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Spiritual Phenomena.

THE TERRE HAUTE MECCA OF MARVELS.

BY DR. J. M. PEEBLES.

To the Editor of the Banner of Light:

It was nearly noon on Decoration Day-May 30th-that I reached Terre Haute, Ind., a substantial-looking city of some twenty-five thousand inhabitants. The streets, wide and wellshaded, were alive with people-processions, bands of music, flags draped in black, carriages laden with flowers, officers parading in uniform and clergymen with glittering stars or dangling swords-all on the way to decorate the soldiers' graves. The affair was evidently attractive to such middle-aged and gray-haired children as enjoy martial displays. To others it was repulsive, reminding them of scenes upon battlefields, and kindling into madness half-forgotten memories of political and national antagonisms. Let the dead decorate the graves of the dead. The best way for the living to honor the departed is to emulate their virtues, and aid the orphan and the widow made such by the wicked-

ness of war. THE FRIDAY NIGHT SEANCE.

It is quite, unnecessary to describe the rather small, yet neat and comfortable séance-room, in the Pence block of buildings. At the appointed hour Mr. and Mrs. Stewart came in, the latter dressed in a plain, light-hued material. After some introductions and a bit of general conversation the lady took her seat in the cabinet-a plain board structure, completely isolated from everything that could make it accessory to collusion; and yet investigators permitted at all times to give it, and any adjoining rooms, a thorough examination. At a little past 8 o'clock the light was partially subdued, the music commenced, and soon the mirthful "Minnie" entrancing Mrs. Stewart began a running conversation. She is an Indian spirit, and while always interesting is often exceedingly instructive.

Perhaps ten minutes elapse, when one of the cabinet doors open, revealing a well-defined standing figure. The door is partially closed, then both are opened, showing distinctly the spirit-form and the medium in a sitting position. The spirit then walked across the platform, off from it and out among the people. Several others appeared, each in a different dress. They were generally recognized. Most of them were clothed in white. Mr. and Mrs. Hatch, of New York, recognized, conversed with and kissed their spirit daughter Lizzie. The scene was truly affecting.

REASONS FOR NO TEST CONDITIONS IN THESE PUBLIC SEANCES.

"Why do you not have fraud-proof conditions," I inquired on the first evening, "for the benefit of skeptics?" One of the committee promptly replied, in substance: "It is hardly necessary for a well-known and honorable citizen to identify himself every time he goes to as the spirit-form is largely born from or conthe bank to get a check cashed. We will have no mediums about us in whose honesty and integrity of character we have not the most perfect confidence. We are old citizens, and as such demand and receive the respect of the public. For months in succession, and even for years, Mrs. Stewart subjected herself to every possible test that scoffer and skeptic could invent. She has been roped, put in nets, examined by committees of ladies, had her dress nailed to the floor, her hands pinioned behind her, and still the spirits came out and walked in the midst of the spectators. While attired in clothing every thread of which was darkcolored or black, spirits robed in spotless white have come out of the cabinet and paced the platform. At private séances, however, she still submits to test conditions. But in our public séances we allow none of this rope-tying testing business. If people do not like our conditions, which are fair and reasonable, they are at liberty to stay away. This is a free country. We supervise the séances for the good of Spiritualism. It delights us to aid the doubting to the evidences of immortality. Mrs. Stewart has the proceeds. Sometimes she receives presents. The poor-the really poor-are admitted free." On Friday evening there were fifteen present; only three of whom paid a penny.

CHARACTER AND POSITION OF THE COMMITTEE AND OTHERS.

Dr. Allen Pence, a prominent physician, has practiced medicine in Terre Haute for thirtyseven years. Owning a large drug-store, he still continues the practice of his profession. He is same day that I did. They occupy a prominent highly esteemed for his generous and manly traits of character; owns valuable city prop- | friends with lighter and more joyous hearts. | other end of the cabinet. This was ungainsay- | Mrs. Acres, of Bloomington, Ill., presided at the | publican.

wealthy. Mrs. Pence is a refined and cultured lady, taking an active part in the reform and literary societies of the city.

James Hook, Esq., residing here forty-two years, is a firm, substantial, cool-headed man, compelling the respect of those who know him. He was once elected Mayor of Terre Haute, and has held other positions of trust. He is at present a builder and lumber merchant.

Mr. T. Conner has lived in Terre Haute thirty-seven years. He was formerly sheriff of the county, and has ever been regarded a man of integrity and the strictest fidelity.

L. B. Denehie, Esq., has been for years and still is an acting city magistrate and an honored citizen in Terre Haute.

Mr. B. Booth, the father of Senator Booth, of California, is not only an influential and venerable citizen but a believer in Spiritualism and a devoted supporter of Mrs. Stewart. Mr. A. M. White, a thoughtful, conscientious man-these and nearly a dozen other gentlemen that I could mention give their influence to and conscientiously sustain and uphold both Mrs. Stewart and Miss Morgan. And they do so after attending their séances not alone for weeks and months, but during several years—do so because they consider them good women and genuine mediums. The limber-tongued liliputian, the slanderer, or pompous egotist who sees fit to pronounce the above committee-men idiots, dupes, knaves, does it to the best advantage a long distance from Terre Haute.

LAURA MORGAN'S SEANCES.

At a little distance from the Pence brick block is the humble residence of Mr. and Mrs. Mor-

gan, the parents of Laura. On Saturday, at 3 o'clock, I repaired with others to Mr. Morgan's to witness the manifestations. In the party was Capt. John Grant, of New Orleans, and well known through the south in connection with "Grant's Pass," uniting the Mississippi Sound with Mobile Bay. Mr. Morgan put the metallic belt, the key, the rope, the twines, everything for the test-conditions, into my hands. First examining; then adjusting the brass belt around Laura's waist, I locked it and kept the key. Then I put a small leather string through the belt and out through the cabinet, knotting the two ends on the outside. Her hands were placed behind her-filled with flour-tied securely, and the sleeves of her dress sewed together. All these preliminaries I either supervised or did myself. Others have done the same repeatedly. The spirits ask and demand

it. Thus carefully fastened, the cabinet-door opened in a few minutes, and there walked out a clearly-defined form and beckoned a gentleman to step forward upon the platform. He did so, conversing with the friend whom he recognized for some time. The room was suffi-ciently light for us to see the gentleman, the medium in the cabinet, and the materialized spirit-form all at the same time.

At this séance six spirits walked out upon the platform, crossed it, went up and shook hands with different individuals, and two of them sat down by the side of personal friends, conversing with them socially, as they affirmed, of family matters. The medium during all this time could be clearly seen by all present. At the conclusion of the séance Miss Morgan was found precisely as we had left her at the beginning of the sitting-belted, locked, sleeves sewed, wrists tied, and the hands filled with flour.

SUNDAY SEANCE-MRS. LAWRENCE.

While a resident of Battle Creek, Mich., I was frequently a guest in the home of Judge Lawrence, Ann Arbor, Mich. His estimable wife was not only a very influential lady of superior accomplishments, but a devoted Spiritualist. Among others, she materialized at this session, appearing in robes of crystal whiteness, and moving about with all the ease and grace of a fairy. She stepped down to the piano, and discoursed sweet music. Her marked features, as near as I can remember them, looked quite natural. Occasionally, in the first materializations of a spirit, the face bears more or less resemblance to the medium's; and this must needs be, structed out of particled substances taken from the medium, and these just as naturally assume their relative positions in the materialized makeup as two musical instruments respond to each other. As the materialization of a given spirit continues however, these mediumistic resemblances rapidly lessen. Investigators, therefore, should remain a week or ten days.

Judge Lawrence, who occupied the judicial chair as Judge in the Circuit Court fourteen years, has visited Terre Haute four times, meeting, recognizing and conversing with his loved companion. Accustomed as is the Judge to careful observation, to the study of evidence, and the weighing of testimony, is there anybody sufficiently mean and impudent to tell Judge Lawrence that he does not know his wife?

Capt. John Grant while here met, knew, handled and conversed with several of his children in spirit-life. Does not this father know his children? At this séance our adopted son, Lewis, came. I could not be deceived in the contour of the face, the shape of the eyes, and the wavy ringlets that Mrs. Peebles took so much pride in adjusting. Since his appearing I have received, through Mrs. Stewart, his spirit picture.

LIZZIE'S COMMUNICATION TO MR. AND MRS. HATCH.

Remember that Mrs. Stewart's séance room is never entirely dark, but the light is graded and modified according to the sensitiveness of the spirit seeking to make the manifestation. Mr. and Mrs. Hatch reached Terre Haute the position in society, and will return to their

erty; does a thriving business, and is reputed | Their daughter, about one year in spirit-life, | able and positive-ay, if possible it was more fully identified herself. During a private séance she materialized, and the father holding one side of the tambourine and the daughter the other with one hand, wrote with the other; and while writing she became, to use Mrs. Hatch's language, "like a phantom"-that is, she dematerialized, all but the hands; these seemed firm, yet detached and self-balanced in the air. When the communication was finished the hands and the whole form dematerialized and vanished.

Here is a copy of the communication:

SPIRIT-WORLD, June 1st. MY DARLING MAMMA AND PAPA-I am so happy to see you and communicate to you. It gives me untold pleasure. Oh, I was so happy to come here and find a darling brother awaiting me; we have so much pleas ure together, and we are so happy! Oh, dear mamma and papa, I do not know how to express myself, this gives me so much happiness. I hope you will stay longer the next time you come. I like so much to have you here where I can talk to you. Brother and I send our love to both.

WHAT SPIRITS CAN DO.

When all force is unseen, and all power, when traced back to Causation, spirit-power, who can presume to set bounds, or say to the manifestations, thus far and no farther? Mediumship is the channel for aural emanations and psychic forces. Its strength and fitness depend largely upon organization, sympathetic surroundings and the controlling intelligences.

Several residents of Terre Haute, besides Mrs. Dr. Pence and her refined sister—a devoted Episcopalian—have informed methat Mrs. Stewart is a quiet, pleasant, upright and trustworthy woman, true to all the social and domestic duties of life. For about four years she submitted, and that without a murmur, to every conceivable test that cunning experts and skeptics could impose; and while under these test conditions she has been dematerialized, nothing being heard or seen in the cabinet but the materialized spirit, tall and majestic, clothed in Oriental costume. Handkerchiefs, scarfs, gloves, books, oranges, flowers, have been disintegrated, or somehow spirited way, and afterwards returned. Birds have been brought into the séance-room, the doors and windows being tightly shut. Living fish have been dropped into a dish of water sitting upon the platform. This occurred in my presence. And further, I have taken hold of the materialized hands, sometimes disagreeably cold to the touch, and had them soften and slowly fade out of my grasp. I have talked with these materialized forms, and while thus talking had them become tremulous, wavering, and melt down through the floor out of sight; that is to say, they "vanished," as did Jesus, when appearing in his spirito-materialized body to the disciples.

A CLERGYMAN'S SEANCE.

The Rev. F. J. Briggs, a venerable and soundheaded Universalist minister of Bloomington, Ill., accompanied by Miss Thayer, an excellent clairvoyant, arrived on June 3d. Bro. Briggs, a zealous pioneer in the past, has been a clergyman for over forty-five years, and is still in full fellowship with the Universalist sect, though a devoted Spiritualist, as was the late Rev. Moses Ballou, of Philadelphia, and as are many others in the denomination. Inviting me to attend his private séance, I was delighted to witness the meeting of himself and spirit friends. Rejoicingly he identified his spirit father; others were recognized, and greeted with gladness. The beautiful and majestic spirit-guide of Miss Thayer materialized, and subsequently gave her his picture.

At the Monday evening séance, June 2d, both Mrs. Stewart and Mrs. Morgan occupied the cabinet together in the large hall. There were about sixty persons present. It was every way a success. Minnie held control of the medium, while George Powell, "Oskaloosa" and "Sunshine" materialized. The two latter promenaded the floor, and crossed the hall, each accompanied by some one of their choosing from among those in the séance. A beautiful bird was brought and put into my hand. From whence it came and whither it went I know not. Others held and handled it. Several times in the course of the evening Oskaloosa and the Indian spirit Sunshine engaged in the whirling joyous dance. And why should they not? Did not the prophetess Miriam dance in biblical times? Was not the mourning of repentant David turned to dancing? and was there not music and dancing upon the return of the Prodigal Son? An interesting part of Shaker worship consists in marching and dancing.

ARRIVAL OF DR. WATSON FROM MEMPHIS.

Those acquainted with the literature of Spiritualism, with the prophetic clock that struck one, two, three, and with the materializations of Mrs. Miller, need no introduction to Dr. Watson. He dropped into Terre Haute like a gladdening sunbeam on June 4th. He was on his way to the Battle Creek and Sturgis meetings. Our sympathies mingling, and our heart-fellowship most cordial, he invited me to attend both of his private séances with Mrs. Stewart and Miss Morgan. It is but the simplest justice to say that they were thrillingly interesting to me, and entirely satisfactory to the doctor, his wife, son, and adopted daughter being recognized by him. I may add that I clearly recognized the features of his son John's face, forming his acquaintance while a guest in the doctor's family. He passed to the higher life from consumption. One of the most positive proofs of the genu-

ineness of these manifestations, was when Dr. Watson and myself stood side by side in a subdued light before the cabinet, seeing the medium Laura distinctly in one end of the cabinet. securely fastened, and conversing with her controlling guide; and yet at the same time seeing

absolute demonstration!

feetly.

It cannot reasonably be expected that every- will be any manifestations. We do not control body will meet their risen friends in Terre the spirit-world, but seek to give such condi-Haute, or that all the spirits manifesting will, tions as will enable them to materialize or visibe identified. Some spirits do not wish to take bly manifest themselves. Should any spirits on material vestures even for identification, step out from the cabinet during the lecture, Others require different psychic conditions to make themselves known. The two disciples on their way to Emmans, though walking and talking with Jesus, "Who drew near unto them"in his spirito-materialized body-did not recognize him. Afterwards, however, they "knew en more than ten minutes when the door of the him and he vanished out of their sight." (Luke xxi: 31.)

THE FRIDAY EVENING SEANCE - INCREASING WONDERS.

singing excellent, and the sitters harmonious. While the materialized immortals walked in trol of Minnie)-thrumming a tambourine or the realm of the imponderables-or what? The from the spiritual, he had put the spiritual portion of the volume into his library. This seems to me quite as rational a disposal of the book as the one referred to by the Revelator; "Give unto me the little book," said the angel. And the angel commanded John to "take it, and cat it up, . . . and it shall be in thy mouth sweet as honey." (Rev. x: 9.)

the materially-clothed spirit, sat by me in a vels abound in all sacred records, and were more chair conversing, and while thus conversing to- common with the Egyptian priesthood than gether each of us peeled and ate an orange. This to the free-thinking materialist may seem of materialization, like other lost arts, is now a strong statement, but neither Jew nor Christian should hesitate to believe, inasmuch as the patriarch Abraham entertained three angelsby washing their feet, by setting before them eakes, butter, milk, and the "calf which he had dressed;" . . . "and he stood by them-the angels-under the tree, and they did eat." (Gen.

xviii: 4-8.) All is silent for a few moments-some music hite and glistening, a lo most angelie being; and, what seemed infinitely more marvelous, she seemingly made her own light-mellow and golden-a light that had the appearance of radiating from her whole person, especially the head. This personage and the medium could both be seen at the same time. Minnie declared that we had been honored with the materialization of the Virgin Mary. This will necessarily be taken for what it is worth, resting as it does upon the testimony of spirits. Reason in connection with consciousness and intuition must be the final arbiter in this as in all other matters pertaining to spirit-identity

and spiritualistic teachings. The captions and the hypercritical may exclaim, "Tell us how or by what process these astounding things are done!" We, or at least I, cannot tell. Neither can I tell just how I perpetually renew and materialize my own body. nor how the grains and fruits that I masticate become transmuted into tremulous, vibrating brain fibres. And possibly it might puzzle the pseudo-scientist to fully explain how it is that two apple-seeds of similar size, weight and color to all appearance, put into the same soil, watered by the same showers, warmed by the same sun. should produce trees, the one bearing sweet, the other sour apples. Who is competent to explain this, and other constantly recurring miracles?

THE SATURDAY EVENING SEANCE. To investigators wonders never cease. The séance-room on this evening was filled to its utmost capacity. Several were from a distance. Those present who were skeptical were yet re spectful, and seemed anxious to candidly investigate the fact and philosophy of materialization. Upon this occasion several spirit forms made their appearance, were recognized, and retired; one seemingly melting away into the realm of the invisible.

The most astonishing among the phenomena occurring this evening was the materialization of a spirit, tall, commanding in appearance, clothed in white vestures, and a seemingly selfluminous crown upon the head. Several were struck with awe. The mediums present were impressed that it was he who said: "If I go away I will come again." Minnie declared that it was the one whom we called Jesus of Nazareth. The majesty of the presence was certainly impressive, and the prayerful stillness almost painful. Christians often pray, "Come, Lord Jesus, come into our midst." Do they believe that their prayers are answered? If he appeared in a materialized body in ancient times, why not now? God has not changed; God's laws have not changed, and spiritual manifestations have not changed, only so far as elimate and nationality would naturally modify them.

THE SUNDAY LECTURES AND SEANCE. At an early hour a large and highly intelligent audience assembled in Pence Hall. The ladies and handling the materialized spirit-form in the beautifully decorated the desk with flowers.

- borgan, and the Rev. Mr. Briggs occupied a seat upon the rostrum, although too feeble to take On several occasions a materialized spirit pur- an active part in the services. Urged by severporting to be a Brahman, came in all the majes- | al parties, Mrs. Stewart consented to sit in the ty of an Oriental magnate. All that I can say cabinet, a structure not unlike the "Ark of the is, he was clothed like the Brahmans, moved Lord" in Old Testament times. After closing with their dignity, and gave the "salaam" per- the cabinet door Mr. Hook remarked: "This is rather an experiment; we do not know as there we hope there will be perfect quietness and order maintained. We promise nothing, and if there are no manifestations I think there can be no disappointment."

Judging from my recollections I had not spokcabinet opened, and there stood the full materialized form of the same noble presence that on the previous evening had been pronounced by the spirits to be the Nazarene. Casting my eye None of the manifestations were so startling toward the presence, not only the white robes to me in some respects as those occurring the but the features, Oriental in appearance, were evening of June 6th. The party was large, the quite discernible. The lights near the desk were turned off, and those in the middle and rear of the hall lowered so as to give a feeble ilour midst, Mrs. Stewart could be plainly seen lumination. This personage, whoever it may in the cabinet-(and under the entrancing con- have been, remained standing behind me for a quarter of an hour or more, frequently bowing ringing a bell. After, the appearance of one of assent to the utterances of the writer. The inthe Rev. Mr. Briggs's friends and a personal spiration at times was almost overpowering, interview, George Powell, the medium's broth- and the interest of the audience intense. The er, materialized, and took from my hand a book discourse during the presence and after the -The Seers of the Ages. Thanking me for the spirit had retired involuntarily took the direcpresent it was taken into the cabinet—and what I tion of the New Testament manifestations, and shall I say? made way with—transferred into especially the materialized spirit body in which Jesus appeared and walked during the forty spirit said that after separating the material days previous to the Ascension. This body was so thoroughly materialized, so positively real to the senses, that Jesus are a piece of "broiled fish and a honeycomb." (Luke xxiv: 12.)

ANCIENT AND MODERN MATERIALIZATIONS, It is not necessary to inform those conversant with ancient history, that apparitions, tanzible spirits, and materialized intelligences, gitted with the power of vanishing, appeared to the The book having been taken away, George, nations and races of antiquity. These marwith Moses, the Israelitish law-giver. The law being recovered and acknowledged. The God that walked in the Garden was a materialized spirit. The Lord that talked with Moses face to face in the Mount was a materialized spirit The Jehovah that came and stood by and called Samuel was a materialized spirit. The manna that supplied the Israelites for forty years was materialized by and through the intervention of spirits. The loaves and fishes that fed the five -some singing by the spectators-when the door thousand were materialized; and when Jesus opens and there stands, arrayed in raiment said, "I have bread to eat that ye know not of," did he not refer to materialized bread-to that "angels' food" spoken of in the Scriptures? Is this not really the "Second Coming," and are not the words of Christ being verified-"The works that I do shall ye do also, and greater works than these, for I go unto my Father "?

OUR DUTIES TOWARD MEDIUMS, Certain Germans, in their psychic studies, denominate mediums sensitives, and considering the sensitive nature and psychological influences that act upon these natures, the term seems eminently appropriate. If it be true that the more susceptible the better the medium, then is there the greater necessity to rightly guard and protect mediums from the rough onslaughts of the vulgar and the vicious. No man abominates imposture more than myself; and yet, when a medium has proven himself or herself worthy to act as an intermediary between this world and the world of spirits, it is but the simplest justice that he or she receive all due

confidence and encouragement.

While all true Spiritualists are anxious to sift the chaff from the wheat, to discredit all deception, guard against all frauds, it nevertheless becomes us, as candid investigators, to investigate carefully the conditions and psychic forces influencing and affecting mediumship. The subject is almost measureless, involving as it does the interdependence of mind and matter and the reflex action of spiritual and material forces. The wisest of us are but as children. Let us be slow to condemn, charitable in our conclusions, and just in our judgments. It is better to err on the side of charity than to unjustly condemn the innocent. When such mediums is Mrs. Stewart and Miss Morgan, of Terre Haute, Mrs. Simpson, of Chicago, and many ther faithful mediums, have, through repeated testings, persecutions and perils, earned the confidence not only of personal friends but of the community generally, let us take pride in doing them justice and honoring their laborslabors that relate to the soul's immortality.

The popular prejudice against Spiritualism operates as a special convenience at times. An effort is being made, it is said, to obtain the release from prison of John S. Morton, of Philadelphia, who was convicted of frauds as presi-dent of a railway in that city, on the ground that he was a Spiritualist, and as a consequence irresponsible for his conduct. Poor Mr. Kiddle, who wrote a book on Spiritualism after faithful service as school superintendent in New York for twenty-five years, was compelled for a similar reason to resign his office. It is stronge that it is not more frequent to suspect those of unsound ar reason to resign in onice. It is strong can it is not more frequent to suspect those of unsound mind who believe in the Orthodox theories; certainly the cases are not altogether uncommon which look very much like it.—Boston Index.

English women may take pride in the result of the first special examination for their sex held by the University of London. Of eleven young women examined, nine were successful, six of them taking hon ors and four scholarships-a better showing than any body of male applicants ever made.-Springfield Re-

Children's Department.

FUNNY UNCLE PHIL.

I heard the grown follow talking, last qualit when I hay subside So I shift tay eyes and listened to everything they said. And first they said that Tolly and Thil were coming here, And a rood, good seni was Polly, but Plal was always

And they never, never, never in all their lives could

Torshe was just as bright and sweet as any flower in . To the Latiner of the Banner of Light:

But he was right as a dinasticad, and as black as a

And he was altogether too look of splitting hales; And he had so many conters you never could come

Without your hitting some of them, or being in con-stant tear. Well I listened very haid, and I membered every

And I thought it was the queerest than a body even to not. And in the evening when I heard the chatse come tally of condent wait to see my funny Uncle Phil.

But oh! What stories grown folks tell! He was n't. Thack at alt?
And he hadned any corners, but was phonopoind fair; instead of spiritual truth.

to come by that it is saying

His hose turned up a little, but then it was so wer. How it could poke so very much I maily could it't see And when he saw the starting he modified hard, and

Statled. And then he asked them soft's if I was 1 ste's child. And when transition said I was he took me gently on his knee. And wound my longest call about his tinger care fully, And he field me flesh tog mannar when she was a little And all the time he tilked be lept his tangers on that

The distinguished wanted and I sloped down by And asked him how be grane to be so food of splitting. My! To by he specify and during transleyt; and mana-

But I would not help it then so I told handevery word. And To Insterned very quinty for never stocks had The book disasts in the corner, and said I didn't

How be comit first so resty about their didn't at a And the first of and hards I, the the kitchen fairwith the frightened what, folks such a bright

And said, wit is true, now the All, which Pelly mar-And then they call stook Lands again, and Jaminy give

And grandmarkiss of Aunt Poly But thep she bolad

That means that I must sit and thack what nampley that he might have quoted; as, for example; Himas P'veslone. It must be leanse P'in little yets they seemed to think If must be cause a monomial of the well by I will then topole finderstand it all, well by and by I will then topole finderstand it all, well by and by I will then softly up to him and ask my funny to nebe Phil.

From Charles Service Journal A RIVER MYSTERY, %

[Carling d.]

"He would not sleep," the river said, "But take him some of my water to drink, and he will sleep, and you will both come to me in your dreams, and I will cure him and make him well."

Ab, we wall!" cried the cirl -- a beautiful Ab, Yo Will, effect the 2014-a beaution light and brilliant smile waking her face info a wenderful beauty. "I will go to him at order. Where less the spirits who talked so kind to not last night?"

His faded eves the Avenue, and he carette drank it, and then turn a sailer for the kell ler breast. "That's like and like "The sail. "How dids' go so far?" Then, so year his sto ye for me." "Youldnamiss me while's I were gone, did to Hearth?"

yo. Harry?"

The boy looked up at her with a laving smile and near-liked eyes. "I allus miss yo, little sister, when yo's not wil me." She bent over him and passic rately hissed his rale lips.

