have the subject.

72 pp. Price 25 cents, postage free.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Adbertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN,

Physician of the "New School," WIFE OF WASH. A. DANSKIN, OF BALTIMORE, MD.,

Pupil of Dr. Beujamin Rush.

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

Bhe is clairandlent and clairvoyant. 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, will receive prompt attention. Medicines, magnetically prepared, sent at moderate prices.

NEURALGIA.—A positive cure for this painful disease sent by mail on receipt of \$1.00 and two postage stamps.

Direct WASH. A. DANSKIN, Baltimore, Md.
July 22.—3m

Photograph of

PARAFFINE MOLD OF A MATERIALIZED SPIRIT-HAND, OBTAINED

IN PRESENCE OF

MRS. M. M. HARDY.

The phenomenon of the paraffine mold has been called upon since its first introduction to bear, both in England and America, the intensest scrutiny, but it has come of victorious, and remains at present a proof palpable indeed of the existence and power of the disembodied human spirit.

of the existence and power of the disembodied human spirit.

The hand represented in this picture was obtained at an extempore scance held Wednesday evening. April 5th, 1876, at the house of Mrs. Hardy, No. 4 Concord Square, Boston, Mass., under the following circumstances: The company took seats, Mrs. Hardy with them, when one of the party placed over the top of the table a rubber cloth, a black 'waterproot' cover, and a table-cloth. He also placed the parafilme pail under the table, in from ten to fitteen minutes raps signified a result, and, the cloths being removed, a fife model of the human hand was found lying on the floor, which we have had photographed.

Price, Carte de Vivile, 25 cents; Cabinet, 50 cents.

For sale by Col. BY & Ricili, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Dr. Fred. L. H. Willis

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

DB, WILLIS may be addressed as above. From this point be 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 knewledge with keen and searching Clairvoyance.

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

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp, Send for Circulars and References. July 1.

SPIRIT PICTURES.

PHOTOGRAPH OF THE MATERIALIZED SPIRIT OF KATIE KING,

Taken in London, Eng.-DR. J. M. GULLY being her companion on the plate.

PHOTOGRAPH OF VASHTI, THE SPIRIT INDIAN FRIEND OF MRS. J. H. CONANT,

Medium of the Banner of Light Public Free Circles—the Medium being her companion in the picture. Price 60 cents cach. For sale by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Catarrh, Diptheria,

And all Throat Diseases curable, by the use of DR. J. E. BRIGGS'S/THROAT REMEDY.

MR. ANDREW JACKSON DAVIS writes: "Dr. Briggs's Throat Remedy for the Throat and Catarrhal Affections, including Diptheria, I know to be equal to the claims in his advertisement." Price 50 cents per bottle.

A. Never sent by Mail; by Express only, For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, Boston, Mass.

PHOTOGRAPHS

OF THOMAS PAINE—25 cents.
MONUMENT ERECTED IN HONOR OF THOS.
PAINE—25 cents.
MRS. CORA L. V. TAPPAN—Imperial, 50 cents; Carte MRS. NELLIE M. FLINT, Medium - Imperial, 50 MRS. A. D. CRIDGE—Cabinet, 50 cents; Carte de Visito DR. H. F. GARDNER-Imperial, 50 cents.

For sale wholesale and retail by COLBY & RICH, at o. 9 Montgomery Place, corner of Province atreet (lower cor), Boston, Mass.

SOUL READING.

SOUL READING,
Or Psychometrical Delineation of Character.
MRS, 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
future life; physical disease, with prescription therefor;
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, \$2,00, and four 3-cent stamps,
Address,
MRS. A. B. SEVERANCE,
Centre street, between Church and Prairie streets,
July 1,—tf White Water, Walworth Co., Wis.

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

JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia.
Jan. 17.—†

PATENT OFFICE, 46 SCHOOL STREET, BOSTON, MASS.

BROWN BROTHERS, SOLICITORS. BROWN BROTHERS have had a professional experience of fifteen years. Send for pamphlet of instructions. Dec. 30.—eow

POPHAM'S Best on Earth! Trial Package FREE. Ad-ANTHMA dress with 3-ct. stamp, C. A. BRAMAN, SPECIFIU. Agent, 415 Washington st., Boston, Mass. April 8.—23teow

GUN FOR SALE.

SCOTT breech-loading double-barrel shot gun. Lamina-ted steel barrels. Gauge No. 12. Guard action. Is al-most new, and cost originally, with loading utensils, rub-ber covering, and fine loather packing case, \$160,00. Will be disposed of for \$35,00 cash. Apply at this office. April 22.—tf

SIO for \$1. Magnificent Chromos 2½ feet long, 100 for \$1. 24 colors, for \$1.00, \$7.00 per dozon. The Wise Virgin," "Beatrice," "Snow Storm," &c. Send \$1.00 for sample, satisfaction guaranteed. Chromos of all kinds. New style, 311. Catalogue free. J. LATHAM & CO., Art publishers, 419 Washington st., Boston.

THE PSYCHIC STAND AND DETECTOR. THE PSYCHIC STAND AND DETECTOR, Invented by Francis J. Lippitt. The object of the Psychic Stand is simply to refute the popular belief that the communications spelled out through the movements of tables and other objects always emanate from the mind of the medium. This object is accomplished by the use of an alphabet which the medium cannot see, and the location of which may be changed at the pleasure of the observer. The medium places his hand on the top of the Stand, and in a shorter or longer time, according to the degree of mediumistic development, the observer sees a letter shown through as small metallic window out of the medium's slight. The Stand will operate through tipping mediums with a success corresponding to their mediumistic power.

Price 83,50, postage free.
For sale, wholesale and retail, by COLBY & RICH, Agents, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

THE well-known Healer, DUMONT C. DAKE, M. D., can be consulted at the Matieson House, Chicago, Ill., 1st, 8th, 17th and 24th of each month; Jollet, Ill., 5th and 6th; Rockford, Ill., 12th, 13th and 14th; Beloit, Wis., 18th. Patients also successfully treated at a distance.

CHILLS CURED.—A package of Medicine sent for 50 cents that breaks them up permanently. superior to Quinine, and not bad to take. For Medicine, address ALEX. KING, Ben Wheeler P. O., Vanzandt Co., Texas.

AGENING double their money selling "Dr. Chase's Improved (2) Receipt Book." Address Dr. Chase's Printing House, Ann Arbor, Mich.

A S. HAYWARD, Magnetist, of Boston, 722

S. Fairmount ave., Phila., Pa. Magnetized Papersent by mall, 50c.

tf-July 1. MRS. S. A. ANTHONY, Test and Business July 15.—13w.

DR. STONE'S "NEW GOSPEL OF HEALTH," for sale at this office. Price \$1.25. July 1.

Mediums in Boston.

DR. H. B. STORER'S MEDICAL OFFICE HAS BEEN

REMOVED From No. 9 Montgomery Place, Boston, to NO. 41 DOVER STREET.

MR4. M. J. FOLSOM will continue as heretofore to examine patients clairwayantly, either when present, or by name, age and lock of hair, sent by mail. Terms, when present, \$1; by letter, \$2.

All letters should be addressed to

DR. H. B. STORER,

41 Dover street, Boston.

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

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

Mrs. S. E. Crossman. M. D. CLAIRVOYANT AND MAGNETIC PHYSICIAN; also Trance Medium. Speciality: Curing Cancers, Tumors and Female Complaints. Examines at any distance. Terms \$2.00. Also Midwife. Magnetic Paper \$1.00. 57 Tromont street, Boston, Rooms 19 and 20.

MRS. JENNIE POTTER,

TEST MEDIUM, also Medical Examinations. Send lock of patient's hair, state age and sex, and enclose 2,00. No. 11 Oak street, 3 doors from 872 Washington st. Hours 9 to 9. Sundays 2 to 9.

MR. HENRY C. LULL, Business and Medical Clairvoyant, Rooms 1229 Washington street, (hear Dover). Office hours from 9 A. F. to 12 M., 2 to 5 P. M. General sittings, One Dollar. N. R.—Having closed my 86-ances, I am how open for Lecture engagements.

April 8.—23w*

Susie Nickerson-White. TRANCE MEDIUM, 130 West Brookline street, St. Einio, Suite 1. Boston. Hours 9 to 4. June 24.

TEImo, Suite 1. Boston. Hours 9 to 4.

TEST and Developing Medium. Sittings, \$1. Séances every Thursday afternoon. Hours 11 till 5. 21 Sawyer street, from Shawmat ave., Boston. 4w*-July 29.

MRS. F. C. DEXTER, 476 Tremont street, Boston, Chairvoyant, Test and Developing Medium. Examines by lock of hair. Test and Developing Circles Wednesdays and Saturdays, at 3 p. M. 13w*-July 1.

MRS. J. C. EWELL, Inspirational and Healing, suite 2, Hotel Norwood, cor. of Oak and Washington sis., Boston, (entrance on Ash st.) Hours 10 to 5.

A UGUSTIA DWINELLS, Clairvoyant, Tranco and Test Medium, Nassau Hall, cor. of Washington and Common streets, Boston. Up one flight, Terms 41.21

CAMUEL GROVER, HEALING MEDIUM, No. 50 Doverst. Dr. G. will attend funerals if requested. June 3.—13w* MRS. JENNIE CROSSE, Test Clairvoyant.