"An' now," she said, "yo mun go to sleep; an I'll to too, an yo'll wake upright an' fine an' well toshorrer, an' yo'll never be sick no more."

more."
"Wull I neer" said the low, smiling up at her eager face. "Ye looks lovely to-night—like an angel," hereald, and added, after a minute, still smiling: "A canesbed; new, 'Yo minu lie down by me—so, an' out your arms roun' me—so; an' now kiss me, little sister!"

The control of the look o

now kiss me, little sister!"

The mean streethed in on them as they lay, clasted in ore another's arms, fast asleep, their the state of a section of the brown and gold of lips almost for bing, and the brown and gold of their hair Streing in the light.

the long graceful grasses and rushes rustled and bent and bowed toward him, and did-all they could to express their good will. The very frogs stopped creaking to book kindly at the sick boy stopped creaking to look kindly at the sisk boy with their bit2ht eyes, and the crickets ceased ruibling their legs for a minute. "Oh, how good it do feel to be here!" he sighed, and fairly laughed for ioy; and all Nature scenned to take up the echo and laugh, too, for company, and the fregs and the crickets croaked and chirripped londer than ever, and the bats took up the falsetto parts in the chorus, and the nightingale sang a solo that the life him with its ngale sang a solo that thrilled him with its

heavity.
His sister came, then, wandering along by the river, bright and happy, and sat down by him. "Harry," she said, kissing his thin cheek, "yo will get all well agin now; wall not yo?".

And the river answered, tossing a tiny wreath of shining spray on to her lap, "Yes, yes, he will! he will!"

"Harry," said the det a basic at land a first transfer.

ling-"I feel so happy now, that it seems some-how I c'ud die just now for nothin' but joy. To yo not happy too?" and she lay her soft check against her brother's.

"It be all just so sweet an glorious, sister, that I cannot find the words to put it into-I can o'ny feel it here;" and he clasped his hand to his heart.
"Get up," sang the river, "and come with

So they got up and followed the twistings and noticed that at every step ins wars became lighter and more buoyant; a warmer tinge fushed into his pallid cheeks; and his eyes seemed to have caught the radiance of the stars. As for her, she went bounding and dancing along by his side, a very impersonation of youth and baryinges. In their lovous prodeavor for improvement none too strong, seems to have caught the radiance of the stars. As for her, she went bounding and dancing along by his side, a very impersonation of youth and health and happiness. In their joyous progress they were never left alone. From behind every tree they passed, and from the tender

heart of every dower, and up from the silver water, beamed the cherry faces of dryad and water, beamed the charity access of dyand and hamadivad, elf and water nymph, and every face had a blessing in it. As for the river itself, it chattered and prattled and laughed all the way. There never was such a talkative river. Its spirits were so high that every time the wind minimized and rustled a kindly wish through the itees, it curved and coquetted, and dashed up arrowy silver-pointed darts of water all around and about the boy and girl.

Concluded in our next.

I notice that my old friend John S. Adams, in his interesting biographical shetch of the late And like nose was always toking three other folk's at . Dr. A. B. Child (who was also my friend and colabeler in the early days of Spiritualism, in speaking of Dr. C.'s much controverted book, "Whatever Is, is Right," remarks that "Even many Spiritualists thought it went a little too

> I beg permission, as one Spiritualist, to protest for myself, that I have ever regarded that book, and other, which taught the same peculiar doctring, as going not merely "a little toofar," but in some respects in quite the groung disrestion - that is, in the direction of ruinous errors

> It may be that, in saying this, I write myself down in my friend's estimation as possessing a "narrow, shrunken mind," "cranged by thecrib of creed." But that matters not, I must be true to the truth as apprehended by such a mind as I have. And if the doctrine be true that "whatever is is right," in an unlimited sense, or, in other words, that "all existence is as its was meant to be by Infinite Wisdom," then, of cour e, my mind cannot be wrong. If he quarrels with its notion be quarrels with the designs of Infinite Wisdom!

It has ever seemed to me, Mr. Editor, with to the state of the control of the state of such light and expansion as Spiritualism has Ewhich, made a most mistaken and unwarrant-And Diving the as something dignifed T had said to able interpretation of Pope's celebrated apotherm, Which he (Dr. C.) took for the title of his work. That whatever is, in the constitution of this is on in the arther of the universe, is right, I most fully believe; and that is what I understand Poje meant to affirm. But to to further and claim that whatever is, in leasan notices and sections, is right, so that there can be no Such thing as a wrong or evil not done in the world, is, to teach what the great essayist on Man surely never intended, and what is plainly I wis full of unity corners the she's smoothed them contrary to the moral sense of universal humanity, And this is mediate what Dr. Child manity. And this is pipelisely what Dr. Child and his spirit influences have labored to teach And Cash Sam Cabi Little pitchers is almost monstrons in the work referred to, if I can understand their meaning.

This appears more or less distinctly in some And Said I different modified the white she was getting of the quotations, made by Bro. Adams in his sketch, but still more clearly in other passages

"The desires of men, and the inclinations of men-when's come they? From God, direct and immediate," (Page 61)

"The size is religion; and there is not there never was, a desire of the human soul that, to itself and in itself, was not pure love," (Page 67.)

7.) "Evil deeds are involuntary," we - (Page 102.) But it is needless to multiply quotations to show that the prominent doctrine of the book criminal any act or desire may be, it proceeds Sible participancy on the part of the laman

13.4 the tive faint it seemed to shift actor.

14.6 and learn wisdom from their disastrons and hippe all over in the moonlight "you will.

15. seems scatcely necessary to seriously compound from their disastrons and hippe all over in the moonlight "you will.

16. seems scatcely necessary to seriously compounded.

17. It seems scatcely necessary to seriously compounded.

18. takes, and learn wisdom from their disastrons scribes, they start a growth whose fruit will be an answer. It is compounded.

18. takes, and learn wisdom from their disastrons scribes, they start a growth whose fruit will be an answer. It is compounded.

18. takes, and learn wisdom from their disastrons scribes, they start a growth whose fruit will be an answer. In these views do not answer the specific inquiry, which a baneful consistency, that the injury and destruction of the mortal body, the desires the disastrons scribes. various indications, that it has been to some the injury and destruction of the mortal body, Inwords. God knows the desires, though unexpressed.

find any fault with or object to the conduct of another, or even attempt to restrain his own be no evil--nothing wrong. To talk of reform, either personal or societary, is all nonsense! Everything is just right as it is! And, as the ! author quoted says in effect, any one who imagines he sees any wrong or evil in the world, only thereby convicts himself of "self-rightcousness"! Mr. Editor, you who have labored so hard and efficiently for many years, to abate and remove some of the supposed evils of society, must be the very embodiment of "selfof it as something to be deprecated.

This doctrine at once obliterates all moral distinctions. In fact, it makes it appear that man's endowment with moral sense, which imtheir hair shoring in the light.

Harry we've first in dreamland, to find binself siring on the bluk of the river in the moral light, we've're for his sister; and as he waited all hattnesseemed to wake just to welcome him. There exists waved "their stately arms and silvehed foliage above him, whispened "Webstech, welcome!" The little pelland willows down by the water all nedded and spoke to him some cheery word; the story flowers who sat swaying and nedding on their stalks opened the long graceful grasses and rushes rustled and their brilliant eves to smile at him, and even the long graceful grasses and rushes rustled and "nade by Ged," and hence is "right," And its God?"-evidently implying an affirmative and opinions, however erroneous. "made by Ged," and hence is "right." And its action must be "right," even though it perceives distinctions which really do not exist, and thus makes its possessor an embodiment of offensive self-righteousness!

Mr. Editor, I am aware that, by looking at only one side of the truth, a very plausible argument can be made out in favor of the doctrines by no means new in the world,) of Necessity and man's non-accountability; also of the non-existence of evil. I am aware, too, of the philosophical difficulties in the way of the doc- Latin, English, German, French, Italian and Spanish, trine of man's (limited)-free-agency and responsibility. Yet, to me, the difficulties encountered by the former theories are by far the greater, and not least among them is the fact that they are counter to the universal moral conscious-"Harry," said the girl, clasping her hands to-gether, and looking up at the blue dome over-head, where the stars were shining and twinkto adopt the "all-right doctrine," as it has been termed, I have found ready in practice to disapprove of and severely censure acts which displeased or injured themselves. Thus their spontaneous intuitions are stronger than their theory. Yet this theory, so far at it has any practical effect, plainly tends to stupefy the moral' sense, and to paralyze all efforts at self-improvement or human elevation. Hence its spread bendings of the stream hand in hands. The girl and prevalence in a world where the tone of noticed that at every step his walk became moral sentiment was never too high, or the enmoral sentiment was never too high, or the en- piled.

do not question his honesty and sincerity in what he wrote. It is not my province to pronounce judgment upon any man. But it is of importance to you, to myself, and to all of our human brotherhood, to know whether the peculiar views taught in our friend's writings are truth or error-whether they tend to elevate and ennoble our manhood, or the reverse.

Will you allow me to say, then, in all charity, that our friend seemed to me, in his later years at least, to be possessed of a very peculiar or How Polly came to many him, not how they could AREALL ACTIONS RIGHT?-A PROTEST, idiosyneratic mind-one which did not work, on lng, in and of itself, a prayer. Perhaps it is; yet it is moral questions in particular, as mine does, and as I think most others do. Possibly it is my own that is distorted, "narrow" or "cramped." That is not for me to say: let my readers judge. But the question has often occurred to me whether his singular views, and especially his seeming obliviousness to moral distinctions, did not arise from a partial torpor or paralysis of some of his mental or moral faculties. At all events, he appeared often, when I met him, to be the subject of narcosis, from the excessive use (or rather abuse of tobacco, and I seldom ; provision of oxygen available. God has not changed saw him without "the weed" in some form in his mouth. From what is known of the effects upon sensitive nervous organisms of nicotine the active principle of tobacco, when taken in and invigorate our lungs, and, through them, the whole large quantities-producing temporary stupe- body, faction or torpidity of some of the more delicate portions-there is good reason for questioning Nawhether the thinking or the inspiration of any brain that is under its influence can be sane G. c., healthy.) or safe for others to follow. And the same of any other form of narcotism or intoxication, by whatever means produced. What we want, as it seems to me, is clear thinking and clear inspiration, through clear brains, free from the influence of narcotics and intoxicants of every kind. The world, no doubt, is full of fallacies and illusions born of the excessive use of alcohol, tobacco, opium, hashish, coffee, tea, and the rest. Hence, in some part at least, the confusion and perplexity which prevail as to what is

Far be it from me to seek to cast opprobrium upon the memory of our departed friend on account of this unfortunate habit. He was doubtless misled, as thousands are, by the delusion | your own feet as you can; and the exercise and pure that it was harmless if not beneficial. But it is neither uncharitable nor unwise for us to serionsly inquire, for our own and the world's benefit, was this indulgence harmless? Even Prof. Fiske, who has written a book in which he storily and learnedly contends for what he calls talk about moral and religious culture and growth. the moderate use of tobacco and alcohol, says:

"It is not to be denied, however, that many persons are continually hurting themselves by the degrant abuse of tobacco. Many men are doubtless in a state of chronic tobacco-narcosis; just as many men and women keep, themselves in a state of chronic narrosis from the abuse of tea and coffee. Probably three-fourths of the ill-health which afflicts the community is due to barbarous neglect of the plainest principles of dicteties."

There seem to be strong reasons for believing that Dr. C.'s physical sufferings and helplessness in his last years, with the shortening of his life for we know not what period, were due in rains of the spiritual heavens give ample moisture. some part to this tobacco-narcosis. Paralysis What, then, should be our prayer? It should be a deep is said to be one of its common effects, though many tobacco-users escape it. And it is evident that the peculiar opinions he adopted and taught in his writings did not give him strength or inducement to overcome this ruinous habit. is that "God" so causes and controls all human. When once asked by a friend why he smoked so desires and actions that all are right, and none constantly, he replied, frankly, "Because I like can by any possibility be wrong-in other words, to." This was in accordance with the teaching that it matters not how selfish, base, cruel or of his book, that all desires and inclinations are "direct from God," and therefore, as he doubt- fruits; of daily bread which shall strengthen us for directly and immediately from the divine over-less inferred, to be included without restraint. raling power, without any voluntary or respon- With no feeling but charity and pity toward our misled brother, we may yet deplore his mis-

various indications, that it has been to some with hope and hold. Sine team I for bother extent accepted even by Spiritualists. I can awake and gastin for legal. "Harry, Harry She such tenderly line and raising him in her arms. "See! Even hought some misapprehension raising him in her arms. "See! Even hought some misapprehension for the some freed from the body and launched into bliss! To me it seems that no truly same trive."

If it be true, no one can with any propriets by such no reply is needed.

sceminally evil inclinations! There is and can kindness, I wish to protest that such doctrines | medicines will cleanse those channels, and let the are no part of Spiritualism as I have learned it. streams of life flow on pure and smooth-he will be to Leannot think that my friend Adams fully accepts them as such, and I regret that he did not clearly express his dissent, while writing his ed with the secret workings of Nature's laws; and his kindly and sympathetic sketch of Dr. Child and his writings.

It may be urged that Dr. C., as appears from postliumous communications purporting to come | well to call him: It may have been your duty; It might from him, still adheres, as a spirit, to the opin- have been your most promising means of recovering ions inculeated by him in this life. To this it is the true position of your life-wheels on the rails of Narighteousness"! But then, self-righteousness sufficient to reply that, admitting the genuinemust be "right," even though our author speaks | ness of these communications, abundant testimonies indicate, the fact that spirits often retain their earthly beliefs and delusions for a greater or less length of time after their exit. from this life. This is no proof that such opinions are absolute truth. If, as alleged, Dr. C. simply acted as a medium in the production of his writings, then it would follow that there are spirits who entertain the same views, and he would naturally be drawn into association with Child asks, "Is not everything that exists in them on entering the spirit-world, and become the great world of mind and matter made by confirmed, for a time at least, in those peculiar diseases. Their eyes, which look throughour bodies

Yours for Spiritifal Truth, A. E. NEWTON. Ancora, N. J.

Fair Harvard-Its Initiatory Efforts

in Rehalf of Our Girls. The professors of the undergraduate department of Harvard College have completed their plan for a "private collegiate department for women." Their " circular No. 3" contains the courses of study offered for the year 1879-80, and minutely and carefully stated. The courses, in which definite arrangements are offered by this circular, are fourteen, and are thus given by Mr. Higginson in his letter to the Woman's Journal: Greek, philosophy, political economy, history, music, mathematics, physics, chemistry, natural history. The details as to chemistry are, however, postponed, because there are peculiar difficulties in providing laboratory instruction, which requires more room and appliances than any other. On the other hand there is an added department in which instruction is promised if needed, namely: Sanskrit and comparative philology. This makes fifteen departments offered in thirteen of which details are given. This comprises every department taught under-graduates in Harvard College, with one exception, that of fine arts. This would seem a singular exception in the case of women, but for the fact that it is a comparatively new department, that the philosophy, political economy, history, music, mathelar exception in the case of women, but for the fact that it is a comparatively new department, that the building is yet to be creeted which is to accommodate it, and that its head, Frot Norton, makes his contribution to the course by offering a class in Danté. In almost all of these studies the voung women will have the instruction not increay of the assistant teachers of the College, but of the senior professor of each department. This is indeed the case in every department but four-philosophy, political economy, history and physics. In these instances the omissions are for different reasons, and they have in some cases been well supplied.

(From the Religious Educator for January, 180), 2 PRAYER: IS IT OF USE?

BY ALLEN PUTNAM.

The following article was read before the Teachers of the Januarca-Plain Unitarian Sunday School, at a regular meeting, when the subject of Prayer was under consideration.)

Prayer-all Nature Is full of it. Our bodies as well as our souls are full of it. It is the expression of any yearning, any hungering, any desire, asking silently or audibly-asking some power to grant that which is longed for. Some may regard a desire as beenough for our present purpose to take in only the expression of desires as prayer. Even then we cover a broad field.

The air of this room has been too much deprived of its oxygen; it is close, oppressive, suffocating. The whole being desires relief; but the desire alone, unexpressed in action, brings no relief; it does no good till it prompts to action. The opening of a door or window, or the going out into the open air, is the croression of the desire for relief: that is the prayer; and it report of the State Board of Health, (and in it not is answered. How answered? By bringing ourselves into that condition which shall make God's bountiful in answering that prayer. He has not, strictly speaking, as a person and by special act, answered the prayer: but we have obtained the answer by bringing ourselves, into conditions which let his pure air permeate

Is it otherwise with prayer for the inflowing of a pure moral atmosphere into the lungs of the soul? Not at all. The God of the body is the God of the soul, and he is ever in harmony with himself. He is unchange able. He cannot perhaps strictly be said to act in answer to our prayer; and yet it is as though he did; for prayer is our opening of the doors or windows o heaven, or our ascending up into it, where his moral atmosphere is pure and bracing.

True, habitual prayer gives the soul an active, vigorous, out-of-door life; while neglect of it confines us within the heated rooms of a debilitating selfishness or worldliness, where the soul grows sick. Mary a lung Is too feeble to take in the fresh air; many a body too feeble to roam Nature's fields. So, too, many a soul cannot bear a full inhalation of pure moral atmosphere: all the more need that such a soul accustom Itself to take in the Lest, it can bear, and gain strength upon By degrees moral health may be recovered by all who seek it in obedience to God's unvarying laws. Go up as far toward the hill tops of morality and plety on air will bring you new vigor and moral strength, aild fit you for a higher ascent to morrow. The morning prayer, if it be true, earnest, heartfelt, will strengthen and invigorate the soul throughout the day and in all future time.

To change the figure, and yet teach the same: We Culture and growth: these words mean something, They imply both something to do and something to wait for. God requires-i. c., his system of natural government requires-us to plow and sow and walt and rean and thrash, in order to obtain a satisfactory harvest of material wheat. Why, then, expect him to fill our moral granaries with spiritual wheat, merely for the asking? By all analogy, this course must lead to starvation. By the sweat of the brow, by culture and patient waiting, and by these alone, can we wisely hope to gain moral fruits. The moral soll is in us; and buried somewhere within that soil are abundant germs of moral wheat-wheat for the Bread of Life. The Sun of spirituality is over our heads; the dews and and thorough inward spading or breaking-up of the clayey crusts which the heats of sin and worldliness have baked; an opening up of the soil within us, so that the warmth and moisture of the pure moral heavens may enter and permeate, and there vitalize, the dormant germs of all goodness. It should be a pa-tient, dillgent, wise cultivation of the shooting blades, and the uprooting of noxious weeds. Praying thus, we may hope for such conformity to God's established methods as shall bring us a harvest of nourishing moral more thorough and productive culture from day to day as long as the undying soul shall exist. All life's acts are prayers; they are the expression of desires; and when in harmony with the conditions which God pre-

and mind, and furnished all his medicines. He may be wise or he-may not. If wise, if he knows all the se-Most emphatically, Mr. Editor, but in all cretite-channels in your system, and knows, too, what you God's healing angel. But if he mistake the disease and its remedy, he will prove himself unacquaintacts, which are his prayers in your behalf, will not bring the answer you wish, because he has not discovered the channel through which alone God's healing forces could flow in and renovate you. Still you did ture's track. The spoken prayer brought forth effort All this refers to embodied helpers. True: but it

points to the law which extends over disembodied ones. Said Jesus, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me mor than twelve legions of angels?" With us, as with him prayer to the Father-and all prayer should be to the Father with us-prayer to the Father may be heard up through the bands of listening angels; and the bighest and wisest of them, which our prayer is true and earnest enough to reach, may descend through the channel which the ascending prayer opened, and become our helpers in the cure of both physical and moral and through our medicinal plants with more than a chemist's scrutiny, may fit them for those acts which man has called "special providences," but which are only the acts of finite beings applying natural forces and remedies with a wisdom which embodied man cannot acquire. In connection with that angelic eye which looks through matter, there is found also the power to read the soul, to sean its weaknesses, and give it efficient help. Spoken prayer-true, heartfelt prayer-may reach the listening ears of such, and induce them to point and lead us into the laws of moral repoyation and strength. The willing, asking soul is the one they love best to help, and which they can help most effectually; into that they may be able to inflow, or implant fresh seeds of morality, philanthropy, and plety, and help to nurture there the growing plants. Our prayers may call such to us, and we may learn from them and be aided by them to inhale the air of the pure moral heavens, and to cultivate with skill and success the moral fruits, and thus to avail ourselves of the means of grace which God offers to all alike, but which he alone never gives in the shape of strength or of ripened fruit, but only as elements or germs which we must either use, or fail of his richest blessings. God works in man to will and to do-that is, gives him the tools, the soil, the seed, the warmth, the moisture, and all that he needs to will and to do with, and then calls upon him to work out his own salvation. Let the spoken and the secret prayer-and the spoken tends to multiply the secret-let the prayer be, not that God shall do your work-for that he never will do-but that wisdom and strength may be imbibed by you, and by all other moral beings, from God's eternal and exhaustless founts, so that you and all others may most speedily execute his beneficent will.

Prayer is the Jacob's ladder on which your soul may go up, and on which angels may come down; and thus it helps to communings with beings higher and holier than yourself and from whom you great with wisdom.

It helps to communings with beings higher and noner than yourself, and from whom you can gain wisdom and strength. The unselfish prayer, the prayer which means "Thy will be done"—this prayer lifts man up and gains for him the sympathy and help of those higher—than himself, and brings his soul to feel and feed upon God's love more sensibly; but it leaves God's own majestic course unchanged.

Signs of the Times!-"Hahnemann and Sangrado to the Fore."

To the Editor of the Banner of Light:

For the benefit of your readers and to show what the feeling is with a class of physicians who heretofore have been considered the progressive liberal wing of the medical profession, I desire to present the following extracts from an editorial appearing in the May number of the New England Medical Gazette, the monthly organ of the homeopathic school of practice In Massachusetts:

In Massachusetts:

"We must have in Massachusetts a law to regulate the practice of medicine similar to that now in force in Illinois. Not only Massachusetts but also every other State in the Union needs it. It will be a burning shame to the Intelligence and boasted civilization of this great country, if the people delay much longer the enactment of such a law. It is an imperative necessity, not only for the protection of the lives and health of the community from the reckless and dangerous experiments of ignorant impostors, but also for the protection of the medical profession."

In compaction with this article the effect of the Illiging and the medical profession. In connection with this article the effect of the Illi-

nois law for the first year is printed-taken from the one word is stated as to the benefits derived, except that the law has been the means of compelling fourteen hundred non-graduates to leave the State or quit practice): Three hundred medical students graduated in the year; the Board has held eleven meetings for examinations in different parts of the State, at which were examined three hundred and seventy-one practitioners; only one hundred and fifty of them passed. The report does not show whether deaths in the State were increased or decreased by the action of the law, and doubtless this was not the object of the

The Illinois law is printed in connection with the article for the purpose of showing it to be just what is needed in every State in the Union. I will quote Section 12, which is as follows:

"Any litherant vender of any drug, nostrum, oint-ment, or appliance of any kind intended for the treat-ment of disease or injury, or who shall by writing or printing, or any other method, publicly profess to cure or treat diseases, injury or deformity, by any drug, nos-trum, manipulation or other expedient, shall pay a license of one hundred dollars a month, to be collected in the menal way." in the usual way.'

Section 13 says: "Provided, That the provisions of this act shall not apply to those that have been practicing medicine ten years within this State."

Can there be a more unjust law made? and does it not show great weakness on the part of the medical profession to charge such an exorbitant license for a practice that the law itself admits is legitimate? Can any intelligent, person doubt, the object of such a law, and can be not see at a glance the benefit derived to the regular diplomatized physicians, and the injury to all others? If I (for instance.) desire to visit Illinois for the purpose of engaging in my mode of practice, or to sell my magnetized paper, or even to introduce and sell the electro-magnetic flesh-brush, I must first obtain a license at the expense of one hundred dollars per month. Tillnois is the only State in the Union that has required a license for introducing such goods.

I do not consider it to be the work of healers and clairvoyants to contend with such tyrannical laws; but it belongs to the people to come to the front and use their exertions to repeal such enactments and to prevent similar ones from being placed upon the stat-

The editor of the Gazetto is, however, alarmed at the restrictive law proposed in Texas, and which is likely to be enacted—which will require every physician in the State, without regard to age or length of practice, to appear every three years before an examining committee, and if the board is not satisfied that progress in the study of medical science has been made, the right to practice will be rescinded. This the editor thinks is going a little too far. It makes all the difference in the world whose ox is gored. He then says, "We wish that the three societies of Massachusetts might move at once in this matter. We do not think that there would now be any friction between the schools. All would unite against a common foe, in defence of the welfare of the community, and for the protection of educated physicians."

What are the facts concerning harmony in the different schools of practice? If an allopathist consults with a homeopathist he is expelled from the medical society; whereas the allopathists and homeopathists are in certain cases (by some of their members) advising magnetic treatment and consulting clairvoyants. It will be seen that the law that is proposed would cut off the practice of nine-tenths of the healers and clairvoyants of the State. Are the persons who have been benefited by these modes of practice going to sit down with folded arms quietly, and see their right to this mode of relief taken from them?