Six questions by mail 50 cents and stamp. Whole lifereading, \$1.00. 75 Dover street, Boston. 2w*-Aug. 5.

MRS. FRANK CAMPBELL, Physician and Medium, No. 14 Indiana street, suite 5, leading from Washington street to Harrison av., Boston. July 22.

MRS. CHAS. H. WILDES, No. 8 Eaton street, Boston. Mondays, Tuesdays, Wednesdays and Thursdays. Hours 9 to 4.

TRANCE MEDIUM, No. 4 Concord Square, Boston, Office hours from 9 to 1 and 2 to 3. 13w°-June 24. Tranco Medium, 362 Tremont street, Boston,

CLARA A. FIELD; Clairvoyant and Business Medium, 55 La Grange street, Boston. 4w°-July 20. MRS. M. A. PORTER, Clairvoyant, 28 Knee-land street, Boston. 4w*-July 29.

Works of J. M. Peebles.

THE SEERS OF THE AGES. Sixth Edition. This work, treating of ancient Beers and Sages; of Spir-tualism in India, Egypt, China, Persia, Syria, Grece and Rome; of the modern manifestations, with the doc-trines of Spiritualists concerning God, Jesus, Inspira-tion, Faith, Judgment, Heaven, Hell, Evil Spirits, Love, the Resurrection and Immortality, has become a stand-ard work in this and other countries. Price \$2,00, post-age 32 cents.

JESUS-MYTH, MAN, OR GOD? Did Jesus JESUS—MYTH, MAN, OK GOD? Did Jesus Christ exist? What are the proofs? Was he man, begotten like other men? What Julian and Celsus said of him. The Moral Induence of Christianity and Heathenism compared. These and other subjects are critically discussed. Price 50 cents, postage 10 cents.

WITCH-POISON; or, The Rev. Dr. Baldwin's Sermon relating to Witches, Hell, and the Devil, reviewed. This is one of the most severe and caustic things published against the orthodox system of religion. Price 35 cents, postage 5 cents.

SPIRITUAL HARP. A fine collection of vocal music for the choir, congregation and social circle; is especially adapted for use at Grove Meetings, Picnics, etc. Edited by J. M. Peebles and J. O. Barrott, E. H. Halley, Musical Editor. Cloth, \$2,00. Full glit, \$3,00, postage 28 cents.

I Saw in the South Sea Islands, Australia, China, India, Arabia, Egypt, and other "Heathen" (?) Countries. This volume, while vividly picturing the scenery, the manners, laws and customs of the Uriental people, defines the religious of the Brahmans, the Confucians, the Buddhists and the Parsees, making liberal extracts from their sacred Bibles. Price \$2.00, postage 32 cents.

SPIRITUALISM DEFINED AND DEFEND-ED; Being an Introductory Lecture delivered in Tem-

ED; Being an Introductory Lecture delivered in Tem-perance Hall, Melbourne, Australia. Price 15 cents, THE SPIRITUAL TEACHER AND SONG-STER, designed for Congregational Singing. Price 15 cents, postage free,

For sale wholesale and retail by the publishers, COLEY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Roston, Mass. TENTH EDITION.

THE ELECTRIC PHYSICIAN; Or, Self-Cure by Electricity. BY EMMA HARDINGE BRITTEN.

A Plain Guide to the use of the Electro-Magnetic Battery, with full directions for the treatment of every form of disease on the new and highly successful French and Viennese Systems of Medical Electricity, as administered by Drs. Wm. and Emma Britten in their own practice.

An Hour with the Angels; Or, A Dream of the Spirit-Life.

BY A. BRIGHAM.

BY A. BRIGHAM.

This charming brochure, as its title indicates, narrates a islen of scenes in the spirit-land, with ssed by the author na dream. "Four thousand years of, angel ministries, of visions, and dreams, and the occasional appearance of he spirits of departed men, as recorded in the Bible, ought to be sufficient to establish the principle that spirit-communion is mossible." munion is possible."

Printed on fine tinted paper. Cloth, 50 cents, postago 8 cents; paper, 20 cents, postago 4 cents.

For sale wholesale and retail by the publishers, CULBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor). Boston. Mass.

FIFTH EDITION.

A Reply to William T. Dwight, D. D., ON SPIRITUALISM. Three Lectures.

BY JABEZ C. WOODMAN, Counsellor at Law.

Price 25 cents, postage 4 cents.
For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. THE SECOND AND THIRD VOLUMES

OF THE SOUL OF THINGS, Or, Psychometric Researches and Discoveries in Geography, Archeology, Geology and Astronomy. BY WILLIAM DENTON.

Author of "Our Planet," &c. This work consists of over 500 pages, 12mo, and is well illustrated by more than 200 engravings, nearly all of which are original, and drawn from actual vision. It is printed on fine calendared paper and bound in good style.

Single volume \$2,00, postage 20 cents. Two volumes \$3,50, postage 40 cents.

postage 40 cents.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Life of William Denton, THE GEOLOGIST AND RADICAL.

BY J. H. POWELL.

New Books.

The Principles of Spiritist Doctrine

THE IMMORTALITY OF THE SOUL: THE NATURE OF SPIRITS AND THEIR RELATIONS WITH MEN: THE MORAL LAW: THE PRESENT LIFE, THE FUTURE LIFE, AND THE DESTINY OF THE HUMAN RAUE,

ACCORDING TO THE TEACHINGS OF SPIRITS OF HIGH DEGREE, TRANS-MITTED THROUGH VARIOUS MEDIUMS,

COLLECTED AND SET IN ORDER

BY ALLAN KARDEC. Translated from the French, from the Hundred and Twentieth Thousand.

BY ANNA BLACKWELL. The Work contains a fine steel-plate portrait of the Author.

This book—printed from duplicate English stereotype plates, and which we are able to sell at a much less rate than the London edition—is sent out as a companion volume to the BOOK ON MEDIUMS, by the same author, and for this purpose is printed on a similar style of paper, and in binding, etc., uniform with that volume.

At an hour when many skeptica, trained to the need of text books for aid in searching out knowledge concerning life and its belongings, both now and to come, are turning their attention to the claims of the Spiritual Philosophy, this sterling volume is calculated to fill an important place in the popular demand, and to do much good by the enlightenment of the inquiring.

It is also a work which the oldest and most confirmed disciple of the Spiritual Dispensation can consult and mentally digest with profit.

digest with profit.
Printed on fine tinted paper, large 12mo, 439 pp., cloth, bevoled boards, black and gold. Price \$1,75, postage free.

SECOND THOUSAND. BOOK ON MEDIUMS:

GUIDE FOR MEDIUMS AND INVOCATORS: CONTAINING

The Special Instruction of the Spirits on the Theory of all kinds of Manifestations; the Means of Communicating with the Invisible World; the Development of Medium ship; the Difficulties and the Dangers that are to be Encountered in the Practice of

Spiritism. BY ALLAN KARDEC. Translated from the French, by Emma A. Wood.

This work is printed on fine tinted paper, large 12me, 460 pp. Cloth, beveled boards, black and gold.

Price \$1,50; postage free.

For sale wholesale and rotall by the Publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Fourth Edition --- Revised and Corrected.

THE WORLD'S Sixteen Crucified Saviors:

CHRISTIANITY BEFORE CHRIST.

CONTAINING New, Startling, and Extraordinary Revelations in Religious History, which disclose the Oriental. Origin of all the Doctrines, Principles, Precepts, and Miracles of the

Christian New Testament, and furnishing a Key for unlocking many of its Sacred Mysteries, besides comprising the

History of Sixteen Oriental Crucified Gods.

BY KERSEY GRAVES, Author of "The Biography of Satan," and "The Bible of Bibles," (comprising a description of twenty Bibles.)

etc. Edited by J. M. Peebles and J. O. Barrett. E. H. Balley, Musical Editor. Cloth, \$2,00. Full gilt, \$3,00, postage 22 cents. Abridged edition \$1,00; postage 8 cents.

TRAVELS AROUND THE WORLD: or, What I Saw in the South Sea Islands, Australia, China, India, Arabia, Egypt, and other "Heathen" (?) Countries. This volume, while vividity picturing the scenery, the manners, laws and customs of the Oriental people, defines the religions of the Brahmans, the Confucians, the Buddhists and the Parsees, making liberal extracts from their sacred Bibles. Price \$2,00, postage 32 cents.

SPIRITUALISM DEFINED AND DEFENDED; Being an Introductory Lecture delivered in Tem-

Printed on fine white paper, large 12mo, 380 pages, \$2,00; postage 20 cents.

For sale wholesale and retail by the Publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Eating for Strength. A New Health Cookery Book,

BY M. L. HOLBROOK, M. D.,

Which should be in the hands of every person who would eat to regain and retain health, strength and beauty. It contains, besides the science of eating and one hundred answers to questions which most people are anxious to know, nearly one hundred pages devoted to the best healthful recipes for foods and drinks, how to feed one's self, feeble babes and delicate children so as to get the best bodily development. Mothers who cannot nurse their children will find full directions for feeding them, and so will mothers who have delicate children, and invalids who wish to know the best foods.

The east roots.

Price \$1,00, postage free.

For sale wholesale and retail by COLBY & RICH, at
No. 9 Montgomery Place, corner of Province street (lower
floor), Boston, Mass.