There seems to be a movement on foot, both in this country and England, to stop the exercising of spiritual gifts in the way of healing the sick, which should be met by showing proofs that cannot be gainsayed that the spiritual gift of healing stands at the head of the medical profession, and that it can be made practical more and more as it becomes better understood. Persons who are cognizant of these facts should be active in showing the inconsistency of the law that has been advised for our statute books. A. S. HAYWARD, Magnetic Physician,

Boston, Mass.

The Western New York Association of Spiritualists

Assembled at the Universalist church, at Ridgeway, Orleans Co., Saturday, June 7th. The morning session opened with remarks from Geo. W. Taylor, followed by J. W. Seaver and Mrs. Woodruff. G.W. Taylor was chosen Chairman of the Convention: Mary L. Davenport, Secretary pro tom., in the absence of Mrs. Burtiss; and the following named were selected as Business Committee: J. W. Seaver, Mrs. Woodruff, Mr. Harding, Mrs. Tuttle, Mrs. Clark; Finance Committee, Ell Clark, Mr. Fellows, Mrs. Kittredge; Committee on Entertainment, Porter Scott and Mrs. Bucher. After singing by Ell Clark and daughters, and Mr.

Coc. a conference meeting was opened for general par-

After singing by Ell Clark and daughters, and Mr.
Coe, a conference meeting was opened for general participation. Some very interesting remarks from G. W.
Taylor, in reference to the influence of Spiritualism on mortals from a moral point of view, and some instances of spirit-communion, proving of value to the world, from Mrs. Woodruff, followed; J. W. Scaver also spoke briefly. Music. Meeting adjourned until one o'clock.

Afternoon session opened with music, after which a conference meeting of an hour was in order. Remarks were made by G. W. Taylor, Mr. Handy, J. W. Scaver, Mr. Hardding, Mr. Dutcher and others. The conference closed with a song, and Mrs. Woodruff, from Eagle Harbor, was announced as speaker. Her subject was, "To Seek and to Save." She was listened to with marked attention. Another song was followed by a very eloquent address from Mrs. E. L. Watson, of Titusville, Pa. Subject, "Some of our Reasons for Graftitude and Congratulation," After discussing the question, It was decided not to have an evening session. Music. Meeting adjourned until to morrow morning, ten o'clock. Sunday morning session opened with remarks from George W. Taylor, Music. After which a conference of an hour supervened, participated in by a goodly number. Music was then in order, and remarks from J. W. Scaver and George W. Taylor, in reference to the place for holding the next meeting. After a song, the conference closed. Mrs. E. L. Watson was then introduced, who presented the choice of two subjects, to the audience, "Love, Marriage, and Parentage," or "The Application of Spiritualism to Human Life." The last mamed was chosen, and very ably and eloquently treated.

A collection for the benefit of the Association was distinct and deverge Wereavened to

The last induced was chosen, and very ably and eloquently treated.

A collection for the benefit of the Association was solicited and cheerfully responded to. After singing, meeting adjourned for an hour.

Afternoon session opened with music, followed by a very earnest and eloquent lecture from Mrs. Woodruff. G. W. Taylor then addressed the audlence very acceptably on some of the evidences of spirit return.

J. W. Seaver was next introduced. His inspired words were listened to with deep interest. Adjourned until half-nast seven.

were listened to with deep interest. Adjourned until half-past seven.
Evening session opened with music by the church choir. A vote of thanks moved by J. W. Scaver to the Universalist Society for the use of their beautiful church, was unanimously carried.

Mrs. Watson gave the closing address. Subject, "Love, Marriage and Parentage." It was handled in a most masterly manner, and gave great satisfaction to the large audience.

The Convention closed by a Doxology finely rendered by the church choir.

The Convention closed of a large the chirch choir.

The next Quarterly Meeting is to be held in Lockport in September—the time to be hereafter announced. This was throughout a meeting of great interest and profit, and was highly appreciated by the community in which it was held.

MARY L. DAVENPORT, Sec.

Attention is called to the prospectus of the Banner of Light, the pioneer spiritualistic paper, a paper which is held in high estimation by many who are not avowed believers in the harmonial philosophy, but who are seeking after knowledge of the better life.—The Inter State, Gary, Dakota.

Bunner Correspondence.

Nova Scotia.

AMHERST.-We have cited on several occasions the case of Miss Esther Cox, the singular phenomena occurring in whose presence have created so much interest and popular excitement in this part of the continent. The subject has arisen once more (after a temporary subsidence) on the wave of discussion, and we have before us in the way of proof thereof a copy of the Amherst Gazette for June 27th, and a letter from Walter Hubbell, dated the 25th of last month, both of which set the matter forth in plain language. The

Gazetto says:

"The manifestations in presence of this young lady [Esther Cox] have recently been of a very lively character. She is now staying at Mr. Teed's.

The case has lately been watched closely by Mr. Walter Hubbell, of Philadelphia, Penn, who has seen similar phenomena and has determined to spend some time in its investigation.

He informs us that he has heard raps, at times very loud, and that these have denoted the dates on coins in his pocket, time of day, etc.; that on three different days the heavy cover of a stone sugar-howl disappeared from the breakfast table, and afterwards dropped from the ceiling in the room; that when he asked for matches for lighting his pipe they dropped in front of him on several occasions; that cladrs, tables and a lounge were upset, and various articles thrown ten to thirty feet."

From Mr. Hubbell's letter we make the following ex-

From Mr. Hubbell's letter we make the following extracts containing additional particulars:

racis containing additional particulars:

"I am boarding with Mr. Daniel Teed, brother-in-law to Miss Esther Cox, the wonderful young medium, known in this part of the world as the great 'Amherst Mystery.' The spirit manifestations that occur in her presence are truly wonderful; they commence about 8 A. M. and continue until 12 M.; recommence about 8 A. M. and continue until 12 M.; recommence about 1:30 r. M. and cease about 6 r. M.

The principal spirit, 'Maggie Fisher,' says she lived and died in Upper Stewalcke, Colchester Co., Nova Scotla. She passed on twelve years ago, in her twenty-first year. The other spirits give the names of Mary Fisher (Maggie's sister). 'Bob' (an old man), Peter Cox, Jane and Eliza; six in all.

I have witnessed the following manifestations, all in the light of day, and will take oath. If any person should doubt my word, that they all take place day after day, without the slightest deception on the part of Miss Cox or any one else: Tables, chairs, sofas, books, umbrellas, paperweights, boxes, hells, mats, hats, washstands, pillows, knives and forks, selssors, pokers, shovels, &c., &c., are continually being moved and thrown about the house.

The raps produced are often as loud as you could make with a fifty-pound hummer on the life of a stone.

I have on several occasions seen the lid of a stone

make with a fifty-pound hummer on the floor of a room.

I have on several occasions seen the lid of a stone china sugar-bowl disappear from the table and fall from the celling about ten minutes afterwards (being invisible for ten minutes).

The spirits do very little at night except make very loud raps and annoy the medium and her sister Jane, (who room together) in various ways.

I had almost forgotten to add that the beds are in such a state of disorder half an hour after being made in the morning that they have to be re-made before any one can sleep in them.

The spirit Maggie sometimes whisties, and imitates various sounds in an audible voice, so as to be heard by all.

Conditions do not appear to be necessary. Miss Cox does not sit in circles. All the manifestations take place while she is attending to her work about the house."

Michigan.

BERRIEN SPRINGS .- A correspondent writes that "Col. II. Winchester, of Lower Lake, Cal., having recently dedicated a poem on Immortality to Worthy Putnam, the burden of which was a request for proof of an after-life for man, that gentleman gave the following in the course of his reply in a late issue of *The* (Berrien

Springs) Era:

'The subject is to me, and I think to all, a momentous one, and partakes so largely of intuition, as well as taugible testimony, that no writer can do more than approach the subject. I shall therefore attempt only an item of proof:

On the 29th of May, 1869, business called me to Kalamazoo, Mich. In conversing with a gentleman there, he spoke incidentally of his exhibitanted feelings produced by taking a magnetic bath that morning at Dr. Moliere's Medical Rooms; and he kindly suggested to me to treat myself to the inxury of that bath before I left town.

I called on Dr. Moliere and introduced myself, suggesting a bath, and a consultation in relation to a chronic disease, not naming its nature, with an unexpressed view—if confidence were inspired—of taking treatment at some future time. The Doctor informed me that Mrs. Moliere was a clairvoyant, and could greatly assist him in medical examinations. He called her into the office. She was seated, and in a few moments externally appeared to pass into an abnormal state. She described my disease accurately and quite intelligently; and having closed the examination, sat in stence a few moments, and then said: "My friend, I see a spirit-form standing neary ou." I was surprised and interested, as I had not to that time had any well-settled conviction or proof of the return of departed spirits.

QUES.—Will you describe the spirit you see?

spirits.

Ques.—Will you describe the spirit you see?

Ans.—It is a lady of middle age, large, fair and well developed, round form, dark hair, hazel eyes, light skin, red cheeks, and her weight in the form must have been from 160 to 164 pounds.

Q.—How near does she stand to me, and what relation do you think we had in life?

A.—She stands a little to the left and back of you, with her left hand laid upon your shoulder, and from her look of affectionate tenderness toward you I should think she was your wife or sister.

Q.—Do you discover anything peculiar about the teeth that you can state?

A.—No (looking intently), only that two of the upper lacisor teeth are wider than common, and one laps a little over the other.

Incisor teeth are when that containing the over the other.

It is was a most accurate and faithful description, in every particular, of my wife as she appeared in the form before she departed this life at Sinelairville, N. Y., wanty-five years ago.

Worthy Putnam."

New York.

TROY .- R. H. Ferguson writes: "I had the pleasire of attending a scance at the pleasant home of Mr. and Mrs. E. F. Rogers at Lansingburg, N. Y., on Friay, June 27th; the medium was Mr. Harry Bastian, who, I understand, visits your city shortly. After a who, I understand, visits your city shortly. After a preliminary dark circle, the lights were lighted, and the cabinet, a wooden one, with a door swinging on hinges, was placed in the parlor. The medium seated himself, and in the space of ten minutes a female figure appeared at the door, opened it, and tried to come put. This it failed to do. It then stood in the open borway, and looked at us for the space of fifteen seconds, when the figure it was that of a full-sized woman) clasped its hands and began to contract its size. It did not fade away and grow thin and transparent, but it gradually and symmetrically contracted its form. From the apparent woman of twenty-five years, it changed in size of body, hands and arms, to the girl of thirteen, then to the child of four, then to the girl of thirteen, then to the child of four, then to the girl of thirteen, then to the child of four, then to the girl of thirteen, then to the child of four, then to the girl of thirteen, then to the child of four, then to the girl of thirteen, then to the child of four, then to the girl of thirteen, then to the child of four, then to the girl of thirteen, then to the child of four, then to the girl of thirteen, then to the girl of thirteen, then to the child of four, then to the girl of thirteen, then to the child of four, then to the girl of thirteen, then to the child of four, then to the girl of thirteen, then to the child of same and the property of the leady was dressed in a white, gauxy-like appared that shone with a satin-like brilliancy.

But this was not all. The spirits rapped for the light to

from them. The form of the lady was dressed in a white, gauzy-like appared that shone with a satin-like brilliancy.

But this was not all. The spirits rapped for the light to be turned down a little. The light was changed slightly, when outside of the cabinet about eighteen to twenty inches, and in front of a chair, there suddenly appeared a small white spot like a lady's handkerchief, with a motion as if a hand was under it, pushing it up with an irregular, tremulous movement. As this object raised up the material seemed to lengthen out until there stood before us again the same full-sized woman who had dematerialized before our eyes, draped in the same beantful robes and as bright as ever. She then stepped into the door of the cabinet, bowed to us, and walked back out of sight. Soon another female form came and sat down in the chair outside of the cabinet. Other forms appeared, but the great test was this definaterializing before our eyes, and then re-materializing but side of the cabinet and beyond and away from the medium. I have been investigating the subject for sine years; this is the test I have always wanted to see, and have never seen until on this occasion. And a can willingly add my testimony to the genulineness of the affair. The names of all the others who were present can be given, if necessary, in endorsement of the fruth of this account."

Ohio.

BANDUSKY .- A correspondent sends us the following, which was contributed to the *Tribune* of this place for June 18th, by "E. K. H.":

place for Juhe 18th, by "E. K. H.":

"Mr. Frank T. Ripley is here giving seances of an extraordinary nature. One of the Haynes Bros. 7½ Octave plauos, with Mrs. Carpenter, Mrs. Seaton, Mrs. & Kelley and myself seated upon it, was lifted three almes, at least five inches from the floor, with no visible tower. Mr. Ripley sat on the stool playing while the Leght was lifted. Allowing the plano to weigh 300 bounds, the whole weight was 1.278 pounds. This occurred in broad daylight. Mr. Ripley says this plauoriting only occurs when a spirit he calls Zarna comes him. If it is not moved as he says, how is it done? It is not floor in the same says in the comes and of this plano without help, even with no additional selight upon it."

Vermont.

GOULDSVILLE.—Z. Glazier writes, June 23d, as folvs: "It is thought by some that Spiritualism is on wane in Vermont. But let me assure those who ak so that that is not the fact. Although at pres-to the casual observer there is no great demonstra-of zeal manifested in some localities, yet there is

an undercurrent which marks unmistakably its progress. I have attended the Conventions of the Verniont State Spiritualist Association for the last two years, and can see a marked difference in the interest manifested, and the numbers and class in attendance. Our mediums, also, are being developed in higher phases of mediumship, which is more convincing to skeptics and investigators. Many of our mediums, who until quite recently were developed only as inspirational speakers, healers, and for raps, have become discerners of spirits, and can describe them, giving names, etc., both in public and private, which proves very satisfactory. This phase of mediumship cannot avoid attracting the attention of those who care but little for the philosophy. The present outlook indicates that ere long we must have more room wherein to convene. There are but few halls in Vermont that are of sufficient capacity to accommodate the increasing numbers that attend our annual and quarterly Conventions, which goes to show that organization is a success in Vermont."

Massachusetts.

BOSTON .- Robert Cooper writes: "I have been present at two of Mr. W. H. Powell's soances, and desire to bear testimony to his unique and remarkable mediunistic powers. I saw him several times produce writing on slates, when it was certain there was no visible substance to write with. This he did not only with his own finger, but with the forefinger of all who were present, mine own included. He also enclosed his shand in a handkerchief belonging to one of the company, and then wrote several words quite plainly with his index finger thus covered. But more marvelous still, whilst two or three of us held the slate, a flower was drawn at our request. This was done by the medium passing his hand over the upper surface, about an inch above, and the flower was produced on the under side. Under the design, which was quite artistic, was written the name Wyona.

As Mr. Powell does not contemplate making a lengthed stay in Boston, Spiritualists will do well to visit him at an early date, and still better to take their skeptical friends with them, for the manifestations, occurring in full light and under circumstances that leave no room for doubt, cannot fall to convince all reasonable minds that there is something that transcends the ordinary materialistic philosophy." mediumistic powers. I saw him several times produce

Kentucky.

LOUISVILLE .- "E. S." writes: "'Judge not that ye be not judged, for with what judgment ye judge, and with what measure ye mete, it shall be measured to with what measure ye nete, it shall be measured to you again.' 'How pure in heart and sound in head' should be the mortal who assumes to judge his fellow. The would be judge exhibits the shallowness of his own half bushel. Vaulting ambition 'serves to throw a cruel sunshine' on spiritual nakedness. Position has ever had its flatterers; adulation has puffed up many a mortal to his ruin. The insidious anaesthette lures its victim to magnify the court paid to position, and mistakenly accept it as a tribute to his own wisdom."

BIRMINGHAM .- A. P. M. Davis writes, June 21st There are quite a number of Spiritualists in this place. We are about to organize a developing circle, as there are several good mediums here."

Western Locals, Etc.

The Adirondack Region—The New Summer Resort at Lake View Point, Schroon Lake, N. Y.
—Preparations for a Spiritualist Camp-Meeting in September—Scenery of Marvelous Beauty—Notes

To the Editor of the Banner of Light:

The Banner of Light missionary, after noting items of interest at Sturgis and Lansing, Mich., continued his pilgrimage to Schroon Lake, N. Y. in order to view in person what was being done in the direction of a Spiritualist Camp-Meeting this season. He was cordially greeted by the people, and, as has been the case throughout the West, was instructed to convey to Colby & Rich heartfelt thanks for their enterprise and interest in gleaning facts relative to the cause of Spiritualism in distant portions of the Banner of Light parish.

The writer's uniform reply was that Colby & Rich did not ask for thanks; they were simply doing their duty, and all that they sought was an increased subscription list to enable them to continue to publish a high-toned journal devoted to Spiritualism and humanity.

The course pursued by the Banner of Light receives universal encomiums.

The meritorious points specified are these:

(1.) Able and scholarly editorials, showing spiritual insight and a sound philosophical interpretation of the great movement of Spiritualies.

alism.
(2.) No sensationalism, or flippant personalities.

ies.
(3.) Friendliness to and emphasis of medium-hip as basic to Spiritualism.
(4.) A learned corps of correspondents and contributors.

(5.) A Message Department for the spirit-

(6.) Last, but not least, a paper of superb mechanical appearance.

LAKE VIE

Last winter the writer met C. F. Taylor several times, and was importuned by that gen-tleman to visit this section of country the presthe beauty of the Adirondack region in summer. On arriving here the writer's judgment is that those descriptions were not exaggera-

Here Nature is seen in her leveliest and most subline postures. Prof. Brittan and Dr. Pec-bles could wield their facile pens to advantage in picturing the glorious scenery. The writer,

in his poor way, will do the best he can.

Think, reader, of a beautiful lake some ten miles in length and two miles wide, bordered by towering hills, and, in the northwest, the majestic peaks of the famous Adirondack moun-

tains rising in full view.

Schroon is at the head of the lake. It is a thriving village, and during the summer large numbers of guests patronize its elegant hotels. Pottersville is at the foot of the lake. Mill Brook is midway between these towns, on the east side of the lake. The Wells House is popular with travelers. Directly opposite Mill Brook, on a beautiful bluff which runs out into the lake, is the new settlement, "Lake View Brook, on a peaternal state which, "Lake View the lake, is the new settlement, "Lake View Point." The Taylor House is in the centre of the water. The Point." The Taylor House is in the centre of the bluff, within forty rods of the water. The view is simply charming. North, east and south are the waters of the beautiful lake, so fair to look upon; and the mountains—especially in the northwest—impress one with the grandeur

of Nature.

Mr. Editor, if you want to get away from the noise and bustle of the city, come to the Adirondack region and rest! Here, of all places, you can commune with Nature and sense the presence of God.

HISTORY OF THE PLACE.

The blessed work of Spiritualism is liberalizing the whole country hereabouts. Mrs. Brigham has been the pioneer, and she is greatly be-loved by the people. Mrs. Burnham has of late been doing good work in this region. C. F. Taylor, who was mainly instrumental in introducing liberal and spiritual lecturers into

this section, was sailing on the lake one day last October, when he suddenly formed the resolution that the place now called "Lake View Point" was just the spot for a hotel and some cottages for visitors during the summer, and for a grand Spiritualist camp-meeting in the fall. Such an idea seemed preposterous to many if not all to whom he broached the subject. Nevertheless Mr. T. talked and talked and worked and worked, and the result is that, at the present writing of the subject. ent writing (June 25th) the Banner of Light scribe is sitting in the "Taylor House" on "Lake View Point," and on looking out of the windows of his spacious room sees not only the glories of Nature, but also eight neat cottages on the bluff. And still the work goes on.

Back of the hotel there is a heautiful grove.
Here the camp-meeting will be held in Septem-

Reader, after visiting Onset Bay and Lake Pleasant, take a trip to Schroon Lake, and, our word for it, you will not regret it.

ROUTE OF TRAVEL. From Saratoga, N. Y., you take the Adiron-dack Railroad to Riverside, a few hours ride along the upper Hudson. Here you begin to get glimpses of the superb scenery of this re-gion. At Riverside a pleasant ride of six miles in easy Concord stages varies the monotony of travel. Arriving at Pottersville, you take the neat little steamer Effingham, Capt. J. D. Cheney, and a delightful sail on Schroon Lake follows. Finally you are landed at "Lake View Point," where congenial friends will welcome you, and where you can enjoy that sweet peace

and rest which—when one is here—it seems as though it were impossible to find elsewhere in such proportions and quality.

A GIFT TO MRS, BRIGHAM.

As a slight token of the esteem in which Mrs. As a slight token of the esteem in which Mrs. Brigham is held by the people, her friends have presented her with a neat little cottage at "Lake View Point." This generous gift will be very gratifying to Mrs. Brigham, as it will show to her that her ardnous labors away from her wealthy New York parish have been appreciated.

NOTES.

We have not selected ground for the Banner of Light cottage up to the present writing.

The writer is losing patience with Spiritualists who do not take any of the papers devoted to the cause which they profess to love. Such persons are always asking, "Where is Mrs. Richmond now?" "Where is Dr. Dake?" "Is Dr. Peebles converted to Brahmanism?" "In what part of Boston is the Banner of Light office?" Now, take the papers, dear friends, and you will know all about what is going on. For \$3,15 the Banner of Light will be forwarded to your address for one year.

Banner of Light will be forwarded to your address for one year.

C. F. Taylor sets a superb table. The mountain trout and game !—ah, don't mention it!

Save some money for a trip to the Schroon Lake Spiritualist Camp-Meeting in September.

Communication with the outside world by mail, steamboat, stage and rail, twice a day, at Lake View Point, Schroon Lake, N. Y. The telegraph is also at hand.

On the route to Schroon Lake, from Riverside, travelers dine at Lock's Hotel, Pottersville, a

travelers dine at Lock's Hotel, Pottersville, a house noted for its good dinners. Cepitas.

Written for the Banner of Light,

LAUS DEO. BY MRS. E. M. HICKOK.

Low down in sorrow's deep, Helpless I lie; 1 hear the rush and sweep

Of tempest nigh. Storm, wreck and discord wild Jar on each sense;

I. like a weary child. Make no defence. Conflicts are flerce and long;

Hard seems the fate; Oh spirit! be thou strong Calmly to wait. Mad billows onward roll-

I fear you not; Break o'er my lonely soul; Prayer strength hath brought. Thick though the darkness fall I shall not fear;

I can endure it all-My God is near. Far through the mist and tears Dimly I see

Where in the future years Rest waits for me. This earth-life is not all; Real life 's beyond; When the last shadows fall

I shall live on. On through the ages grand, Countless, untold, Where, 'neath God's mighty hand,

New truths unfold. Oh faith, thou angel friend! Prayer, blessed boon, Go with me to the end-Which cometh soon.

Solar Cooking.—One of the most interesting exhibits at the Paris Exhibition was the solar cooking apparatus of Professor Mouchot, to whom a Cross of the Legion of Honor has been awarded. The sun's heat at the earth's surface is too diffused to cook directly, but it may be concentrated either by lenses or mirrors, which focus the rays while they reflect them. It is with mirrors that M. Mouchet works. Concave mirrors are employed to catch the sunlight and fomirrors that M. Mouchot works. Concave mirrors are employed to catch the sunlight and focus it by reflection on a glass tube, inclosing a tubular still, if spirits are to be distilled: a kettle, if water or eggs are to be boiled, a gridiron if a chop is to be cooked, and so on. It is a simple apparatus, but M. Mouchot works wonders with it, even in cloudy latitudes. He makes coffee, boils eggs, distills wine into brandy, works a steam-engine, and roasts beef with it. There is something of the magician in M. Mouchot thus making a hearth of the world, and cooking by the heat of the sun. With a mirror two square feet in surface area he roasted two pounds of beef in twenty-two minutes at Paris. In one hour and a half he cooked stews which on an ordiary wood-fire would have required on an ordiary wood-fire would have required

he boiled nearly a pint and a half of cold water. If these feats may be done at Paris what may not be done in the clear, dry air and under the burning sun of Algeria, Egypt and India, or on those sandy deserts where there is no fuel to be had for the burning, while the fierce rays of the sun stream down on every side? The Russians, who are not slow to profit by any novelty which who are not slow to profit by any novelty which comes under their notice, have been taken with M. Mouchot's apparatus; and the Grand Duke Michael, while at the exhibition, ordered several of the portable solar cooking apparatus, for the use of the Russian army. The working of stationary engines by M. Mouchot's plan is not the least interesting of its applications, and if these engines were employed to produce artificial cold and freeze water, we should have the curious anomaly of the sun's rays creating instead of dissolving ice and frost. Of course such an invention could scarcely be of much use to a country whose skies are frequently clouded.

SPIRITUALIST MEETINGS.

BROOKLYN. N. Y.—Society of Spiritualists meets at the Brooklyn Institute, corner Washington and Concord streets, Sundays. Lectures at 3 P. M. and 7½ P. M. Mr. Charles R. Milher, President; Dr. A. B. Smith, Vice President; Mr. B. French, Secretary; Mrs. C. E. Smith, Treasurer, The Children's Progressive Lyceum meets at 10½ A. M. Jacob David, Conductor; W. C. Bowen, Assistant Conductor; Wrs. C. E. Smith, Guardian; Mrs. Huttle Dickenson, Assistant Guardian; Miss Belle Reeves, Musical Director; Mrs. C. E. Smith, Secretary and Treasurer. CHICAGO, ILI.—The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, corner of Laffin and Monroe streets, every Sunday at 10½ A. M. and 7½ P. M. Dr. Louis Bushnell, President: A. B. Tuttle, Vice President; Miss Nettle Bushnell, Treasurer; Colling Eaton, Secretary.