COSMOLOGY.

GEORGE M'ILVAINE RAMSAY, M.D.

GEORGE M'ILVAINE RAMSAY, M. D.

CONTENTS.—CHAPTER I.—Matter without Origin; 2—
Properties of Matter; 3—Nebulous Theory; 4—Old Theory of Planetary Motion; 5—Planetary Motions; 6—Origin of Motion; 7—Cause and Origin of Orbital Motion; 8—Special Laws of Orbital Motion; 9—Eccentricity, Hellon and Equinoctial Points; 10—Limit and Results of Axial Inclination; 11—Result of a Perpendicular Axis; 12—Old Polar Centers; 13—Cause and Origin of Ico-Caps and Glacler Periods; 14—Ocean and River Currents; 15—Geological Strata Indicate Reconstruction of Axis; 16—Sudden Reconscruction of Axis; 16—Sudden Reconscruction of Axis inevitable; 17—Ethnology; 18—Axial Period of Rotation Variable; 19—Moons, and their Motions; 29—Meteors, Comets, etc.,—their Origin, Motions and Destiny; 21—Orbital Configuration of Comets; 22—Planets and Old Comets; 23—Infinity, The book is elegantly printed and superbly bound, Price \$1,50, postage 18 conts.
For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Theodore Parkar's Writings

Theodore Parker's Writings.

ADDITIONAL SPEECHES, ADDRESSES, AND OCCASIONAL SERMONS. 2 vols. 12mo, cloth. Price \$3,00, postage 40 cents. SPEECHES, ADDRESSES, AND OCCASIONAL SERMONS. 3 vols. 12mo, cloth. Price \$4,50, postage filecula. critical and miscellaneous writ-INGS. 1 vol. 12mo, cloth. Price \$1,50, postage 16 cents, HISTORIC AMERICANS—Franklin, Washington, Adams and Jefferson. With an introduction by Rev. ton, Adams and Jefferson. With an introduction by Rev. O. B. Frotbingham. Price \$1,50, postage 16 cents. THE RELIGIOUS DEMANDS OF THE AGE. A reprint of the preface to the London edition of the collected works of Theodors Parker. By Frances Power Cobbe. Price 25 cents, postage 4 cents. For sale wholesale and retail by CULBY & RICH. at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

LESSONS

Elementary Physiology BY THOMAS H. HUXLEY, LL.D., F.R.S.

BY J. H. POWELL.

REVIEW OF THEOLOGY,

As founded on the fall of man. By M. B. Craven. Price 5 cents, postage 2 cents.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, (lower floor,) Boston, Mass.

BY J. H. POWELL.

This is the sixth London edition of this useful book, containing a frontispiece descriptive of each particular part of the human frame. It is also profusely illustrated with place throughout the entire work.

Price 25 cents, postage 2 cents.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

This is the sixth London edition of this useful book, containing a frontispiece descriptive of each particular part of the human frame. It is also profusely illustrated with place throughout the entire work.

Price 25 cents, postage 6 cents.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

New Books.

Standard Liberal Works.

THE PHILOSOPHICAL DICTIONARY of Voltaire. Tenth American edition. Two volumes in one; containing 5:6 large octavo pages, with two elegant steel engravings. Price 5:00, postage 6: cents. This is the largest and most correct edition in the English language.

guage.
THE DIEGESIS; being a Discovery of the Origin, Evidences, and Early History of Christianity, never yet before or elsewhere so fully and faithfully set forth. By Rev. Robert Taylor. Price \$2.00, postage 22 cents.
THE DEVIL'S PULPIT, by Rev. Robert Taylor, with a Sketch of the Author's Life, containing Sermons on the Star of Bethlehem, John the Baptist, Itasing the Devil, The Unjust Judge, Virgo Parlura, St. Peter, Judas Iscarlot Vindicated, etc. Price \$2.00, postage 20 cents.

age 20 cents,
ASTRO-THEOLOGICAL LECTURES, by Rev.
Robert Taylor, containing Lectures on Belief not the
Safe Side, The Resurrection of Lazarus, The Unjust
Steward, The Devil, The Rich Man and Lazarus, etc.
Price \$2.00, postage 24 cents.

THE SYNTAGMA, by Rev. Robert Taylor, au-thor of "The Diegests," "Devil's Pulpit," "Astro-Theological Sermons," etc. Price \$1,00, postage 12 cents. HALF-HOURS WITH SOME ANCIENT AND MODERN CELEBRATED FREETHINKERS. Price 75 cents, postage 16 cents.

75 cents, postage id cents.

THE INFIDEL'S OR INQUIRER'S TEXT-BOOK. Being the substance of 13 Lectures on the Bible, by Robert Cooper. Price \$1,00, postage id cents.

COMPLETE WORKS OF THOMAS PAINE, secretary to the Committee of Foreign Affairs in the American Revolution. Three volumes. Consisting of his Political, Theological and Miscellaneous Writings, to which is added a brief Sketch of his Life. Price \$7,00, postage 94 cents.

PAINE'S POLITICAL WRITINGS—To which is prefixed a brief Sketch of the Author's Life. A new colline with additions. Two volumes, Price \$5,00, postage 62 cents.

age 62 cents.

PAINE'S THEOLOGICAL AND MISCELLANEOUS WRITINGS. 12mo edition. This edition contains the Last Will and Testament of Thomas Paine,
wherein he disposes of his real and personal property,
amo: uting to some thousands of dollars, which completeby disproves those plous stories respecting Paine's poverty and destitution in his last hours. Price \$2,50, postage 40 cents.

PAINE'S AGE OF REASON, Examination of the Prophecies, Essay on Dreams, &c. A very hand-some edition, in green cloth. Price 75 cents, postage 14 PAINE'S AGE OF REASON, being an Investigation of True and Fabrious Theology. Price, cloth, 50 cents, postage 5 cents, paper, 25 cents, postage 5 cents,

PAINE'S COMMON SENSE, a Revolutionary pampilet, addressed to the Inhabitants of America in 176. To which is added a Brief Sketch of the Author's Life. Price 20 cents, postage 2 cents.

PAINE'S RIGHTS OF MAN, being an Answer to Mr. Burke's Attack on the French Revolution. Price 50 cents, postage 5 cents. "THE LIFE OF THOMAS PAINE, Author of "Common Sense," "Rights of Man," "Age of Reason," "Re, with Critical and Explanatory Observations of his Writings. By G. Vale. Price \$1,00, postage 16

GOOD SENSE, by Baron D'Holbach. A new edition of this truly valuable book has just been issued, and is now ready for purchasers. Price \$1,00, postage 16 cents.

MORAL PHYSIOLOGY, a Plain Treatise on Population, by Robert Date Owen. This work is illus-trated with a frontispiece. Price, including postage, 68 JEHOVAII UNVEILED; or, the Character of the Jewish Deity Defineated. A new and valuable book, Price 35 cents, postage 5 cents.

HUME'S ESSAYS. Essays and Treatises on various subjects, by David Hume, Eag., with a brief Sketch of the Author's Life and Writings, to which are added Dalagues concerning Natural Religion. Price \$1,60, postago 20 cents. THE YAHOO, a Satirical Rhapsody, by the au-ther of the Great Dragon Cast Out. Price 70 cents, post-

VOLNEY'S RUINS; or, Meditation on the Rev-VOLNEY'S RUINS; or, Meditation on the Revolutions of Empires. Translated under the immediate inspection of the Author, from the latest Paris Edition, with his Notes and Bustrations. To which is added The Law of Nature, and a short Biographical Notice, by Count Darn. Price \$1,00, postage is cents.

THE SYSTEM OF NATURE; or, Laws of the Moral and Physical World. By Baron D'Holbach, author of "Good Sense," &c. A new and improved edition, with Notes by Diderot. Translated from the French by II, D. Robinson. Two volumes in one. Price \$2,00, postage 25 cents.

QUEEN MAB, with Notes, by Percy B. Shelley. Price 50 cents, postage 8 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Christian Spiritualism. THE IDENTITY.

Primitive Christianity

MODERN SPIRITUALISM.

BY EUGENE CROWELL, M. D. ctavo volumes. Price \$5,00; single volumes \$ postago free.

CONTENTS OF VOL. I.

CONTENTS OF VOL. I.

1.—Spiritual Gifts.
11.—Inspiration and Mediumship.
111.—Faith.
1V.—Gift of Healing.
V.—Working of Miracles.
VI.—Physical Manifestations.
VII.—Propheey.
VIII.—Discerning of Spirits.
1X.—A pparitions.
X.—Divers kinds of Tongues.
XI.—Try the Spirits.
XII.—Conditions must be regarded.
XIII.—The use of humble means.
XIV.—Angels were once mortals.
XV.—Spirits in Prison.
XVI.—Vicensession and Obsession.
XVII.—Witchcraft and Sorcery.
XVIII.—Hebrew Prophets and Mediums.
XIX.—Natural and Spiritual Body.
XX.—Materialization of Spirit forms.
XXI.—Table-Happings and Tippings.
XXII.—Displeasure of the Priests, Pharisees and Sadducces.