Eaton, Secretary,

CLEVELAND, OHIO.—Spiritualists' and Liberalists' Sunday School.—The Children's Progressive Lyceum
meets regularly every Sunday at 124 F. M. In Halle's Hall,
233 Superior street. Chas. Collier, Conductor; Mrs. Emelie Van Scotten. Guardlan; Mr. George Benedict, Sectetary. The public are cortically invited.

ENDIANAPOLIS, IND.—The First Society of TrainSudvers most for religious sections 561. East Market street.

rs meets for religious service at 865 East Market street. Sunday at 214 and 736 P. M. J. R. Buell, President svery summay at 2% and 7% P. M. J. R. Buell, President;
S. D. Buell, Secretary.

NEW YORK CITY.—The Society of Progressive Spirtualists holds meetings every Sinday in Trenor Hall, on Bruadway, between 22d and 33d streets, at 40% A. M. and 7% P. M. J. A. Cozino, Secretary, 322 West 22d street, Chidical Progressive Lyceum meets at 2 P. M. Charles Dawbarn, Conductor; William Hunt, Assistant Conductor; William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian; Mrs. S. E. Phillips, Assistant Guardian; Mr. — Kirby, Recording Secretary and Treasurer; C. R. Perkins, Corresponding Secretary.

PHILABELPHIA, PA.—The Keystone Association of Spiritualists meets every Sunday at 2% P. M. at Lyric Hall, 230, North Muth street.

of Spiritualists meets every Sunday at 25 P. M. at Lyrle Hall, 230% North Night street.

The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 10% A. M. and 7% P. M. at Hall 810 Spiring Garden street. H. B. Champlon, President; Mrs. Dr. Sanuel Maxwell, Vice President; J. H. Jones, Treasurer; J. P. Lanning, Secretary.

ROCHESTER, N. Y.—The Spiritualists meet every Sunday morning and evening in Odd Fellows' Temple, Mrs. Nettle Pease Fox, speaker. Liberal Conference every Sunday at 3 P. M.

unday at 3 P. M. SPRINGFIELD, MASS.—The Free Religious Society ritualists and Liberalists) holds meetings every Sunday 4 and 7/4 P. M. J. S. Hart, President: S. C. Chapin, President; Mrs. J. H. Cook, Mrs. E. M. Lyman, Mrs. A. P. Clark, Prudential Committee; W. H. Jordan, corner, E. C. College, College, 1988

M. A. P. Clark, Prudential Committee; W. H. Jordan, Treasurer; F. C. Colurn, Collector.

SAN FRANCISCO, CAL.—The First Spiritual Union Society holds a conference and scance every Sunday at 2 P. M., at Govenant Hall, Eddy street, near Mason street. Also meetings for lectures in the evening. Children's Progressive Lyceum meets at 10 A. M.

SANTA BARBARA, CAL.—Spiritual Meetings are held every Sunday at Cranc's Hall. Children's Progressive Lyceum meets every Sunday at Lame hall at 13 P. D. Con-

SANTA BARBARA, CAL.—Spiritual Meetings are held every Sunday at Crine's Hall. Children's Progressive Lyceum meets every Sunday at same hall at 1½ P. M. Conductor, Mrs. II, F. M. Brown; Assistant Conductor, Mrs. Law, Ashley; Gaardian, Mrs. Mary F. Hunt; Secretary, Mr. Geo, Chilhis; Musical Director, Mrs. Emma Scarvens, SALEM, MASS,—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 P. M. S. G. Hooper, President, VINELAND, N. J.—Meetings are held every Sunday morning and evening. II. R. Ingalls, President; Mrs. Ellen Dickinson, First Vice President; Dr. L. K. Coonley, 2d do.; Mrs. Mary A. Howe, Recording Secretary; Mrs. Mary E. Tillottson, Corresponding Secretary; Mrs. Mary E. Tillottson, Corresponding Secretary; N. E. Shedd, Treasurer. Children's Progressive Lyceum meets at 125 P. M. at 12% P. M. WONCESTER. MASS.—Meetings are held at St. George's Hall, 489 Main street, every Sunday at 2 P. M.

New Nooks.

WORKS ON HEALTH.

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The philosophy of Life: Illustrating the Inducace of the Mind on the Body, both in health and allsease, and the Psychological Method of Treatment, 361 pp. The work has received the encombinous of able criffics, and is considered one of the best books in the English language, adapted to both sick and well, also the physician, and shows how persons can ward off and eradleate disease without medicine.

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BY REV. W. F. EVANS.

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The Phthosophy of Happiness, or an Exposition of Spirlitualism, embracing the various opinions of extremists,
pro and con. Distinguished Theologians, Professors,
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Insufrational and Trance Speakers and Writers in favor,
is lumoritality Universal? Knowledge of Nature's laws
and the destiny of the race result in happiness, also proves
an antidote to "Free Love" (sm. 308 pp.

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lassic insurance in mass marie. Not this in his defact dense building to any suggestions emanating from the spirits through the medium; for to do this would have been superstitious and dangerous in the highest degree. There is a mightler spirit than any of these communicants; and to Him the editor and his co-workers have carnestly appealed for guidance and Humination, in the exercise of their own judgment and consciences never to be superseded.

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SPECIAL NOTICES.

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"The Next Step."

are surg will be the conflict from hithought one tion, whether physical or spiritual, and stand the part of the servading it. The beginne is the on our feet prepared to walk. Sitting and rethird and closing one of the series of three typic cal discours a prenounced last winter before the way-to-make progress either in the acquisithe Patker Memorial Society of Spiritualists, then of truth or the achievement of holiness, Boston, by Spirit Theodore Parker, through the No, no; the church, as Swedenborg long since trance instrumentality of Mrs. Com L. V. Right said, has had its day. That day has unquestionmond, of Chicago, All. At the time of its delivery it was meanly admitted by the large audi- canication, based on a newer revelation of the ence assembled to listen to the concluding ser- thath, and feathing that Immortality is not vices of Mrs. Righmond's engagement in this Jocked up for the human Church, but is free for t city; and that feeling of appreciation was not the human Spirit! wholly confined to the Spiritualists in attendance, but pervaded as well some of the repres-

gave atterance was long sin e as Encyled and by N. P. Willis, among off or literary authorities." How much this is due to the lady herself, and how much testhe spirits who some other ince she claims to be, is, of our se, problematical. The 'control' yesterday Dec. 2 th' was said to be Theodore Parker, and there is is nothing so did which Themdore Parker said bare been askared,"

The Coming Change!

As surely as life consists in change forever, progress being the established principle of change, so surely is it the fate of the so-called Christian, Church gradually to be replaced by something which centains a fuller spiritual measure and is inspired with more real tevelations. Swedenberg predicted it over a hundred years ago, and said that the day was at hand when the church on earth would give way to a new and living of canication. His prophecy is being visibly verified all around us to-day, the clerry themselves in their obcasional unguarded declarations being witnesses thereof. There never was less church-geing since churches began to be built. There never was such a stirring dissatisfaction with greeds. On one side we see authority asserting itself with a new boldness which betrays its present necessities, and on the other we see larger views, more liberal purposes, clearer insight, and a growing desire to know the truth. So far this work of supplanting the church because of its increasing incapacity has been slow, a work of disintegration and decay. It is only preliminary and preparatory to the final act that, we are advised by every circumstance within range of our vision, is not far off. Our whole experience tells us that we are

wrenched away from our surroundings for noth- ; the Presbyterian Church at its rocent session in ing but our own good. It is with communities | Saratoga, declaring its purpose "uncompromisand with nations as it is with individuals. Were a ingly to oppose the efforts of the Elemish Church quently would realize no progress. Hence it is sion of our public schools?" Do they belong to matter entirely when instead of silently and | Catholics shall not do ! Shall Catholics be taxperhaps rebelliously submitting to what is in- ed for the support of schools that are managed evitable, we go out to meet it half way, and in the sectarian interests of Protestants? Our thus cooperate with it. Out of this feeling is public-school system should be neither Protestborn trust, faith in the higher powers which, ant nor Catholic." That is the true doctrine. rule above us and through us. We need not la- In justice to all shades of religious belief the ment over the downfall and disappearance of public schools, maintained as they are at the institutions, whether political, civil or religious, , expense of all, should be rendered unsecturion that have apparently done the work allotted in the fullest interpretation of the term. them. After that, they are good for nothing but to decay and disappear. If we then mourn for them, we convict ourselves of idolatry. We buryport Presbyterian Church. One portion power: a scance held with him, even by the advertise that we regard the form more than desires to get rid of their pastor, while the oththe substance. We proclaim that we would erportion wants to keep him. Mr. Bartlett, in gretted by the person aftending it, and as a rather have the organization without its spirit his sermon last Sunday, was rather sharp on means of clear demonstration to the skeptical than its spirit without the organization. And his opponents, which created great offence, mind his order of development seems to be of when we get into a mood like that, it is The teachings of the humble Nazarene don't the highest value. He can be found for the high time we were jostled out of the rut in amount to much in the Church now-a-days.

which we have unconsciously settled. The Spiritualist Camp and Grove-Meetings. Church & Howers ought not to mourn if they ? The columns of the Bonn see Light for sev-

something better. made an application of Jeraboam's case to that gion. "You will see a man here," Said be, "and and grander ideal, have sold it for ecclesiastical favor; sold it for the price of immunity from popular prejudice, and persecution, and opposition; sold it rather than earry it to its logical consequence and accept the result." Among the types of these men he cited the authors of the atticles published in the book called "Res low: views and Essays," written by clergymen of the Figlish Church, all of whom were silen ed from their free thinking and free speaking by being associated bishops in that hierarchy. If there light for bribing, this case was one of them, the firth page, present issue. There is no use in talking about the peculiar saperity of the Church when its practices are so jurely worldly as this shows them to be.

appalling and cannot last. We are, said be, application, preparing for ourselves an avalanche that is going to fall, and what it will sweep away for the time being no man is prophet enough to foretell, Cherzymen pieach what they do not believe, found at this Grove. The meeting will comand refrain from preaching what they do be- mence July 22d, and close August 12th, under lieve, and so the people put no real taith in them. management of Dr. A. H. Richardson-Dr. John The religious life of the country is false through All. Currier, Chairman. and through, because it says one thing with its tips and believes something else in its heart. He said it aloud, defiantly even, and again and

statements will impart to many minds be the tial address of the series. very one that is needed to arouse them from the numbress and bethazzy into which they are We shall print in our forthcoming issue an closs of the continue to accept their quent address specially reported for the Burrer dies, for themselves $\mathbb R$. We all know how hard a of Light, and bearing the above title, which we thing it is to get un our of a comfortable postclining in the Juxintions easy-chairs which the church gravides for human consciences, is not ably been for good, but it has been for evil also, A larger and broader faith is in process of or-

Whites and Indians.

Are the Washington authorities asleep, or dosentatives of the daily cross will were presented they court Divine justice? Which? Have the insontieti that the Bo to Merch of a subsect Indian wards of the government no rights whatquest dive gave expression to the following ever more before against the thieving white conglimentary views in the course of its report them of the Northwest? The recent raid of much comment in the newspapers. An attempt "As Mrs. Sidders was to the a tresses of her American civilization. Here are the facts in otherwise, is severely condemned, as it should of the law would n't permit them to do so"! A Washington correspondent, in alluding to scrupulous individual who may hold a private heads in shame when the recording angel calls of black slavery has been wiped out in bloodcommissions.

4 Religion and the Schools.

The New York Independent approves of the resolution passed by the General Assembly of

find that the tenant has abundoned the tene- eral weeks past and the present is no excepment. It only signifies that he is going to have stion, have continued to offer clear and added evidence—if anymore proof core required—that A sermon of real power was preached on this the inducate of Spiritualism is as thoroughly at to. Several important notices, therefore, arrived to appear in the autumn. It is a handsome very subject in this city some. Sundays 220, by Bey, M. J. Savage, on "The Sins of Jeraboama." at any past period: indeed we think the practise will please give us credit for a cordial willingat any past period; indeed we think the practi-, will please give us credit for a cordial willing-He said that Jeraboam's chief sin consisted in cal demonstration of that activity made by the ness to publish their announcements had such having seen a higher and a grander ideal, but numerous Camp and Grove-Meetings announced in afterwards having refused to use his author- of late in this paper as about to be held in the ity to make it a standard for his people. He interests of the cause in widely distant parts of the country, goes to show that the advance of of many persons in respect to affairs of reli- the movement is even in excess of what has been known at any previous time. In order another there, who, having gained the higher that these announcements may be particularly emphasized to the popular attention for the benefit of all concerned, and with the hope that the friends of the cause in places where no such pronounced evidences of spiritual activity have as yet been arranged, will feel encouraged to "go and do likewise," we epitomize the list be-

OSSLI-BAY.

By reference to our eighth page an interesting report of progress will be found concerning the Camp-Meeting which will commence at this ever was a clear case of sale and purchase, of place July 18th, to continue till Augetst. The silencing these who were receiving the higher announcements of trains, etc., will be found on

LAKE PLEASANT.

The yearly gathering at this popular resort will commence August 6th, and conclude Sep-In America, continued Mr. Savage, even here tember off. J. H. Smith, Secretary, Box 4260, with us the religious attitude of the time is Springfield, Mass, will give full particulars on

SHAWSHEEN GROVE. A correspondent on our eighth page gives a description of some of the many attractions to be

LAKE WALDEN.

J. B. Hatch will inaugurate on July 13th a sesam is aroun, denantly even, and again and ries of Sunday Grove-Meetings at this place; (on the Riem Rayer of Again that the religious teaching of this course the line of the Fitchburg Railroad,) to be constituted from the residual trained to the religious teaching of this course the line of the Fitchburg Railroad,) to be constituted to the religious teaching the line of the Fitchburg Railroad,) to be constituted to the religious teaching the line of the Fitchburg Railroad,) to be constituted to the religious teaching the line of the Fitchburg Railroad,) to be constituted to the religious teaching the line of the Fitchburg Railroad,) to be constituted to the religious teaching the line of the Fitchburg Railroad,) to be constituted to the religious teaching the line of the Fitchburg Railroad,) to be constituted to the religious teaching the line of the Fitchburg Railroad,) to be constituted to the religious teaching the line of the Fitchburg Railroad,) to be constituted to the religious teaching the line of the Fitchburg Railroad,) to be constituted to the religious teaching the line of the Fitchburg Railroad,) to be constituted to the religious teaching the line of the Fitchburg Railroad,) to be constituted to the religious teaching the line of the Fitchburg Railroad,) to be constituted to the religious teaching the line of the Fitchburg Railroad,) to be constituted to the religious teaching the line of the Fitchburg Railroad,) to be constituted to the religious teaching the line of the Fitchburg Railroad,) to be constituted to the religious teaching the line of the Fitchburg Railroad,) to be constituted to the religious teaching the line of the Fitchburg Railroad, and the religious teaching the line of the Fitchburg Railroad, and the l ries of Sunday Grove-Meetings at this place; (on speakers and excellent music will be provided. He added, in conclusion, that the criminals, Mr. Hatch will be ably seconded in his efforts are the intelligent ministers, the intelligent leads by Superintendent. Adams and other officers of ers of thou hat that know better, and yet do not the Fitchburg Railroad, and we have no doubt lift off of the mind of the people the burden, the meetings will be a success, as the fares have of superstition in its thoughts about God, been placed at such extremely low rates that As the fact stated any too harshly by Mr. Savs all will improve the opportunity of visiting age 2. May not the shock which his very plain, the grove. Mrs. C. Fannig Allyn delivers the ini-

SCHROON LAKE, N. Y.

The Spiritualist Camp-Meeting will begin Sert, 10th, and hold through the month. Those who peruse the letter by Cephas on our third page will acquire some idea of the treat in store for those who attend.

NESHAMINY FALLS, PA.

The Spiritualists of Philadelphia will hold a Camp-Meeting, commencing July 18th, and to continue four successive weeks, at Neshaminy Falls Grove, distant from Philadelphia eighteen miles, and from New York seventy miles. Particulars seventh page; Ed. S. Wheeler's letter, as you will see by reference to the list of 'Bioon the same page is also recommended to the reader's attention.

LANSING (MICH.) CAMP-MEETING.

A State Camp-Meeting, under the auspices of the Michigan State Association, will be held at Lansing; commencing Saturday, July 26th, and closing Monday, August 4th, 1879. For circulars, announcements and other information, address S. B. McCracken, Chairman Ex. Com., Lansing,

The case of Mr. Edmands, the last Massachusetts "respectable" forger, is the subject of an active interest, and many of the volumes white maraphers on the Indians at the Red of his friends to condone the crime on account Cloud Agency is a shame and a disgrade to of the culprit's connection with the Church and day, so is Mrs. Richmond to the temple trance brief, from white sources, but the half has not be. But even the attempt to accomplish such a speakers of hers. She is the queen of them all, been told. They stole seven hundred head of purpose toes to show a laxity of morals in high bath previous the pasters of the churches near marked ability, and it is a source of regret that Her theteric and her elecution are pure enough horses from the peaceable Indians, and the mil- places dangerous to the stability of the body- by were furnished with notices of the proposed it has not been better supported. for an academician. The absolute as analy of itary couldn't interfere to prevent the robbery, politic. When an obscure individual commits festival, with a request to read them to their the words elegated the agests to which she hocause, for soth, "the passe considerers clause erime no such attempt is made to screen the in- congregations. This the occupant of the Orthodividual who has disobeyed the law, and the This is whitping the devil round the stump prison receives him. The flies are caught in with a vengeance! Now the sleepy heads in the web, but the big bugs break through and Washington have just found out that the posse escape. Thus it is that the law is brought into rectly or indirectly, aid in the circulation of comitatus act does not apply to Indian reserva-contempt. Therefore it is well that the press tions. After the horses are stolen the stable- should speak out holdly in behalf of justice, othdoors are to be locked! Beautiful policy for an 'erwise eventually a reign of terror would result alleged thristian government to jursue! The similar to what years ago occurred in France. national authorities having forced the Indians Another curse in our civilization is that many upon reservations, are bound to protect them; of our laws, both State and national, are loosely against aggression from any quarter whatever. framed, thus leaving the bars down for any unthis particular case, says it is the duty of the grudge against his fellowman to have him argovernment to protect the Indians from the ag-crested and convicted when innocent of crime. gressions of the whites, as well as to protect. Is it any wonder under such circumstances that the latter from the Indians, because an Indian the masses are becoming dissatisfied and call reservation is out of the jurisdiction of civil doubly for a change? They know that men in law; no civil process can be served therein, and high places are corrupt; they know that the the military is the only force called upon to en-liberties for which the fathers fought and died ter it. Is it any wonder that the free-born in- are being abridged; they know that the Moloch dian zores on the war-path occasionally under of avariee is eating out their substance, they such circumstances? He would be an idiot if are also alive to the immense importance of he did not. It astonishes us to see what inter- nipping in the bud the impending evil, and est our clergymen take in behalf of the rights; hence in different sections of the country the of the black man, but met one word do they ut- working-men are combining for self-protection. ter against the wrongs frommitted by the law? It is time that all good people look squarely less whites upon the Indians of the Northwest. in the face this condition of things, else, as we Is this course justifiable in the eyes of Diety? have before said, anarchy with all its attend-When the army of heaven marshals its forces to ant evils will surely come upon us, and that; avenge the wrongs of down-trodden humanity, too, more speedily than we have any idea of, as it will, some of our clergymen will hang their. The war for liberty is not yet over. The curse them to account for their omissions as well as the curse of white slavery is to be wiped out also. We cannot serve two masters at the same time. The god Mammon rules to-day, and hu-

manity shudders. Without meaning to compliment the present issue of the Banner of Light unduly above others that have recently appeared, we think that when the reader arises from its perusal he bles gives interestingly his experiences in Terre brought about by agencies which we are obliged | Protestants, and shall they be permitted to do | Haute; under the Banner Correspondence head to obey. But our obedience becomes another what the General Assembly is determined that we have accounts of manifestations witnessed in presence of Harry Bastian (late of Chicago), W. H. Powell (of Philadelphia), Esther Cox (the "Amherst [N. S.] Mystery"), and Frank ; cause and skeptics are invited to attend." T. Ripley; a good test of the reliability of the clairvoyant gift is also to be found under the

In this connection it would be well for Boston Spiritualists to remember that Mr. Powell, the slate-writing medium above referred to, will only remain in this vicinity for a limited season, They are having a free fight in the New- and they had better visit him while it is in their "most convinced" believer, will never be represent at 8 Davis street, this city.

Send in Your Favors Early.

Last week the Banner forms went to press on day as is their wont, in consequence of the Fourth of July and the holiday incident therecome to hand on Monday.

Among the notices which failed of appearing was one signed M. M. Chew, President, which stated that the Pennsylvania and New Jersey er, Dr. J. M. Peebles, would deliver the oration, would be made during the day. Doubtless the occasion was one to be remembered with pleas- of the body. ure by all attending.

lowing, at this office on Monday instead of to do so, and it would confer a great favor on us which often exists of doing nearly two days' works in one on Tuesday-the time of our going to press-to say nothing of the avoidance of disclose calculations, and bring their announcepens to some each week. To quote an old saw revised, "the early" notice "catches the" insertion! "A word to the wise," etc.

Circulating Libraries.

A few devoted Spiritualists in Savannah, Ga. met a couple of months ago and organized a Library Association for the purpose of circulating liberal books and pamphlets among the people. In view of the almost total exclusion of that kind of books from the public libraries of the country, such associations ought to spring up in almost every town and village where there are only a few liberals. That such libraries can be established with even very small means, the vonner organization in Savannah has proved, for within the two months of its existence it has accumulated, by purchases and donations, over one hundred books and pamphlets, though the monthly contributions are quite small. Dr. Lewis Knorr has been elected the Curator of the library.

A Question of Pronunciation.

In reply to the letter of a Savannah correspondent who wrote us asking information as to the pronunciation of Mr. Epes Sargent's first name, we give the following extract from a letter which we received from Mr. S. on our sending him the inquiry: "Your Savannah correspondent is right in saying that the manner of spelling the name gives no clew to its pronunciation. It is pronounced eps (rhyming with steps), graphical Names Pronounced' in Webster's Unabridged Dictionary. It is an old ancestral family name, and I have often wished that some of my predecessors, in bearing it, had altered it to conform to the pronunciation. Some of the English branch have, I see, wisely altered it to

En In one of the new wards of this city is a free Public Library that has existed for thirty years or more. In its original formation Theodore Parker, who then resided in that locality, took that formed the nucleus of what has since grown into a large and valuable collection were selected and contributed by him. Recently a festival was projected, the receipts of which dox pulpit refused to do, stating as his reason that there were books in the library opposed to his belief, and he could not conscientiously, disuch books. However, he was willing the notice should be posted in the hall! This course of his raised some show of indignation on the part of a few of his parishioners, and the "servant of the gospel" finally found himself in a quandary. But, not withstanding his lack of courtesy for conscience's sake, the festival came off, and proved to be a very enjoyable and profitable affair; and, strange as it may seem, that pastor was present, and appeared to be happy among "heretics." Comment is unnecessary.

KT Z. T. Griffen writes us from Chicago, July 5th: "Harry Bastian, I am informed, is doing finely, and is spending a few weeks at Saratoga Springs. Mrs. Richmond is to take a vacation at the seashore in August, I believe. She is just the one needed in this part of the vineyard. As to the Banner of Light, I can confidently say it is a model in journalism, and with such assistance as that furnished by Messrs. Hazard, Newton, Brittan and other contributors, it is truly a Banner for Spiritualists to cast their eyes upon in trying times; at any rate we feel so in

A number of New York ladies prominent in philanthropic work have been holding private meetings within the last twelve months to consider the best means of promoting the interests of women workers, and have formed what is to be known as the Martha Washington Fund Association, the object of which is to extend the protection of a suitable and acceptable home to women engaged in professional, literary and artistic pursuits.

STA correspondent, "W.," writes: "Mrs. we left entirely to ourselves there is no doubt to obtain possession of the public schools." It will agree with us in calling it a "phenomenal" R. Shepard, of Minnesota, addressed the Spiritthat we should never make a change and consease, however: "Who, then, shall have possess number. On the first page Dr. James M. Peedualists of New York City last Sunday morning and evening, at Republican Hall, No. 55 West and street. She is an excellent speaker, and should be kept at work. By the unanimous wish of those present she will favor us with two more lectures Sunday, July 13th. Friends of the

> In writing of Terre Haute matters, Dr. Peebles informs us that Dr. James Magoun, of the above-named city, is a most excellent healing medium. Those visiting Terre Haute to witness the materializations will, if requiring magnetic treatment, know upon whom to call.

FF Every Spiritualist should have the splendid steel engraving, "The Dawning Light," the "Home of the Fox Girls." See the publisher's advertisement in another column.

The Worcester, Mass., Association of Spiritualists now holds its meetings at St. George's Hall, 460 Main street, that city.

"Spirits Before our Eyes."

Such is the title of a new work from the pen Monday evening (June 30th,) instead of Tues- of Wm. H. Harrison, editor of the London Spiritualist, the first volume of which is now ready. The second and concluding volume is form style of "Psychography," and "Spirit Identity," but having double the number of pages. In this first volume, which might have been not inappropriately called "Spirits Without a Medium," (one of the titles thought of) the author has classified and coordinated many Association of Spiritualists would celebrate the of the best-authenticated narratives of appa-Fourth by a basket picnic at Blue Anchor, N. ritions of the living and of the dying. The sec-J.: that the world-renowned author and travel-er, Dr. J. M. Peebles, would deliver the oration, tions of the so-called "dead," showing that and that speeches by other prominent speakers | there is no break of continuity in the phenomena of apparitions in consequence of the death

Mr. Harrison's editorial position has given We would in this connection urge it upon our him rare opportunities for collecting appropricorrespondents to endeavor as far as possible to ate matter for a work like this, and he has done have their matter intended for the Sunday fol- it skillfully and with excellent judgment. Most of the narratives are now for the first time col-Tuesday. In many cases it is possible for them | lected, and he has confined himself to such as are remarkably well attested, fresh and interby their so doing, thus remedying the necessity esting. His own comments are judicious, and earry weight from his familiarity with the materialization phenomena, so well authenticated by Messrs. Varley, Crookes and others. There is appointment on the part of these friends, should little of Modern Spiritualism in this first volsome slight detention of the mail ruin their ume. The phenomena, while independent of it and of all conscious mediumship, confirm, ments to hand at our editorial rooms on the however, its fundamental truths. We bespeak morning of Wednesday, which regularly hap- attention to this valuable and carefully-arranged work. It is an excellent introductory work for investigators to study who would acquaint themselves with the basis of Modern Spiritualism, and its connection with independent supersensual facts.

Translated,

From Melrose, Mass., Sunday afternoon, July 6th, at the residence of George A. Bacon, Violet R., infant daughter of Major George and Carrie V. Chorpenning, of Washington, D. C.

We are pained at being called upon to record that the First Society of Spiritualists of Chicago, under whose auspices that worthy publication, the Spiritual Record, has been issued for the past six months, announce to the subscribers, and to all others interested in the dissemination of spiritual truth as received from the spirit-world through the mediumship of Mrs. Richmond, that they fear they shall soon be obliged to discontinue its publication unless the friends everywhere interest themselves in extending its subscription and sale. The Record has for its object the regular presentation, from week to week, of one of Mrs. Richmond's admirable trance addresses, and is published with no hope of pecuniary profit, but merely with a desire for the defraving of its incidental expenses; and every true friend of the cause, it seems to us, ought to bestir him or herself to aid its circlustion. To have it suspend for want of patronage would indicate a want of appreciation of the true, the good and the beautiful in the spiritual philosophy, which would be a standing disgrace to the Spiritualists of this nation.

By reference to her card on our seventh page, it will be seen that Mrs. Clara A. Field, business medium and clairvoyant physician, has removed her office from No. 7 Montgomery Place to 33 Boylston street, Boston, where she will be pleased to meet with her friends and patrons. Mrs. Field is also ready to answer calls to lecture wherever her services are desired. Address her as above.

The Spiritual Offering has been suspended until September next. The publisher appeals to all those subscribers who are in arrears to remit at once, and also pay for Volume IV. in adwere to be in aid of this library. On the Sah- vance. This magazine has been conducted with

> Dr. J. M. Peebles writes us that "Dr. J. R. Buchanan's lecture in the last Bunner of Light upon 'The Four Aspects of Religion,' or religion and science, is worth twice the price of the Banner for a year. Thousands of extra copies of this number should be distributed among the Orthodox."

> Dr. Thomas J. Lewis, 485 Clermont avenue, Brooklyn, N. Y., writes us, July 2d: "Mr. Roberts, the materializing medium, corner of 8th avenue and 18th street, New York City, is a genuine instrument for this phase of the phenomena, and he is well patronized."

The advocates of unrestricted freedom in medical practice should read the article "Signs, of the Times," by A. S. Hayward, on our second page-and having perused, should circulate it among their "unbelieving friends."

Be sure to peruse the sketchy and characteristic letter (seventh page) which Ed. S. Wheeler, Secretary of the First Association of Spiritualists of Philadelphia, contributes this

Allen Putnam's article on "Prayer: Is it of Use?" which will be found by reference to our second page, is respectfully recommended to the thoughtful attention of the reader.

En An article entitled "The Telephone and Microphone Expressions of Innate Human Faculties," by Andrew J. Rogers, of London, will appear in our next issue.

The Spiritualists of Vineland, N. J., had a fine "Anniversary Ball" on the evening of July 4th, so writes a correspondent.

Card to the Public.

I would most respectfully announce that arrangements have been completed whereby Sunday grovemeetings will be held at Lake Walden Grove during the months of July and August, commencing on Sunday next, July 13th. Able speakers and good music have been secured, and no pains will be spared to make these excursions pleasant to all who may wish to enjoy a day in the woods.

Lake Walden is located in Concord, about one hour's ride from Boston, and is conceded by all to be a most beautiful spot for meetings of this kind. A grand pavillón is provided for those who may wish to listen to the exercises at the platform. Caterer Mace will be upon the grounds to attend to the wants of those who desire his services. For the accommodation of parties who may visit the grove in carriages a picket line will be established, and competent men will be furnished; to take charge of their horses.

Special rates of fare at a great reduction have been obtained; for particulars see time and fare-tables at all stations upon the line of the Fitchburg Railroad. From Boston a ticket can be procured for the round trip for sixty cents. All parties not holding a railroad ticket will be charged an admission fee of ten cents, receivwill be charged an admission fee of ten tents, receiving a grove pass good for the entire day. Visitors going by cars will provide themselves with an excursion ticket good only upon date specified.

The opening address will be delivered by C. Fannie Allyn. Cars leave F. R. R. at 9 A. M. and 1 P. M.

J. B. HATCH, Manager.

London Spiritual Notes.

Since the publication of a long article in the University Magazine, endorsing clairvoyance, Mr. Fletcher, the American, has been more sought after than ever, while Steinway Hall is already insufficient to hold the people who flock to hear him. This is somewhat strange, as in other places the meetings are but poorly at-

Mr. William Eglinton had a very brilliant reception at Dr. T. L. Nichols's residence; there were many people of note present. He was never in better power, but is giving no professional séances.

There is to be a Grand Flower Show at the Marylebone Association, which is under the presidency of Mrs. Hallock, the 16th and 17th. This is an effort to free the society from debt.

Mrs. Victoria Woodhull and family are living in their magnificent home in Kensington. It is said she will never appear in public again. She passes her time about equally in Paris and Lon-

Mr. J. J. Morse, the trance speaker, received a most severe handling in Edinburgh the other night; the young students succeeded in breaking up the meeting and behaved in the most unseemly manner, while the others looked on in stupid wonder or joined in the general laughter. It is said that the medium suffered severely from the effect of these inharmonious conditions. The whole matter was a stain on the boasted civilization of this great people.

Mrs. Louisa Andrews was tendered a reception at Mrs. Templeman Speers's, which was largely attended, mostly by Spiritualists, and the evening passed off very agreeably.

It is said that Mrs. Langtry, the reigning belle and universal society favorite, is a strong rapping medium, and that she holds many seances sub rosa.

J. Wm. Fletcher is to give a series of lectures before the Cambridge students; it is hoped he will be treated with more kindness than J. J. Morse was in Edinburgh.

Miss Clara Louise Kellogg made her début in "Aida" at the Italian Opera, June 20th. Mr. J. William Fletcher has removed to a

magnificent new residence, No. 22 Gordon street, Gordon Square, W. C. FIDELITY.

Movements of Lecturers and Mediums.

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

Dr. John H. Currier will be absent from his Boston office from July 24th to Aug. 12th, as his services have been secured as presiding officer for the Shawsheen Grove Camp-Meeting. Dr. Currier will act as agent for the Banner of Light during this meeting.

C. B. Lynn will conclude his engagement in Ballston Spa, N. Y., July 20th. He will speak at Onset Bay Camp-Meeting July 25th and 27th; also at the camp-meeting near Philadelphia Aug. 3d, and will attend the Lake Pleasant Camp-Meeting the remainder of the month. Address care of the Banner of Light until further notice. Mr. Lynn Is ready to make engagements for the fall and winter in any part of the

Mrs. C. C. Richardson is now located at the Wilder House, Plymouth, Vt., for the summer.

P. C. Mills spoke in Amesbury, Mass., Wednesday evening, June 25th, and at Newburyport, Sunday, June 29th. Would like to make other engagements. Address him Lock Box 1294, Portsmouth, N. II.

Mrs. R. Shephard, of Minnesota, who has lectured for several Sundays for the Brooklyn Spiritualists, was to speak Sunday, July 6th, morning and evening at Republican Hall, 55 West 33d street, New York City

J. Frank Baxter has filled several most successful engagements the past month in Willimantic, Norwich, Windham and Stafford, Conn.; also in Lynn and Cummington, Mass. The lectures have been well received, and the tests in many instances, particularly in Norwich, most surprising and weighty. The first Sunday in July was devoted to lectures, music and tests in Plymouth, Mass.; the second, July 13th, he will be in Clinton, Mass.; Sunday, July 20th, at the Harwich camp-meeting, and Sunday, July 27th, at the "Oswego Falls Grove-Meeting," near Fulton, N. Y. Having located permanently in Chelsea, Mass., his address hereafter will be "J. Frank Baxter, 13 Walnut street," of that city.

M. C. Vandercook has returned home from a successful tour through Indians, and Michigan. He now will rest for the autumn work. All letters should be addressed to him at Allegan, Mich.

Capt. H. H. Brown speaks at West Pawlet, Vt., July 11th, 12th and 13th; at East Middlebury July 18th, 19th and 20th. Address him accordingly.

James Madison Allen left Mississippi June 25th, and is now in Kausas. He will receive calls from societies or other responsible parties for Sunday and week evening lectures, grove and camp-meetings, séances, etc., anywhere between Wichita and Boston. Would be glad to make arrangements to visit Michigan and other of the northern range of States on the way eastward. Will make a few more engagements in Kansas if application is made very soon. Address during July, Wichita, Sedgewick Co., Kan.

Dr. L. K. Coonley will speak in Liberty Hall, "Hillside Home," Carversville, Bucks Co., Pa., Sunday, July 13th. He makes engagements to speak at grove-meetings, pienics, and camp-meetings. He will be in Massachusetts the latter part of July and a part of August. He expects to be at Lake Pleasant Camp-Meeting a part of the time, and will give personal readings and instructions to invalids.

Mrs. Mary A. Charter has removed from 31 Chapman street to 80 Green street, Boston, where she will be pleased to meet her patrons. She will answer calls for public or private circles and sittings. Will be at the Lake Pleasant Camp-Meeting during August.

Mrs. S. A. Byrnes-Snow can be addressed at 107 Saratoga street, East Boston, Mass., by all wishing her services as a lecturer.

Mrs. Abbie N. Burnham closed, June 15th, a success ful engagement of two Sabbaths in Ballston Spa, N. Y.; she spoke in New Haven, Ct., Sundays 22d and 29th, to good audiences, and held séances in the same city on the 23d, 25th and 26th; on the 27th she was in New York City, and on the 28th returned to New Haven. She will take a vacation (which step her constant labors for months past have rendered necessary) during July, remaining at her rooms, 20 Porter street, Boston. She has engagements to speak during the forthcoming camp-meetings at Lake Pleasant, Mass., and Scroon Lake, N. Y., and has received an invitation from the Committee of the l'hiladelphia Camp-Meeting to be present at Neshaminy Fall Grove.

Mrs. Nettie Pease Fox lectures regularly each Sunday morning and evening at the Academy of Music, No. 4 State street, Rochester, N. Y. and her discourses are much admired by all who attend.

Spiritualism at Cambridge (Eng.) University.

Spiritualism is making considerable headway at Cambridge University, chiefly in consequence of the exertions of Mr. James Campbell, and his habit of speaking out the truth under all circumstances, irrespective of the appreciation or disapproval of the public

spective of the appreciation or disapproval of the public.

The events connected with the founding of the Cambridge University Society for Psychological Investigation, of which he is president, have already been recorded. More recently Mr. Campbell was specially invited to address the Cambridge Union Society on "Spiritualism," which he did about a fortnight ago, before an unusually large attendance of members. Perhaps from recognition of the fact that he was conscientiously advocating a somewhat unpopular subject, he was vigorously cheered, and except his opposer and one other man, all the speakers took his side of the question at issue, namely, that the prejudice of scientifle men against Modern Spiritualism is unjust. Although two only spoke against the motion, forty-three voted against it, and twenty-five voted in favor of it. Not uncommonly at the Cambridge Union Society the majority of the speeches are liberal,

and the majority of the votes conservative. A great many of those present did not vote at all.
Recently, also, the Cambridge Union Society considered the question of taking in The Spiritualist for its reading-room, and resolved to do so. The president and four members of the committee of management spoke in favor of this step. The Cambridge University Psychological Society held satisfactory scances with Mr. Rita, who went alone to the premises of the society, and was held by both hands from first to last, in the dark. Furniture, including chairs and a heavy steel fender, was passed over the heads of the sitters, and piled artistically upon the table, as usual at nearly all of Mr. Rita's scances.

Mr. James Campbell has passed his examination, and taken the degree of B. A. in moral philosophy.

Spiritualist Meetings in Boston.

PYTHIAN WALL, "The People's Spiritual Meeting formerly held at Eagle Hall) is removed to Pythian Hall, 76 Tremont street. Services every Sunday morning and fifernoon. Good mediums and speakers always present.

EAGLE HALL.—Spiritual Meetings for speaking and tests are held at this hall, 616 Washington street, every Sunday, at 102 A. M. and 22 and 72 P. M. Excellent quartette singing provided.

SCIENCE HALL.—Spiritual meetings for speaking and tests every Sunday in this halt, 718 Washington street, at 10½ A. M. and 2½ P. M.

KENNEDY HALL, WARREN STREET, ROS-TON HIGHLANDS, - Free Spiritual Meeting every Sun-day, at 334 and 7½ P. M. W. J. Colville lectures regularly under influence of his spirit-guides. The public are cor-dially invited. Week-evening lecture on Thursdays, at 8 P. M., followed by replies to questions,

Amory Hall.—With such goodly attendance, and so interesting entertainments, it seemed a pity to adjourn for the season; but officers and children need a rest from their labors, which, though pleasant, become tedious by long conthough pleasant, become tentions by long continuance, and more especially during the heat-ed term; therefore it has been decided to have a vacation for a while. We therefore bid adieu to our dear friends for a little time, assuring than that the plant has the statement. them that though we do not see their smiling faces, or hear the kindly words of cheer, and feel the warm grasp of the hand with its healthful because heartfelt magnetism, we shall think of them as week after week rolls round, and

ful because hearifelt magnetism, we shall think of them as week after week rolls round, and look forward with pleasure to the time when these meetings shall be resumed. And to the dear friends of the Banner of Light, who haveso kindly given a space from week to week in this noble expounder of our glorious truth to my feeble thoughts, I would say, I can hardly express my gratefulness, and only hope that their reward in this world will be commensurate to the great good they are doing, as I am sure it must be when they enter spirit-life.

The exercises to-day consisted of an overture, singing, responses, Banner March, orchestral selection; song, "Maggie May," Nellio Thomas, accompanied on the piano by Miss Bell; reading, "Let Us Gather Up the Sunshine," Alberto Kemp; recitations, "Did n't Mean to," John Hanson, "The Surprise Party," Helen Sheehan; reading, "Street Collier; recitations, "An Old Wife's Dream," Affy Peabody, "The Cry of the Church," Ella Carr; reading, "Somebody's Mother," Sarah Fessenden; recitations, "The Lovely Rose," Ida Bella Brown, "Contentment," Gatic Smith, "The Humpback Girl," Minnie Smith; duett, "The Whippoorwill," Lizzie and Helen Sanborn; reading, "The Lost Fisherman," Mrs. Carnes; Wing Movements, led by Mr. Ford and Miss Ella Carr; remarks by Prof. Milleson, Mr. Rockwood, Mrs. Folsom and Mr. Danon; notices, singing, and Target March. WM. D. Rockwood, Krs. Folsom and Mr. Danon; notices, singing, and Target March. WM. D. Rockwood, Cr. Sec. Children's Progressive Lyceum No. 1, Boston, July 6th, 1879.

Armory Hall .- Sunday, June 29th, was devoted to the closing exercises of our Lyceum prior to the summer vacation. At an early hour the pupils together with the friends of the school began to gather, and at the hour of opening every seat was occupied. In making this my final report, perhaps it will not be out of place for me to give a brief history of Boston's new Lyceum. In January last a few of the friends of the move-In January last a few of the friends of the move-ment conceived the impression that Boston was capable of supporting two Lyceums, and that one in this district would not interfere with the older one in the city proper. A committee waited upon Mr. J. B. Hatch, who had been an old worker in the cause, in order to obtain his views in regard to the matter. From time to time he requested them to wait, as he had no faith in the project. But upon April 6th it was decided to open and try the experiment. Notice was given, and at the first service four pupils were present, together with an audience of ten or twelve people, with no equipments or were present, together with an audience of ten or twelve people, with no equipments or books; in fact not anything to do with. It was the wish of Mr. Hatch not to continue further, but there were a few noble hearts present who could see success printed upon our banner, and they insisted upon a continuance. A committee was appointed to obtain means for the support of the Lyceum. For one month we continued to hold our sessions as best we could under ex-isting difficulties; but at each service our groups advanced in numbers, our finances increased, and to-day we close our first season, after an existence of only three months, with eightythree pupils, a full set of equipments, our bills all paid and money in the treasury. For this success we shall ever be indebted to our dear friends whose unlimited acts of kindness have suppled its registration.

rendered it possible.

The exercises for June 29th were very interesting, as both pupils and audience entered into esting, as both pupils and audience entered into the spirit of the occasion. Upon the platform, at the right of the President, sat three noble workers for the children: Mrs. Maud Lord Mitchell, C. Fannie Allyn and Maggie Folsom. The services opened with any overture by the orchestra, followed by congregational singing. Mrs. Allyn offered an invocation to the Divine Mrs. Allyn offered an invocation to the Divine Spirits who were acting as guardian angels over our young; a Silver-Chain recital, "There is no Death," and the Banner March followed, at the conclusion of which Mrs. Allyn gave a few object-lessons to the pupils, which were well received by both old and young. Recitations, vocal and instrumental music, etc., were furnished by the following pupils: Haskell Baxter, Hattie Rice, Arthur Rand, Hattie Davison, Albert Rand, Master Allyn, Walter Howard, Gracie Burroughs, Ida Brown, Lillie Wells, Addie Southwick, Ida Burnham, Ella Carr, Annie Murray, Carrie Webb, Edith Rice, and Maud Alberta Lord. An original essay was recited by Miss Ella Pratt, of Boston Highlands. Short speeches were made by Mrs. Mitchell and Mrs. Folsom. The next in order were the physical Folsom. The next in order were the physical movements, led by Miss Ella Carr and Master Frank Rand: as the last movement was made President Hatch said he was instructed by the officers to request these skillful leaders in this officers to request these skillful leaders in this popular exercise to remain on the platorm, and after the scholars had resumed their seats he, in a few well-timed remarks, expressed to them the thanks of the Lyceum for the able manner in which they had performed their duties, and as a mark of appreciation he presented to Miss Carr a beautiful gold neck-chain, and to Master Rand a finely bound volume of Tennyson's poems. After a few closing remarks by the President, the flowers, which were generously donated by friends, were bestowed upon the children, and the Lyceum was formally closed until the first Sunday in September.

until the first Sunday in September.
We trust that by our actions we have gained the confidence of the public, and when we again open in the fall we hope to place before them a Lyceum of which they may all feel proud. In closing I wish to say that at a full meeting of the organization it was unanimously voted to the organization it was unanimously voted to return letters of thanks to Messrs. Colby & Rich, Mrs. Maud Lord Mitchell, Dr. John II. Currier, Mrs. M. A. Carnes, C. Fannie Allyn, Mrs. Litch and Mrs. Richards for many acts of public kindness; also to many friends who have in a private way aided us in our work.

Children's Progressive Lyceum No. 2, Charlestown District.

Under the Maine Non-Forfeiture Law and the Union Mutual's Definite Policy Contract, three payments of \$23,81 each on the forty-five year endowment policy of \$1,000, issued atage 30, by the Union Mutual, will secure 5 years' and 310 days' insurance, against 5 years' and 212 days' insurance for three payments of \$22,70 each,

RECEIVED: VICK'S ILLUSTRATED MONTHLY MAG-AZINE, for July. James Vick, publisher, Rochester,

Remember that a little Hop Bitters saves big

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43° Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Saturday, a week in advance of the date whereon they are to appear.

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THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 126 West Eleventhst., between 5th and 6th ave., New York City.

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On and after June 23d, DR. F. L. H. WILLIS may be addressed for the summer at Glenora, Yates Co., N. Y. Je.5.

MRS. L. LENZBERG, Medical, Business, Clair-voyant, Trance and Test Medium, No. 88 Fourth Ave., New York. Sittings 9 to 5. (Ring twice.) Je.28.4w*

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J. MORSE, the well-known English lecturer, will act J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the **Hnmer of Light** at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence. Eim Tree Terrace, Uttoxeter Road, Derby, England, Mr. Morse also keeps for sale the **Spiritual and Reformatory Works** published by us.

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DR. J. II. RHODES, Philadelphia, Pa., is agent for the Bruner of Light, which can be found for sale at Academy Halt, No. 810 Spring Garden street, and at all the Spiral Control of the Co

Rual meetings,

G. D. HENCK, No. 446 York avenue, Philadelphia, Pa., is agent for the Branner of Light, and will takeorders for any of the Spiritual and Reformatory Works published and for sale by Couny & Rich.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 25t Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail cach Saturday morning.

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ADVERTISEMENTS.

The Tenth Annual Camp-Meeting OF TRE

SPIRITUALISTS AND LIBERALS

W.11.1, be held at Shawsheen River Grove, Ballard Vale, Mass., on Boston and Maine Raffread, The Grove will be opened for campers Thesday, July 225, closing on Tuesday, August 12th, Openhing services Fibbay, July 25th. All orderly people of every denomination, Spotitualists, Liberals, &c., &c., who wish to spend a summer vacation in a beautiful Grove, are condically invited to join this Camp.

Among the many prominent speakers who will address the people during the meeting are Mr. J. Frank Bayter, Prof. Wm. Denton, Dr. J. H. Currier, Mr. W. J. Colville, and many others.

people during the meeting are Mr. J. Frank Bayter, 1103. Win, Denton, Dr. J. H. Currier, Mr. W. J. Covide, and many others.

There will also be present many well-known Business, Medical, Clairvoyant, Musical and Test Mediums, ameng whom are Mrs. Neille Nelson, Mrs. H. W. Cushman, Mrs. H. A. Whittler, Dr. Arthur Hodges, Mrs. Magde Folson, Mrs. Lesdie, Mrs. Rowell and others, On Sunday, July 27th, at 10½ A. M., Dr. J. H. Currier and others will occupy the platform. At 2 ½ oʻclock Mrs. Sarab A. Byrnes will before, On Sunday, August 3d, Mr. J. Frank Bayter will lecture, Sing and give his wonderful descriptive tests from the platform. On Sunday, August 10th, Prof. Win. Denton will address the multitude.

Thesdays and Feldays will be Special Picule Days. On cach afternoon able speakers willaddress the people. On Friday, August Sih, Mr. W. J. Colville will because, answer questions and deliver a poem.

Trains will leave the Grove for Boston at 9:18 P. M.; for Lowelf, Lawrence, and way stations, at 10 P. M., giving those who wish an opportunity to enjoy an evening Dance, for which good muste will be provided.

[Tents will be provided at a very low rate, 10x12 only 81x dollars.

dollars;
Good board can be obtained (from an experienced Caterer for Four Dollars (§1,00) per week. Ample arrangements have been made to accommodate the large numbers that will be in attendance.

Trains will leave Boston and Maine Dépoi at 9:30, 10:15.

Trains will feave Roston and Maine Dépot at 9:09, 10:15; A. M., stopping at way stations; 12 M. express to Grove; 2:39; P. M. "stops at Reading only?" 3:30; I, 5, and 6:40; P. M. Returns, 6:38, 9:40; A. M., 12:22, 2:14, 1904, 5:43, 7:43, 9:48; P. M. Sunday trains feave Boston at 7:39; P. A. M., and I. P. M., stopping at way stations. Return 8:08, 11:20; A. M., and I. P. M., 5:58, 8:45; P. M.

From Lowell, Lawrence, and all other stations on B, and M. Raifroad, passengers will take regular trains.

Sunday trains from Lowell 7:50, 9:30; A. M., 1, 30; P. M. Return, leave Grove 12; M., 1, 35; P. M. Lowell Junction, 6:50; P. M.; From Haverhill, 7:32; A. M.; Ifom Lawrence, 7:15, 9:30; A. M., and 1:30; P. M.; Return, leave Grove 12; M., 5:30, 6:20; P. M.

P. M.
Fines: From Beston and return, with admittance to Grove, Gorents; of rom all other stations on B. and M. R. R. Bekets at greatly reduced rates. Be sure and call for Camp-Meeting Excursion tickets.