CONTENTS OF VOL. II. I.—Spirit Writing,
II.—Levitation and Conveyance by Spirit-Power,
III.—Insensibility to Fire.
IV.—Chairvoyance and Somnambulism,
V.—Clairaudience,
VI.—Dreams and Visions,
VII.—Trance and Ecstasy,
VIII.—Horesles and Contentions,
VI.—Horesles and Contentions,
VI.—Horesles and Contentions,

IX.—Horesies and Contentions.

X.—The Ministry of Angels,
XII.—Death,
XIII.—The Spirit-World,
XIV.—Spiritualism and the Church,
XV.—Spiritualism and Science,
XVI.—Conclusion.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. SECOND EDITION.

BIBLE MARVEL-WORKERS,

And the Power which helped or made them perform MIGHTY WORKS, and utter Impired Words;
Together with some Personal Traits and Characteristics of Prophets, Apostles and Jesus, or New Bendings of "The Miracles,"

BY ALLEN PUTNAM, A. M.

Author of 'Natty, a Spirit;'' Spirit Works Real, but
Not Miraculous;'' 'Mesmerism, Spiritualism,
Witcheraft and Miracle;'' 'Tipping his
Tables,'' eto., eto., eto. MR. PUTNAM has here, in his uniformly candid and calm spirit, furnished an unusually vivid, interesting and instructive volume of about 240 pages. He here allows what he incidentally calls

"The Guide-Book of Christendom"

to tell the story of its own origin and character, and mostly in its own words and facts.

Price \$1,25, postage 16 conts.

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Monfgomery Place, corner of Province street (lower floor), Boston, Mass.

THE SABBATH QUESTION Considered by a Layman. BHOWING

The Origin of the Jewish Sabbath—How Jesus Observed It—The Origin of the Pagan Sunday—How it Became Christianized—and the Origin of the Puritan Sabbath. BY ALFRED'E. GILEN.

This little work is commended by A. J. Davis as being a convincing argument "concerning the true meaning and wise observance of the Sabbath."

Price 10 cents, postage free; 25 copies \$1,50, postage 20 cents.
For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Monigomery Place, corner of Province street (lower floor), Boston, Mass.

New York Advertisements.

The magic control of SPENCE'S PONITIVE AND NEGATIVE
POWDERS over diseases of all kinds is wonderful beyond all precedent.

Buy the PONITIVEN for any and all manner of diseases, except Paralysis, or Palsy, Blindness, Doafness, Typhus and Typhold Fevers.

Buy the NEGATIVEN for Paralysis, or Palsy, Blindness, Deafness, Typhus and Typhold Fevers.

Buy a liox of HALF PONITIVEN AND HALF NEGATIVEN for Chilis and Fever.

PAYIPHLETN with full explanations mailed free, Mailted, hostpaid, for Bl.00 per Box. or of Boxes for B5.00. Send money at our risk and existince by Registered B5.00. New York City.

Matton D., New York City. Matten D. New York City.
Address, PROF. PAYTON SPENCE, 138 E. 16th street, New York City.
Note also at the Banner of Light Office, No. 9
Montgomery Place, Boston, Mass. July 1,

DR. J. R. NEWTON.

No. 18 West Twenty-First street, New York.

D. R. NEWTON has returned from California with new developments in the curre of disease by fouch and will-power. Dr. Nowton also be as the sick at a distance, by magnetized betters. Fee, from § 16 90. No letters answered except those that contain money and stamps.

Dr. Newton will visit Maine during a summer vacation of a few weeks, and will be at the Forest House, Farmington. August 1st, 24 and 21; at the August House, August and 1st, 23 and 21; at the August House, interfugire, August 1st, 1st and 21; at the August House, interfugire, August 1st, 1st and 21; and at the Econs House, interfugire from chronic diseases are invited to come and be cared.

Dr. N. will return to New York August 2nth, and resume business at his office, No. 18 W. 21st street.

July 22, -5w

MRS. A. G. WOOD,

LATE OF CHICAGO,
CLAIRVOYANT and Magnette Healer, 71 Lexington successfully treated, Correct diagnosis of disease made personally or by lock of half, without any information from the patient. Best of references given. Terms for diagnosis, 42.00. N. B. -Patients can be accommodated with rooms and board, if required.

THIS new Truss is worn with perfect comfort night and day. Adapts itself to every motion of the body, retaining Rupture under the hardest exercise or severest strain until permanently cured. Sold cheap by the ELANTIC TRUSN CO.

NO. 683 Brondway, N. Y. City, and sent by mail. Branch office No. 120 Tremont st., corner of Winter st., Boston, Callor send for Circular, and be cured.

MRS. E. H. BENNETT reads the Planets and A RS. E. H. BENNETT reads the Planets and Crystal. Letters or calls, 41,00. 283 Sixth avenue, New York. Age required.

A USTIN KENT ON LOVE AND MAR-RIAGE.—I will mail my Book, "Free Love," in paper cover, my Pamphlet, "Mrs. Wonthull and Her Borial Freedom," my Tract, "Conjugal Love; The True and the False," with one or two other Pamphlets or Tracts, and my Photograph, all for \$1.00, or for 80 cents with the Photograph let out. I much need and shall be grateful for the money. Address AUSTIN KENT, Stockholm, St. Lawrence Co., New York, 161—May 20.

A WONDERFUL Diagnosis of Disease given at the wish of my Medical Hand for 50 centrand stamp. Send lock of hatr, stated age and sex. Medicine, put up by spirit aid, sent at low rates. Magnetized Catarrii Snuf (a spirit prescription), also Magnetle Paper, each 50 cents and stamp. MISS ELLA BRADNER, 60 West street, New Haven, Oswego Co., N. Y. 489-July 29.

THE MAGNETIC TREATMENT.

SEND TWENTY-FIVE CENTS to DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly illustrated Book on this system of vitalizing treatment.

July 1.

SOUL AND BODY;

The Spiritual Science of Health and Disease. BY W. F. EVANS,

It is a Book of deep and genuine Inspiration. Disease traced to its Seminal Spiritual Principle. Spiritual Influences and Forces the Appropriate Remedy.

Author of "Mental Cure," and "Mental Medicine,"

The Fundamental Principle of the Cures wrought by Jesus, and how we can do the same. The Influence of the Spiritual World on Health

and Disease. The Philosophy of Spirit Intercourse. How any one may Converse with Spirits and

Angels. This work is a reproduction in a scientific form of the Phrenopathic Method of Cure practiced by Josus eighteen centuries 800, and sustained by the highest medical authorities. It is actentifically religious, but not the highest problems of philosophy and medical science are solved. It is clear in thought, cloquent in style, and the profundeest problems of philosophy and medical science are solved. The work cannot fail to make a deep and lasting impression upon the religious and scientific work. The prefund wolmes of the author, "Mental Cure" and "Mental Medicine," have received the highest commendational from every part of the country and the civilized wold. The present work is on the boundary line where a genuine Christianity and a genuine Spiritualism merge in to one. It is the result of years of thought and invest gation. In it the principle of Explometry, or the sympathetic Sense, fluids its highest illustrations and applications. The last chapter contains a full exposition of the system of cure so long and so successfully practiced by the author, and should be in the hands of every one who is emgaged in the art of healing. One of the marked characteristics of the author is his perfect command of language, so that the profumiest ideas of science and philosophy find their outward expression in his words as clearly as light shines through transparent glass. Each word is like a fresh coin from the mint, that has its exact spiritual value. This renders his style condensed without a sacrifice of perspicuity. The work will take its place at once, and in an eminent position, in the standard literature of Spiritual Science and Philosophy. As a work worthy of this centenary year of our national history, let the spread broadcast over the land.

Cloth, \$1.00, postage 12 centis.

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Roston, Mass. The Psychology of Faith and Prayer.

THIRD EDITION.

THE SPIRITUAL PILGRIM. A BIOGRAPHY OF JAMES M. PEEBLES.
BY J. O. BARRETT.

"My name is 'Pilgrim;' my rolligion is love; my home is the Universe; my soul effort is to educate and elevate humanity.''
The book contains A Fine Steel Portrait of Mr. Peebles,

Engraved in London. Price \$1,50; postage 20 cents, For sale wholesate and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, Boston, Mass, Looking Beyond.

BY J. O. BARRETT. A most beautiful book, written in the author's usual fu-ished style, adash with spiritual illuminations and affec-tions. It contains the testimony of the departed respecting what they see and hear of the 'v better land, 't he philosophy of life, the moral ratio of worlds, the brighter views of the transition called death, the true uses of funerals on amoro attractive scale, and visions of the 'v Beyond, '' It is a cas-ket of sweet immortelies, and a Bethichem star in every bereft home.

ket of sweet immortelies, and a Between star in every bereft home. Price 75 cents, postage 10 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor). Boston, Mass.

Works of Moses Hull.

QUESTION SETTLED: A CAREFUL COMPARISON OF BIBLICAL AND MODERN SPIRITUALISM, Cloth, beveled boards, \$4,50, postage i6 cents,
CONTRAST: EVANGELICALISM AND
SPIRITUALISM COMPARED, A companion to the
"Question Settled," Beveled boards, \$4,50, postage i6
cents.
WHICH: SPIRITUALISM OR CHRISTIANITY & A Friendly Correspondence between Meses Bull WHICH: SPIRITUALISM OR CHRISTIAN-ITY? A Friendly Correspondence between Moses Hull, Spiritualist, and W. F. Parker, Christian. Cloth, 1,00, postage 12 cents: paper, 50 cents, postage d cents. WOLF IN SHEEP'S CLOTHING. An ingo-nious interpretation of the symbols of the Book of Dan-lel and the Apscalypse. Price 10 cents, postage 1 cent. THAT TERRIBLE QUESTION. A radical lit-tle work on love and marriage. Paper, 10 cents, postage 2 cents. THE GENERAL JUDGMENT; OR, GREAT OVERTURNING. Price 10 cents, postage free.
LETTERS TO ELDER MILES GRANT. Being a Review of "Spiritualism Unveiled." Paper, 25 conts, postage 2 cents; cloth, 50 cents, postage 8 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor). Boston, Mass. FIFTH EDITION.

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 held 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. Price \$1.00, postage 16 cents.

For sale wholesale and retail by the publishers. COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor) Boston, Mass.

Banner of Light.

BOSTON, SATURDAY, AUGUST 12, 1876.

Spiritualist Camp-Meeting at Righland-Lake Grove, Norfolk, Mass.; Concluding Services: Addresses by Lizzie Doten, Dr. H. B. Storer, Dr. Bruce, Col. Meacham, and others.

(Reported for the Banner of Light by John W. Day.)

The camp-meeting projected by Drs. H. F. Gardner and A. H. Richardson, at Highland-Lake Grove, finished its sessions on Wednesday, August 9th, and after a three weeks' sojourn the dwellers in tents took up their departure for their various—and in some cases distant—homes. marked by anything of striking import; on Thursday morning C. Fannie Allyn gave a closing discourse-previous to her departure from 1 camp-on a subject chosen by the audience: "Universal Spiritualism," singing being participated in by Misses Nellie M. King, Maria Adams, and Messrs, C. B. Marsh and Edwin Cheney.

On the afternoon of the same day a conferheld at the stand, in the course of which Sidney Howe cited some of his experiences as a medium, and Miss Lizzle Doten and Dr. H. B. Storer united in counseling the use of individual reason by all persons concerning whatever came to them from intelligences, whether in the body or inhabitants of the spiritual realm. Not the name an-nounced but the matter given was the criterion by which the reliability of any manifesting spirit must be satisfactorily decided. We must not depend upon others in or-out of the form to do our work for us. The true spring of happiness consisted in the capacity for usefulness existing within ourselves, and the active exercise of that capacity for the good of others. Dr. Storer especially urged attention to the intuitive faculty of the nature as an important avenue for the intromission of good within the soul. He acknowledged all that spirits had done for him, and looked upon them as friends and companions, but could not recognize them as masters

Mrs. Simpson, of New Hampshire, also spoke briefly, under influence.

In the evening, as also on almost every night till the close of the camp, Pulpit Rock was the scene of a pleasant and profitable "Mediums"

On Friday morning, 4th, (pienie day,) N. On Friday morning, an, (penne may,) A. Frank White delivered the regular address at the grand stand, his subject being "Spiritualism, the Life of All Religions; Theology, the Death of All Religions." The exercises were rendered an Arrangious. The exercises were removed additionally attractive by the singing, contributed by a volunteer choir conducted by C. B. Marsh. The student of history would be struck, said the speaker, by the marked similarity attending the first presentation to the peoples of parth of the various fallence. earth of the various religious systems known to men in the past. This similarity could be nar-rowed down without difficulty to one point, viz: the acknowledged communion with disembodied spirits. This was the foundation stone of them all, howsoever it might be hidden, in some cases, by the mists of time; as long as each religious system remained true to the source from whence its living inspiration was obtained, it continued a power among men; it was when the theologians elevated the symbol rather than the underlythe mind of man with fine-drawn creeds, that each system in turn lost its hold on the heart of the masses. In an elequent and graphic manner the speaker depicted the resemblance between the sacred systems of the ancients, and traced the avictories of the same line of thought in our the existence of the same line of thought in and through the Mosaic dispensation, to the early days of Christianity. When popularity, pompand power, became its chief end and aim—when high-sounding theologians usurped the place of the simple, unassuming teachers who pioneered the Christian movement, its spiritual character-istics rapidly faded, and were at last lost to view, leaving the water of life which the church points out to its followers to degenerate in our day into a staguant ditch, beneath whose depths were nurtured the monsters of sectarian hate and animosity, and from whose loathsomely-encrusted surface the mephitic vapors of injustice, jealousy and hypocrisy ascended in the face of heaven. The world was in the winter of materialistic disbe lief at present; the summer and autumn of faith had passed away, but the spring-time of knowledge (through spirit communion) was near at hand, and the weary heart of the nations would ere long draw strength from its glorious hours! Spiritualism was coming in answer to a broader demand than had ever yet been made by the peoples of earth; a demand more universal be-cause humanity had become developed more generally to feel the need. It is our privilege to listen to the notes of preparation; Heaven help us to take our true position in the ranks when the onward movement is begun. He closed his remarks with an inspirational poem.

In the afternoon Dr. Bruce and Dr. Dewey gave forth at the grand stand their ideas—somewhat diverse in nature—concerning the new de-parture at Philadelphia. Their speeches will be more fully adverted to in next week's issue of the Banner of Light. At the conclusion of these addresses a discussion arose, which was partici-pated in by Drs. Gardner, Storer, Bruce, Dewey, Carpenter and Miss Doten, after which the

meeting adjourned.

In the evening N. Frank White gave one of his inimitable exhibitions of fun fact and fancy at the speakers' stand, being assisted in the good work of pleasing the people, "without money and without price." by Messrs. Burt Wilson, Arthur Hodges, Edwin Cheney, and Misses Belle Bacon, Maria Adams, Nellie M. King and H. W. Harrington—the aid furnished being in the shape of vocal and instrumental music, declamations of the complete of the comple tions, comic lectures, etc., etc. J. B. Hatch act ed for the nonce as stage manager.

The intense heat of Saturday, Aug. 5th, mili-tated severely against the success of meetings nevertheless in the afternoon a conference was held at the stand, being led by Mrs. S. A. Smith, of Athol. Subjects of a practical character were considered, the remarks being participated in by Mrs. J. C. Mears, of Foxboro', Mrs. Waterhouse, of Stoneham, Mrs. Smith, Messrs. George A. Bacon and Mears, Cheney, Towns and others.
On Saturday evening—or rather at early twilight—a dedication meeting was held at Prospect

Rock, a fine eminence overlooking the lake, the camp and a wide range of surrounding country. Dr. A. H. Richardson, A. E. Carpenter, Sidney Howe and others embodied the lessons of the hour in earnest remarks, and the voice of song folded over all the peaceful scene the brooding wings of spiritual harmony. At the conclusion of this service, a majority of the people descended to the speakers' stand, which was illuminated for the occasion, and passed an hour profitably in listening to the unique remarks of Mr. Mille son, the spirit-painter, who devoted the time to an elucidation of the principles of his peculiar and impressive development, and of "spirit art" in general. All new ideas, he declared, struck the mind at right angles, and not in the direct line of the plane whereon it was traveling. The physical man was built up and kept materialized by the action of various spiritual polar centres which lay beneath the important organs of the body; the regular action of these polar centres caused the man to possess what is termed benefits. caused the man to possess what is termed health— any disturbance of their operations resulted in what was known as disease. In order that the physical body might remain intact amid the struggles and trials of existence, it was necessary that the spiritual functions should work in harmony, attracting to it what was needed, appropriating it

which was hurtful, or at least useless to it. A child who was born so surcharged with love and the tenderer emotions that it gave out of its life-principle to every one who came into its pres ence would generally be short lived; because by reason of its negative state it either retained nothing for itself, or was unable to appropriate a sufficiency from other sources to maintain its quilibrium in the physical form; while one who was the opposite—or positive—would thrive and grow in this material plane of being because eminently fitted for the rough scenes attendant thereon. It was just as necessary to be able to say "no," as "yes," in the affairs of life. He desired his bearers to look at the pictures that he presented before them on the platform, [and which must be seen in order to be understood,] as a sort of kindergarten school lesson. He placed, in his demonstration of them, the attractive forces at three perpendicular points in the front of the human body, and located the repellent forces in the rear — saying that by and through these latter the inhabitants of the spirit country were enabled to traverse the air with the speed The closing week of the meeting was character-tzed by an increase of interest over those which preceded it. Wednesday, August 2d, was un-tive—combined to make the spirit's clothing in the higher life, the garb being changeable at will, but being also as to quality, etc., in proportion only with the purity, the knowledge and the skill of the intelligence seeking to fashion it.

or the intengence seeking to fashion it.

Spiritualism was doing a great work for humanity, and in no department of its activities was any better service accomplished than by spirit art in its unfoldment through its chosen disciples of the verity of the spirit body. The olden nations had worshiped the phallic sign, Christianity had taught its followers to worship ence, presided over by A. E. Carpenter, was through the blind faith of the heart, but Spiritheld at the stand, in the course of which Sidney unlist pointed the world to the coronal region, and bade its followers revere the action of reason tempered by love.

1Mr. Milleson will remain for some time in the East, and is desirous of carrying a knowledge of this subject to as many localities as possible dur-ing his stay. Societies desiring to hear from him can address him care Banner of Light.]