July 12. DR. A. B. RICHARDSON Management

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A MPLE accommodations, boarding and lodging in col-diages or hotel, or meals at restaurant or of leaterer, fa-ellities for housekeeping, tents, cottages, at low rates, for all who deshre to attend.

Call for Excursion Tickets, for which special rates have been made on the Old Colony Rathroad and all Its connec-tions and divisions, the Boston & Albany, as far west as Albany, and the Flichburg, as far west as Troy.

July 18th to August 1st.

LECTURE DAYS AND LECTURERS. On Sundays lectures will be given morning and afternoon, on other days there will be a conference in the morning pened by the speakers first maned, each day, in the following list. The last named speaker, in each day, will deliver a afternoon lecture:

opened by the speakers first named, each day, in the following list. The last named speaker, in each day, will deliver an afternoon becture:

Sunday, July 20, Hon, J. M. Peebles, Edw. S. Wheeler, Monday, "21, Dr. I. P. Greenleaf, Edw. S. Wheeler, Monday, "22, Dr. I. P. Greenleaf, Edw. S. Wheeler, Tuesday, "22, Dr. I. B. Storer, W. J. Colville, We'day, "23, W. J. Colville, Mrs. S. A. Byrnes, Thursday, "24, Mrs. A. P. Brown, Dr. I. P. Greenleaf, Friday, "25, N. S. Greenleaf, Cephas B. Lynn, Saturday, "25, N. S. Greenleaf, Mrs. M. S. Wood, Sunday, "25, Mrs. M. S. Wood, Cephas B. Lynn, Mrs. M. S. Wood, We'day, "23, Mrs. A. P. Brown, Dr. H. B. Storer, Mrs. M. S. Wood, We'day, "30, Mrs. A. P. Brown, Dr. H. B. Storer, Thursday, "31, H. P. Farlfield, Dr. I. P. Greenleaf, Friday, Aug. 4, Mrs. M. S. Wood, Giles B. Stebbins, Saturday, "32, Giles B. Stebbins, Sellied J. T. Brigham, Giles B. Stebbins, Trains leave Old Colony Depoit in Boston at 8:15 A. M. and 3:50 F. M. Arrive at Ousel Bay, 16:32 A. M. and 5:50 F. M. The above change in thine gives visitors two hours more on the ground than during previous years. It will be noticed that traits do not leave for Boston until 5:18 in the alternoon.

SPIRITUALISTS CAMP-MEETING.

THE NEW ENGLAND SPIRITUALISTS' CAMP-MEETING ASSOCIATION will hold their sixth Annual Camp-Meeting at Lake Pleasauri, Montague, Massa, from August 6th to September 56, 1879, Circulars of Information sent on application.

J. H. SMITH, Secretary,

June 28, -6wis P. O. Box 1260, Springfield, Mass Hydesville 1848!!!

A.1.1 that desire our heautiful India-thited steel engrav. A log. "THE BAWNING PICHT." the "Home of the Fox Girls" in 1818, for 65 cents, postage free, (former pires 52.00,) should renif at once, before the plates are itsed for other purposes. Send 65 cents in stamps, sliver or scrip, it, if, CURILAN & CO., Publishers.—buly 12.

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ration, that has releved so many from the testures of that
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April 19. - Lawls

Mary A. Charter,
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July 12. - in.

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June 14.

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FEES For the first month, the mouths' freatment, securing industry, or yet for a course of three months' freatment, securing industry, with whichever of the following inhaling ways is found to be needed, Alv., The Haim, The Tonle. The Experternal, The Anti-A shunatic, The Anti-Renorthagic, The Anti-Sepia, The Magnetic Blood, The Anti-Sepia, Grant with a second of the period of each of the content and some of the content of the source of the content of the period of the content of the co

THE SICK CURED

Without Drugging the Stomach MARVELOUS RESULTS affect the superfority, mild-ness and certainty of the

Absorption Cure! In diseases originating in torpor of the

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Awakening nervous energy both in this great nervous centres and throughout the abdeminal viscera. Every flore of the body participates in the improved stataction. It puts an increased amount of the of into active motion, improving its properties, and thus diffus in throughout all the organs a more healthy and vitalizing stream of PURE RICH BLOOD.

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Message Department.

The splitt Messages gives at the Ramer of Light Public Free-Circle Meetings, through the mediumship of Mis-JENNIE 7. III pp. are reported for and published each work

We also put lish on this page reports of spint-Mosantes? giveneach work in Britische, McL, through the mediumshipst Mrs. Sanan A. Danskin.

These Messages indicate that sports carry with them the characteristics of the resurring the total beyond, whether for gosslor evil, consequently the sewbo passificant known the aphete than indeveloped state, estamately progress to a landown time.

We ask the teater to receive no destrine per forth! spirits in these columns that does not compare with their her mason. All expresses made of truth as they provide

By The ingrency of the messages given at the Dather Cricles, and published on the scale being from stranger spirits to a trinding many energy, we may expect that these who is any time in an energiable the party community will dense to the energy manufacting will dense to these months in the fact, for publication, as a field annulus of spirit.

commode in.

1970 sections a sweet departure Sames are often pro-portified by in two leavements to a observe. These real to the control our interagence of the treatment, are sent in by porter performs.

LEWISE, WHENEY, Confirman.

Our Circle-Room Closed.

No. Public Circles will be held at this office. during the months of July and August. Due notice will be given in these columns when they will be recommended.

REPORTS OF SPIRIT MESSAGES SIVEN THEOLOGICANE MADICAL MADICAL MRS. JENNIE S. RUDD.

Invocation.

Thou great Infinite Pather of all, who art from the beginning to the end, whose voice is heard, on the mountain tops, whose whisper reaches us in the valley of life, to thee we look for inspiration. We feel thy divine power-as we return to earth. Oh lather, buttize us in the fountain of the love, give us strength to diour work, now and forevermore.

Questions and Answers.

Questions and Answers.

Control live. Spikit. Mr. Chairman, we will now listen to your questi us.

Quest. By C. If Fletcher, Starbuille, Masseshould we consider the history of question, as set forth in the book of Genesis in the Bible, as a mythological fable or as a reality?

Ans. The questioner has only to read the book of Genesis thought fully in order to answer his own inquiry. If he is willing to believe that this planet, nor to say anything of other planets, was made in six days, then we have nothing ingreate say. The formation of this planet, the process of its perfection when we demonstrates has not ended very. This old resord is much they we do we bring from the spiritual world. Many times we cannot find worlds to express our meaning and so we present the nal world. Many times we cannot find worlds to express our nearling and so we present pleasures or a mbols, and try to make our friends understand them. If you are to little spirity ad, too mark mark, timerial, too marker of fact for mass anothing which does not seem to each exiting the reclaimed, then you called, understand correct times. So with the back of to nestrict it is howeth of the mass and as a little broath with a back of to nestrict is a with of the mass and as a little broath with a but be created by every schedulence. If there were well afterness.

It would be strange if everything was east in one held. Differently amyties being forth different grades of hom an beings; certain germs seem to start within certain latitudes; they propagate their species; they are happy; they are contentedly until some foreign element is introduced, when a change comes; a change of color, y change of thought, a change of hair; and yet it is all in the course of nature. It seems to my if you look at it with the eye of crease, with the eye of science, to be very natural.

Hereived by mail. Docathe All-Father 10. Thereived by mail. Docothe All-Father affects when we prove and answer our crowers? A. God is a power permeating all things. Very see highest may he in the possible of sening time. In the air of winter, in the sweet breezes of summer, as you ever will behold him. Yet of every a very which sends forth langels, spirit-friends, so that when you call to them from the very depths of you heart, and ask them to be hoved, even if in the name of the great Father of All, there is may a healing balling a settentiag influence pais out that remeders you fregative to the spiritual, positive to the matterial, and sends over soul monachilizer. the material, and sends whe soul upon a higher

flight. Q. Doourgrayers ever go beyond the seguard-

A. Guandian angels are those friends who have left your sight Sylvo loved you, maybe, in your childhood; possibly a mother or a father; perchance a brother, sister or friend. These are the guardians who are watching over you from day to day, attending you at the midnight hour, when all else is still; watching, not wearily, but with a strong to ling of love. Yet there is a spower beyond then, a power beyond us, a great and mighty power which draws neward and onward. Yes, prayer ascends further than to your guardian augels; for, if it is a sincere desire of the soul that you may receive an inspiration from the great temple of knowledge, then that inspiration comes.

inspiration comes.

Q.—Do the petty troubles and annoyances that try our patience in this life, worry and fret us in spirit-life, so as to hinder the carrying out of our road intentions?

A.—When spirits are drawn to earth, and are transmeled by the circumstances of friends, we feel vexed at times. For instance, if our mediums are misjudged or misappreciated, and we come in contact with thems. I do not mean public mediums, but any mediumistic petsons—it affects us, makes us feel unpleasantly for a while. If we are advanced far enough in the spiritual to see the end from the beginning, to know that all things are for the best, and are to work out the great individual best, and are to work out the great individual good of all, then it does not trouble us very much whether they have something they desired or not, if we know that the deprivation will be good for them. We look at the ultimate good and view the great and mighty whole-rather than at some perty circumstance.

Q.—If a person, apparently possessing an evil heart, includes for a series of years in wrong-doing, and then sincerely repents and reforms, will that reformation completely wash out the stains of the sins committed?

A.—If a man thrusts his hand into the fire and burns it, there may be remedies which will cure the burn, but the scar will always remain. You may repent all you desire to, be sorry all you have a mind to, but the mark of the blemish is have a mind to, but the mark of the blemish is there still. You may reach a high place in the spiritual life, yet you would have been just so much higher had your life been more harmonious. No: repentance and sorrow do not wash out the stain. Whatever you do is registered upon your spirits. When you are born the paper is clean, and fair, and white. You commence then with the pencil of life to make marks upon it. Those marks will go with you wherever you go through life; they will hass on wherever you go through life; they will pass on wherever you go through life; they will pass oh with you to eternity, and though you may mount even the highest ladder of progression, though you may stand in the temple of knowl-edge, and talk with those wisdom-spirits who have learned the way of truth, yet still those marks remain, and you would have been just so much further up had not the cause of them ever existed. Trust not to repentance, trust not to being sorry for wrong-doing; rather seek to do right, and then your spirit will be happy.

 $\Lambda pril 15$

Winnie.

think of the name of the street, but I've forgot-ten it. I am fen years old. I went out with diphtherin, and they jut me in the collin. It is most a year ago-t was the first of June, last year.

to the second decreted by the control of the bear which is the state of the state o

man, and happy to meet the friends before me. Having only been gone a few weeks, I do not know as I shall be able to do myself justice; know as I shall be able to do myself justice; though as to that matter, it would take very few words; but whether I shall be able to personate myself is a mystery to me. I do not feel quite at home. I will announce myself as Dr., Walter B. Congdon. There is a spirity standing near who troubles me; but nevertheless I think I shall possibly get full control, and manifest, as best I may. I was a Spiritualist, a medium. I believe in Spiritualism; I always believed in it; and I wish for the satisfaction of my friends, to and I wish, for the satisfaction of my friends, to aumounce myself, as I gave several dear ones intination that I would call here if it was infinition that I would call here it it was a passible thing. I was n't quite lifty-three years old, about fifty-two and a half. I wish my friends in Manchester, N. H., where I used to work, and do what I could for humanity, to to work, and do what I could for humanity, to hear that I feel as if I would like to assist all didn't die at all, neither, sir; it was a terrible who need my assistance. To him who officiated when I left the form I give my love; to my dear ones I give my love, trusting that, the wave of the spiritual Banner will every it to the spiri ones I give my love, trusting that, the wave of the spiritual Banner will carry it to them, knowing that they will ever be glad to hear from me, and hoping to give strength to them and an assurance of the life beyond.

I thank you for your forbearance, and frust that the next time I control I can come with stronger force. I supposed I had a good deal of magnetic power, but I find it failing in the hour when I want it ingst. April 17.

Walter Richards.

It is not long since I died, or since the earth closed ever the form that once I called mine; yet I desire to do whatever I can to make peo-

T've come here a long ways—from Atlanta, and I thought I'd make a good show of taking hold when I got in and saw how they did it, but the first thing I knew that man who was a doctor, he, pushed me out. I didn't like it at all. Now'I 've been in this life a good many years—ever since 1870, and that 's nigh on to nine years ago. I died with some sort of a fever, but they said it was old age. I was nigh on to eighty years old as near as I can calculate. Wost of years old, as near as I can calculate. Most of my friends are with me, but I felt as if I'd like to look round a little. I've hearn tell of you, and I thought I'd come, so I did. I don't know and I thought I'd come, so I did. I don't know as I can do you any good; I don't know as you'll do me any good; but it seems kind of nice to be able to again make my tongue go. They always said old I nele John could talk if he could breathe. I don't know but I did. I did n't missy many hours. I went away easily. I 've sort of Leen between the two worlds, it seems to me notice in heaven nor in hell nor seems to me, neither in heaven nor in hell, nor anywhere in particular. I used sometimes to go to the Methodist Church and hear the tunes sung. I liked 'em pretty well. I used to try to be as good as I could. I used to live up this way a long while ago. You can say it is old I nele John Gurney. Now I guess I 've told my story, and I'll go. I wish you'd give me some of these flowers on the table to take away with me. I always liked flowers, but I'm afraid I can't take 'em. Do you think I can'? A spirit here now tells me there are flowers up here in spirit-life. Do you think I'll find 'em? [Yes.] Do you suppose there's any as handsome as these? If I can find any I'll bring you some. April 17.

Q.—How do you account for the fact that old people seem to lose their intellect toward the close of life?

A.—We do not think they lose that intellect entirely. An old man of ninety may remember well what occurred to him when he was a young man of twenty or a boy of ten, but he forgets what occurred yesterday or the day before. You call it a clouded intellect; we call it simply a sit withdrawal of the spiritual from the body, and as it withdraws from the body the brain seems, clouded, but when the old man enters the spiritual his perception is infolded like the beauteous thows, and he remembers all, he finds all ended body seem to wear out together?

A.—Probably your questioner has in mind the spirit when he says "the soul." The spiritual conservation of the lows, that it was all gammon, all bosh, and so forth. I've been gone away about five years. I've got back here with just as much strength as to the low war out as the body wear out. The spiritual conservation of the lows that it was all gammon, all bosh, and so forth. I've been gone away about five years. I've got back here with just as much strength as to do it; if I can give you any I shall be glad. It tell you what it is, it is list as strong as it ever was, and when it leaves the soul; the first old as strong as it ever was, and when it leaves the soul; the strong as it ever was, and when it leaves the soul; the strong as it ever was, and when it leaves the soul; the strong as it ever was, and when it leaves the soul; the strong as it ever was, and when it leaves the soul; the strong as it ever was, and when it leaves the soul is the soul and believe to the spiritual and to the soul and the spiritual soul. I was soul and the soul and

does not wear out as the body wears out. The spirit boses control of bodily organs and consequently cannot manifest itself, yet the spirit is just as strong as it ever was, and when it leaves the body entirely, it takes all that it knew in the past.

Bathsheba B. Jones.

Bathsheba B. Jones.

Leome here, an old lady, over three score years and ten. I am borrowing time, I suppose. I have been dead about three years. I wante from Toledo. I am weak, because there was something the matter through here laying was something the matter through here laying was something the matter through here laying. I want to reach my son Elisha, who is in San Francisco. My name is Bathsheba B. Jones. My name was lanched before I was married that 's a good many years ago. Father's here with merchis name was Reuben. I am doing the best I can but some way it affected my memory, and I can't reachber very straight. I may get things nixed up I I I do, why you'll please tell me, because I don't exactly know what to do when I come here, but they told me that you let an body come, whether they know anything or not. I just wanted to let lein know that I was dead, and yet I am alive. I believed it if the rearriection and in the Loud Jesus Christ, I used to go to the Methodist Church, and I because the lad on his white roles, and there was a life all round him, so I know! was him, I prayed to him and he saved me. I can't tind out where he livek! I can't get to his house, and I want to know the way. When I asked the way they pointed this way, and so I we come.

April 15. nine. You can judge it is pretty snug quarters.
April 17.

Minnie.

Me come from the red man's settlement. Me want to send greeting to the White Wing squaw, Me want to tell her that Winnie come; that she he no discouraged, but she go through the wigging wan, look round and see the bright picture, understanding that the red squaw he with her, and she no feel so lonely. Ask the squaw to the settlement here, and the scratch-brave would write the scratch-letter to her. So me come.

April 15.

Weak in body, weak in spirit I come, hoping, with the angels' hands to help me, I may be fore you, still hoping on, hoping ever, still feeling that the grandest truths which ever and she no feel so lonely. Ask the squaw to the settlement here, and the scratch-brave would write the scratch-letter to her. So me come.

April 15. Louis Way,

Louis Way, of Brocklyn, N: Y. I wish I could though I feel, yet, oh, dear ones, remember I din't of the name of the street, but I be forget will bring you greater truth's by and-by. Fanny in F. I am ten years old. I went out with E. Whitmore, San Francisco, Cal. April 18:

George N. Smith.

George N. Smith, who passed out of the mor-

beauty which even the child who preceded the with its immorth practice, can bring. I desire to return a carth. I have done so time and again. I have controlled mediums, and yet I am not strong. J. Edwards.

Dr. Walter B. Congdon.

Lam certainly happy to meet you, Mr. Chair
least creating the same of spanish descent, having been educated thoroughly in your English schools. I simply can asking for the neighbor of comming the children of spanish descent, although I have no Spanish accent, having been educated thoroughly in your English schools. I I am certainly happy to meet you, Mr. Chairman, and happy to meet the friends before me. Laving only been gone a few weeks, I do not move at I shall be able to do myself justice; it is a few weeks to be a few weeks to be a few weeks. I do not make the few weeks to be a few weeks to be a few weeks to be a few weeks. I do not make the few weeks to be a few weeks. I do not make the few weeks to be a few weeks. I do not show that I may be able to speak some word at some future time that may add a friend of mine who is now in the spirit-world with make. but whose wife and daughters are on earth—asking that I may be able to help the son, the not knowing that I have been with him since he has been in California, doing all for him I could, and trying to bring him to a place where he could enjoy something of this world's goods,) and teach them all to look up higher. April 18. April 18.

Terrence Martin. To the Chairman. Fa'th, sir, I got myself out in a way that wasn't purty, I suppose. I just fixed myself round here (the throat) with a razor, so that nothing troubled me afterward. My name is Terrence Martin, at your sarvier, sir. I've been out of the old body since 1865. I thing I seed. She came to he, and she behaviored me, sir, and she talked to me hard. She told me the devil had got hold of me. I guess he did. I think he was bottled up, sir. I think if it had n't been for that I never would have done it. I took one drink, then I wanted another, and when I got that I wanted another, and when I got that I wanted another, and so on, until divil a bit did I know what I was about, sir. I couldn't help myself. Yet you know they tell me I am to blame, and didn't that man say to-day that no manter what you did it couldn't be blotted out? Now I am sorry as I can be. Didn't he say that no matter how sorry I was I never could get over it, sir? And have I got to stay in purgatory all the rest of my life? this means and closed ever the form that once a supple know that spirits still live on, no matter whether they call it death or whether they call it life. I call it life eternal. The joys of the immortal will be joure and true and good. I will register my name as Walter Richards, from Bethlehem, N. H. I am fifty-two years old, and a little more.

April 47.

April 47.

April 47.

April 47.

April 48.

April 49.

Sorry all the time, but sometimes it troubles me that I left my poor old father to take care of limself, and he had to go to The poor-house, and himself, and he had to go to The poor-house, and himself, and he had to go to The poor-house, and himself, and he had to go to The poor-house, and himself, and he had to go to The poor-house, and himself, and he had to go to The poor-house, and himself, and he had to go to The poor-house, and himself, and he had to go to The poor-house, and himself, and he had to go to The poor-house, and himself, and he had to go to The poor-house, and himself, and he had to go to The poor-house, and himself, and he had to go to The poor-house, and himself, and he had to go to The poor-house, and he had to go to The poor-house, and himself, and he had to go to The poor-house, and himself, and he had to go to The poor-house, and himself, and he had to go to The poor-house, and himself, and he had to go to The poor-house, and himself, and he had to go to The poor-house, and himself, and he had to go to The poor-house, and he had to go to The head to Coming here will help you.] Then I am willing to come. And are these the flowers from my cotlin, sir? [No.] And you won't put me in a cotlin, at all? [No.] I am glad. When I get out of here can I walk, sir? [Yes.] Walk straight? [Yes.] Shure? Will the gish in my throat be all healed up? Then I'll bless you forevernore, sir. You must be a gentleman entirely. If the Virgin Mary will give me strength I'll bring you ten thousand flowers, and I'd bring you the dollars, if I could. Anything to get me out of this! Lam sorry all the time, but get me out of this! I am sorry all the time, but nothing comes of my being sorry. I don't get one foot before the other, not a dust of the way. Can I get out now? [Yes.] April 18.

Daniel Mason.

I am Daniel Mason, of Billerica, Mass. I went out from a disease of the lungs, and ulceration of the stomach. I was forty-two years old. I have been away three years the 25th of next July. Please say to Fred that I send with him my best wishes, and will do all I can for him; will bring him in on the right ship, with sails all tlying, if it is a possible thing. April 18.

A. D. H.

A dark shadow seemed to fall around me, and the sun gave forth not its light as formerly. Tired of life, with all its turmoil, feeling that the cares were more in number than I could encounter, knowing that the future brought no relief, and yet for the sake of dear ones ever ready to do whatever work came to my hand, I have tolled unceasingly, I have worked unselfishly, and I have done whate'er I could to assist my sister woman and my brother man. The sunshine of the spiritual life is beautiful. I feel Gus. E. Goward.

I wish you would say that Gus. E. Goward

its grandeur, I realize its power, and the freedom from all that holds one down to earth, and yet there are those I long to assist. Maybe I shall be better able, when I understand life, to

gave me that biessed strength to do my work, and that power will hold me in the spiritual and guide me onward and upward.

Many thanks to the kind ones who may have dropped the tear upon the falling sod; I thank them. I remember all, I realize well, and yet it could not be helped. Call it fate if you will, call it what you please, but it was to be. Please call it what you please, but it was to be. Please say it is from A. D. II.

Leander M. Morse

Leander M. Morse, from New Orleans, sends a word to a friend by the name of William Whiting, living in Boston. I am fifty-one years old. I was engaged in business. No matter what the business was. I did it well. I ask him simply if he will respond to me, and meet me at any place where I may be able to converse with him, and tell him what I wish. The store is closed, the work is over, but the business is unsettled, and I long to tell for myself what should be told.

June 26.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDICMSHIP OF MRS, SARAH A, DANSKIN.

James O. Sproule.

Having been sentenced like other men to dic, and having passed under the rod, I return, after a brief season, to hold communion with mortals. My name is James O. Sproule. I was sixty-three years old. My residence was Henry street, New York. It seems to me as being very inconsistent, after having tasted of physical death, to have the power to return and communicate. I am told to test it, and through the testing I will find out its worth.

ind out its worth.

I am pleasantly housed, without any particular desire to be again encased in the flesh, feeling that my work is done, and all things will be added unto me if I prove myself a faithful servant in the vineyard. Oh, what a strangeness death creates. I retain the feeling; I knew its approach: I did not fear it, although there was a doubt in my mind as to what was to be my desired. adoubt in my mind as to what was to be my destiny. Thanks to the Omnipotent Ruler of Universes, I have been stationed high in the scale of an eternal life. Blessed be the name of the an-

gels who have wrought so fine a work in me. I am happy and content.

I know that some who scan these words will not approve them, but what care I? I am not living for public opinion, but for advancement in wisdom and goodness. I do not mean to wound the heart of any one, it is not my purpose; but as this has come to me I will perform my duty, and in so doing will bid you farewell.

Lucius Clark.

I died with a paralytic stroke. I was esteemed and well beloved, I think, by all my neighbors. I attended particularly to the body and not so much to the soul, though I do not see that I have lost anything in the spiritual world. I acted according to the sense which was given to me and according to my understanding. Not to me, and according to my understanding. Not particularly to the human any more than to the animal creation, for I knew well from my readinimal creation, for I knew well from my reading that if man was the product of the great Central Mind, so also was the animal; therefore I dealt kindly with all things. I reasoned thus: if God created a devil, he created him for a purpose. But I never could reconcile it to my mind, consequently I did not accept it.