SUNDAY SERVICES. On the morning of the 6th inst. Col. Meacham delivered a masterly discourse on the religion of the western tribes, particularly the Modocs, and added thereto, in obedience to the request of many present, a review of the massacre at the lava-beds, a full account of which was printed That portion of his lecture which hore on the beliefs of the red men will be repro duced in the columns of the Banner of Light at an early day.

Miss Nellie M. King, Mrs. S. E. Crossman, and

Messrs, C. B. Marsh and Edwin Chency favored the audience with good music, at various intervals during the morning and afternoon services, Dinner over, a large audience convened at the grand-stand to listen to the remarks of Miss Liz. grand-stand to listen to the remarks of Miss Liz-zie Doten. Previous to her lecture Dr. H. F. Gardner adverted severely to the action of the Boston, Clinton and Fitchburg Railroad Corpo-ration for its failure to put on Sunday trains to the grove. He also gave notice that on Sun-day, August 20th, he would hold a grove-fieet-ing at Shawsheene River Grove, a new place on the line of the Boston and Maine Railroad, some circlicent miles from Raston half a mile from the eighteen miles from Boston, half a mile from the junction of the Lowell Railroad with the Boston and Maine line, six miles from Lowell, four from Lawrence, etc.

LIZZIE DOTEN'S ADDRESS.

Miss Doten prefaced her discourse by reading an extract from the writings of Ralph Waldo Emerson, in which it was set forth that the coming religion, or the new church, must be an intellect ual one, founded upon moral science, having heaven and earth for its timbers and rafters. Her subject she announced to be "The Spiritual Basis of Life," in contradistinction to Huxley's "Physical Basis of Life." Is there a God? have we an immortal soul? and is there a conscious life beyond, when the spirit shall leave its falling tenement of clay? These were questions which every age in turn had asked, and which must be answered in some form to all, since the hu-man heart could not rest satisfied with its surman heart could not rest satisfied with its sur-roundings unless some approximate response could be obtained concerning them. The people of to day, in a larger measure than those of any other time, demand not only that these questions be answered, but that the answer shall be in har-mony with reason and science; they must be whole answers, we must have the full measure of truth—no half-facts will do to introduce to the people that glorious religion in which in future years the nations of the earth shall join for the years the nations of the earth shall join for the worship of the Father "in spirit and in truth." The want heretofore of an answer satisfactorily combining the needed information with plans for its utilization, was the cause of the wide-spread skepticism and materialism existing at the pres-

Huxley's discourse on the "Physical Basis of Life" was an attempt on the part of science to answer the three queries above cited. Accord-ing to his philosophy all forms existing on earth possessed, in protoplasm, a common origin, and were consequently related one with another.
All the functions of organic life resulted from this protoplasm, and in the line of development came the cell, the early forms of being, the broadening current of animal existence, the first rude man, and in due time the civilizes of our day. The combination, resolution and readmixture of atoms, accounted for all that had been, and were the prophets of all that could be. Matter was alike the agent which produced, and the testing re-agent which searched the product; and the brain agent which searched the product; and the brain owed its powers, and the aspirations of man's nature for better things, their source to the perturbations of the (in themselves) unthinking molecules within his physical structure. Spirit was nowhere. And how many souls had confidently followed their leader through this waste land of argumentation, till at last, their marchial that graded with here to the suffernee. ended, they gazed with horror at the gulf upon whose bridgeless verge it closed. But Huxley did not tell the whole story. Science was loth to acknowledge her failure to explain anything; she scorned any arc of syllogism which needed to be subtended by a supposition, and therefore finding factors in the problem whose existence was beyond his power of solution, the Professor preferred to ignore them altogether. It was, how-ever, a potent sign of the times, that the learned ones of earth had been awakened by the popular need to an endeavor to solve the great queries under consideration. Prof. Huxley held that motion was the producer of change, but what gave motion? He answered, Force; but what is force? He could offer no reply except to point to the fact that it was a something whose operations were always exerted in obedience to law. But who made the law?

He could go no further, but she, the speaker, purposed to wade through the shallow sea of prooplasm to the cell, and to ask it what it was, what it was doing, and where it purposed to go when it had finished its present course? In illustration of this point, she held up before the audience two mineral specimens, the one of the crystals of iron pyrites, the other of Iceland spar; the first invariably took the form of the square, the second that of the rhomboid; these specimens could be reduced to a powder, and thus their definitive forms be destroyed, but if, on the contrary, they were divided on the line of cleavage they would always take the same shape, even though broken in particles so small as to require the most powerful microscope to detect their outlines. What gave them that form, and what caused them to so indefatigably maintain it? They took it in obedience to law, not from choice, and these forms came from the world of ideas, a world regarding which something had been said in the past, and concerning which more would be known in the future—the world of causes, of which all things on the material plane were but the effects—the world of ideas which terminated in substantial realities. A divine idea formed those crystals and abode in them.

But how did it happen that in time the vegeta-ble kingdom was educed from the mineral? how, for instance, did the idea of any particular crys-tal become changed, to admit of its assimilation attracting to it what was needed, appropriating it to the uses of the structure, and repelling that speaker held that it was because of the addition would be."

of another idea from the spiritual world of causes, the combination resulting in the production of a second creation, if any one chose to employ the term. The two kingdoms—mineral and vegeta-ble—thus far eliminated, had only the power of being; they were anchored to or in the bosom of the soil, and had not the gift of ability to move up and down the earth; but in time there came another, an additional idea. The animal kinganother, an additional idea. The animat lang-dom came, in the direct line of development, through the addition of this spiritual idea, and its various tribes of existences possessed the power of moving about over land or sea, as fitted their peculiar order. The animal kingdom assim-ilated the vegetable kingdom to itself, and the broadening process went on. Some animal, progressed to the highest point of perfection possible to it, received the impression and became the incarnation of the divine idea which made man possible on this planet. Man was not spoken into being at once, as the Bible declared, but was the developed fruit of wons on wons of time. Man, the resultant of the new combination, was made the repository of a new gift; not only could he, as did the animal, roam the earth at could he, as did the animal, roam the earth at will, but he possessed a germ capable of an infinite assimilative development in the path of improvement, a spirit which, existing after the decease of the physical body, could and would roam at will forever along the hills and plains of the brighter and better country—the Summer-Land of Souls! This Divine Idea which abode in the crystal broadened out in the vegetable, disported in the animal, thought in the man, soared upward from earth at the death of the body an enfranchised heir of eternal progress, was the spiritual basis of life!

was the spiritual basis of life! We never forgot the steps through which we as a race had passed; the memory of the crystal within us gave us the knowledge and comprehensive grasp of mathematics; we were related to the vegetable, and any one who chose to invert an engraving of the human nervous system, as pre-sented in books on anatomy, would see at once the resemblance of the head to a bulbous root, the limbs occupying the position of branches; we were all, also, painfully aware of the animal qualities bequeathed to us in the line of descent; in fact our nearness to the angels depended on the amount of subjection in which he made individually to hold these animal propensities. the amount of subjection in which we were able

Was there a step higher than man? The changes and combinations ever going on, whereby from homogeneity heterogeneity was evolved, pointed to the fact that there was a God in the universe. The divine idea was in man; could any reasoning being think that the law would cease its operations because it had ascended to the realms of the invisible and the unknown? No, God speaks to you personally, from the min-eral, the vegetable, the animal world, and he

speaks to you from your own conscious nature, that because he lives you shall live also!

The development of the spiritual world contained lessons of which the human mind, in its present state, could attain to no conception, even as the bodily senses could not detect the higher order of vibrations in this world—science showing that certain tones of music, certain lines of color, the order of vibrations in heat and cold (which latter were so far beyond the scope of the physi-cal that unprotected contact with them wrought destruction to the tissues exposed thereto) were beyond the range of hearing, sight or touch, as known to us—but the line of development would go on. Spiritualism was hinting, through its phenomena in this world, of the vast possibilities of the beyond. The human body was left behind at death because its grossness prevented its being brought into harmony with the vibrations of the spiritual world, but it was not beyond the range spirtual world, but it was not beyond the range of imaginable possibility that added knowledge night bring to some thoroughly spiritualized in-dividual the power to so transfuse his physical frame as to take it with him to the next stage of

haing as to take it with this to the next stage of being. Such things had occurred in the past.

A spirit was an incarnation of the Divine Word; a disembodied spirit was the Living Word working with new power. When the soul gained a true knowledge of its relationships and surgent the stage of the stage roundings, again and again it would sit at the Gate of the Beautiful, and in earnest prayer (though not in the sense usually attached to the word) ask for elements of spiritual power, and would rise up with new strength. This was to be the religion of the future; when man gained the requisite knowledge by which to bring the spiritual power within him into harmonious cooperation and unison with the spiritual power outside of him, this New Dispensation would fully dawn upon the race—the stone which the builders rejected would be set at the head of the corner, and to Spiritualism would be accorded

the honor of placing it there.

She closed her address with an inspirational poem (which will be found on the fourth page) embodying the lesson of the grand powers of de-

velopment resident in the human soul.

DR. H. B. STORER'S REMARKS. Dr. Storer, in commencing, said that filled as he was with admiration at the breadth of scope and eloquence of delivery which had characterized the discourse just listened to, he should have preferred to remain silent, rather than risk, by any words of his own, a disturbance of the calm current of thought which he felt sure was flowing within the minds of those before him. The divine process by which present imperfection was to ultimate in future indefectibility, was carried on through man rather than around him; the outflow of divine life returned around through all things and thus was become again through all things, and thus we became God, thus were we united to the divine. That which was spiritual was alone permanent—all else was evanescent. If humanity could be robbed of its power of recollection it would be lower in efficient than the animal kingdom since lower in efficacy than the animal kingdom, since education consisted in coming into a conception of the processes that had been going on in the past. How could a man be mean and low when he recognized the Godhood in his nature? The present age was listening with joy to the divine spirit voices which preached a gospel of infinite unfoldment, rather than to the rustle of the dry leaves of a dead theology. Mankind were recog-nizing the fact more fully to day that they were not dwellers in some habitation given them for their use by an outside potentate, but that they were daily building up that which would be to them either a prison or a palace, as they performed or neglected duty. We created ourselves—no God in an extraneous sense performed the work; we did it involuntarily, but we were learning how the work was done.

Unconsciously we had created the universe, and by-and-by we would attain to a knowledge of the process pursued for the purpose. He coun-seled charity toward all, in that whatever might be wrong in their acts, as governed by the standard of our own development, might be right if judged from their own plane. The grand process of unfoldment would go forever on, our ideas of God and ourselves, so belittled by the old conditions, would be broadened, and we would sense our sure advance toward infinity.

Miss Doten followed with a few words in which she explained to the people that the poem just delivered by her was the embodiment of an actual experience with which she had met "in a vision of the night," after which the session

Monday, Tuesday, and Wednesday (Aug. 7th, 8th, and 9th) lapsed quietly away, that gradual departure of camp residents which marks the closing days of these happy meetings, setting in on the morning of the first date. The 8th was devoted to a picule—speeches appropriate for the last meeting being made at the afternoon conference by Drs. H. F. Gardner, A. H. Rich-ardson, A. E. Carpenter, Miss Lizzie Doten and -and on the 9th the remaining tents struck and the camp became a memory of the

A milkman was lately seeking the aid of the police to race the whereabouts of a family which had left the neighborhood owing him eighteen shillings. "Well, I suppose there was nine shillings" worth of water in that milk account," remarked the inspector. "That's where it gails me—that's where it hurts," replied the dealer. "They were new customers, and I hadn't commenced to water

"That 's what I call a finished sermon," remarked a man as he was coming out of church, "Yes, finished at last," replied his neighbor, "though I began to think it never

BRIEF PARAGRAPHS.

SHORT SERMON .- As the branches of a tree return their sap to the root from whence it arose; as a river poureth its streams to the seafrom whence the spring was supplied-so the heart of a grateful man delighteth in returning a bene fit received. He acknowledgeth his obligation with cheer fulness; he looketh on his benefator with love and esteem. And if to return it be not in his power, he nourisheth the memory of it in his breast with kindness; he forgetteth it not all the days of his life.

More human beings were slaughtered in the name of God and religion in the Spanish conquest of America than in all the wars in China for the last thousand years. An empire and civilization that counts its centuries where we coun years, could not have existed on such principles.

Irate wife (whose husband has returned home late) "Now I'll just give you a piece of my mind!" Husband—"Don't, my dear, you can't spare it!"—Judy.

Prof. Huxley, of England, arrived in New York last Sat

A large lake, recently discovered about forty miles from Laramie, W. T., has a thick deposit of sulphate of magne-sia in almost a pure state, says an exchange. We are glad there 's one " almost pure State" in the Union.

Judge-"Have you anything to offer to the court before sentence is passed on you?" Prisoner-"No, judge. I had \$10, but my lawyers took that."

The annual "Sallsbury gathering" will be held Sept. 13.

"Now, Mr. Snapper, as I saw you at church last Sun-lay, tell me what you think of our new preacher." "1 think he would be a first-class martyr at the stake."
"Why so, Mr. Snapper?" "Because he is so very dry."

Bigotry has achieved a triumph in the French Senate. The bill to restore to the government the sole right to confer university degrees was thrown out, by a vote of 141 to 130. The majority was but small, and it was made up through a union of the Senators of the Right with those Senators who are Imperialists. This is a victory of the clericals, a party that can be victorious in no country without working it evil.—Boston Traveller.

It is well-known, says Dr. Pierce of Buffalo, to even observers, that the diseases to which women are subject have a direct tendency to make them irritable, peevish, cross, morose, unreasonable, so that they chafe and fret over all those little lils and annoyances that a person in health would bear with composure.

SPRING, SUMMER, AUTUMN, WINTER, Spring is like a happy birth,
And summer like a wedding;
Attamn like a funeral,
Is just behind them treading.
Winter, like a sexton old,
Comes slowly limping after,
Heaping snow upon the graves
Of frolicking and laughter.

Many people endeavor to elevate themselves by selfish acts, but that is like a man who would lift himself by pulling the straps of his own boots.

PIMPLES.— Take a teaspoonful natureal, cook in three table-spoonful@of/water half an hour, then strain through a thin cloth land apply with a soft sponge two or three times a day for two or three months. This should be washed off as soon as thoroughly dry. It will cure pimples on the face unless caused by a discased stomach,

It was Isaac Hood (not Wood) who died at Northfield, Vt., on 23d July, whose obituary appeared in our last issue.

A well executed counterfeit of the new silver dime has made its appearance.

The latest news from the army in the Indian country, is that the reinforcements are nearly all up, and a forward movement against the Indians would probably be made on the 10th Inst.

For half a century the odlum of New England orthodoxy was spent upon Universalism. Now Universalism is not only respectable, but largely permeates the whole Christian Church, and Spiritualism is the mark of evangelical hate. —Z. T. Haines.

Many people flee to the mountains at this time to get clear of the two-legged fleas at home.

A finished workman-Death,

A country storekeeper said: "Here, my friend, those halls of butter I bought of you last week proved to be just three ounces short of a pound." The farmer innocently answered: "Well, I don't see how that could be, for I used one of your pound bars of soap for a weight. "

Sixty-three bables reported for duty at the Battle Creek baby party. The careless reporters assert that Mrs. T - "furnished refreshments for the whole of them."

It is an error to suppose that the sweets of domestic life -of which we hear a good deal now and then-are kept in

A monument to Luther will be erected at Eisleben, his birthplace. The Emperor of Germany has given 3,000 marks to help defray the cost.

WORKING-MAN WORSHIP. WOIRING WORKING WORKIN

Some minds slowly, painfully think out the mighty ideas, analyze, justify, formulate them. Others have instinctive, living perception of the profoundest truths, and with them faith and consciousness take the place of evidence and demonstration.

Honor comes from inward vocation and hard-won achievement: there is no honor in donning life as a livery,

The best thing out-An aching tooth.

Talleyrand declared on one occasion that he despised mankind. "The reason," observed Barras, "is very apparent: he has studied himself too deeply."

There is no royal road to the truths of Spiritualism. Like all great and precious things, it only responds to earnest and poreistent questionings. Precious ores are rarely found upon the surface, and more rarely still without an admixture of dross.—Z. T. Haines.

The individual who broke the ice with his maiden speech was ultimately drowned in applause.

A little girl, hearing it remarked that all people had once

been children, artlessly inquired, "Who took care of the bables? " A few weeks since a Chicago drummer saw a young lady

plowing in a field in Macoupin, Ill. He stopped to ask, "When do you begin cradling?" "Not until the heads are better filled than yours," was the sententious reply. The young man passed musingly on.

The girl of the period-A female compositor, "Say Fina, wa' n't England the mother of this country?"

"Yes, my son, you ought to know that," "Well, was n't George Washington its father?" "Well, y-yes, of course, " "Well, ma, wot I wanto inquire is go right out and split that wood, George, or I'll inquire

The alacrity with which some persons dismiss their friends after they have committed the worn-out casket to the dust, and the warmth with which they repel even the suggestion of possible communion, seems little short of brutal to those who have had the "proof palpable" of spirit return.—Z. T. Haines.

Mrs. Carr, of Quebec, hung herself with her false hair last week. The coroner's verdict was that Carr was demolished by a misplaced switch.

If a man is born to eat and drink, gratify his natural pro-pensities and then die, what is he better than a brute! The dog does all that.

Jo. Cose, Come in ! - Digby.

There is a high political wisdom in the custom yearly to revive the memory of civic virtue and national glory in the minds of the living generations.—Kossuth. Members of Congress should bear this in mind.

"You never saw my hands as dirty as that," said s mother to her little girl, the other day. "No, but your ma did, I 'll, bet," was the ready reply, which restored the mother's good nature, and caused her to remember she was once a little girl herself and fond of making

Desirable quarters-silver ones.

Men are simply planted here; planted not to mature, and reach their fullness of growth, but planted to be transplanted. Here we begin to live morally; that is all.—Golden Rule.

A child in Troy, N. Y., who had been put in a crib for a morning map with a green veil over his face to keep the flies from worrying him, sucked in arsenic and coloring matter from the covering and died in convulsions.

Sympathy is sweet—sweeter than moonlight or molasses—but you can't safely fool around a seasick man with too much of it, so long as he has strength enough to kick.—
Brooklyn Argus. Strange to say, nobody has yet come out with the "Black

Hills Hair Restorative." Sprinkling carts make white pantaloons shrink toward the inner side of the walk. - Danbury News,

SPIRIT INVOCATIONS;

PRAYERS AND PRAISES

PUBLICLY OFFERED AT THE BANNER OF LIGHT CIRCLE ROOM FREE MEETINGS, BY MORE THAN ONE HUNDRED DIFFERENT SPIRITS, OF VA-RIOUS NATIONALITIES AND RELIGIONS, THROUGH THE VOCAL ORGANS OF THE

LATE MRS. J. H. CONANT.