Since I have been on the other side there has a purposed any configuration for my rest has

never been any condemnation for my not be-lieving that God ever created a devil to torment the human family. I have found nothing like "the evil one." I have found no place for his abode nor any work for him to do. I read aright the grand pages of nature. All things coming from the Overruling Soul have a purpose; and when men are relieved of darkness, bigotry, superstition and falsehood, they will live more naturally and die more beautifully. I stand not in fear of priest, preacher, church, or anything connected with their assumed authority, for, having the power to understand, I have the power to speak and tell that which I know the power to speak and tell that which I know to be founded on facts. There is no devil there is no hell-only that which all men and wo-man make for themselves, either on the earth or on the other side of life. Beware, oh man! how you speak disrespectfully of the one who has fashioned so beautiful a world for you to live in, so grand a home for you to breathe in after physical death overtakes you. Would that I had known in earth-life what I now know. I would have gone upon the housetops and proclaimed the truth, instead of these few words which I now have uttered. A stranger's lips have spoken, but I, the spirit, have given it. Oh, this beautiful world, fashioned in all artistic tests the Real world. istic taste! Each man and woman has power to cultivate that which lies nearest to the soul's aspirations. I am earnestly learning all that is spread out before me; almost too auxious, I know; but that which greets my eye at every step urges me to acquire and to give. Blessed be physical death, for it has given me that which wealth could never have bestowed—the beauties of a celestial world which can never

lie or fade away. Call this what you may, it is a blessing and a grand privilege to me. I now step out, feeling confident that I have done a work that will not only benefit myself but will give pleasure and delight to others. Lucius Clark, of Rockford,

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

A. Alben; F. May 20.—Antolnette Maria Gifford; Mercy N. Andrews; William H. Godfrey; Isadore Snow; H.—; Cella D. Somerby; J. W.—g, to Mary E.—h. May 22.—Heary Bernandson; William D. Melbourne; Timothy C. Cottes; Annt Sally Stearns; Frank M.—h. May 23.—Percy H. Davis; Augusta E. Dunham; Lucy Alford Lord; Sarah A. Burr; Oliver Alden; Abbot Brisbane.

ane, May 27.—Isaac B. Crose; James M. Burgess; Catharine Le Roy; Patrick Reeves; Michael I. Jones; Lucy A. Kel-

May 27.—Isaac B. Crose; James M. Burgess; Catharine Le Roy; Patrick Reeves; Michael I. Jones; Lucy A. Kellogz; Charles C.

May 20.—Charles H. Seymour; Percival B. Greene; Susan B. Atwood; William, to friends who are looking for bim; Muer K. Leonard; Ada L. Josephs.

Jone 3.—Deacon Chapp; Mary Bates; Lucila G. Simons; Edwin A. Frost; Julia A. Emmons,

Jone 5.—George S. Coburn; Phebe A. Putnant; John Manleyt Rosa A. Belmont; Anonymons; Julia A. Willis; Increase Robinson.

Jone 6.—William Hayden; Thomas M. Morse; Norman, Jone 9.—Henry Dexter; John Hartley; Constant Davenport; Mary L. Payson; C. W., to Elizabeth C——

June 13.—Lilliam Page; Joseph P. Bagley; Maige S. Burfill; G. H. D.; ——Streeter,

June 19.—Mary E. Hathaway; Sylvia Ann Greene; Thomas J. Discoll; Melzar A. Batchelder; To Thomas Lame,

June 20.—Amanda B. Griffin; Ichabod R. Sifekney; Ida D. Smali; Aunt Hannah; Thomas A. Kingsbury; Amy N. Bradford,

June 20.—Mary A. Fairchlid; Hulda Gridley; George W.

D. Smalt: Aunt Hannah: Thomas A. Kingsbury; Amy N. Bradford.

June T. Mary A. Fairchild: Hulda Gridley: George W. Demils; Old Billings; Mary M. Swertzer; George D. Somers; Charlie.

June 21.—Catharine Chitsey; George L. Glover; Joseph Whittemore; "Boston"; Robert Rantoul,

June 22.—Clarisas Lewis; Sarah D. Parker; William M. Langdon; Lucluda T.—n; George N. Sheppard; Melzar A. Carpenter.

RESURRECTION.

Impromptu Poem by W. J. Colville.

When summer blossoms droop and die, And pass away from mortal sight, How sweet to think they rise again In beauty at the spring's sweet light.

When trees and shrubs are brown and bare, And not a leaflet can be seen, How cheering is the thought that soon Again they shall be bright and green.

And if in these fair forms of life We see a resurrection morn, Oh! shall not men, e'en though they die, In cloudless beauty be reborn?

Oh, what is death? 'T is but one stage The spirit passes through to gain An entrance to that world of bliss Where comes not sorrow, care or pain.

Oh, beauteous Resurrection Day! We walt for thee, and thou wilt come To each and every soul of man, To waft us all to heaven, our home,

The Banner of Light.

We copy two or three articles from this most valuable paper in this week's issue, to which we call the reader's attention. We only regret the lack of space, that we might copy more of the gems of literature, The Banner of Light is an advocate of the spiritual religion, and if the adherents to that faith follow its

teachings, they are the purest religionists of the age.

A people that preach and teach morality, honesty and uprightness, love to God and one another, must be a good people, or what we call righteousness is a sin. Some of their teachings, to us, are strange, but may it not appear strange to us because of our ignorance and want of training? Is not faith the result of testimony? Can a man be a Christian without faith? Can be have faith without testimony? "Faith comes by hearing." Hearing what? The word, the record of truth. Did faith originally come by hearing? Was the disciples' faith confirmed by Christ's declarations? We think not. They abandoned all hope after his death and burial, and resumed their occupation. Were their hopes revived and their faith confirmed until his resurrection and appearance to his three fishing disciples on the beach at the dawn of day, when he told the luckless fishermen to east their net on the other side of the boat? Did they have faith from seeing him and hearing him? No; but when they began to draw the net they found it filled with fish. Here was a demonstration of divine power, and their faith was confirmed, and John said, "That is the Master." Was it the words of Peter that convinced the people on the day of Pentecost? Certainly not, Had not words of equal eloquence and persuasion been uttered many times by Christ himself? Were they believed? Were they not rejected? Was not be condemned and erucified for uttering them? Then was it not the Divine demonstration of spirit-power that convinced the three thousand?

In the Abrahamic and Mosaic dispensations, did not God instruct his people through angelic messengers? and did not he warn them through spirit agencies? Did not angelic couriers announce the dawn of the Christian era, and were not spirit-power and spiritual communications and spiritual manifestations the highest evidences of apostle and discipleship? Was not that God's plan? Has his power waned? Has his plan changed? Has he said so? Who dare to speak for him? Are his laws not immutable? He says they are-who dare contradict God? Has not he a law with reference to his dealings with man? If so, it must be immutable. "I am God, and change not." Has he not a law by which he deals with angels and spirits that have passed away? Under these laws will any boliever of the Bible dony that in each of the three dispensations that earth had many angelic and spiritual visitants, by whom men were warned and with whom men held sweet converse? If it has occurred under laws that are immutable, commanded by a God that changeth not, may it not occur again? The system of a God of perfection must be perfect, and to believe in its perpetuity cannot be a dangerous error. Our faith in Christianity is predicated of what men pro-fessing to be inspired said and wrote. What reason now have we, with nineteen centuries of Christian enlightenment, for denouncing as frauds and deceivers hundreds of thousands equal with all others in morals and far superior to the mass in intelligence for writing and saying that they have spiritual communications?

The man who assumes the negative of the proposi-

revelation is a farce, and that God is mutable and fallible. We have given these thoughts just as they spring into our mind. We suggest to our readers that they subscribe for the Banner of Light, published at Boston, Massachusetts. The moral tone of the paper is of the highest character, and its literature, in point of eloquence, chastity and purity, unexcelled .- Tho Florida (Live Oak) Expositor.

A STRANGE STATEMENT.-Nearly all the medrate enough to recover from a stroke of light-ning, agree that the electricity acts with such extreme rapidity as to be absolutely painless. Prof. Tyndall relates that while standing in the presence of an audience, and about to lecture, he accidentally touched a wire leading from a arged battery of fifteen large Leyden jars. fe was absolutely blotted out for a very sensible interval, without a trace of pain. In another second or so consciousness returned. He saw himself in the presence of the audience and in contact with the apparatus, and realized that he had received the discharge. The intellectual consciousness of his position was restored with exceeding rapidity, but not so the optical consciousness. To prevent the audience being plarmed, he stated that it had often been his alarmed, he stated that it had often been his desire to receive accidentally such a shock, and that his wish had at length been gratified. But while making this explanation the appearance which his body presented to himself was that of being in separate pieces. His arms, for example, seemed to be detached from his body and suspended in the air. Memory and the power of reasoning and speech were complete long before the optic nerve recovered from the electric shock.—Ex. shock.— $E_{\mathcal{L}_{\bullet}}$

SPIRITUALISM. — Another amusing fact appears in the barefaced contradictions indulged in by a majority of those who denounce this phase of belief beyond the grave. A reverend friend tells you, for example, that over eighteen hundred years since one of woman born called the dead to life again. You bow your head in acceptance of this, although to you there is not, never was and cannot be a particle of endence

The vaccination laws can be openly discussed, and it is easy to see that the tide of opportunities is rising. Wm. Hume Rotheray, Wm. Young, Wm. Tebb, Amos Bootle, Dr. Garth Wilkinson, H. S. Dudgeon, Henry Pitnan, and many more, physicians and laymen, are keeping the question before the public, and it takes the usual course of such questions. There are many members of Parliament ready to modify the law which now lines or imprisons men repeatedly for a single oftence; there are some who would repeal the law altogether, and leave every person as free in respect to having his child vaccinated as he is to having it christened.—Herald of Health (Eng.).

The Postmaster General has issued the following notice: Owing to the rapid increase in the mails, and the establishment of many new post-offices throughout the country, this department finds it necessary, in order to !! secure a speedy transmission of the heavy mails now passing, particularly over the trunk line of railroad, to request that the name of the county, as well as the postoffice and State, be superscribed on letters, newspapers and other matter forwarded by mail.

Londoners ought to be a very happy people, because they have better means of transport than any other city in the world.

THE COMING CAMP-MEETING. To the Editor of the Banner of Light:

The roses of which I wrote to you so short a time ago have "faded and gone," and looking from my window, I see instead the oleander and pomegranite making rich the city garden. The season has been cool, until recently a few extra warm days gave token of the advent of actual summer, and started a dozen kinds of vines into a race for life up the sunny walls. I remember when the brave and scholarly A. E. Giles, of Boston and Hyde Park, Mass., was visiting here once, he gave vent to his envy at the vines, which so freely climb everywhere in this great

Boston and Hyde Park, Mass, was visiting here once, he gave vent to his envy at the vine; which so freely climb everywhere in this great city, and make a mass of beauty of what else were ugly and barren walls. Friend Giles has an eye for the beautiful and a mind for the true, with a love of freedom and right, your columns, I see, often get the benefit of! It is fortunate we have such friends here and there, in, busy, money-making America; truly they are needed!

In spiritualistic matters here, we confess the effect of climate, not only in the depressing fluence of the sometime heat, but as much in the balmy, comfortable days, which so reconcilgusts to the mortal, that thought and investigation are in a measure abandoned for the enjoyment of the material charms of nature, in her bland appeal to the senses and the pleasure of a comfortable animal existence. Our "First Association of Spiritualists of Philadelphia" platform is silent, as far as the hall is concerned, until September next. The Sunday morning conferences still continue, however, and there is speaking in other places. In the conferences, "Christian Spiritualism most for the countenance it gives to the "Holy Spiritures." I am not willing to be called a Christian until there is more agreement as to what we are to understand by that word! Its only fair use is to represent the Nicenc creed, and to call Spiritualism Christian is the worst of misnomers.

I am satisfied some of those who insist upon the retention of the prefix, Christian, are honest in the course they take, but I am sure loss would be said about these things were these prefixes less popular and apt to cover from sight the distinctive ideas of our philosophy, as Spiritualists, as opposed to the dogmans of Christian and the course they shade a composition of the prefix, Christian, are honest in the course they take, but I am sure less would be said about these things were these prefixes less popular and apt to cover from sight the distinctive ideas of our philosophy, as Spiritualists, as oppos

sight the distinctive ideas of our philosophy, as Spiritualists, as opposed to the dogmas of Christian creeds! Education has led some of us to call all good "Christian," as if there were none other but Christian goodness. The hocus pocus is, to sustain the dogma that we are "cusses" every one, except as Christianized "by the blood," etc. A degrading and base report to make of the human soul-this-Christian doctrine of depravity and the need of vicarious atonement, ring the changes as you may ! Spiritualism is a radical opposite view of the matter. wherein the essential integrity and dignity of the human being is fundamental. Let us be honest and state our issue in the language of distinct definition. We have new wine the old bottles will not contain. I think this year's birds thrive best in this year's nests, and green grass is as alive and as respectable as if you called it hay; especially since so much of the former crop has grown musty from age and careless keeping!

Speaking, or rather thinking of grass, reminds me of the camp-meeting to be held near here this year, "under the auspices of the First Association of Spiritualists of Philadelphia," and therein the committee "report progress." Quite a number of people from hereabouts have been attendants at Lake Pleasant and Onset for a short time past, and I presume about as many will still go there. To many the scenes and air of New England are unequalled in summer, and thither they of means and leisure will still resort. To others the valley of the Delaware is all beautiful, and there are many more who cannot find time or money for distant travel. and of them are we mostly. At the same time an escape from town here is imperative, when summer heats and malaria oppress the powers of life. Hence our Camp-Meeting pro bono publico, and with it are the omens of success. The Meeting is managed by an organized and substantial Association which has had a chartered corporate existence since 1867, and kept up its meetings and lectures for even a longer period. Under the control and upon the responsibility of the First Association of Spiritualists, of Philadelphia, the best talent of the Spiritualist rostrum has been brought to this city, cared for, heard and paid-the last an item. For some months past the Trustees of the Association have considered the completion of arrangements for wider activity, and the Camp-Meeting is an evidence of renewed interest and a determination toward a broader work.

The decision to have a camp was made at a late date, but made by firm persons; the enterprise has been capitalized without delay, on account of the "First Association of Spiritualists of Philadelphia." The special committee. with S. P. Kase in the chair, have acted discreetly and with energy, and as a result preparations are fairly advanced, and in due time will be well completed. The whole operation is on account of the First Association of Spiritualists of Philadelphia; not because any are excluded, but because this Association was chartered, and hence legally competent for the work to be done, the responsibility to be taken.

Bro. H. B. Champion, our zealous President. has just returned to us from a southern journey. With his enterprise, united to the large experience of friend S. P. Kase, all that is possible will be done for the camp-meeting. Having been privileged to help in the revision of the list of speakers, I can endorse the advertised superiority of those engaged. If modesty forbade not, I might say that as an example of the superiority, &c., &c., I shall speak there July 27th, Sunday, myself! But seriously, whether I speak well or ill or not at all, the people will have a treat, for with me will be heard that day our eloquent friend, Mrs. Elizabeth L. Watson, of Titusville, Penn. I may add that all the while the general work goes on. The interest deepens and spreads, the light increases. I am pleased to see that the Mr. Wm. II. Powell I mentioned in my Boston talk, January 19th last, has been well received by your spiritualistic experts.

There are other things to tell by and-by. Of the whole you shall be informed. The omens are that the next lecture season will be the most successful and satisfactory ever witnessed here since Modern Spiritualism had a name. Trusting this may be, and that everywhere love and light and truth shall obtain, I am,

Yours fraternally, ED. S. WHEELER, Cor. Sec. First Asso. of S. of P. 1412 N. 11th street, Philadelphia, July 1st, 1879

A sharp youth discovered that after your letter is

PUBLIC MEETINGS, ETC.

Michigan State Mediums' Medical Association. The practicability of organizing a State Association of Mediums has long been contemplated by a few prominent mediums, Dr. A. W. Edson, clalryoyant physician of Lan slug, beling the first one who has taken any decided steps to that end. At our last State Convention, held at Lansing during the month of March, Dr. Edson proposed the idea that immediate action be taken in the matter before it became too late, and an unwise legislation prohibited him and came too late, and an unwise legislation profibited him and hundreds of others from practicing their profession, and following the example of Christ, healing by the laying on of lands. His proposition met with the sanction of the Convention generally; especially did trappear necessary, as there was a bill then pending before the House, "forbidding any person to practice medicine except those in possession of diplomas from the medical colleges." This, we are happy to say, was lost, and a very liberal bill for the organization of societies was aproved instead, at that session of the Legislature.

Spiritual Camp-Meeting.

Spiritual Camp-Meeting.

The Spiritualists of Philadelphia will hold a Camp-Meeting, commencing July 18th, and to continue four successive weeks, at Neshaminy Falls Grove, distant from Philadelphia 18 miles, and from New York 70 miles.

Arrangements have been made with the Reading Railroad Company to stop all trabus at Wilhet's Station, distant from the camp-grounds about 50 yards, at the low rate of fare of fifty-five rents for the round trip from Philadelphia; children, over 5 years and under 12, at half rates. Also, special rates of fare have been agreed upon from all stations on the various railroads controlled by the Reading Railroad Company.

various railroads controlled by the Reading Railroad Company.

We hope to have complete arrangements with all the railroads leading to Philadelphia at special rates, so that our friends and truth-seekers generally may be able to attend our meeting at a low rate of transportation.

The Neshaminy Fails Grove contains twenty acres. The station is within fifty yards of the ground. A beautiful stream of water, called Silver Lake, is immediately adjoining the Grove, with twenty-four new row-boats, and lifteen patent self-acting swings.

Three springs of excellent water are on the grounds. The Grove is densely shaded with thrifty oaks and naples. The cool breezes from the cross valleys impart fresh and invigorating air, thus rendering it one of the choice places of resort so much sought for during the heat of midsummer. Vocal and instrumental music will be provided during the meeting.

Voral and instrumental muste will be provided during the meeting.

There is a large pavillon erected, 61x40 feet; also an techouse full of fee; other improvements are already upon the grounds, and additional improvements are being made, together with the erection of tents, so that the sojournors shall be properly cared for at a low rate for board.

Persons wanting tents must make immediate application to the Executive Committee, and persons who propose to furnish their own tents wil please make known the fact to said Committee.

Speakers will occupy the public rostrum daily—mornings, afternoons and evenings. Mediums for different phases of manifestations will be present, who will furnish evidence of spirit control.

No, 1501 N. Fifteenth st., Philadelphia, Pa.

Joseph Mood, Corresponding Secretary.

No, 1501 N. Seventh st., Philadelphia, Pa.

The Third Annual Congress of the National Lib-

eral League—A Word to the Liberals of the
United States.

The probability now is that the next Congress of the National Liberal League will soon be called to meet in one of the following named cities—Chicago, St. Louis, or Cincinnati—and it is important that the Liberals of the United States prepare to make the assembly one that by its numbers and character shall command the attention and respect of

and character shall command the attention and respect of the American people.

To this Congress each auxiliary Liberal League will be en-iffied to send its President and Secretary and three other members as delegates. All charter members and life mem-bers are also by the Constitution entitled to seats and voics to the Congress.

hemore is a long to be constitution entitied to search the bers are also by the Constitution entities to search the Congress.

There are now some one hundred auxiliary Liberal Leagues formed, but many of these doubtless will feel unable to bear the expense of sending delegates to the Congress, but it is very destrable that each auxiliary League make arrangements to be fully represented, either by its own members on by substitutes who live near where the Congress is to be held.

hy sinstitutes who are near where the Congress is to be held.

And I desire to urge the Libera's everywhere, and especially those who reside in the vicinity of the citles above mentioned, where no local League has been formed, to at once meet in their respective citles and towns and organize an auxiliary League, and select delegates who will be sure to attend the Congress.

And another suggestion I desire to make is that our liberal friends in each locality see that the call for the Congress, when issued, be published in their local journals. If the cilifor is not liberal enough to give the call a free insertion, then get it published as an advertisement. In this way we can make the people acquainted with the movement.

11. 12. GREEN, Chairman E.e., Com. N. L. L.

The Fourth National Temperance Camp-

The Fourth National Temperance CampMecting.

Under the auspices of the National Temperance Society and Publication House, and of the Woman's Christian Temperance Union of Massachusetts, will be held on Lake View Camp-Ground, South Framingham, where excellent meetings have been held the past two years.

It will open on Thesday, August 19th, at 2 P. M., and close Monday morning. August 25th,
The meeting will be under the direction of Rev. D. C. Bahcock, of Philadelphia, one of the Secretaries of the National Society. The Woman's Christian Temperance Union, of Massachusetts, Mrs. Mary 'A. Livermore. President, and Mrs. Dr. L. B. Barrett, Secretary, will hold daily meetings. Prof. W. W. Benity, of New York City, will have charge of the singing during the meeting.

Arrangements have been made for excursion rates over the Boston and Atbany and Old Colony Rathroads, and divisions. Call for excursion thekets.

For information about tents, cottages or rooms, apply to Edwin Sawtelle, Esq., South Frandingham, Mass.

State Camp-Meeting—Michigan State Association of Spiritualists and Liberals. A State Camp-Meeting, under the anylices of the Michigan State Association, will be held at Lausing, the capital of the State, commencing Saturday, July 26th, and closing Monday, August 4th, 1879. For circulars, amountements and other information, address

S. B. McChacken, Chairman Ex. Cam.,

Lausing, Mich.

Passed to Spirit-Life:

From Landgrove, Vt., May 4th, Austin A. Rowell, aged

47 years.

The last year of his earth-life had been full of physical suffering, and the change was a welcome one. He was universally respected by his townsmen, and their mutiring attention and sympathy for all his afficience and his companion's flps the deepest gratifude.

May 14th, Tannie A., wife of Austin A. Rowell, aged 3

May 14th, Tannte A., wife of Austin A. Rowell, aged 36 years, went to meet her companion in spirt-life.

With devoted affection she ministered unto his wants in the early part of his slekness, but afready had the scels of consumption taken root in her frail form, and she was obliged to yield to disease. For weeks the same kind friends ministered to her wants who did also for her companion: the same hands lowered their forms into the silent grave. It was said to look upon the pale face of their little girl of eight summers, who so early was bereft of parents, and must make a home with kindred. But Spirituatism sustained them in their parting, and we know they will strive to guide her earth-life. By request, the writer spoke when their forms were laid away.

From Keene, N. H., June 7th, Eliza Heaty, aged 72 years

and 6 months.

Energy and perseverance characterized her earth-life. In her last likess she was kindly tended by kindred and friends. By the death of Sister Healy, we loss one of the first who investigated and accepted the beautiful truths taught by our spirit-friends. She endeavored always to weave into practical life their noble teachings. Her home was in Washington, N. H., and her form was carried back to her native town and laid by the slde of her companion. She was widely known, for wherever she went she made for herself triends. Her family had all preceded her to spirit-life, and she passed quietty out to meet them. Agreeably to promise made her, the writer gave such words as the inspiration from the angels dictated.

Rockingham, Vt., June, 1879.

Oblinary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required, panable in adAdbertisements.

BALTIMORE ADVERTISEMENT.

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Feb. 15.

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March 8. March 8.

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MRS. J. W. STANSBURY Wild write you a Payor answer brief up stions on theath, Bu these Martiage, &c., with advice, and proceed fine conserving the future, and mail you tree the "Guide to Clairvospines," Send name, acc, roy and lock of hatt, with the costs (stannes), Consultations at other, by to 12 x, M, and 2 to 5 t, M, 31, 9 and \$50. Address No. 164 West 29th street, New York, July 5.

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retrain generally from the use of any language that might serve to increase the propulies wherewith to we truth is always velocity that in the serve to increase the propulies wherewith the weak on the contrary, he is speaking to the conteil body, and proposinding exhibition for the party permation of the and individually after the death of the holy.

To advanced investigator the bod, is especially address of, To these who may have doubts upon the subsect of the full establishment of the lane of spirit is leastly, we think the relations and the reasons have presented with the exhibition of the property of the server of the full state of the full spirit should be with all good bods. We heartily commond spirit belonity to the afterior not only of all spirits but of all every established into multion with Psychography. Cloth, 131 pp. Pres st. 25, possing twent.

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New York Correspondence.

THE POLICE AND THE PRESS. Equal Partners in a Bad Basiness.

of fepalin thought, the character of nations, by implicating Dr. Hull, we have read in the paand the progress of modern civilization, the power of the Press is unrivaled. No thoughtful and rational observer will be likely to cen- ter left at liberty while a mourning householdtrovert this proposition. But the question that relates to the relative proportions of good and evil, of which it is productive, admits of no such unity of opinion. Here, at least, there is room: and autocasjon for earnest controversy, and atlist the decision of the question, in the mindof each individual, will depend on the parsiticular aspects of the same trull have tens who volunteered to play the leading cole in the detect most propagations by Listonyn or urshoff traggle drama of guide hal murder? And, finally, observation. That there are the closely mower why was he allowed to leave rown without an ing out of the uns rupul us and row oil use examination? This man should have been made of this powerful agent there can be a should be porceptain, for the satisfaction of the publics and these evils are foreight illustrated in repent

sentatives of the Press at Cincinnati, took occas- and soft after away the Pic of an immeral man. sign to be evel in substance that "black-mails Oak office, he I in ado to blood a treated them lended The voltage a solid provided by his area from the solid when the shint absticled of the solid states have the provided by the first and the solid states are the provention. This is a few to the provention. This is a few to the provention of the solid states the solid so and who have have an a climpton of the last, and a major than the exhibit, be not the establishment of a transfer of the exhibits of the exhibits of the establishment of the establishment of the exhibits of the exhibits

is the schillar less and falsolated schools to lawaken and schirobservation justifies the sequement that the to story the footbast conspicious, to the dusting instruction of the his land and the appealantion only at himself people who have hed blackless and a combact to a most discovering many appellent. If lifeting objected, by herefolds enterprises and groma medical offere will promot a injurito comher hable per suits, are demodished without the mit murder, it will appear that, at this moderate

effects to champe by I wash citien he has character to his last refuge in the grave, who small sharper of escape. When the mestividing among the fairest and noblest has any assurance odic westantes are nagrified into great imports of safety? Where is the man who is secure in and a subject and how shall the innocent be to thing less than criminal, are made to appear, defended when the public authorities consider to like, farts of read's raif cause; when a blances, destroy them, and unscriptulous soribes make less lifes for one clan Seconty years passes, for the very atmosphere foul with their calumnies? một liber abdealt to giữ lày to nóing tổ các ulpate". Thể implied assumption, that Dr. Hull was the surjected graph is ofther recated with prose concerned in the tracked eath of his own wife and W. S. What share has the good turn to gheals of the city press. The fail appetites of tenel that his bearing de two aspare an order- public excitement and deer on the bitter agony

midnight assassination!

ity of this infamous business. Among journals, citess ferocity. --ists there are some men whose love of "filthy ; man should be accused, when the same matches a provide str. profant! are made by the million, and the identical, tallow-chandler perhaps supplies hundreds of grocers in this city with the same candles from day to day. It is only the man whose mind is the nursery of every ungenerous suspicion that would think of resting a criminal charge on such a flimsy foundation. It is not strange that the leaders of the police force are ashamed and would gladly escape the responsibility of their work, but when those whose proper business it is to protect all innocent citizens, conspire to convict them of imaginary crimes on insignificant circumstances and false testimony, they should be held to a rigid accountability.

When the criminal was discovered it suddenly came to pass that those small circumstances-"tritles, light as air "-which had been presumed "Confirmations strong As proofs of holy writ,"

were found to be less substantial than a rope of sand. They were mere phantoms of a disordered imagination. Over such the locust has no power. Those herculean gentlemen could not demonstrate their theory with a club. They rather The result of the Press, A. Fredmend Mileticle Values of the Instruct Republic of the Instruct Republic of Miletic Republic of Republic of Miletic Republic of Republi Among the tracks which determine the drift short story, is utirming the theory of the police pers. Now why was this individual not taken into custody? Why was so desperate a characembracing a number of persons of refined education and delicate sensibilities-was kept under constant surveillance? If there was no ground for a criminal charge, he might at least have been held as a person of doubtful character and suspitions designs. Why were the people mystified, from day to day, about the man The previous discharges and all the conditions. which were inducated in leading him to consent to Whitelife Reid, before the assembled representation of the Complete crimes of perjury

The most abardoned criminals do not engage ers," and other valences that prey upon society; in such business without some incentive. What find their ready and most service file affice was the inducement in this case, and by whom and in Freehaldsteen and Mayer demonstrately was it presented to desit not passing strange that marte of fatter, every day's neglect. The tend on preson whose anticordents and demeaner are stant according of testice, the Pro-section to pay unitarily and can extend police his readiness to sates) declared, and results test in mand women't perpetuate the crime of minider after the most without the continued listened of holding a cowardly fashion? One would insturally sup-broking important to dead over society, it also possibly fashion there would be the last per-Lows the inter-cut to realish, and burds pois and sons justical add to whom he would go to empty shafts at virtuots old are. When from any his heart of its vene mois contents. The fact is cause, for without, ture, its suspicious have begunlighed plicable that the publications suffered beef moused, it may be by the sensatichal restiffs man to come and go at pleasure, without norts of the own collisaries, made to what to be artismpling to elicit any explanation of his mogentiadjeted to notrow-did is readyd beggt a 'tive and thally to leave the city because be sus; lead for a fact, and deer not care threason, did not object to remain any longer-swith no The much transming would destroy the course, one to shadow his retreating footstops. While then that Is depended in the self the day's self- the derectives and some of the city papers contion. It propose to abserted stories, full of real trivoil, by their superserviceable attentions, to had incarinary (7 mays, to feed method appetites) parture an eminently respectable family, and of its, (which either. No parties how touch of many sympathetic friends on the mark for two fearupd shahe and most it excells to himsegur, weeks, the real and wealth of criminals were gers. Levenium la cuared la artistare terrifercegin de Edwardt, burne pe se dest or mala-

clebext it disjoins signi, parmral and distribute for strict a position of a remains of the rest to device Where shall we find rest and Northern this second rest for the rest of the reference of the rest of the re tanted at the presson clearing perfect the an we depend by persection? The very ways are delicated to the presson the following perfect with and indicate epolychic detect attained and tensor limits are the perfect that the person to shall an expect the following person to expect using the internal perifect that the person to shall an expect the person to the person to be presented to the person to be person to be presented to the person to be presented to the person to be lines. Sportes, reputations, the profit total the economic or of receiving twenty-live dellars Slightest, ground then, synthet the fair togoth price, rive hundred dollars, may turnish the reof ar Mar life tilled with instful tables, and regulard in antive to the destruction of twenty Crypthed with the incidest virtues, is no shield lives, If an ex-convictis willing for a small and anknown consideration-to be freely used by When the pole a and the press combine, their forhers in leanting a venerable citizen of spotless

terrial indifference of with minded suspicion was begatten by detectives and supported by as are transfert. Is a secretion ies who are those loganorants were not satisfied with the not worths to units so the latel er of his shoes? real horrors, of the trazedy. The perverted There is no discrising the fact, that such an at-linearination, was set to work to intensify the loving its en of themest pea cable disposition, of grief-stricken friends. Persons of the highin whose fair recents of a more than three so ere lest respectability, who had known the parties and ten years where is neither Mot nor strine; for many years, assured both detectives and re-But to yet unexpectedly collective this man, extress that this good and true mans-who, in than hera New York has new orthic citizen of his whole married life, had never so much as this venerable member of a learned profession. given his wife one angry word--was constitutionalready classical in spirit by a spatien and territorally and forever in apable of entertaining the ble calculity smight are this have been mercis, thought of doing her the slightest personal inlessly dragged from his home to a felou's cell! jury. But all this did not restrain these arro-We cannot chalegerate the gravity of the situating defamers. With an obstinate perversity tion. (Not ne is so thre when, day after day, the they continued to cherish and to publish their) so-called fundians of the public years and sasylelons, until their whole theory was uttersafety continue to weave their infernal meshes. Ay exploded by the arrest and confession of the around an innecent man in man already bowed periminal. Verily, there are dazzers that are down by the weight of a great sorrow. This mot made of steel; but they are keen and cold; daylight iniquity is only less attocious than the they reach the heart, and there should be some suitable retribution for the heartless men who Some of our city papers share the responsibility wield them with such indecent haste and mer-

One might be almost forced to conclude that bride"-not to speak of other-unclean things- certain journalists find it an unpleasant thing far entweighs, their respect, for private virtue, to relinquish a theory that was depended on to and the public welfare. These at morning and Corneify an innocent man. One of our daily paevening diffuse the deadly pols not their unspers even made an editorial reference to Dr. founded suspicious over the whole community. Ifull as an object of suspicion in the cory issue They gather up and join the threads the police which contained Coc's confession. Another inmay have dropped. They listen to every doubt- fluential morning paper, reluctant to relinquish ful oracle and repeat the tale. They knew that a false theory, and still willing to add insult to Madam Rumer is a lying flag, and we know that injury, made a specious attempt to justify the she employs many reporters who command their great wrong it had committed by publishing a wages chiefly to miss the know hard to make long editorial on the unreliability of eriminal great's needless together as fell anterials. In confessions, the drift of which was unmistakathe light of the criminal's confession, the trivial ble and the animus little less than informal. So circumstances which supplied the police with far as the writer has been able to discover, not the warp and woof of a tangled and mischievous one of the parties who have been bearing "false web, appear too small to merit the least atten- witness" against a neighbor who has never intion. A comparison of the size and quality of jured them has had the grace to offer one word lucifer matches, and the substance of the Doc. of apology to the public, or even to the man who tor's candles, with a drop or two of crease on a has been made to suffer from their malevolence. night-dress, can afford no evidence on which a Out upon such flagrant injustice! Provide O S. B. BRITPAN. so West Elerenth street, New York,

Brooklyn Spiritual Society and Conference Meeting-Resolutions Adopted on Sunday last Commendatory of Mrs. Shepard and other Speakers. To the Editor of the Banner of Light:

On Sunday last the Brooklyn Spiritual Sociefy, which inects at the Institute, corner Washington and Concord streets, adjourned, according to previous' announcement, until the first Sunday in September.

At the close of the Sunday evening exercises the following Preamble and Resolutions were unanimously adopted:

and, whereas, for the last and first two Sundays of June we have been favored with the presence on the free platform of the Brooklyn Spiritual Society of Miss. R. Shepand, of Minneapolis, Minnesota; therefore, Resolved, That Miss. Shippand has fully met the high expectations that we formed of her powers as an inspirational speaker; that we were not ignorant of her efficient services as a poncer worker in the West, and it is only a just acknowledgment for us to make, that we recognize in our slster an effective instrument of the spirit-world, as featless as she is able, "speaking the truth in righteonsness," and adding another to that noble band of teachers and orators who have done so much to cause the name of Spiritualism to be respected and honored.

Resolved, That no fact can better testify to the strength and power of the spiritual movement than a Scotland, July 3d, by which fifty men were killed.

Resolved. That no fact can better testify to the strength and power of the spiritual movement than a review of the names of the cliquent speakers with whom we have been associated for the last year, to wit: Cora L. V. Richmond, C. Fannle Allyn, E. V. Wilson, J. Frank Baxter, Capt. H. H. Brown, W. J. Colville, J. M. Peebles and Mrs. R. Shepard: that there is not one among this band of moble-minded and ilberty-loving men and women whom we will not again gladly welcome to our platform when circumstances are favorable to a new cheagement; and it gives us pleasure to state that among the enumerated speakers we have already made engagements for the first four months of the new lecture season—with Mrs. Shepard for September, to be followed by J. Frank Baxter and J. M. Peebles.

J. M. Peebles.
Resolved, That as it is evident from the growing frequency and the more and more demonstrative character of the spiritual phenomena, that the spirit-world isargent in its demands for recognition and cooperation mortal life, the importance of our spiritual associations must become more apparent to the general public, and our lecturers more in demand to explain the abounding and to studieste our locatiful and between dienomena and to vindicate our beautiful and heaven-

The Spiritual Conference, which holds weekly Saturday-evening meetings in Everett Hall. as Fulton street, voted not to adjourn but to continue its sessions "as long as there is a good attendance and the present well-sustained in- press-work. terest in our public exercises."

The Eastern District Conference, which holds Friday-evening meetings in Phoenix Hall, will probably adjourn on Friday evening, July 11th, for the remainder of the month, assuming its regular meetings on the first Friday in August. Our Children's Progressive Lyceum adjourned on Sunday last (for its usual summer vaca-

tion) until the first Sunday in September. It is gratifying to be able to state that the Brooklyn Spiritual Society and all the activities associated with it-the Children's Lyceum and the two Conferences - are in a condition of greater strength than they were a year ago.

CHARLES R. MILLER. Benoklyn, N. Y., July 3d, 4879,

The Brooklyn Lyceum. Forthe Editor of the Banner of Light:

Sunday, June 29th, was the closing session of

this Lyceum. A vacation will be taken through July and August, when the Lyceum will reunite in September 7th.

The attendance was excellent, and the memters acquitted themselves most creditably throughout the long programme. Of the little folks who recited, let it be said they indeed de-serve credit. Angie Howard, Bessie Beekwith, Freddie Weible, Georgie Terry, Martha Ploeger, Freddie Weible, Georgie Terry, Martha Ploeger, Myra Ruggles, Jessie, Petterson, Lillie Lawrence, Jennie Porter, all gave recitations, and little Leslie Allen sang "Song of Sixpence"; Tennie Powell, John Lyons and Frank Lyons each recited; 174sie and Daisy Howard sang a duett; Miss Lillie Beatty recited; "Marco Boraris"; Harry Lasalle contributed a piano solo; Lewis Cammeyer rendered the touching poen, "Somebon's Mother"; Frank Terry recited "Ned Lee"; Mr. Henry agreeably executed a selection on the harmonica; Misses-Eureka Matthews and Ada Horghand sang "Home, Sweet Hone"; Miss Lizzie Mills read "People Will Talk," and Miss Florence Rice read "The Yankee Girl"; Miss Reeves gave a piano solo, and some interesting remarks were piano solo, and some interesting remarks were made by Mrs. Hussey. Mr. Howard also made made by 3118. Thissey. 311, I loward also made some very instructive temarks about in, at the close of which he presented to each member a box of fancy-colored tin, filled with sweetmeats. The Lyceum extended a vote of thanks to Mr. Howard for his interesting words and welcome presents. The hour being so late, it was found meressary to omit the march, and so, with many "good-bys," the Lyceum separated for this summer.

[H. Dickinson.] Thronklyn, N. Y., July, 1879.

Matters at Onset Bay. To the Editor of the Banner of Lighter

We are once more at our home at Onset, where we meet the warm-hearted dwellers in cottaged life, and breathe the invigorating air, so full of

health and so free for all, It has only been ten days since my last visit here, and in that time four, more comely cottages have been erected and nearly completed. The one for Mr. John Garside, of Foxbero, is a perfect gon, and all the more attractive as it overbooks she of the most beautiful views of the bay. The contractor, Mr. W. C. Carter, of Fitch-Jourgh, has done himself credit in the workman-ship and general appearance of this habitation.

Another of these unique dwellings is now under way for our friend and co-worker, George W. Vaughn, of Malden, We all remember the a spiritual camp-meeting in this State, held at Piercont Grove and originated and inaugurated by this friend and brother in spiritual work and philosophy. Well, Bro. Vaughn's cottage is on Onset Avenue—new, convenient, and commodious, built expressly for a home and to continue the labor he has always been enaged in-the comfort of all who come to his tome. A convenient reading and writing-room home. A convenient rending and wrong-room will be kept open day and evening during the

camp-meeting.

Cottage bailding never was more lively at Onset than at the present time. Campers are already on the ground, and more are coming and calling for tents. Every train brings additional

The Association is putting down a promenade The Association is putting down a promenade walk on South Boulevarde, about lifteen hundled feet leng. The work preparatory to campineting is being accomplished as fast as possible, and no pains will be spared to meet the wants of all who visit Oiset.

The regular speakers will find their ledgings at Old Pan Cottage during their engagement at the meeting.

W. W. C.

The Shawsheen Grove Camp-Meeting. To the Editors title Banner of Light:

The tenth annual Camp-Meeting of the Massachusetts Spiritualists will take place at Shawsheen liver Grove, commencing Tuesday, July 22d, and closing August 12th, thus giving at triting expense three full weeks' opportunity for rusticating and participating in the attendance on the meetings in one of the most charming spots in New England—easy of access, and at a season of the year when nature wears her loveliest garb.

The arrangements being in charge of the veteran manager, Dr. A. H. Richardson, comment is unnecessary, but as the locality is less familiar to the public, it may be observed that no place in this vicinity surpasses it in beauty of location or grandeur of scenery. The grove of oak and pine, comprising about fifty acres, is surrounded on three sides by the Shawsheen River, thus forming a reninsula and securing almost con-stantly invigorating breezes, while the ground rising from the shores to a high eminence gives a diversity of aspect and picturesqueness rarely

A spacious pavilion for dancing, and auditorium for meetings, concerts, &c., together with refreshment buildings under management of an experienced caterer, boats, swings, tilts, fan-danges, tlying-horses, drinking-fountains, &c., de, seem to meet the wants of all. Some of our yery best speakers have been secured, and we bespeak for the Camp-Meeting a success unat-tained by any of its predecessors.

The net result of the recent revolution in the State of Panama, Central America, is as follows: One man was killed, and two or three were wounded in the battles between the Union forces and the rebels: the Government granted an amnesty to the insurgents, and agreed to pay all the expenses of the war, amounting to about five thousand dollars—a sufficiently large sum Whereas, This evening closes the first half year of our lecture season for 1879, surrounded with conditions and incidents that are auspicious and encouraging; of the State has resigned in disgust.

BRIEF PARAGRAPHS.

The Calvinistic tenants in the King's Chapel burying ground say they want to be removed to a more quiet place while awaiting the final resurrection. hould be gratified.

According to the statement of "one who knows," dassachusetts next year will have Gen. B. F. Butler for its Governor.

A terrible colliery explosion occurred near Glasgow

A BELATED PARAGRAPH, Y The sun shines on the flower-bed And on the mountain's brow— If you have overcoats to shed. Prepare to shed them now.

person who enters into other quarrels than those of his own fire-side, though his sphere be no larger than a country village, is, in the end, hated for his interfer heavers to be afraid to avow nothing, provided it was nce in that which does not concern him. The "Clathrocystis Roseo Persicina" is the "individ-

cured-fish red. The chemists have "run the fox to earth" at last. The blowing of horns and firing of crackers and looting of hoodlums made the night of the 3d inst.

ual" (2) who has of late been painting the Gloucester

hideous in Boston to those who desired quiet. Cottrell & Babcock, No. 8 Spruce street, New York, send us a neat chromo, "Thoughts of Home," which

was printed on their new four-roller cylinder press, and

is a remarkable evidence of advance in the domain of THE GAY PICNICKER. Under the shell-bark blekory tree

The pleate man he stands;
A worful-looking man is he,
With bruised and grimy hands;
And the soil that sticks to his trousers knee
Is the soil of several lands. His hair is tumbled—hat is torn, His clothes are like the ground; He wishes he had ne'er been born,

Or born had ne'er been found. He glares and scowls in wrathful scorn e glares and scows ...

As off he looks around,

— Burlington Hawkeye.

Hampton Beach, N. H., is the best locality on the whole Atlantic coast at which to inhale the cool, fresh breezes from old ocean. The landlord of the Ocean House, Mr. Philip Yeaton, is one of the most obliging of men, and an excellent caterer, which is the reason why his hotel is so well patronized. With good fishinggrounds directly in front of the hotel, nice accommo dations for bathers, fine music for hops, et cetera, one who has the time to spare during the heated term should embrace the opportunity to keep cool at Hamp-

Four hundred barrels of whiskey, it is said, disappeared in Washington during the late extra session of Congress!

Another disastrous eyelone swept over portions of Minnesota, Wisconsin, Iowa and Dakota on Wednesday and Thursday of last week, earrying death and destruction along its path.

Oh, say, can you see, by the dawn's early light, What afficted us much at the moonlight's last gleam-

The nelghbors' cats mixed in a terrible fight.

And waking us all with their horrible screaming?

Ves—the flower-beds bare, the yard covered with hair,
Give proof to the house that the fight was just there!

Mexico is said to be the most unstable government in the world. Why? Because bigotry and brigandage

The death-rate shows that the annual mortality in this country is at a less percentage than in any part of

It is calculated that the shopping Americans visiting London spend every season nearly \$10,000,000;

Some of Connecticut's wooden nutnegs are still in

A distressing calamity occurred at the wharf on Lake Quin-sigamond, Worcester, Mass., on the 4th, by the giving way of the hurricane deek of the pleasure steamer Isaac Davis, it being over-crowded. Men, women and children were thus precipitated into the water, resulting in serious loss of life.

The Princess Louise whiles away her time in the wilds of Canada, salmon fishing.

There were several grand temperance demonstra tions in the vicinity of Boston on the Fourth, and many disgraceful drunken demonstrations in the city at the same time.

London has gone crazy over Rev. Dr. Talmage. He spoke in Agricultural Hall, recently, to over twenty thousand people, it is said, and there were as many more who couldn't get a chance to hear him. Thus it more who couldn't get a chance to hear min. Thus it is, a prophet is of no account in his own country, but it his last hours he saw his himself anxious to meet them. get him outside of it and he is "sainted" at once!

It is estimated that ten millions of dollars were expended in the United States celebrating the Fourth of | erableness, all cured with Hop Bitters. July the present year.

INDEPENDENCE DAY. Mary had a little dog-A sort of brindle gray. And it went out to celebrate On Independence Day, Now where it went or what it did We're not prepared to state, But it will never, never more Desire to celebrate. It struggled home at eventide. A sorry, hopeless wreck— A pack of crackers, torn and rent, Adorned its helpless neck,

While to its shattered little tail A fire-balloon was tied. And black torpedo-stains appeared Upon its either side. "What made them treat my doggle so?" Did weeping Mary cry. It's Independence Day, you know," Her mother did reply.

Buildings were fired and people's eyes put out by fire-crackers on the Fourth, as usual. This heathen Chinee misance should be abated by law everywhere.

On the 27th of July the Bank of England will be 185 years old. The charter, granted at first for eleven years, has been renewed from time to time. In the large building on Threadneedle street eight hundred persons are now employed.

Speaking of the decision of sundry young Christians that no man can be a Christian and edit a morning newspaper, the Worcester Gazette remarks: "We are curious to know whether these good people forbear to read the Monday morning papers. We lately heard of one worthy man who refused to take the paper on Monday mornings. He is now in jail in Glasgow, to answer for his share in the administration of the Glasgow Bank, whose failure has spread ruin broadcast through Scotland.

Joshua B. Smith, the well-known colored caterer of Boston, died in this city on Saturday, July 5th, at the age of 67. Mr. Smith served two sessions in the Massachusetts Legislature, being one year Chairman of the Committee on Federal Relations. He was a friend of the late-Senator Summer, and enjoyed a large acquaintance among prominent men.

Henry Morgan paved the way for Dr. Talmage's success in London.

Let the Old World people continue their wars, if they will; but let us keep the peace and feed these semibarbarians. They will become civilized after awhile.

The weather is capricious hereabouts.

Spiritualism in all its phases is steadily advancing all over the world. This being the fact, its advocates should study to promote harmony in its ranks. In Union there is strength.

More fighting in South America. It is reported that a severe battle at Calama resulted in its capture from the Chilians by the Peruvians and Bolivians, the Chilians losing 1500 killed. Four Chillan war vessels are reported to be blockading Iquique.

W. J. Colville's Meetings.

On Sunday afternoon, July 6th, the attendance at Kennedy Hall was large, and the various topics suggested by the audience were interestingly treated by Mr. Colville's guides. The exercises terminated by an impromptu poem from Winoona.

In the evening at 7% o'clock Mr. Colville lectured in the same place upon the previously announced theme of "Thoughts Suggested by the Fourth of July." Starting from the standpoint of national independence, the guides of the medium proceeded to deal with the necessity for moral courage that each individual might possess and follow out an independent line of thought and action for him or herself. They deprecated the custom, now prevalent to a large extent, of hiding the true convictions possessed by the individual, by reason of a desire to conform to the ideas of the mass, and thus retain that popularity which in such large meas-The Boston Daily Advertiser says-and truly-that a | ure waited upon unquestioning uniformity. They traced a clear line of demarcation between true unity in accord with their honest convictions of truth.

Some telling remarks were made in regard to the position of those persons who were firmly convinced of the truth of the spiritual philosophy and phenomena, but were not willing that their friends should see them either in the lecture-room or the séance-chamber. The guides of the medium also urged parents holding liberal views of life here and hereafter to refrain from sending their children to sectarian Sunday schools, there to be taught opinious diametrically opposed to those which they were endeavoring to instill into their young minds when at home. If the American nation was ever to become freed, each individual must become inspired by that courage which would enable him (or her) to fearlessly occupy an independent position whenever duty called for such a step.

Several additional points were touched upon during the discourse-among them the question of the Chinese immigration. The guides of the medium were of opinion that if the American nation was not morally strong enough to resist any retrogressive tendency which the Chinese lumigrants might foster, then it could have no force within it capable of preserving it as a disfinctive nationality; but if the nation contained a moral power and sterling life-principle above what an Oriental people was able to cope with, then the result would be the interblending of the best elements of Oriental life—purged from the dross which at the present time was attached to it-with those of the Occident, bringing forth a more powerful and perfected nation in the future.

It was announced that on Sunday evening next the subject for the lecture would be, "The Work of George Thompson and William Lloyd Garrison in Spirit-Life," also that the subject for the afternoon discourse would be chosen by the audience.

On Thursday evening, July 3d, the guides of Mr. Colville considered "The mental and physical effects of intemperance on the rising generation and the community at large." They by no means confined thefr attention exclusively to the effects following the use of alcoholic beverages, though that phase of intemperance was clearly defined in all its disastrous results; a much wider meaning was given to the term, and the necessity for temperance in the use of all things was plainly pointed out. On Thursday evening, July 10th, the subject for the lecture will be "Food," and on the following Thursday-which will be the last meeting in this week-evening course for the present season-the theme will be the query. "Is it necessary that women should vote with reference to the school committees?"

Mr. Colville will speak in Kennedy Hall during the Sundays of July, when these meetings will close, to be respend at the same place on the second Sunday in September. He has engagements at the Camp Meetings at Onset Bay and Harwich, Cape Cod, for July 22d, 23d, 24th and 25th. Monday, July 28th, he will leave Boston for Philadelphia, Pa. ; and will speak at several of the platform sessions of the Camp-Meetings to be held in the vicinity of that city. On the first Sunday in August he will lecture in New York City, and on the second Sabbath at the Lake Pleasant Camp-Meeting at Montague, Mass. He is for the present open to engagements to speak on Monday, Tuesday and Wednesday evenings at localities within easy reach of Boston. All communications of a business nature can be addressed to him at 8 Davis street.

To Correspondents.

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From Angola, Ind., April 18th, 1879. Albert E. Littlefield. after a residence in earth-life of 63 years. Herra residence in carmonic or to years.

He was a confirmed Spiritualist for about thirty years, and has now passed on to the place prepared for him in the Summer-Land in full confidence as to the fruth of Spiritualism, in his last hours he saw his spirit-friends, and expressed dwarff methors to most them.

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