COMPILED BY ALLEN PUTNAM, A.M., Author of "Bible Marvel-Workers," "Natty, a Spirit," "Spirit Works Real, but not Miraculous," etc.

"Spirit Works Real, but not Miraculous," etc.

Mr. Putnam has with skillful hand arranged in this volume, in comprehensive fashion, many living geins of thought, which are clothed in eloquence of diction, and thrill the prayerful heart with spiritual fervor. From the soulful petitions scattered through its pages the doubters of Spiritualism's capability to minister to the devotional side of man's nature can draw ample proof that he is in error. The weary of heart will find in its holy breathings for strength, sent out to a higher power, rest from the cares that so keenly beest the pligrin in life's highway. The sick in soul may from its demonstrations of the divine possibilities within, drink of the waters of spiritual healing and rejoice; and the desolate mourner can compass, through its unvaliment of the certainty of retainon with the departed, a consolation which nething earthy can take away. The persistent existence of the human soul, the ennobling power of the future state, the gradual bettering of even mortal conditions, the glorious culmination of progression under the great law of the Infinite, and the sure presence over all and in all of the eternal spirit of Truth, are here acknowledged and set forth in earnest, fearless and yet reverent guiss by many leading minds in their day and generation, the walls of whose widely differing earth conditions have failen at the touch of the great Angel of Change, and who have become blended by after development into a band of brothers in the pursuit of Truth—a glorious prophecy of what mankind shall yet be when the Kingdom of that Truth shall come, and its will be done on earth as in the heavens!

LIST OF SUPPLICANTS. Lowenthall, Gideon, Rabbi Lowenthall, Joseph, Rabbi Marks, John N., Rev. Miller, William, Rev. Mowatt, Anna Cora. Murray, John, Rev. Napthalon. Narvado Newando, Indian. Obrander. Olimstead, Prof. Onablaska. Ossoli, Margaret F. Owen, Robert.

Parker, Theodore. Antonelli, Father.

Parker, Theodore.
Antonelli, Father.
Aryan.
Ballou, Hosea, Rev.
Belli, Luther V., M. D.,
Berli, Joshua, Rabbi.
Brandt, Joseph.
Burroughs, Charles, Rev.
Bush, Prof.
Byles, Mather, Rev.
Campbell, Alexander, Rev.
Camplell, Alexander, Rev.
Carnifle, Father.
Channing, W. E.
Cheverus, Cardinal,
Cleveland, Charles, Rev.
Cobb. Sylvanus, Rev.
Crowell, Thurston, Rev.
Crowell, Thurston, Rev.
Cryus, of Porsla.
Darboy, Archbishop,
Bays, Sir Humphry,
Dayton, Edgar C., Prof.
De Smet, Father.
Dick, Thomas,
Dow, Lorenzo, Eastburn, Bishop of Mass,
Fairchild, Joy H., Rev.
Fenguson, J. B., Rev.
Fitzjames, H-nry.
Fitzpatrick, Bishop,
Ford, C.
Foster, Adonfram, Rev.
Fox George Rev.

"Follo,"
Foster, Adoniram, Rev.
Fox, George, Rev.
Fuller, Arthur B.
Ganze, Prof.
Gargegargarbab, Indian,
Gray, F. T., Rev.
Gregory VIII., Popo.
Hada, Abdal,
Hatherlagten, Prof. therington, Prof.

Hetherington, Prof.
Hiskenian.
Hopper, Isaac T.
Horax, German astronomer.
Hubbard, John, Prof.
Hughes, Archbishop.
Humboldt, Alexander von.
Humboldt, Baron von.
Humboldt, Baron von.
Jackson, Gen. T. J.
Judson, Dr.
Kedar, Abdal. Kedar, Abdal. King, T. Starr, Rev. Kneeland, Abner. Lee, Ann. Leha, of ancient days.

Omblaska.
Ossoli, Margaret F.
Owen, Robert.
Paine, Thomas.
Pardee, L. Judd.
Phillips, Anderson.
Pierpont, John.
Powers, Jared, Rev.
Rabnohen Roy, Rajab of
Bengal.
Reddington, E. A.
Retchenberger, Rabbi.
Richter, Jean Paul.
Sagoyewatha, or Red Jacket,
Indian Chief.
Saleebey, of Mount Liebanon.
See, Whan.
'Sharda.'
Shaw, Father.
Shaw, Robert G.
Shi-der, Rabbi.
Smith, John Pye.
Stanbope, Ladv Hestor.
Stormberger, Rabbi.
Stowe, Pinneas, Rev.
Stromburg, Rabbi.
Swedenborg, Emanuel,
Taylor, Father.
'The Unknown.'
Thomas, Isalah.
Wainwright, Col.
Wanandago, Indian Chief.
Ware, Henry, Rev.
Watts, Dr.
Wesley, John, Rev.
Whitely, Archbishop.
White, Francis.
Whiteled, George, Rev.
Whitely, Dr. S. S., of Dedham,
Wright, Henry C. ham. Wright, Henry C. Yadah. Zandes. Zeblar.

Cloth, tinted paper, 256 pp. Price 81,25, postage Iree.
For sale wholesale and retail by the Publishers, COLBY & RIGH, at No. 3 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

A TIMELY BOOK. Spiritualism Defined.

An Epitome of

Spiritualism and Spirit-Magnetism,

Their Verity, Practicability, Conditions, and Laws.

and Laws.

BY THE AUTHOR OF "VITAL MAGNETIC CURE," "NATURE'S LAWS IN HUMAN LIFE," ETC.

These subjects, to receive universal attention, should have an established philosophy founded upon laws and principles that are reliable, and will defy all reasonable opposition. Skeptics should know what Spiritualism proper claims before making an assault upon its teachings. Mistakes and inconsistencies are acknowledged and explained. Persons interested pro or con. should know of the doctrine if they desire to meet it understandingly.

SUBJECTS.—Modern Interpretation of the Bible; Mediumship, its Laws, and the Reliability of Spirit-Communications; Re-incarnation; Alchemy, Magic or Fanaticism, Which? Mind-Reading. Psychometry and Clairvoyance; Sayit-Healing the Highest Mode of Transment: Magnet.

unsup, its laws, and the iteratility of Spirit-Communications; Re-incarnation; Alchemy, Magic or Fanaticism, Which? Mind-Reading, Psychometry and Clairvoyance; Spirit-Healing the Highest Mode of Treatment; Magnetized Paper; "Social Freedom" an Obstacle to Spiritualism; Animals Susceptible to Spirit-Influence and Disease, Imparied to Children; Church Prejudice, Bible in Schools, Religion; Materialization, Spirit-Photography; Infldelity, Capital Punishment; Reasons why Spiritualists do not Organize, and the Ultimate Results of their Teachings.

A million of copies should be sent to skeptical church members during the centennial year.

Price, paper, 35 cents, postage 5 cents; cloth, 60 cents, postage 10 cents.

For sale wholesale and retail by the Publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

DEATH,

In the Light of the Harmonial Philosophy. BY MARY F. DAVIS.

A whole volume of philosophical truth is condensed into this little pampiler. "The truth about Death," says the author, "never breaks upon us until the light of the Spiritual Universe shines into the deep darkness of the doubting mind. Until this higher revelation is given to the understanding, the outward factof Death strikes one with the awful force of Fate." The revelation here referred to is the truth which underlies the origin and phenomena of human life on both sides of the grave, which the pamphet brings out clear as sunlight to every one who will candidly read. The following subjects are treated:

read. The following subjects are treated:
Universal Unity of Things;
Nature Without and Within Man;
The Absolute Certainty of Death;
The Soul's Supremacy to Death;
Degrading Teachings of Theology;
The Infallible Teachings of Nature;
Harmonial Views of Life and Deatlny;
Man, the Highest Organization;
The Reality and Experiences of Death;
Spiritual Intercourse through Spirit-Culture
The Voul and its Aspirations Identical;
The Last Scene of All

Taper, 15 cents; flexible cloth, 25 cents; cloth, 30 cents; cloth, gilt. 50 cents; postage free.

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

BANNER OF LIGHT: The Oldest Journal devoted to the

SPIRITUAL PHILOSOPHY . In the World!

ISSUED WEEKLY AT NO. 9 MONTGOMERY PLACE, BOSTON, MASS. COLBY & RICH

Publishers and Proprietors. ISAAC B. RICH......BUSINESS MANAGER, LUTHER COLBY.....EDITOR

Aided by a large corps of able writers.

THE BANNER IS A first-class, eight-page Family Newpaper, containing FORTY COLUMNS OF INTERESTING
AND INSTRUCTIVE READING, embracing
A LITERARY DEPARTMENT;
REPORTS OF SPIRITUAL LECTURES;
ORIGINAL ESSAYS—Upon Spiritual, Philosophical and
Scientific Subjects.
EDITORIAL DEPARTMENT.
SPIRIT-MESSAGE DEPARTMENT.
CONTRIBUTIONS by the most talented writers in the
world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE.