VOL. XLV.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, AUGUST 2, 1879.

\$3,15 Per Annum, In Advance.

NO. 19.

CONTENTS.

FIRST PAGE.—Free Thought: Spiritual Rationale; "To Be, or Not To Be"; A Name Among the Prophets. Poetry: Fraternity. Original Essay: Dr. Beard on

SECOND PAGE, - "All Men are Created Equal." Card from E. V. Wilson, Children's Department: Little Dutch Gratchen; The Apples of Iduna. Banner Correspondence: Letters from New York, Washington Territory, Michigan, and Texas; W. H. Powell's Medium ship. A Word in Defence of Psychometry.

THIRD PAGE. - Poetry: In a Library. Was it Death Spiritualism from an Evangelical Source. Questions and Answers on Current Topics. A Visit to Maine. Obliuary Notices, etc.

FOURTH PAGE, - Destiny of the Jews. Another India War, An Extraordinary Book, etc.

FIFTH PAGE. - New York Correspondence: Dr. Peeble on Decorating Graves. New Advertisements, etc. SIXTH PAGE. - Message Department: Spirit Message through the Medlumship of Mrs. Jennie S. Rudd and

Mrs. Sarah A. Danskin, SEVENTH PAGE. -- Spiritualist Lecturers, Spiritualist Meet ings, "Mediums in Boston," Book and Miscellaneou Advertisements.

EIGHTH PAGE. - The Campers: Onset Bay Camp-Meet ing; Shawsheen Grove Meeting; The Cape Cod Camp-Meeting; Lake Pleasant; Lake Walden; Pennsylvania Spiritualists in Camp. Brief Paragraphs. New Publications. W. J. Colville's Meetings, etc.

Free Thought.

SPIRITUAL RATIONALE: APPLIED TO THE TREATMENT OF PSYCHICS AND OTHER PRESSING PROBLEMS.

BY FREDERICK F. COOK.

To the Editor of the Banner of Light:

The problem that is now pressing for solution within the ranks of Spiritualism-the proper treatment of psychics, during evil as well as good report-is one of the most delicate ever submitted to human judgment. I have no vindictiveness in my heart; I wish no man ill; but if somehow painful trials and tribulations do not come to those who are passing hasty and unsparing sentence, and whose unmanly, not to say unmannerly conduct toward and treatment of opponents has made dispassionate discussion, so sadly needed, almost impossible, then I shall conclude that justice has abdicated her office, and the mills of the gods have ceased their

Before we assume to sit in judgment we should ask ourselves seriously the question, 'Are we qualified to pass sentence?'

The point I should like settled, is to what extent, in the trial of this cause, human ignorance is pitted against spirit-knowledge, human folly against spirit-wisdom.

When we come to unmitigated frauds-and such undoubtedly there are and have been-the problem is comparatively simple. I say comparatively simple, for even here we find ourselves confronted with pitfalls. It has been advised that Spiritualists should themselves move to be tried for practicing imposture. "Imposture" implies the existence of the genuine. Are our courts prepared to concede this point? The rather, Spiritualists having set the example in showing up "frauds," will it not be by far too easy to prove to an Orthodox judge, or one imbued with "science," a la Justice Flowers in the Slade case, that all mediums are "frauds"? It may well become us, therefore, to guard against sowing wind that will bring us a harvest of whirlwind.

In my experience with men, I have found that those who are least concerned about the welfare of a cause make the loudest pretensions: that an honest man never prates about his honesty: that a brave man is never a braggart: that a genuine, heartfelt Spiritualist need not make solemn affirmation to the faith that is in him.

Some men would have us believe that they have a special mission to guard the Truth. I always suspect such a genuine lover of this vestal virgin feels in his heart that she is above harm -that the pure light of her eyes would strike dead the miscreant who should approach her with unholy motives. These self-constituted guardians labor under a delusion. It is a brazen harlot they are serving-a bedizened image of their own worldly weakness and vanity. What wonder, therefore, that they are "on guard" What wonder that they see only "tarnish," "bedraggled skirts" and "imposition"! What wonder that they are bellowing themselves hoarse in demanding "fraud-proof conditions" Truly, it is a sight for gods and men !

Servitors of truth, indeed! Say self-servers, and you have it, plain and blunt. They are anxious to make Spiritualism "respectable," that they may themselves be "respectable. These gentry are always telling us what Spiritualism should be. They have set at work to have things after their own heart. What before was only muddled they have made unadulterated mud.

It is a homely saying that what is worth having is worth paying for. Does any one suppose that the great prize, the inestimable boonknowledge of immortality in an age of hopeless skepticism—is vouchsafed without demand of equivalent? Martyrdom is always commensu- it not a fact that these great names have done rate with the importance of the truth for which man suffers. If our crown is bright, so must our | throes of pain? Remember that as you increase cross be heavy. In the grand harmony of eternal law one is valueless without the other. It

'Out of the nettle danger We pluck the flower safety."

Good and evil are not antithetical. They are correlatives. The repulsive grub gives birth to the beautiful butterfly. Good from evil is the true law of progress. How the world has worked up through throes of pain may be aptly illustrated by a quotation from Winwood Reade's "Martyrdom of Man":

"Thus when Nature selects a people to endow them

with glory and with wealth, her first proceeding is to massacre their bodies; her second to debauch their minds. She begins with famine, pestilence and war; next, force and rapacity above, chains and slavery below. She uses evil as the raw material of good; though her aim is always noble, her earliest means are base and cruel. But as soon as a certain point is reached, she washes her black and bloody hands, and uses agents of a higher triad."

It is according to this law of Nature that spirits work. Any other method would be an unnatural one, and give us a slippery and most insecure foundation. In the spirit-world there is no doubt a science of mind. There the laws are understood that make for progress. When the mind is left to normal influences, we find that it grows only through pain and effort. When the abnormal supervenes, if it mean us well, it must follow a similar course, or the result will be direct mischief. Spiritualism is of the very essence of the abnormal. It is wholly artificial. It comes in spite of us. Hence what we call unnatural in the process of its development, is, in fact, a perfect adaptation to the natural order.

The prize that is placed within our grasp is one of inestimable value. Does any one suppose that this gift calls for no return? The throes through which nascent Spiritualism is passing is the price that will make it acceptable to the world. Cause and effect are perfectly balanced. We are in a world of psychological correlatives. Progress is pain, because it must make way, Conservatism is painless, because it is motionless. It is also "respectable." An effort is now making by psuedo-Spiritualists to coalesce antagonisms. Progress and "respectability" were never yet yoked to the same cart, and they never will be. The sooner a movement becomes respectable the earlier it dies.

Spiritualism may be compared to a close-fitting garment of thorns. When motionless you are at ease in it, but the moment you feel that you ought to be up and doing the martrydom begins. The attempt now making to eliminate these thorns will be futile; they are the complement of the crown of spirit-knowledge. In this light what is a wise course? Is it not to move in the direction of least resistance and limit our steps to the fit of the garment?

Strange that those who are most anxious to make Spiritualism "respectable," should be so blind as not to see that they are the cause of all the pain, not only to themselves but Spiritualism at large. Their vanity and self-esteem crave the good opinion of their neighbors, regardless of deserts. They care less for what they are than what they would like to appear. Hence their zeal as persecutors; and it is very edifying to Spiritualists to hear them say that they are earning the good will of the secular press and the pulpit. Of course they

No one need have any fear that the "fraud crop" will not be made commensurate to the desire for "exposure." In the spirit-world the law of equivalents is ever active. The balance is sublimely adjusted. They ever give us what we ask, until we learn by experience that the hing we desire is full of vanity and vexation.

direction of least resistance. Now the effort to far as this particular case is concerned? The make Spiritualism "respectable" is along the line of greatest resistance. It is a public line. It connects with the world and all its ramified relations. It is vociferous in its demand for events, there has been no affirmation. What phenomena at which no one shall be able to cavil. Such tests, of course, would be powerful | began, save that Mrs. Simpson has had a great converters. Such tests undoubtedly would make Spiritualism "respectable"-but what? Is no pains. account to be made of the law of compensation? Is the greatest of all boons in this life to be had for the asking? Is all the world endowed with the conditions precedent to make the best of uses of the new light? Let us not blind ourselves! Spiritualism coming unsought, coming without trial, tribulation, and the refining fires of ordeal, would, as it always has, lead to superstition. When a race is young and barbarous, superstition is an influence that works for civilization, in that it acts as a check on the evil passions. When these have been measurably subdued, then it is time to lift the cowl and free the intellect, and thus by a series of actions and reactions the mind of man is forced into a condition of enlightenment.

To my mind it is very clear that the spiritworld are determined that Spiritualism shall remain under their absolute control, and hence it is most carefully hedged about. The line of least resistance is personal influence and personal investigation, entirely independent of this method a process of natural selection is going forward all the time, accompanied by few failures or "exposures." But most men are not satisfied with an order of progress that does not promise immediate and tremendous results. They want to astonish the whole world. They have been laughed at, and are eager to return the laugh. If they could they would fill every secular paper with accounts of the marvels they have been privileged to witness, and make conversions by the wholesale—they would sow the wind, yet would expect to escape a harvest of

whirlwind. It is the pleasure of this class of Spiritualists to parade great names as allied to the cause. Is us little good, but each has cost the cause deep the assault you intensify the defence. This will go on until by numbers we overbear the opposition. That is yet in the far future. If you determine on invading an enemy's country, and have no army at your service, a wise policy will dictate that you recruit with all secrecy; but if with every acquisition you make loud and exultant proclamation, you may reasonably expect harassing interferences, if not absolute

Opposed to this rational and philosophical ex- it will also be new and more beautiful as to all planation of the perplexities that beset Spiritu- other things. Remember that reforms that are

alists at every turn is the theory of "evil | not begun now will never see the light-as conspirits." I grant that it is a very convenient one-but is it not a trifle too convenient? To me it has the flavor of well-known orthodox nostrums. Is it not the old devil of theology many million times multiplied? Is it not all too much like the convenient answer that refers all things not understood to the "inscrutable ways of Providence"? That the theory is taught by the spirit-world is no proof of its truth. The devil-theory was taught likewise. We must predicate wisdom of the spirit-world or deny the law of progress. If wise, we may be sure they have adapted and adjusted this movement in safest manner to the natural order of progress, and that we know lies inevitably along a line of martyrdom.

The "evil spirit" theory is without a single philosophical postulate. It is wholly based on empirical observation, and the theory that the translation to the other life produces no change in disposition-a conclusion that is altogether untenable in view of our ability to trace all the things we call evil to the influence of matter.

A remarkable instance of the natural tenden cy of man to employ instruments to accomplish an object that has a direct influence to defeat the end in view is the demand for "fraudproof" conditions in order to elevate the standard of mediumship. The demand for "fraudproof" conditions is in itself a declaration of suspicion. Deny it as indignantly as you will, envelope your explanation in all the casuistry you can call to your aid, in the last analysis suspicion is at the bottom of the demand, and every sensitive under test knows it and feels it. In its very nature it is an indignity that no one will submit to except under compulsion. Let us remember this when we complain of the social strata from which the average physical medium is developed. We are here face to face with a law which says clearly and unmistakably, "The more you insist on conditions the more you degrade mediumship." Under the whip and spur of the demand for "fraudproof" conditions, a well-known medium recently felt called upon-because, as she believed, the support of her family depended upon it-to propose that she would produce manifestations in a state of nudity. The conditions were accepted, the manifestations took place—and what is the result? what has been gained? Nothing. In the eyes of her friends she is no more and no less a medium than she always was; in the eyes of the world she is not a particle advanced. She has, the rather, lost ground, because a committee of her own choosing issued a card declaring that "we beg leave to say, in all candor, that your committee were not satisfied that the flowers produced on that occasion were so produced by supermundane or spirit-power."

This case has been heralded by the advocates of "fraud-proof" conditions as a wonderful parties that were to be convinced, and the parties that were chosen to sit in judgment, have both decided against her as a spirit-medium. At all then? The case rests precisely just where it deal of trouble and bitterness of spirit for her

Except under the lash of the "fraud-proof' howlers, Mrs. Simpson would never have subjected herself to the indignity that has resulted. Her sphere of usefulness was large; among those who knew her her mediumship was never called into question, and all her real friends counseled her not to pay the least attention to the ridiculous attack of the Globe-Democrat. But the fear of the lash impelled her forward. I doubt not she is wiser now. The next time an anonymous scribbler assails her she will treat the attack with the contempt it deserves.

A desire for tests expresses a state of spiritual infancy. So long as it is uppermost progress is impossible. Growth is not from without, it is from within. The thing that you acquire by outward test is liable to lop off. I have no desire to undervalue outward evidence in the beginning, but the fault I have to find is with its continual use. So long as you are in a state of doubt the test is invaluable; but when all doubt is once removed it is a hindrance, inasmuch as what the world may do or think. According to it is not a self building up, but a treacherous scaffolding outside the structure. Tests add nothing to spiritual growth. Once there was an Indian, and he had three wishes. For the first he chose all the whiskey he might ever want; for the second, to bacco ditto; for the third -a little more whiskey. Spiritualists should leave this matter of tests more to beginners, and the manner in which they are best givento the spirit-world. There is plenty to do to occupy your time. Work less for yourself and more for others. Contemplate, if you can, Spiritualism in its height and breadth-not as it is related to yourself but to all the world, both now and in the ages to come. But make this study without the barriers of dogmatism. Remember that your judgment is human and falli ble, and that the thing you least desire may possess most truth. There is much to mend in this world. If Spiritualism exhibits any tendency to associate itself with this or that cause -be it never so unpopular-be brave and selfsacrificing enough to place no obstacles in the way. For the sake of humanity let it enter every reformatory movement. Let it spread its beneficent wings to the uttermost, and then as it grows all things will grow with it for the better, and-though it be not in our day-when the world shall have a new, all-pervading religion.

nected with this movement-when once Spiritualism shall have put on the garments of "respectability." New ideas are painful; any change of life brings discomfort. "Respecta- | DR. BEARD ON SPIRITUAL PHENOMENA. bility" views with disfavor the disturber of the existing order.

To many minds in the ranks of Spiritualism these are truths, recognized and cherished. That my feeble utterances in the direction of a broad and tolerant. Spiritualism have met with heartfelt responses, the numerous kindly missives that have come to me within the past year, literally from all parts of the world, most eloquently attest. Deep in the hearts of our reople there is an abiding love of justice, and it is upon this rock that any self-seeking movement and all personal vindictiveness will shatter and come to naught.

431 Van Buren street, Chicago.

"TO BE, OR NOT TO BE, THAT IS THE QUESTION."-Hamlet.

To the Editor of the Banner of Light:

Recently I chanced to be in the presence of a distinguished lady-medium of this city, and during my visit she passed into the unconscious trance state. While in this comatose condition, an intelligence claiming to be Henry Wilson, tarily affirmed, in the most emphatic and positive manner, that Gen. B. F. Butler would be the next Governor of Massachusetts.

I do not know whether Gen. Butler intends next year to be a candidate for gubernatorial; that science has solved, or is about solving, the honors or not. I simply desire in this connecting great problem of the universe, and explained tion to put this prediction on record, and let time, the great magician, reveal its truth or

Gen. Butler is not a Spiritualist; neither is he a bigot. He has, however, a large following among the many thousands of the former class in this State, most of whom. I believe, act independently of party affiliations.

I send you this at the request of-him who poke it. Very truly, Boston, July, 1879. GEO. A. BACON.

A NAME AMONG THE PROPHETS.

To the Editor of the Banner of Light:

The author of "The Clergy a Source of Danger to the American Republic" surely has a name among the prophets. Everybody should read the book and judge for themselves if the assertion is not warranted now that they are doing their utmost to suppress a liberal paper. No wonder the Church is alarmed when its foundation is found to be sand. It is not in the nature of such men as D. M. Bennett to abuse language by calling sand, rock. Had he not published a liberal paper the obscenity trap would never have been sprung upon him. If victory. In what did the victory consist? The the Church were on a rock there would be no Globe-Democrat, which first denounced Mrs. fear lest a "heretie" should undermine it. Let Simpson, still denounces her. Her own com- the Christian Church cleanse the inside of their mittee refuses to youch for her as a spirit- cup, and they will have little time or disposition I have said that wisdom teaches us to seek the medium. Wherein, then, is there any gain, so to hunt "hereties." Don't fail to get the book. A SHAKER.

> Willten for the Banner of Light. FRATERNITY. BY DR. D. AMBROSE DAVIS.

The words "loving kindness" are easily spoken, But who under God will their meaning express? Oh, who will go forth with the olive-branch token, With only the motive to love and to bless?

es, who will go forth in the armor of kindness. ·To lead the poor wanderer from pathways of sin? o search out the souls that are groping in blindness, And find them a refuge and welcome them in?

Lo! who will go forth in the work of redemption? Where are the brave souls that will make up the van? Are there not even more who would claim an exemption From faith in pure motives and duty to man?

Are they truly all blessings that we are bestowing? Are our souls really bowing around the Love-Shrine? Are there not rather thistles and thorns that are grow To choke out the harvest that should be divine?

Is there no hunting-ground or fit home for the Indian, In all the wide forests or fields of the earth? and must his pale brother who claims to be Christian, Deprive him of all he inherits by birth? Are not all God's children, wherever they may be.

Recipients still of his fatherly care? And should not the red man, the child of the forest, Be justly awarded his God-given share? Oh, if we look upward for wisdom and guidance.

How quickly the angels respond to our call, Still using upwearied their utmost endeavor To make us Evangels of kindness to all.

They ask us to look at the lives we are living. And pause but sufficient to see where we stand; To mark if the gifts that we daily are giving Are surely the gifts of the "heart in the hand"?

They teach us forever that we are God's children. With special appointments for each one to fill; And therefore should always, like brothers and sisters Go lovingly forward in kindest good-will.

They point to the sunshine, the rain and the dewdrops And ask us to mark how their tokens are given Forever impartial and ever untiring, As always our Father is smiling from heaven.

They fell us the star-genis that sparkle above us. So many and varied, all acting their part, Are asking us truly to be more fraternal, With shoulder to shoulder, and heart-pulse to heart.

For though, in God's wisdom, our missions are varied. Our hearts' best emotions should still be the same; And kindest of favors from one to another Should be the blest object at which we should aim

Dr. B. W. Richardson, who was the first to introduce hydrate of chloral as a narcotic in England, says that he almost regrets the fact, because it has come to be used largely as an intoxicant. This same hydrate of chloral was used as an intoxicant in Greece a thousand vears ago to such an enormous extent that its manufacture and sale were prohibited by the Government under penalty of death.

Original Essays.

BY FRANKLIN SMITH.

To the Editor of the Banner of Light:

Clairvoyance and Spiritualism are engrossing the attention of Dr. Beard, and he has two artides on these subjects, one in Scribner's Monthly for July, on Clairvoyance, and the other on the Psychology of Spiritism, as he calls it, in the North American Review for July. In these articles he avers that science has completely demolished all the claims made for clairvoyance and spiritual phenomena, with the utmost assurance and self-satisfaction. These two articles are a curiosity in their way, and it would be hard to find a greater amount of false and sophistical assertions strung together in the same space.

There seems to be a wide-spread opinion among the otherwise cultured class in society that all psychological and spiritual phenomena are going to be explained away by science, but according to Dr. Beard they already are so explained, and he fancies that he is ringing their death-knell. He makes the most extraordinary late Vice President of the United States, volun- claims for science in its present state of development that have ever been put forth, but they are so false and ridiculous that they would not be worth noticing were it not for the fact that many people have been deluded into the idea away'everything but what is termed matter, and writers like Dr. Beard are fostering this idea by the self-conceited assurance with which they make their claims, just as though they were in possession of any such superior knowledge. When the fact is that all the physiological, biological, or psychological knowledge in Dr. Beard's possession will not explain some of the simplest facts in these departments.

There are organs in the human system that physiological science does not yet know the use or function which they subserve in the animal economy, and it may be said to be yet in its infancy; but if this is true of physiology, how much more true is it of biological and psychological science. Hear what an accomplished physiological writer says in relation to the stateof that science. After speaking of how little is known of the functions of the spleen, the suprarenal capsules and the thymus gland, he says:

renal capsules and the thymus gland, he says:

"These organs are closely connected to others, and dnorance respecting them involves (gnorance respecting the others also. Connection of structures in the body is also connection of functions, forces and modes. If the function of the spleen be unknown, so precisely to the same extent are the functions of the panereas, the stomach, the omentum and the liver; if the functions of the succenturiate kidneys be unknown, so are the functions of the diaphragm, the kidneys, the peritomeum, and indeed of the whole body; for the body is a continuous tissue, wown without a break in Nature's loom. To be ignorant of a part is to be ignorant of something that pervades the whole. The disease that affects the spleen affects the whole, for the spleen is in all things, and all things are in the spleen. To recur to the liver: what is the amount of knowledge respecting its functions? Precisely tills, that the hepatic duct proceeds from it, and carries bile into the dinodenum. The bile and the duct are the sum and substance of the modern physiology of the liver; it is prorsus in acculto why either bile or duct should exist. The truth, then, is that there is as much known about the liver as about the spleen, and no more; in the one case it is known that there is an excretory duct, in the other that there is none."

What is quoted above in relation to physiologi-

What is quoted above in relation to physiological science, is equally true in regard to the other sciences. Then what after nonsense for Dr. Beard to claim that his science can explain away spiritual phenomena. A great proportion of his pretended science is merely the superficialities of science. Talk about quackery, what greater quackery can there be than such pretensions as these? All the science he is in possession of cannot even explain the physiologcal processes of animal life. It cannot tell what power separates the food in the stomach and builds up and renovates all the various organs in the animal economy and keeps them intact. Even the commonest phenomena of the physical, so-called, inorganic world are not understood, and about which the greatest living seientists dispute and disagree. He knows, if he is in his right mind, that all the science he or any of his compeers is master of, is no more capable of pronouncing upon these spiritual and clairvoyant phenomena, than is the science of a gorilla in his native wilds of calculating what the position of the planets will be a year hence.

Dr. Beard talks about the psychology of spiritual phenomena. But what is the character of this psychological science with which he is going to annihilate Spiritualism? One great light in his school of psychology, and one of the greatest leaders in that department, who is looked upon by many as an oracle in these matters, says that our consciousness is built up out of a series of nervous shocks, and as all our consciousness is a result of several of these shocks, and as we cannot be conscious of one of them singly, which is the unit of consciousness, we cannot know what mind is in itself. No wonder that so large a number of the adherents of this theory oppose spiritual manifestations and all evidences of a hereafter; the constant concussions, if continued too long, might prove very unpleasant. If this theory be true, it reveals a shocking state of things, and all these nervous shocks which constitute our consciousness must be a perpetual shock upon our intellectual sen-

This theory is on a par with that of our leading scientists in physics, as to the method by which the supply of vitality which the sun furnishes to the planets is kept up. All energy, say they, which the earth possesses is derived from the sun, and his supply would be exhausted were it not for the fact that the surrounding space is filled with meteoric bodies, and these are constantly being drawn toward the sun, which they strike with such force as to develop an im-

mense amount of heat, and thus the poor, but a not objective. But unfortunately for his theory, tered old sun is kept alive by this constant pelt- it has been demonstrated in instances without ing, and by this means furnishes his children. number, that the condition he calls trance often the planets, with the life and energy by which puts persons into an indefinitely closer and we live and move and have our being, and are more extensive connection with the objective embled to raise our vegetables, grind our coth world than our ordinary waking condition; putand hatch one chickens. Thus the mineral, vez- ting the subject into rapport with the whole etable, animal and human kingdoms, with all outlying world for hundreds and even thousands their beautiful structures and reciprocal activise of miles away, 8: that in some of its phases it ties and relations, are caused by this stones might be called the objective state par excelthe wing thosess at the sun!

But it is is not all. They carry this theory fron the vast astronomical spaces down to the involuntary lifestheory when he asserts that infinitesing death as and over that these are the multitude who have witnessed the innumerdarting alout in straight lines and constantpercetadical a material presente, heat, light, trante, involutary-life condition, so that all and all subset of the mena. Some of the mest they realized was simply a subset tive, and eminent's leavies and withen with some soft matie, reflex action of their faculties. In this of intelligence, as esticawise they do not fully state and seather sive persons see, hear and realities ascent for all the thenomena. Little demonst-Profs. Maywell and Thompson call them. And Ting the init ressions made upon them through ranger parties this way and that, to suit the school of an involuntary condition, and taken Hers of the scientists! Where they get their power from they do not tell us, and indeed it. I are arreared more plausible, and also exdoes not make much difference, as all power is plained why prejudiced scientists can see nothunknewable. Thus universal phenomena to- ing in these thenemena. As it stands it is a whethemselves intraperjetual thamp, from punble of contradictions, as all theories must the nervous shocks which constitute mind down be that are get up in defiance net only of all to the atoms, and apethrough the stellar spaces—facts, but of all reason as well. to the life giving suns.

Such is the present condition of the slict. (5) with which Dr. Beard is going to determine toforehand, without any need of investigation, that there is no truth in chira wan e and Shirinualism. It is the greatest feat of around and. Antiquesary of American Independence, conlofty-timbling ever recorded in the history of mental symposities :

have utterly figled to satisfy some reason of the solidies who had cone of one from this earth. It furnish any adoption explanation of things, temains an inspiration still, and its meaning is Not to be a continued to the continued of the contin To give their denial as show of photophilics and of a record the Declaration. to prevent any scientific inquiry into this realizathey stoodly and emphatically assert that inital has not, not can here, any properties or princi-Ples increment a with a after, and this in the colored and we Spiritualists who are enlightened by the fact, the most paper to face of their existcence, that every instant of the circle whole these words nore than ever was seen before, conscious experience of their Eves, mind is res - All map are reasted chall." Yes, for they are conscious experience of their lives, mind is petpetually a ting mean watter, and matter indus all toom the hard of Divinity itselfs from God, encing mind, in the disest conceivable regittecal under and abbrase, and ver absolutely by confessable principles that apply to the one will apply to the other. Then how, in the name of all reason, is in possible that each acts perpetus ally mean the office?

Dr. Beitelthegits his article in the North To of the Remain thy Saving that; "Modern Spiritism is an attempt to apply the inductive divine," and we are all mon divine equality bemethod to religion, to make faith scientific. In this submitting Spiritism to the inductive method its friends forget that to prove a religion would be to kill it to transfer it fromthe emotions, where it liet may to the intellect. where it can find to home. A religion proved. dies as a religion and becomes a scientific fact, will be all equal angels; each one living out his and would take its place side by side with astronomy and chemistry, with playies and beels

Then if you could demonstrate the existence of a Supreme Being you could have no more love or veneration for him; or if you could prove the conscious immortality of the souls and a union bereafter with those you love in a superior state of existence, these things could then have no more interest for you than a dried, fish bone! And this ion six in each of the psychology by which Dr. Bood executions, Spirits, ualism, and these are the arraments against it out forth in ones f the forenest literary journals, which is considered an organ and representative of the highest culture attained in literature, science and thilosophy on this continent.

The statements with which a great portion of the article are taken up are somely lone based upon this sophism of the arter antagonism between emotion and intelled. But there is no such absolute separation and divorce between these two departments of our conscious being. A greater or more absurd piece of sophistry, never was uttered than to say that anything that is an object to the emotions cannot be at the same time an object of the intellect. Thought does not destroy emotion. How was it with Kepler when he burst forth into such raptures upon the intellectual discovery of the great laws of planetary motion?. Illustrations innumerable might be cited to show how each of them reciprocates with and stimulates the other. A noted phil sophic writer of our day; has beautifully observed: "That it is wonderful how men hel through their thoughts, and think only as they remember words to after them," Intellect and emotion are the husband and wife, the inseparable conjugal companions and counterparts of each other, and their reciprocal action begets harmony. But sometimes in the mental household they have a "falling out," then comes discord and trouble, and mark the reason: because it is stamped in their very nature that they shall reciprocally work together in all things. Dr. Beardadvises that they should be kept separate; indeed, he says that is the only way we can ever know anything; but intellect would mummify, the sweetness of love would become bitter, and life lose all its charm. But they are "eternally married," and cannot be separated. There is no subject that engrosses the human mind, no mental offspring in the shape of ideas, whether religious, social, philosophic or scientific, but what involves both of these basic elements of our being. They are not antagonists; in their ultimate essence they are not even separate entities, but the two great diverse phases of the action of the central conscious unity of our personal existence.

But the pivotal idea, the pez by which Dr. Beard expects to hang up the remains of Spiritnalism, which he has so summarily killed without benefit of clergy, to mummify and dry, so that he can examine its integuments more conviently, in connection with his theory of the absolute separation of emotion and intellect, is and Camp-Meeting. Address, E. V. Wilson, senses and human testimony. His theory is, that our faculties have an involuntary action, the extreme or ultimate being a state of trance. That trance and these partial conditions of involuntary action are subjective states only, and on the 1st of August.

But the climax of absurdity is reached in this able variety of spiritual, psychological and clairthe mether, and by this Veyant plenotrena, have been in this semijust what they desire to, their desires controllthe devils dart about, pushing and at- the senses. If he had called it a voluntary, intrade the expedite ground, his theory would

"ALL MEN ARE CREATED EQUAL."

The The of the Benefit Pale

Spring in my office this morning, on this fold tem fain; what I shall have to say for my oration this afternoon before the pioneer citizens From what they such such the in apacity of sef this effective Unitarian Church, it struck s ien e in ets present gradding to sit in bala, me il at I might find a few minutes to write to ment in on spirit ral pilen onoma is a ide pullure of the Rossec of Light on the subject of the great ble, dear sits, imposify tions. There toom, Karely's Declaration of Independence, and most particutouched aportin this arriete. "This whate raper harly that areat first sentiment and principle for might be filled with as glaving Linstrations of the first ring wilten for the admination of the its criticle condition in every department of his better force of slaved world that wall ment are train intexest and inquiry to which it has give concated equal." These great words mean more simed brigiphy its principles. "The great steas, had more eyety year, every week, eyery day; Somewhy so in any scientific from some sections are except home that humanity manches in process planterment is because they contradict their and advances, it was an inspiration-when it cride Scientific ideas and ansot their naterial was revered and written by the great defici can theories. But these ideas and the gries of richts a band ale, from the definens of the world of And why Because there we educed an place ment of ewing expanding and extending as the minds is to be found in this very knowle, invisible. It our sphere be one more and more receptive spiritual featin, which they imore and deny, it the mond love and truth contained in the lan-

And now comes the light of Spiritualism to restly and grandly illurinate the cutward and haward meaning of these great and grand words. that light are absolutely compelled to see, in specific and, mentione spirits; and this saying ter be chemit tough this life and through the the to long. Allemen are created conal, all spirits are created equal, and the great God of the Universe, has many mansions for them all. in the hereafter, and there equality is necessarily the law of action and being. No one is superior in soil or spirit. "The hand that made us is fore him, destined to begin, to live to progress

for eternity! All men are created equal because they are spirits, and Lave a spiritual equality in origin, purpose, design, and advance in eternity. We are all equal men, we are all equal spirits, we own individual life, and that life not to be judged of or questioned in any sense, by any other man, solrin, or angel. It is a blessed, thought, it is a blessing indeed that our political equality is guaranteed by the great Declaration, and by the fundamental organic law of our land; but it is a more blessed thought it is a greater blessing to feel through the broadening light of Spiritualism) that the meaning of this guarantee is so extended, that this equality of condition is shown to be remain also in the spirit-world, and forever.

Seeing this, then, in the true light of Spirituplism, we should act upon it, and it becomes us Spiritualists to live out and truly assert our equality, and the equality of our Brothers and sisters, in every possible and practicable relation of life here; for we may depend upon it we will be oblized to do it in the life hereafter, because such then is the necessary law; and the sooner we get about our proper action here the better for us all. Let peace then on earth and good will in truth and in fact prevail, and let us Spiritualists, in our lives, look to it that we do ther youth giving apples. nothing to injure a brother or a sister. Let us strive to live the lives of the angels here, so that we will be the better prepared to live the lives of the angels in the world to come, always keeping firm and fast in mind that we, as men, or spirits, or angels, are all created equal.

Yours truly, A. G. W. CARTER. Cincinnati, Ohio, July 4th, 1879.

Card from E. V. Wilson.

TO THE SPIRITUALISTS OF AMERICA: Greet-

Brethren and Sisters: I have been sick for six months-four of them confined to my room most of the time. Twice I have been informed by my doctors that they had but little, if any, hope of my recovery. In all of this time I have been paying out money-not earning anything, with obligations maturing that must be met, or Hose my home. I now call your attention to a communication published in the Religio-Philosophmunication published in the Religio-Philosoph- chips, while the good Baldur waited with a fire-ical Journal on the 12th of July, in which there brand in his hand. is an appeal for help over the signature of Milton Allen. During my illness I have been encouraged and strengthened through letters con- already set fire to the ready chips. The rapid taining words of cheer and good-will from the flame caught the borrowed plumage of Thjassi, couraged and strengthened through letters conreaders of the Banner of Light and other spiritual papers. I have also been the recipient of calls and visits from many Spiritualists from various sections of the country, who came with flowers and fruit and magnetic waves full of spiritual life-force, thus ministering to my spiritual as well as my bodily wants. To these, as gods have a meaning that is not a fable. Canst well as those other true and faithful friends in thou not tell me and Thurida what this one well as those other true and rational manner means?"

Springfield, Hartford, Conn., in Brooklyn, New "I do not know how it is of myself," said Olaf, York, Rochester and Buffalo, N. Y., in Philadelphia and Chicago, I wish to return thanks for help and sympathy rendered me in this my

for both, postage paid. This will help me meet

Children's Department.

LITTLE DUTCH GRETCHEN.

Little Dutch Gretchen came over the sea With an aunt in place of her mother. 'As like,'' so little Dutch Gretchen told me, ''As like as one pea to another.''

Little Dutch Gretchen fell sick on the way, A sailing upon the dark water; The captain came down to the cabin each day,

And called her his patient Dutch daughter. Little Dutch Gretchen took pretzels and beer, Hoping she soon would be better; Ard at last when the end of the journey was near, Dutch Gretchen sent Lomeward a letter.

· Um better," Dutch Gretchen wrote first on the page, "And my aunt is as ka d as my mother; But never a prison bird, shut in a cage, Longed more to give one for the other.

There's a look and a tone and a tenderer way, A bosson more gentle to be on. And, mother, a love that will never grow gray, And a heart that is blessed to die on.

so, mother, I've said to the captain to-night, "To Bremen I'll sail back most gladly," To tell you if charging or 's mother is right, It's a trade that will be at a child saily?" And little Dutch Gretelich went home o'er the sea, And have back her aim! for her mother;
"For they're not all the same," said Gretchen to me,
"Though like as one pea to another."
— Finny Hobert.

THE APPLES OF IDUNA.

We extract the following legend from a story enti-We extract the following legend from a story emethed. The Apples of Idma," printed in M. Nicholus magazine. The scene of the story is laid in Iceland, late in the winter of the year 11.50. Olaf is scatted, holding his son Thoroid and the little Thurloid on his keyes. A great wood-fire crackles and blazes before them, and the children listen as Olaf speaks:

"Once," said he, "a long time ago, the god Odin, with Haenir and the wicked Loki, went on a journey. The ancient gods surely differed little from mortals, for, like us, they often were hungry and thirsty and tired. When these three had traveled far, they came to a beautiful valhad traveled far, they came to a beautiful val-ley where a herd of oxen were grazing. Being very hungry, these zods—not even the best of when was really good—did not scruple to steal and kill one of the oxen for their supper. They cut the ox into quarters, which they put into their big kettle to boil. But boil the beef would not. In vain the three travelers piled on the fuel; in vain the water in the kettle bubbled and beiled. Every time that the lid of the ket-tle was removed the meat was found to be as the was removed the meat was found to be as raw as at first. While wondering what the rea-son for this could be, the perdexed travelers, hearing a voice, looked up, and beheld an enor-mous eagle, perched on the stoutest branch of a

very large oak-tree.
"'If ye are willing,' said the voice, 'to let me have my share of the flesh, it shall soon be boil-

"Of course the hungry gods said 'Yes,' when instantly down flow the loud-flapping eagle, and with his great beak snatched up three-quarters

of the beef;
"'Stop!' stop!' exclaimed Loki, 'one-quarter
only is thy share,' and with that he struck a
fierce blow with his traveling staff upon the
eagle's back. So much the worse was this for
Loai, for while one end of the unlucky staff stuck fast to the back of the earle, Loki found himself unable to loose his hold from the other end, which he the more desired to do because he now found, to his dismay, that the supposed engle was no other than the renowned Frost-Gant Thiassi, who, with his great engle wings, went flying over rocks and forest tops, dragging after him the unhappy Loki till he was torn almost in pieces.

For a long, time, the giant took no notice of Loki's piteous entreaties, but at last Thjassi deigned to tell him that he should be released when he had bound bimself by a solemn oath to bring Idana and her angles out from her safe treat behind the bright walls of Asgard, the

city of the gods.
"Loki, who was selfish enough to do anything, willingly took the oath, and, all tatters and wounds as he was, soon rejoined his companions. But he told them nothing of his oath."
"My father," interrupted Thurida, "what are made, 2"

"They are round things that grow on trees, as I've been told," said Olaf, "but I never saw

any.
"Now, these apples of Iduna were very different from all other fruits, for it was by eating them that the gods kept themselves always young and handsome and strong. So Loki did

young and handsome and strong. So Loki did not date to tell of the oath he had taken.

"On the return of the three travelers to bright Asgard, the crafty and cruel Loki fold the beautiful and kind Iduna that in a forest a short disfance off he had found apples which he thought were of a much better quality than her own, and that at all events it was worth while to make a concar is on botween those.

make a comparison between them.

"Iduna, deceived by his words; took her apples and went with him into the forest; but no sooner laid they entered it than Thjassi, clad in his eagle plumage, flew rapidly toward them, and eatching up bluma; regardless of her tears, carried her and her treasures with him to gloomy

Journal ner and need teasures with min to goomy Journalem, the dreary city of the Frost-Glants.

"Now the gods, left in lofty Asgard without the society of the beautiful lifuna, and without any of her youth-giving apples to eat, soon became wrinkled and bent and gray. Old age was earne withker amount and gray. On age was ereeping fast upon them, and their mourning for Iduna was load and sincere. It was long be-fore they discovered that Loki was the author of the mischief. When they did so, he could only save himself from their wrath by promising to bring safely back the beloved Iduna and

ner youth-giving apples.

"To do this Loki borrowed from the goddess, Frigga, the falcon plumage which she sometimes were, and, disguised in it, flew to Jötunheim.

"In spite of his disguise it was not without fear that Loki approached the grim and terrible walls of the city of the Frost-Giants. Cautionsly and silently he flew about it until he discovered that This is now as not flow for our total start the forcest of the ered that Thjassi was on an ice-floe, far out at sea, spearing fish for his dinner. Then with a joyful cry Loki flew into the city and lost no time in changing lduna into a sparrow and fly-

ing off with her safely clasped in his talons.

"But before they were far on their way the Frost-Giant returned to his gloomy city, there to learn of the escape of Iduna. Into his eagle plumage hustled Thjassi, and, screaming with raze, flew in joursuit of the trembling sparrow and swiftly flying falcon.
"Upon the bright walls of Asgard, eagerly

watching the uncertain race, stood the impatient gods. Rapidly approached the pursued, but close behind them followed the terrible pursuer. The gods trembled with terror lest Iduna should again fall into his cruel hands, and, as fast as their now aged limbs would let them, they be-gan to gather upon the walls bundles of dry

"Over the bright walls flew Loki and Iduna. Close after them came the loud-flapping Thjassi; but Baldur had been too quick for him, and had and he thus fell into the power of the gods, who slew him within the walls of the sacred city. Then great and loud was the rejoicing, while the gods hastened to make themselves young and handsome and strong again, by eating freehastened to make themselves young

ly of the apples of Iduna."
"My father," said Thorold, "the good priest

but I have heard the good priest say that Iduna means the beautiful spring, while Thjassi means the desolating winter. Hence, when the short days and long nights begin to come, we say that Thjassi is carrying off Iduna. And, when the

yet, my Thurida, that the beautiful Iduna shall reach our cold land. Yet," he continued, pat-ting Thorold on the head, "when Iduna is with us, 'Iceland's the best land the sun shines on!"

Banner Correspondence.

New York.

BUFFALO. - B. Davies, 629 East Eagle street, writes: "Having read in the Banner of Light of June 28th an account of the remarkable cure effected by laying on of hands, through the mediumistic agency of A. P. Webster, William street, Boston Highlands, restoring to health a son of Dr. D. Lawrence, of that locality, I desire to bear testimony to the healing powers of a man here in our midst, Mr. Levi J. Alexander, who has performed many wonderful cures in and around this city, some of which were among my own personal friends. I will relate one of his recent cures: Four weeks ago I called on an old personal friend of mine, Mr. William Trim, awning-maker, whose residence is it West Seneca street, with whom I have been acquainted for upward of sixteen years. I had not seen him for several years previous to this. On inquiring how the family were he informed me his eldest son. Thomas, was very sick and not expected to live. On leaving him I went direct to his residence and saw his son, a young man about nineteen years of age, whom I found in bed. I have seen many cases of sickness, but none so wasted and emaclated. Another physician had been called in on that day to consult with the one who had attended him up to that time, and after consultation they informed Mr. Trim that nothing more could be done for him, one lung being gone, and the other in so had a condition that there was little or no hope of his recovery, while all that seemed to keep him up at all was that final resort for consumptives, whisher. an account of the remarkable cure effected by laying

up at all was that that resort for consumptives, whisken.

I explained to Mrs. Trim, as well as I could, Mr. Alexander's powers as a healer of disease, and urged her to let me send him to her son, to which she consented. He came the next day and commenced treating the case in his usual manner—manipulation, magnetized paper and water. In two days the patient was out of bed, and his appetite returned. At the end of the first week he commenced taking out-door exercise, and at this present writing is restored to health, and gaining flesh rapidly, and may safely be reported as cured. This is the second case, within a period of three months, of my own knowledge, which he has snatched from the jaws of death and the doctors. Yet, strange to say, representative Spiritualists here, who are cognizant of these facts, are well acquainted with his clairvoyant and mediumistic powers as a healer, many of them depending on his marvelous powers, month after month, to keep them on their feet, with one noble exception, have never in a single instance mentioned his name in public. E. V. Wilson, in one of his lectures here last whater, at McArthur's Hall, paid a glowing tribute to his seemingly miraeulous cores. It would seem that Spiritualists are as slow in learning to be just to each other as those who hate them and their cause."

Washington Territory. STEILACOOM, -Miss Margaret Saltar writes as fol-

lows: "And while renewing our subscription for the Banner of Light, I am strongly moved to acquaint you Banner of Light, I am strongly moved to acquaint you, with a few facts concerning the subject of which it is an exponent, as the same exists in this little county-seat of what I shall term the 'Banner County' of the Pactife slope for Spiritualism, masmuch as its Sherifi, Cerk of Court, Judge of Probate, Anditor, and two of its three County Commissioners are avowed believers in the Spiritual Philosophy, while the rest of its thinking population are earnest truth-seeking investigators thereof. Stellacoom, while as yet harmoniously destitute of 'Harmonialism,' is a decidedly liberal little place. A majority of the Inhabitants having outgrown certain anchent mythological and fossilized ideas, have now reached that speculative, susceptible stage of progress when they begin to 'wonder if there is anything in Spiritualism,' Others—among whom are such of the best and ablest minded people of the village as are not already infliended Spiritualists—are ready, ripe and auxious for some demonstration that shall prove to them THE TRUTH in question. A retired sea yelritualistic for an cridence whereby to work up his reckoning; our resident M. D. is no less desirons of securing a poet for impartial dissection; even sundry mercantile citizens occasionally pause amid the wilderness of blotter-book matters, to cogliate upon the possibilities of obtaining some definite knowledge concerning the final casting up of certain accounts not shown in their ledgers. Here, as elsewhere, occasional bits of the phenomena 'crop out in the most unexpected persons and places.' But, though there are a few with a few facts concerning the subject of which it is shown in their ledgers. Here, as elsewhere, occasional bits of the phenomena 'crop out in the most unexpected persons and places.' But, thouch there are a few fearless advocates of the cause, who lose no opportunity of scouring the dust of doubt, or the dead lava crust of materialism from the spiritual skylights of such as are to be so reached and set a-thinking, the people naturally require tests. And considering the fact that such few inspirational speakers as have at rare intervals paused here have always met with hospitable treatment and fair success, the marvel is that we are still so often ignored by other traveling mediums as they pass to and from the ports above and below this one. It is consoling, however, to know that in the natural advance of progress the rising fide of in the natural advance of progress the rising tide of evidential demonstration must eventually reach even this far slore. Meanwhile may the Romer, bravely breast the battle and the breeze of bigotry."

Michigan.

ALBION .- John Phipps, in renewing his subscription, writes: "Albion, Mich., once noted for its elequent speakers in the cause of Spiritualism, some twenty years ago was the home of that angelic speaker, Mrs. Charlotte Tuttle, who, by the aid of her spiritualism, consider the spiritualism, discoursed some heavenly lectures to large and attentive audiences, and of later years the home of our departed Bro. A. B. Whiting, who was a power in the land, and a noble exponent of our beautiful philosophy, but he has been called to his reward. We have had several speakers call on us since his death, who lectured to us in the different halls and groves. We have in our midst a host of respectable citizens who have the independence to think for themselves, though not classed as Spiritualists, but cannot accept the Orthodox teachings. I am happy to say that even in this place, the home of some lifteen or twenty ministers, the old doctrine of endless punishment taught in the past has almost been banished from the pulpits. So mote it be."

KALAMAZOO.—G. D. Taylor writes: "Let me say quent speakers in the cause of Spiritualism, some twen-

KALAMAZOO.-G. D. Taylor writes: "Let me say that I value the Banner of Light just in proportion to the frequency it presents contributions from the minds of such mature and clear thinkers and true Spir minds of such mature and clear minkers and true spir-tualists as A. E. Newton, Dr. Buchanan, J. M. Pee-bles, T. R. Hazard, Epes Sargent, Stainton Moses, of England, and last, but not least, Mrs. Richmond. I wish you could induce Mr. A. E. Newton to con-tribute even more frequently than he does, as to me every article, he writes is a feast of intellectual and sudding things."

Texas.

GALVESTON.-Mrs. S. A. Horton-Talbot writes : I have recently returned from a three months' lectur ing tour in Texas and Shreveport, La. I find many Ing tour in Texas and Shreveport, La. I find many copies of the Banner of Light are taken wherever I go, and are read with interest. Shreveport, La., is becoming a stronghold for Spiritualism. Many earnest men and women are laboring successfully. Lecturers are sustained one half the year. Additions are being made to the number of pronounced believers as fast as the 'truth makes them free,' or sufficient evidence is given them of the return of the loved ones to satisfy the deeplonging of the human soul. There is great need of missionary work in Louisiana and Texas. Any one who is willing to do such work will find plenty to encourage them so far as cordiality and good feeling is concerned, and perhaps be well compensated pecuniarily in many and perhaps be well compensated pecuniarily in many

Our cause is growing dearer to me all the time. More and more to be enjoy the sweet communiton of those and more do we enjoy the sweet communiton of those 'gone before.' Kindly greetings to the pioneers whose names often appear in your columns, whose faces are still familiar to memory, and may success ever attend the proprietors of the dear Banner of Light."

CHRISTIAN .-- Mrs. C. writes: "Spiritualism in this section is progressing as fast as the intelligence of the people will permit."

Dr. Van Namee Going West. To the Editor of the Banner of Light:

My guides have directed me to start on a Western tour as soon as I can complete arrangements, and would like to hear from parties all through the West who desire my services as lecturer on subjects from the audience, test medium and clairvoyant physician. Yours truly, J. WM. VAN NAMEE, M. D. 118 East 10th street, New York City.

W. H. Powell's Mediumship. To the Editor of the Banner of Light:

Having attended one of Mr. Powell's scances in New York some few weeks since. I had the pleasure of witnessing his peculiar mediumship of slate-writing by the simple use of his index finger as a pencil, which has been so ably described by Epes Sargent and others that I can add nothing thereto further than my testi the desolating winter. Hence, when the short days and long nights begin to come, we say that I can add nothing thereto further than my testimody as key out to buy my book, "The Truths I now ask you to buy my book, "The Truths of Spiritualism," and photograph, price \$2,00 for both, postage paid. This will help me meet my obligations. I expect to be at Lake Pleasant Camp-Meeting. Address, E. V. Wilson, Be V. Wilson, Camp-Meeting. Address, E. V. Wilson, Box 60, Lombard, Du Page Co., Ill., enclosing 52.

I am now convalescent, and will commence my work in the cause of truth and Spiritualism on the 1st of August.

I am now convalescent, and will commence my work in the cause of truth and Spiritualism on the 1st of August.

I is not for many a long and bitter night the short come, we say that This sign to the genulieness of the writing. But I will moniton a text which I can industry the same that I can add nothing thereto further than my textimony as to the genulieness of the which I was present. Learning that he was controlled that I can add nothing thereto further than my text mony as to the genulieness of the which I was present. Learning that I can add nothing thereto further than my text mony as to the genulieness of the which I was present. Learning the which I was present. Learning the which I was present. Lear

this is Tecumseh will you write your name and spell it as it is pronounced in Chippewa?" when he tunnediately wrote. "Tweamesee." This is the true pronunciation in Chippewa, but 1 did not succeed in getting him to talk or say a word in Chippewa, and although I have always supposed Tecumseh to be a Chippewa Indian yet I do not know it to be a fact. I will further state that I have never been able to get any Indian spirit to converse with me in the Indian dialect, although they have often given me their mames and some good tests. Can any of your readers assign a reason for this?

A. L. Williams.

A WORD IN DEFENCE OF PSYCHOME-TRY.

To the Editor of the Banner of Light:

I wonder what has come over the harmonial nature of A. J. Davis, which used to inspire us with so much respect and reverence? Once he found good in all things; now, in almost everything, diabolism; and I feel that I must enter my protest against some portions of his definition of "Diabolical Spiritualism." He says: "Diabolical Spiritualism has manifested itself also in some late efforts to corre unreliable manifestations with psychometrical examinations. Psychometry is not yet a source of accurate knowledge. . . . It has not yet attained to sufficient precision in detail to be valuable either as a detective or as a positive test."

If this statement has reference to the communications recently published in the various spiritual papers from Charles R. Miller, of Brooklyn, L. I., in which he gives the results of some psychometrical experiments with writing which he received through the James medium, it is most assuredly unjust to Mr. Miller, whose record is as free from the taint of deception and dishonesty as Mr. Davis's own ; it is unjust to Dr. Buchanan, under whose supervision several of the delineations were had, and unjust to Dr. V. P. Slocum and other psychometers, who are not given to the practice of covering fraud in mediums or elsewhere. Nected as the amanuensis for my husband, and I

know that he had no conception of what or from whom was the writing enclosed in the blank envelope he held in his hand. His long experience in psychometric investigation through his own powers enables him to distinguish mixed or covered magnetisms, and he soon pronounced the first, or surface magnetism of the writing he held, to be C. R. Miller's-Mr. Miller had carried the paper in his pocket several weeks, as he afterwards told us. After a brief description of the character of Mr. Miller, my husband exclaimed, "Ah! here is a new phenomenon: this is a spirit communication;" he then gave such ideas as were suggested by this new magnetism; and lastly, he reached the magnetism of the medium, and said so, and gave a brief description of his character. He has never seen that medium, and has no more interest in him than in the thousands of other persons whose writing he has psychometrized.

As for myself, I believe the witnesses too many and too creditable who claim genuine manifestations to have occurred through James to warrant me in claiming that because he has been detected in trickery once or more, therefore all he purports to do is trickery, especially in view of the large per centage of unreliable manifestations Mr. Davis claims for himself and all other mediums. It is because I deplore fraud and deception that I protest against the power of psychometry being called or classed with diabolism. There is no way in the world by which the treachery of persons can be so readily discovered as through psychometry.

My husband has been testing himself in psychometrical experiments for nearly twenty-five years, and I have in nearly every case been his amanuensis, and I do not think that he has absolutely failed a half-dozen times during the whole period. Some of the descriptions are less marked for their accuracy of detail than others, but I am safe in asserting that not less than seventy-five per cent, have been proven truthful beyoud question. Psychometry is a sharp, keen blade, which cuts close and spares neither ignorance, weakness, selfishness nor treachery. To ignore this power while we cry out against deception, fraudulent manifestations, &c., is to shut our eyes from the light and then ery out against the darkness of our path.

The first duty of Spiritualists to day is investigation. We cannot investigate properly, and with satisfactory results except as we bring into exercise all these higher and finer faculties with which our spirits are endowed. And to neglect the development of these faculties when we find we possess them is a crime against ourselves. It is our acknowledged duty to cultivate our reasoning, our moral and our social faculties; and I deem it a duty equally incumbent to cultivate our spiritual facultles, among which psychometry—a knowledge of the soul of things-stands as guide and leader. When this is done, deception and trickery can flud no place to conceal themselves. Fraud and treachery will fade away, and the mask will be torn from hypocrisy.

The same Divinity which has opened to us the spirit-world, has, with marked significance, given us the power by which we may trace the character of its inhabitants; and that same power which has implanted in us a love of justice, has given us the key to the door of justice by giving us this power to reveal man as he is, both body and soul. Let us cultivate psychometry and we shall hasten the time when dishonesty can no longer secrete itself, and when all the ills of the human body may be traced to their sources, and thus alleviated. Then indeed shall we approach the "absolute good," and not until then; for until we bring into exercise the higher powers of our natures we are incapable of apprehending, much less of appreciating that good. No great good comes to our consciousness except by development, and no development if we are unwilling to bring into action those powers of our being through which development comes.

If we have the gift of psychometry, it is as much ours, to use as the gift of sight or thought; and when one calls the exercise of it diabolism, he is assuming a position which is neither consistent, reasonable nor true. About seventeen years ago a friend gave my husband three sealed envelopes, exactly alike, each containing the handwriting of a different person. The friend could not distinguish one from the other as he gave them to be psychometrized, consequently his own mind could have had nothing to do with the descriptions.

One of those envelopes contained the penmanship of A.

J. Davis, and I think if he should read that description

to-day he would not be so sure that psychometry was

'not valuable" as a truthful delineator of character. A gentleman from Chicago used to bring my husband writings to be psychometrized, but he had not quite faith enough in the science to believe all that was given in the descriptions; now he says, had he been guided in the estimate he put upon the character of men with whom he had to deal by those very descriptions, it would have saved him his fortune.

It is often our most valuable gifts which we least appreciate, and I believe the importance of this slighted and maligned power is second to none belonging to the human spirit. Moreover, this same gift, which can reveal the innermost motives of a man, does just as accurately trace the whole interior of his body. All over the world men and women are doing this thing, and receiving thanks from grateful hearts for pains relieved, and anathemas from the old line doctors for the inno-

vation. "This is valuable as a test," for there have been many instances where the psychometer has traced disease to certain organs which the old school have pronounced sound, and vice versa, and a post mortem examination has decided for the psychometer. In fact a psychometer who is temperate, reasonable, and calm, and who exercises his gift, scarcely ever fails in tracing disease correctly. Over and over again, year in and year out, have I watched these experiments in my husband's experience in testing himself, and I can only say that psychometry comes nearer being the one power which may reveal to mankind the "absolute good" than any other belonging to human nature, in my opinion. It always makes for good, never for evil.

MRS. HELEN M. SLOCUM. 140 East 15th street, New York City.

On a recent Sunday, at Lowell, Mass., a collection was taken up at one of the churches. As the box reached a pew occupied by a lady, her daughter and little son, the two former found themselves without a cent of money. Master Hopeful reached over and deposited a cent in the box, and then whispered to his sister, "There. I just saved this family from being whitewashed."

Joe Cook got himself disliked in the Yosemite Val-

IN A LIBRARY.

A day of work was done! The creaking door Shut out the scholar, and the library wore The stilly gloom that evening comes to spread Through alcoves peopled with the living dead! Pacing the hall, no loneliness I felt Could bide unwelcome where such spirits dwelt, When suddenly the air was thick, and shone With gleams that told me I was not alone.

With strange transforming every book had pressed its phantom kin to clasp it to the breast. I challenged one, that seemed of all the peer; "Canst tell me," said I," who's the truest here?"

"Canst tell me," said 1, "who's the truest here At this there came a presence to the front, That bore the aspect of the battle's brunt; I heard a chariot rumble o'er the ground. And felt Earth tremble as if Jove had frowned. A form erect lay ope the ruddy page—I read of Helen and the Grecian rage! "No, no!"! I cried, and thus my warning ran, "I crave the kindness, not the fre, of man." And still the phantom forms sped lordly by, August or meck, in shape and tread and eye, Unill a being of more wondrous mien. Than any else that drank of Hippoerene, Came like a pageant, like a myriad man, And held the book of life for me to scan.

I turned the page and read—what shall I say? The universal record, grave and gay— Of Handet, Romeo and the fat Sir John, Ophelia, Portla—need I now go on?— All living, dying, both the false and true Came to the bidding ere I lost my cue.

Alas! I know this afluence of art, But tell me, if you can, of Shakspeare's heart. We feel the genius, but we miss the man, Who kindles love through all life's varied plan. Again the wavering scene was swiftly changed, As now my vision o'er the phantoms ranged; I seemed to see the mountain and the lake, And one that loved them for the roses' sake.

He held his tablet to my eager eye, And, as I turned, a rainbow spanned the sky; I read the legend, dear to Nature's seers, The meanest flower gives thoughts too deep for tears But still it seems I wore a look that told But still it seems I wore a look that told I had not read the volume writ in gold; But when I cried, "Oh, bring before my face The good Ben Adhem of the tuneful race," A murmur rose, as if to give me proof The test had come—and hung beneath the roof. And backward as the serried phantoms swayed A form came forth with purity arrayed; it seemed at once a sterling, manly face, Charmed to the lineaments of woman's grace. I took the proffered book and read to feel That sweet accord, from which is no appeal. I stood entraneed, as each and all have been, And read the story of Evangeline!

WAS IT DEATH?

One frequently hears, now-a-days, of the injection of medicines into the veins, by means of a hypodermic syringe, as one of the new-fashioned modes of cure. My own experience in the matter, limited as it is, may be useful as a warning both to physicians and suffer ers, and it may be interesting, first, because it is real: secondly, as we must all die some time or other, I suppose most of us wonder now and then how it will feel. Now if what I went through with was not death, it was at least so near it that, as far as physical sensation went, it was practically the same thing.

I had been ill for some time, suffering from frequent returns of severe pains, which the doctors thought might be rheumatic, or might be neuralgic, or might be something else. At any rate, they could not hit upon the medicines either to relieve these pains or to prevent their recurrence. Meantime, while they were experimenting, I was getting weak and thin; so it was determined to try and case me of my misery, if even only for a time, in hopes that nature would gather a little strength, and perhaps succeed in doing what the doctors had failed in-curing me.

I had a great objection to taking opium on account of its well-known injurious effects, and I had borne a great deal of pain rather than take it. The doctors, however, overcame my objections by assuring me that the injection of morphine under the skin was not attended with the same injury to the constitution, and was usually more efficacious in cases like mine than any other way of taking the drug. Accordingly I was furnished with a very small syringe, which would hold just the right dose, to the end of which was attached a sharp-pointed gold tube about the size of a sailor's needle. A small bottle of morphine was also provided, and I promised faithfully to use it according to directions, on the return of severe pain. My medical at tendant was very anxlous to try it then and there himself, but as at the time of his visit I was enjoying an interval of ease, I would not consent to this, feeling confident—as indeed he himself did—of my capacity to administer it, and being without any anxiety as to the

That night, before going to bed, several twinges which had been at me for an hour or more, gave un mistakable warning of another night of sleepless torment, unless I could find relief somewhere. Of course I thought of the little syringe. If I had any apprehensions about the effect, I certainly should have had some assistance at hand; but I am an unimaginative individual, taking things as they come, so I said goodnight, went to my room and locked the door as usual When my preparations for the night were complete, I took my new friend out of its pretty little morocco case, and filled the syringe only about two-thirds full of the solution, for such were my doctor's orders, as had never previously taken morphine in any way; it is to this precaution I probably owe my life. Then. according to instruction, I pinched up a piece of the calf of my leg tightly between the finger and thumb of my left hand, inserting the point of the tube under the skin with a dexterity which I remember pleased me at the time, as I thought what a skillful surgeon might have been lost to suffering humanity by the untoward circumstances of my early life, and gently introduced into my system the magic fluid which was to relieve one of all suffering. It did it with a vengeance, and with unexpected rapidity, too.

The first sensation was as of something not belonging to me crawling under my skin, and mounting rapid ly up my backbone, spreading thence all over my body, as it went. This was not at all painful to me, nor was I at all alarmed by it, for though certainly very peculiar, I took it all at first as part of the programme, and troubled myself no more about it than so far as to hastily unlock the door, thinking, "There is no telling how long I shall sleep, and if I don't open the door in the morning, they will be frightened."

By this time the crawling feeling had mounted the back of my neck. I could trace it as it moved; my limbs were beginning to refuse to serve me; I was obliged to fotter to the bed without putting out my light, for though not the least sleepy, I should have fallen had I not helped myself by chairs and tables. There I lay, eyes wide open, senses all alive, quite out of pain, but no idea of going to sleep. When the crawling thing, whatever it was, reached the back of my head, it seemed to give a slight blow to that part, and immediately I lost all power over my limbs. Still I retained perfect consciousness. I heard the movements going on in different parts of the house. I saw the moon rise and peer in at one of the windows, and I remembered with a slight feeling of annoyance that, about midnight, the light would come in full upon my hed through another window, the curtain of which I had neglected to pull down. If I had seen burglars breaking into the room I could not have moved nor spoken. I was not troubled about this, however, nor indeed much about anything else on earth. I watched my symptoms with care and interest, and felt certain I was not going to sleep, though what was coming next I could not guess. The only feeling of concern about anything that I remember, was a thought that arose in my mind like this: "What will Effle think when she finds me in this state?" Even this did not trouble me much, for it really did not seem to be any business of

By degrees, but so slowly as to be hardly noticeable, I lost all consciousness of my extremities. At first, though I could not control them, I was quite aware that I had hands and feet, as a man in perfect health knows it without either touching them or feeling pleasure or pain in them. Now I seemed to lose them, to go from them, or rather shrink from them as from sensible contact with a foreign body, more into myself. This peculiar loss of consciousness extended very gradually up my limbs. Still I had my senses; my eyes were open; I could see everything around me; I could hear as well as ever; my mind was clear and perfectly tranquil. I was neither frightened nor agitat- imperialists-and, should the Empire be restored in ed nor anxious, nor, I must confess, was I impressed his time, he would become Emperor of the French.—C. with any peculiar solemnity attaching to the occasion. | C. Hazewell.

Perhaps this was owing to my habitual matter-of-fact disposition. I seemed to myself just as complete without any arms and legs as when I had them.

Little by little I lost my body, and with equal indifference. Whether my heart ceased to beat and my lungs to breathe at this time I cannot tell you, for I had no means of knowing, but if they had I did not seem to miss them. Soon I was gone up to my neck. Then, and not until then, my senses began to grow dim. First my sight, not as by the closing of my eyes, but objects disappeared, leaving only the impression of light upon the eye; then that, too, faded, and finally no consciousness of the organ remained. My hearing was still with me, or I with it, whichever, you prefer to say. Soon it, too, left me. Head, face, body, senses, all seemed gone-everything except a feeling of weight in my tongue, and a round spot in the back of my head where I had previously felt the blow. Then my tongue went, and the round spot was all that was left, yet this seemed just as absolutely and completely me as ever my whole body had been.

This state continued apparently a long while, during which I remember wondering what Dr. S. would say when he saw me, hoping he would not meet with any annoyance about his share of the transaction. As to anxiety about worldly or any other affairs, fears for the future, memory instantaneously flashing before me the events of my whole life down to the minutest particulars—as we are told it sometimes does—I had no such experience, and I admit I cannot now contemplate the state I was then in with anything like the composure I felt at the time, though I distinctly thought to myself: "This certainly is the last;" yet it

was with something of relief at its being so well over. Even that consciousness of existence went, and there was nothing in place of it for I know not how long. The whole affair, from the first injection of the morphine to the complete loss of sensibility, seemed to me to last some five or six hours; but, of course, I cannot be sure that I am right, as I had nothing to measure

time by except my own sensations. The next thing I have any idea of was the feeling of external warmth applied to my cold body. This I felt all over me at once. Then came a terrible struggle within me, but in which I seemed to have no will-it was probably the first attempt of the involuntary organs to commence their work again. It was very distressing, and if I had known how to get away from it I would have done so. At last I became aware of people moving about me and of warm sunshine around me. With a terrific effort I opened my eyes and saw where I was-out on the verandah, upon which my own room opened, with the warm morning sun and fresh breeze pouring their beneficent influences upon me.

Poor dear Effic was by my side, white and silent, vigorously rubbing me as if her own life depended on it. while Dr. S. was hovering over me, performing some most extraordinary antics, which I was afterward informed were the most approved artificial methods of restoring respiration. I drew a feeble, gasping sigh,

"Water! Doctor, water!" erled Effle; "he is alive. Dash it over his head and neck." She raised me in her arms as she spoke, turning my face to the breeze. I think I should have choked but for that cool wind blowing over me. A dash of cold water made me draw a long, deep breath, and set heart and lungs at their regular work again. So I "came to," as people call it. and a very disagreeable process it is-much more so than "going off," if I may judge by my own experience of the two.

I was very ill all that day; as weak as a little child, and for days I could not walk across the room without staggering like one intoxicated. By degrees I got quite over it, but I think I shall carry with me to my grave the horrible impression of what I suffered in coming back

It seems Efficeame to my room in the morning to see why I did not come to breakfast, and found me lying on the bed cold, and apparently quite lifeless. Dr. S, says when he first saw me he certainly thought that I was dead. I believe he has never since prescribed the hypodermic use of morphine.-New York Star.

Spiritualism from an Evangelical Source.

Rev. Dr. D. D. Wheden, writing in the Methodist Quarterly, considers the position of Prof. Newcomb, which amounts to this: "The entire course of nature is a series of mechanical sequences, from which all interference from any outside causation is entirely excluded." Perhaps, says Dr. Wheden, in the course of his argument, the pages of science herself present, also, some special thickets from which God has not been expelled. Campbell, in his reply to Hume on miracles, adduced the necessity of man's creation as an undeniable proof of miracle. In varied form his argument still remains. For, as deeply as excavating geology has found man, she has found him a complete man. Geologically he springs into sudden existence a fullgrown humanity. And, by the geologic record, race after race of lower beings and of plants starts up with an epochal instantaneousness. How does science know that there was no God in all these sudden, unberalded inaugurations? Has "final cause disappeared" from this "thicket?" Again, there was an azole period, subsequent to which life commenced. Whence, then, was life? Here is still a much "explored" but un-cleared "thicket." In his earlier day Darwin thought that originally God may have breathed life into a few primordial particles. A miracle? Has he furnished any better solution since? We may adduce some 'thicket" of a non-scientific but historical character, from which it is not easy to expel a super-physical presence or deny an interruption in the chain of physical causations. Want of space limits us to an instance or two.

Our first historical "thicket" is the phenomena in the Wesley family of rappings and other manifesta-tions, from no corporeally human source, for months continued. They were examined under all conceivable theories, by the most skillful investigators, and set all theories at defiance which did not admit their superphysical character. The invisible agents of those phenomena acted with intelligent reference to the treatment they received. They had a palpable influence in producing that supernaturalism in the character of John Wesley, by which he became the apostle of the eighteenth century. They are unquestioned historical facts, facts irreconcilable with the theory of "the mechanical course of nature," as excluding all supernatural interference. There are, therefore, intelligent beings, invisible to man, who do probably, under certain permitted conditions to us unknown, interpose in mundane affairs.

Swedenborg was one night in Gottingen, sitting in a social company. Suddenly he arose, went out the door, and, after a while returning, announced to the company that a great fire was raging in Stockholm, Sweden, describing with particularity its extent. Three days afterward the news arrived confirming in every respect the statement of Swedenborg. The relater of this narrative is the philosopher Kant, who declared that there is no doubt of its truth. No science can either annihilate that fact or explain it on any theory of an interruptible course of lower physical nature. We have given but a few such facts, simply from want of room. We can give abundance of them, of such a nature as to defy all adverse criticism. Not only in books, but in our daily newspapers of the highest respectability, facts showing super-mundane interference in mundane sequences, narrated with perfect explicitness by the most intelligent witnesses, published at the time and place with the broadest notoriety, uncontradicted by any party and unexplained by any scientific professor. When we are told that seience "cannot know" these facts; we reply that science can be as obstinate an ignoramus as she pleases; but she cannot expect that all history and the common sense of mankind will be ignoramus in her company.-Sunday Herald, Boston, June 22d.

THE INDIANS. "Ye say they all have passed away.
That noble race and brave;
That their light canoes have vanished,
From oft your crested waves;
That midst the forest where they roamed,
There rings no hunter's shout;
But their name is on your waters,
Ye may not wash it out." —[Mrs. Sigourney.

A Paris despatch says that Prince Napoleon has virtually assumed the attitude of chief of the imperialists." Well, why shouldn't he? He is chief of the

Questions and Answers on Current Topics.

In the course of an interview-conversation which occurred not long ago between our corespondent, Cephas B. Lynn, and Hudson Tuttle, the following points were raised and con-

sidered:

QUES.-[By Cephas.] What do you think of
the "Christ-principle"?

Ans.-[By Mr. Tuttle.] I do not understand
the hair-splitting distinctions which are being
made about the "Christ-principle." I do not
know what use there is in going back into antiquity when we have good mediums with us now, whose gifts are open for our inspection. I am not a hero-worshiper, nor do. I believe that it is

the genius of Spiritualism to idealize anew any great historical character.

Q.—You read the Banner of Light of course?

A.—Most assuredly. I want to express my admiration of Mrs. Richmond's discourses which I read in its columns. I consider those lectures to be of great value. The perusal of them is ex-alting to me, and I feel blessed and lifted into a

alting to me, and I feel blessed and lifted into a higher realm of thought.

Q.—Now for a final word to the readers of the Banner of Light. What is your message?

A.—My word is one of fraternal love. I plead for peace, for good will between speakers, mediums, and our journals. We have critics enough on the outside. Let them do the harsh, faultfinding work. Let us band ourselves together into an irresistible phalanx for good.

A Visit to Maine.

To the Editor of the Banner of Light : I have just visited Augusta, Hallowell and Gardiner, Me. There is an underscurrent favoring Spiritualism that the public in general do not fully understand. Maine is like other places -honeycombed all through and through with Spiritualism. I talked with many of the promi-Spirituansm. I taked with many of the promi-nent citizens upon the subject, and with openly-avowed Spiritualists and mediums. The most out-spoken, independent one is Mr. Morrell, of the *Home Journal*, Gardiner. He is independ-ent in many ways, and boldly gives expression to his views, whether liked or not. He is not afraid to have his light seen and known by all atraid to have his light seen and known by all men. He has built himself a tine brick house on an elevated spot, where he has a command-ing view of the Kennebec river. He has quite a large cabinet of minerals, and some tine pic-tures, and being positive and independent in his nature, he is a power not easily baffled or daunted. He does not take anything for granted daunted. He does not take anything for granted or on hearsay, but must see for himself before he can believe. Mr. Morrell is quite mediumistic, possessing the healing gift, as well as the gift of discerning spirits, and often obtains views of the spirit-life and spirit-friends gone before. I shall soon leave Boston on a trip to Newport, Oak Bluff and Onset Bay.

A. S. HAYWARD, Magnetist.

Boston, July 22d.

To the Editor of the Banner of Light: As many of your correspondents are, according to my judgment, well-informed men and

women, I wish to propound a query (or two) which has puzzled me a good deal of late. I am not exactly a Spiritualist, but "a looker-on in Venice." The first query is, "Where is the First Society of 'Harmonial Philosophers' in the city of New York located?" According to Mr. Davis, one exists. I have endeavored to find it, but without avail. The second problem is, 'Has Dr. Buchanan's 'Woman's Church' taken the wind out of the sails of the 'Harmonial Philosopher's? craft?" Who can tell?

New York City, July 20th. INOURER.

Passed to Spirit-Life: From Leominster, July 9th, Win. Durant, aged 75 years

and 11 months.

and H months.

His funeral took place from the Unitarian Church, Sunday P. M., July 13th, conducted by its pastor, Rev. W. H.
Savage, assisted by the writer. Whiler Lodge, (Masonic) of which he had been Grand Master, also a large delegation from Fifethurg Lodge, were in aftendance.

At his request, the Spiritualists as a body were present, and followed to the grave. The vast audience, the beautiful flowers, postle tribute, words of honest praise, all testified to the esteem and love of which he was the recipient.

For many years his religious sympathics were wholly with Unitarianism, but from its broad outlook he classed hands with the angel-workers, openly avowed himself a Spiritualist, gialdy gave bits money and his presence to its support.

Unitarianism, but from its broad outlook be chasped hands with the angel-workers, openly avowed himself a Spiritualist, gladly gave bis money and his presence to its support, and his sympathy to true mediums. Against every form of slavery he uttered his protest.

Gentle, genial, truth-seeking son! Through weary months of agonizing pain and unrest, his devoted wife, sons and daughter, loving friends and faithful physician, strove to arrest the inroads of disease, but it conquered its own, and the glad sou in triumph was clothed in the garments of its "celestial birth."

From East Princeton, July 12th, Marlon Stuart Gough, laughter of Charles and Orietta Stuart, aged 33 years. Early widowed and bereft, she left her dear child in her home, and filled for several years a postfor of frust and re-sponsibility in New York City, refusing to leave her post when disease had rendered her duties a burden. When the weak hody could no longer do the bidding of the ever-cheer-ful, willing spirit, supported by a dear brother, she bruned homeward to tarry a few days by the 'beautiful gate,'

ful, withing spine segrent the wind and the process of the sought its inner side.

The circle of seven brothers and sisters has never before been invaded, but so strong is their faith, and that of the father and mediumistic mother, that its light cannot long be obscured by sorrow's cloud.

The funeral services conducted by the writer) were held Sunday P. M., July 15th, and despite the pouring rain, the house was filled with sorrowing friends. The presence of her employer and other friends from New York, and their heartfelt grief, was an eloquent enlogy, and brought to the sorrowing home-circle the conforting thought that their loved one had been tenderly cared for when far away.

JULIETTE YEAW.

From Bridgeport, Conn., June 5th, 1879, Mr. Thomas J.

Dunbar, aged 72 years. He was a consistent and devoted Spiritualist for many years, and hooked forward into the other life with firm and steadfast faith. He became a member of the Order of Odd Fellows in Newburyport, Mass., between thirty and for yyears ago. From there be removed to Springfield, and four years have to Bridgeport, where he was stricken down with paralysis.

We laid his body to sleep in the beautiful Cemetery of Springfield. The inneral services consisted of the buria service of the Odd Fellows, and his spiritual views were set forth, both in Bridgeport and Springfield, by the writer.

From Bridgeport, Conn., June 14th, 1879, Mr. Alva Briggs iged 72 years.

aged (2 years, Our aged brother was converted to a belief in our modern gospel by the writings of the "Harmonial Philosopher," and since that thue he has been ever faithful to his convictions. He was a reader of the Hanner of Light from the line of its first publication, and considered it one of the luxuries of life. Functal services were held by the writer, ANNA M. MIDDLEBROOK, M. D.

From Moravia, N. Y., June 30th, 4870, Mrs. Mira D. Brown, wife of Emmette D. Brown, aged 36 years (month

and 22 days.

The subject of this notice was born in Skancateles, N. Y., and while yet in infancy was adopted by Alfred T. Denet and wife, who cared for her as mown child. Mr. and Mrs. Denel were formerly Hicksite Quakers, but subsequently became and have been good and zealous Spiritualists for the past thirty years. Mrs. Brown early in life also became a Spiritualist. In this glorious faith and knowledge she passed from this to the higher, better, and continued life above and beyond. A fusband, four children and other relatives remain to mourn be rearly departure from earth-life. Funcial services, as conducted by Rev. J. H. Harter, of Auboun, assisted by an excellent choir of singers under the leader-ship of Mr. Van-Etten, of Moravia, look place at her late residence July 2d, after which her body was taken to Skancateles for burlat.

H.

From Boston, July 18th, Mr. Abram A. Jackson, aged 41

years.

Bro, Jackson leaves a wife and only daughter, who have the sweet assurance that he has only preceded them home, and awalts them feere.

Finneral services were held at his home, 66 Albion street, on the 19th Inst., consisting of three fine musical selections by Mrs, Gallison and Mrs, Carr, an invocation by Mrs, Abby N. Burnham, and remarks by the wifter.

71 Lecerett street, Boston.

3, 11, Cumnum,

From his residence on Francis Avenue, Cambridge, Mass. July 21st, James Winthrop Harris, aged 73 years and 4

He was highly esteemed, loved and respected by all who knew him. For over a quarter of a century he has filled important positions in Harvard University. From South Boston, July 25th, 1879, John A. Marston, aged 55 years and 9 months.

aged as years and 9 monus.

He was a man of sterling integrity, and unright in all his dealings. He could not find in the church the spiritual food his soul craved, and on the advent of Modern Spiritualism he became an earnest investigator, and in time a firm believer, and remained so to the last.

From Davenport, Iowa, June 18th, 1879, Mr. Joseph Kildder, aged 86 years and 4 months.

ner, aged so years and a months.

He had been a firm believer in Spiritualism for many years, and was ready and willing for the change, rejoicing in the hope that he should meet his friends who had gone before. Before he passed on, he was sure he saw and conversed with some of those triends.

F. From New Boston, N. H., July 7th, John M. Wallace,

aged 65 years and 10 months. (Olituary Notices not exceeding twenty lines published gratultously. When they exceed this number, twenty cents for each additional line is required, payable in ad-tance. A line of agate type averages ten words.)

New Rooks.

THE BAPTISM OF FIRE. AN AUTORIOGRAPHICAL SKETCH,

AN AUTORIOGRAPHICAL SKETCH.

BY LUCIUER.

The author says; "The time has come when the swadding-ciothesot infancy should be cast aside. In this age of free thought we must be allowed the treedom to speak without hearting the anathenas of these from when we differ. I firmly believe the decitings of christianity are subversive of the independence of min and fastuall liberty of action; and being institled into us, as they are, from their very cradic, they become perinctous and finneral in their bendencies. We must escape from the underflux elmosthetes of a scenning dependence has the bounds is freedom of Truth, eight was littled to start on the glopton cates of Truth, eight was littled to start on the glopton cates." Which nature has been also much pains to mark out for a perincipal and in the summortal, and its course of determined by its inherent powers, which must eventually as count of his inferior intancy, and the following chapter he dewill give an idea of what the book is composed of "Luty Vear's Venet; and their Awardice Love, Cooperation; Immortality, Mattrage; Destiny; Liberty; Our Finine Home; Law; Cone lusion.

Paper, 34 pages, Ferently, 11

CHEAP EDITION-ONLY \$1,10.

MENTAL DISORDERS:

Or, Diseases of the Brain and Nerves. Also a delineation of the characters of Developing the origin and philosophy of Manta, Insanity and Crime, with full directions for their Treatment 1 and Core.

BY ANDREW JACKSON DAVIS.

By ANDREW JACKSON DAVIS.

In this volume the reader will find a compachensive and thorough exposition of the various diseases of the Brain and Nerves, in which the author develops the origin and platiose play of Mania, Insanty and Crime, and presents thil disease of the first treatment and cone. No subject on the roll of modern treatment appeals with more wivid tore to the general attention, as there is certainly more from which the public might expect more satisfactory treatment from a chairwown like Mr. Davis.

The book contains 400 pages, is beautifully printed, and bound in colors, and therefore not uniform with Mr. Davis's other volumes. It is offered at the extremely low price of \$1,00, postage 10 cents.

For sale by COLBY & RICH.

ENGLISH EDITION.

Practical Spiritism. HEAVEN AND HELL:

THE DIVINE JUSTICE VINDICATED IN THE PLURALITY OF EXISTENCES. THE PLUKLETT OF EATSTEACLS.

Containing a comparative examination of the various does frimes concerning the passage from the earthly life to sprift. Hie, duture rewards and punishments, angels and devils, &c., Followed by numerous examples of the state of the soft during and after death. Being the practical confirmation of the "Sprifts Book."

BY ALLAN KARDEC.

Translated from the Sixtleth Thousand by Anna Blackwell.

 $R[\hat{g}]^{*}$ Owing to the great expense attending the importation of English works, we have ordered but a tew copies of the above book, and will fill all eithers at \$2.00 postage 12 cents. We are madde, to fill orders at wholesale at a less

cents. We are more price than \$2.00 per copy. For sale by COLBY & RICH. Poems of the Life Beyond and Within.

EDITED AND COMPILED BY GILES E. STEBBINS.

These Poems are gathered from ancient Hundestan, Irom Persia and Arabia, Irom Grosce, Bome and Northern Enrope, from Catholic and Protestant Lymns, the great poets of Europe and our own Lind, and close with inspired vertex from the split-land. Whatever seemed best to Bustrate and express the vision of the spiritual life within, has been used. Here are the fundity of immediative in words full of sweetness and glory, such too, of a divine philosophy.

osophy. | Cloth: 270 pag/s, 12mo. | Plain. §1.50, or Full Cill, §2.09, stage free. For sale by COLBY & RICH,

Chapters from the Bible of the Ages. Efficient and compiled by G. B. STEBBINS. Fourteen Chapters, Selected from Hindoo Vedas, Tandila, Contineins, Menicius, Zoroaster, Egyptian Divine Pymander, Talmads, Bible, Philo Judaens, Orphens, Plato, Pythagonas, Mareis Aurellas, Epictens, Atkoran, Scandinavian Eddas, Swedenborg, Luther, Novalts, Reman, Talieson, Milton, Penn, Barciay, Mary Fletcher, Newman, Tymath, Max Müller, Woolman, Elias Hicks, Chaming, Garrison, H. C., Wright, Lucretta Mott, Higginson, Bushneff, Parker, A. J. Davis, Mary F. Davis, Emma Hardinge, Beecher, Tuttle, Abbot, Denton, and others, Gospels and Inspirations from Many Centuries and Peoples. Price: Tinted poper, beveled boards, \$2.00; plain innslin, \$1.50; postage 12 cents.

ARECANA ODE SPRESENDA LASTE. A Manual of Spiritual Science and Philosophy. BY HUDSON TUTTLE.

If WHUDSON TUTTLE,

This work embodies the results of the author's researches and experiences during twenty years, and is without doubt the most thorough presentation of the subject of Modern Spiritualism before the public.

It treats of the Evidences of Spiritualism; the Relations of Matter and Force to Spirit; the Spiritual Atmosphere of the Universe; the Relation of the Spiritual Atmosphere of the Universe; the Relation of the Spiritual to the Animal in Man; Animal Magnetism—its Honndaries, Laws and Relations to Spirit; the Phenomena and Laws of Spirit; the Philosophy of Death; Medlumship; Heaven and Hell; the Supposed Abodes of the Departed; the Spirit's Home; and the Religions Aspects of Spiritualism, Accepting generally admitted truths as its basis, it builds on facts, and appeals not to the passions and prefudices of meri and women, but to their impartial reason and continon sense.

New edition from English plates, cloth, \$1.50, postage to cents.

cents. For sale by COLBY & RICH. THE CHILD'S GUIDE TO SPIRITUALISM.

THE CHILD'S GUIDE TO SPIRITUALISM.

The author of this little work has performed her task in the face of a great difficulty, viz., the opposition of Spiritualists to anything savoring of creases but the best wisdom is to avail ourselves of everything of which we can make a proper use in the important matter of training the minds of our children. It is to them we must look in the future for the harmonious carrying out of those plans which dwellers on the other shore are constantly developing. We take great pains to imporess the minds of grown-up people with the future of Spiritualism. Spiritualists have no schools. Our children attend schools where orthodox ideas are constantly instilled, and it is our duty to do all we can to counteract such influences; for the children absorb orthodox ideas almost without knowing it. This work, then, has been undertaken from the feeling that there was angent need of it. It has been the aim of the author to avoid all disputed points. The book is not a creed, but designed to familiarize the child with the spiritual philosophy, which can, it is believed, be better done in this way han in any other. Flexible cloth, 25 cents.

FOUR SET OF THE SET OF T

THE SPIRITUAL PILGRIM.

A Biography of J. M. Peebles.

BY J. O. BARRETT.

"My name is "Pligrim;" my religion is love; my home is the Universe; my sole effort is to educate and elevate humanity."

The book contains a fine steel portrait of Mr. Peebles, engraved in London, Chah, \$4.56, postage to cents.
For sate by COLBY & RICH.

Leaves from My Life:

A Navrative of Personal Experiences in the Career of a Servant of the Spirits; with some account of Ameri-can Spiritualism, as seen during a Twelve-Months, Visit to the United States. BY J. J. MORSEA

Hinstrated with two photographs, one of the author and he other of "Then-slenstic," Mr. Morse's chief central -oun adrawing by Anderson.
Handsomely bound in cloth. Price 75 cents, postage 5 oms. For sale by COLBY & RICH.

A DEFENCE OF MODERN SPIRITUALISM.

BY ALFRED R. WALLACE, F. R. S., UTC. With American Preface by Epes Sargent, This exceedingly interesting, most important and trathful essay, has attracted the attention of the whole civilized world, and the secural rives everwhere speak in complimentary terms of the exhaustive arguments of its talented Paper, 25 cents, postage free. For sale by COLRY & RICH.

Prof. Howe's Science of Language; OR, SEVEN-HOUR SYSTEM OF GRAMMAR.

This little pamphlet of 4s pages is designed to meet the requirements of a class of persons immersed in business pursuits who are entirely cut off from the advantage and influence of the school-room, and whose opportunities of an educational development in this particular are at an end, from medicated, yet anotherous person, this work will prove a particular friend.

Paper, pulse 20 cents.
For sale by COLBY & RICH.

Golden Memories of an Earnest Life.

A BIOGRAPHY OF A. B. WHITING. Together with selections from his Poetical Compositions and Prose Writings. Compiled by his sister, R. AUGUS-

and those Willings. Compiled by hissister, R. Alfouser Willinko...
Part second of the work contains a number of beautiful poems, including the words of many of his songs, both published and unpublished. With this exception none of the poems ever before appeared.
Cloth, 81.50, postage futernts.
For safe by COURY & RICH.

ECONOMIC SCIENCE.

Or, the Law of Balance in the Sphere of Wealth. By foel Densmore, with Introduction by Lois Walsbrooker. A workingman's exposition of the law through which realth centralizes in the hands of the few to the injury of by many. Paper, 25 cents, postage free, For sale by COLBY & RICH.

New Yooks.

THIRD EDITION.

Bible of Bibles:

TWENTY-SEVEN "Divine Revelations:"

CONTAINING

A Description of Twenty-Seven Bibles, and an Exposition of Two Thousand Biblical Errors in Science, History, Morals,

Religion, and General Events;

PRINCIPAL PERSONAGES OF THE CHRISTIAN BIBLE,

AN EXAMINATION OF THEIR DOCTRINES.

KERSEY GRAVES,

Author of "The World's Sixteen Crucified Saviors," and "The Biography of Satan."

The ground gone over by Mr. Graves in the course of this new work is simply astomiding, and the literary labor performed is worthy of receiving the approximate reward of an extensive reading at the lands of the pablic. In the sixty-six chapters into which the book is unvided, almost every question of interest which arises in the mind at the mention of the word BIRLE is considered in that straightforward style with a has made the volumes of Mr. Gravess extensively sought after.

Cloth, targe 12mo. 110 pp. Price 82,00, postage 10 cents.

For sale by the Publishers, COLBY & RICH.

THE WORLD'S Sixteen Crucified Saviors:

CHRISTIANITY BEFORE CHRIST.

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

Christian New Testament. AND FURNISHING A KEY FOR UNLOGGING MANY OF ITS SACRED MYSTERIES,

BESIDES COMPRISING THE distory of Sixteen Oriental Crucified Gods.

BY KERSEY GRAVES. Printed on time white paper, large 12mo, 380 pages, with outrait of author, \$2.00 postage by cents. For sale by COLBY & RICH,

SPIRITUAL COMMUNICATIONS.

I PRESENTING A REVELATION OF THE. FUTURE LIEE. NOTILE STRAFING ASSOCIATION OF THE FUNDAMEN-TAL DOCTRINES OF THE CHRISTIAN PAIRING

Edited by HENRY KIDDLE, A.M., Superintendent of Schools, New York City.

Superintendent of Schools, New York City.

This book contains the record of one of the most extraordinary experiences ever work-safed to man. Marvelous as it will appear, the whole has been the work of about mue months, during which time the editor has been placed in direct communication with so large a number of spirit intelligences—with so wide a range of gradation, that he can present this record, of which he is only the humble cellitor, with great confidence as a Revelation of the future destiny of mankind, of transcendent importance to them, both here and hereafter. Certainly, no book was ever published with a more slineer love of Truth, a more carnest desire to benefit mankind, or a firmer conviction of the obligation imposed upon the editor by Divine Providence, than this one.

The editor, like the medium, has been to some extent a passive instrument in this matter. Not that he has soleded hilledly loany suggestions emanding from the spirits through the medium; for, to do this would have been superstitions and dangerous in the highest degree. There is a mightler spirit than any of these communicants; and to Him the editor and his cosworkers have earnestly appealed for guidance and illumination, in the exercise of their own judgment and conscience—never to be superseded.

The following aire the chapter headings: Introduction; Narrailve of Facts; Narrailve of Facts continued, with Various from Various Spirits; Communications; Communications from Various Spirits; Communications; Communications from the librations Celetal, Sacred, and illuffical; Importance of the Spirit Willings; Appendix; Index.

Cloth. Price St. Sp. postage free.

FOURTH THOUSAND—REVISED.

FOURTH THOUSAND-REVISED.

The Golden Melodies. A NEW COLLECTION OF

Words and Music

FOR THE USE OF Lyceums, Circles and Camp-Meetings. BY S. W. TUCKER.

This book is not a collection of old music respublished, but the contents are mostly original, and have been prepared to meet a want that has long been felt all over the country for a fresh supply of words and music.

to incect a want that has long been left all over the country for a fresh supply of words and muste,.

ORIGINAL PIECES, Beautiful Angels are Walting for Me; There's a Land of Fadetess Beauty; Oh, show me the spirit's Immorfal Abode; Sweet Meeting There; Longing for Home: My Arbor of Love; Mowing Homeward; I shall know his Angel Name; Walting midthe Shadows; Beautiful Land of Life; Home of Rest; Trust in God; Angel Vislands; Sweet Reflections; Looking Over; Garlened Home; What is Heaven; Beautiful City; Not Yet; Looking Hovond; Let Men Love One Another; Strike all your Harps; Tenting Nearer Home; Welcome Them Here; Volces from the Bedier Land; Chant; Come to Me; Invocation Chant; A Lattle While Longer; They're Calling Over the Sea; Over There; Beautiful Land.

SELIECTED, We Shall Meet on the Bright Celestia Shore; Angel Care; They'll Welcome as Home; Welcome Angels; Come, Gentle Spirits; Repase; Sweet Hour of Prayer; Chant; Mowing Homeward; Come Up Hither; Bethany; Oldy Walting; Evergreen Shore; Gone Refore: Chant; Hysand-Hy; Shall we Know Each Other. There? Angel Friends; Gentle Words; My Home Beyond the River; Sow in the Moni thy Sea;.

Bound in bearns, 35 cents, postage free; 12 copies, and home heaves and in powards to one address at the rate of 20 cents per copy.

For sale by Colley & RICH,

SENT FREE. RULES

TO BE OBSERVED WHEN PORMING SPIRITUAL CIRCLES. BY EMMA HARDINGE BRITTEN.

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

This little Book also contains a Catalogue of Books published and for side by COLBY & RICH,

Sent free on application to COLBY & RICH,

Threading My Way;

Or, Twenty-Seven Years of Autobiography. BY HON, ROBERT DALE OWEN.

BY HON, ROBERT BALE OWEN,

Author of "The Debatable Land between unis World and
the Next." "Feedfalls on the 4koundary...ol. Another i
World," etc., etc.

A most interesting volume. A harrative of the first
twenty-seven years of the author's litter its adventures,
errors, experiences; together with reminiscences of netco
personages when he met forty or fifty years since, etc.

A hand-some 12mo volume, beautifully printed 2nd bound
in cloth. Price \$1.50, pessage free.

For safe by COLBY & RICH.

MY EXPERIENCE; Or, Footprints of a Presbyterian to Spiritualism. BY PRANCIS II. SMITH.

An interesting account of "sittings," with various mediums, by a Baltimore gentleman, which led him to reject Presbyterianism and embrace Spirlinalism. Many interesting messages are given. Cloth, 5 cents, postage free, For sale by COLBY & BICH.

A Treatise on the Intellectual, Moral and Social Man,

Written under forty captions, with an Essay on Man. By HIRLM POWELL. Cloth, 81.50, Justage 10 cents. For sale by COLBY & RICH.

. .

TO BOOK-PURCHASERS.

p for such a complete assign, at all **Spiritual, Pro-**maker, Reformatory and Hiscellancons Books, 44. On the Resolute be sent to Expression for production. When the motion to the transfer the balance function. on eog all som respective video and Anodice video for In Faginal ♦: America en 1 eul el parte wad de stat (nexpose of Boks Pallich Land for Sile! A Richard free.

SPECIAL NOTICES.

	gari Nice (Meen) selitoria diactore cataliti	
Colors a	 Bit of stational decreep of all 	
	the control of the co	
t!	 for all trace belonded, that Nade 	i
5	no of the first seems to be present that where,	
24.11	 The second transfer to the second transfer transfer to the second transfer transfer	1-
thurs i	ing in the second of the material edge access.	٠
the Exact Control	 In the Control of the West and Strategy 	: •
	of the fact that are added that are ted uses	٠1.
Wil	in political in a low patter state to differ t	
Total and the	a in the common model of a faster feet discovering	٠.,
History of the sale	 In the contract property and for a contamenal for 	1
1erin		
	(4.6) well by nothers of spiritual me.	
192 / 10 / 10 / 10	 data, Which pase to tement. 	٠.
	oar I JoHH Ceta, ≵e to press en Inde t	
	Sparrack op i de de kombonde pe m	
	of them and its time, to reach the soften	-
the process & Mar	11.	

Banner of Light.

BOSTON, SATURDAY, AUGUST 2, 1879.

PUBLICATION OFFICE AND BOOKSTORE. No. 9 Montgomery Place, corner of Province street Lower Floor,

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

THE AMÉRICAN NEWS COMPANY, 9 and 4 Chambers Street, New York

COLBY & RICH, curismiss and proprietors

Rein, Romes of Light Perinsher Hose, how a Mos. Algebra etters and yermuchbarrowship in the forward of the Light Perinsher Constant of the Algebra etters and yermuchbarrowship in the forward of the Light Constant

Destiny of the Jews.

In the course of a lecture by Prof. Adler, of cay is inexorable. Races, a emore than individreligitant admiration, even from its most, bitter,

The Jewish reorie were not originally home; -. ous, while the land they populated was only one hundred and tifty niles long and tifty broad. Though famed-for valor and military prowess, in the end of their condicts they were always outnumbered. They lost their independence at last) and became discressed throughout the mumber of the North Aberican Review, that his earth: The countries and cities that received them, charlishly limited their growth by the outeasts and wanderers; they were the legitimate game for Christians to lunt down.

not allowed to perish in the flames of hell, but to their great temperance, and, secondly, to the their race physically sound generation after generation, and likewise afforded them a moral relief after the insults and mortification of soulto which they were exposed in their contact? with the outer world. Their preservation was also ascribed to the eagerness with which they lished and supported schools and academies even in the darkest times of personation.

Furthermore, their sturdy spirit of independence in matters of religion would not tolerate the growth of the priesthood among them; and they were thus saved from the corruption and demoralization which priesthoods usually bring in their train. But, most of all, the conviction which they maintain that they are a chosen people has given them, the dignity and strength to resist the influences of oppression. The idea, however, of their being a "chosen" people was not that of the Hebrew prophets, in the sense of their enjoying any peculiar privileges; it meant chiefly that they were clothed with additional responsibilities. They were to free themselves from the dense superstitions surrounding them, from the immoralities that disgraced the worship in the heathen temples of that time. The conditions on which they were "chosen," according to Scripture, impress chiefly moral in-

But in order to maintain the exclusiveness of ers." On the subject of marriage, Prof. Adler advanced in this place many original and impressive views, which are eminently worthy of ise so many different things." being considered in all possible seriousness by those who think they have fathomed the meaning of the words love and marriage.

gued, he was convinced that eventually the subject, that justice, though slow, play never-Jewish race will die. The Hebrew prophets theless be done? themselves foresaw and foretold this eventuality; nay, said he, they spoke with rapture of the time when their people should be relieved of ethical truth, which it had so long and so zealously guarded, would then be accepted by all nations. The word death has an ominous sound; when applied to a whole people it falls like the announcement of a tragedy. The Jewish race, said he, will die; but he added that it leage, Ill., upon our first page.

will live. Does not Christ_live, though dead? Does not Homersing to us? Does not Plato teach as as though Le were sitting in his academic hall? Is not Greek art immortal? Does not even Greece really live? So the genins of the Hebrew people will live in the mighty extertations and prophecies of its great teachers, in the nobler enthusiasus which they give, to generation after generation, that, reads their writings, in the visions with which they do not case to electrify and stimulate us in our efforts. seward the Good.

Another Indian War.

The forces under Gen. Miles have had an encounter with the Sions, and there have been several killed and wounded. Besides that, bad blood has been unnecessarily stirred up among the Indians, which is worse than all. The pecamarked them usual in such matters. It appears by the War Department that the purpose in sending him into the field at this time was to prevent hostilities with the Indians, and to protest the revigation of the upper Missouri River. In the face of such instructions, a war has been brought on. This at least shows what is the average value of instructions from Washington. would excite surprise if there was not either a secret understanding between such officers and the War Department, or a deliberate purpose to sign of Indian extermination. The explanation of course comes that the war was brought on by the misrepresentations of frontier scouts and traders. That is a standing evenue after the mischief has been done.

But is there no way of getting at these frontier instigators of Indian troubles, to put a stop to the regular business in which they are engaged? There certainly ought, by this time, to be some way devised for terminating a tronble which has fairly put us as a nation on the defensive before the civilized world. A contemporary in this city sees and seizes the point, thinking it to be to the positive discredit of any enlightened and lumane Government to allow New York, a radical among dews, on the dews itself to be continually fooled in this way. It ish race and its destiny describe of its remails proposes that a general enlistment of friendly able vitality, having survived the government. Indians be made, and with them, as an attackthat prise uted it, having resisted the ever a inclose that a war be vicerously waged against tightening, bands of unjust laws, Laving super these traders and scouts and Indianshaters who ported the heavy-weighted chains of appression, infest the frontier. These, it says, are the seeds and having risen with new elasticity after every of this endlessly-recurring trouble with the red blow; but, said he, the law of growth and describen, and this would be an effective way to destroy them. The method might be a rough one, uals, can claim exemption from the general ban but in the name of our common humanity we of dissolution. The Jewish ther seems indeed should like to know whether it would be worse an exception to this rule, its preservation is than leaving these vagabords to mislead our the marvel of the historian, and has inspired as military forces to the extent of stirring up wars between the Government and the tribes? We honestly believe that if a neutral zone could be drawn into which these fellows were not allowsed to enter, the last of our wars with the Indians would have been heard of.

In relation to the natural habits and characteristics of the Indian traders as a class, Chief. Joseph of the New Perces gemarks, in a recent father was the first to see through their schemes, and he says that he warned his tribe to be caremost edieus enactments, and they were pur- fulcabout trading with them. "He had suspiposity kept, small and belpless communities, cion of men who seemed so anxious to make They had not so much as a single religious trist money. I was," he adds, " a boy then, but I rebrinal, from the tenth century forward, which member well my father's caution. He had would cause their to cohere, yet it was impos- sharper eyes, than the rest of our people. My sible to exterminate them. It is a conceit of the father cautioned his people to take no presents, Christians that the race was thus preserved as for after a while, he said, they will claim that a monument to God's wrath; they were to be you have accepted pay for your country. Since sthat time four bands of the Nez Perces have received annuities from the United States. My-The Christian notion has been that they were father was invited to many councils, and they only allowed at times to recuperate and to heal tried hard to make him sign the treaty, but he their wounds in order that they might be hunt- was firm as the rock, and would not sign away his, of his more active labors embraces many affected anew and teceive new burts; on the same bone. His refusal caused a difference among ing incidents, thilling scenes and marvelous theory that holds that the souls of sinners are the New Percess. My father sent for med I saw he was dying. I took his hand in mine. are preserved to feel ever anew the sharp tooth. He said, 'My son, my body is returning to my of pain. But the lecturer ascribed the continuation that the earth, and my spirit is going very soon ance of the Jewish race to other reasons; first, to see the Great Spirit Chief. When I am gone, think of your country. You are the chief of purity of their domestic relations, which kept these people. They book to you to guide them. Always remember that your father never sold his country. You must stop your ears whenever you are asked to sign a treaty selling your home. A few years more, and white men will be all around you. They have their eyes on this land. My son, never forget my dying words. sought knowledge, since they notoriously estab. This country holds your father's body. Never sell the bones of your father and your mother.' I pressed my father's hand, and told him I would protect his grave with my life. My father smiled and passed away to the spirit-land. I buried him in that beautiful valley of winding waters. Hove that land more, than all the rest of the world. A man who would not love his father's grave is worse than a wild animal."

Another local contemporary says of this cloquent and simple exposition: "There is so much truth in what Joseph says up to this point, that it will be necessary for General Howard and General Miles, or whoever above them in the United States Army is responsible for their acts, to meet and explain Joseph's charge that General Howard ordered, with irritating and unjust harshness, an impossible removal within an impracticable limit of time, of the tribe from lands they had never parted with, under penalty of forfeiting their cattle to the neighboring whites; and that General Miles, after procuring Joseph's surrender, which he never could have conquered, by a promise that his people might return to the race it was necessary to absolutely forbid their own country, broke that promise and took intermarriage with other people. And that is them to the Indian Territory instead. Generals what the Hebrew legislator did. This law Howard and Miles are both men of philant hiropic caused great commotion after the Babylonian and humane instincts, and it is impossible to captivity. Ezra and Nehemiah mercilessly dis- doubt that if they perpetrated so rank an in-The perpetuity of the Jewish race depends on 'mains good: 'I cannot understand how the Govit. It is no more nor less than the injunction of gernment sends a man out to fight us as it did an Orthodox priest to the members of his General-Miles; and then breaks his word. Such church "not to yoke themselves with unbeliev- a Government has something wrong about it. lowed to talk so many different ways, and prom-

And this is the way in which Indian wars are got up, and these are their wretched and lamentable results. Is it not high time that the better But in spite of all that he advanced and ar- 'sense of the nation was awakened on the whole

Divine Love as the Law of Love.

Is the title of a Discourse delivered in Republitheir separate habits, because the treasure of can Hall, New York, June 22d, 1879, by Prof. J. Rodes Buchanan, which we shall publish in the forthcoming issue of the Banner of Light.

We call the attention of the reader to the timely article of Mr. Frederick F. Cook, of Chi- dress him at once, 118 East 10th street, New York

An Extraordinary Book.

THE MODERN BETHESDA; OR THE GIFT OF HEALING RESTORED.

leing some Account of the Life and Labors of br. J. R. Newton, Healer, with Observations on the Nature and Source of the Healing-Power and the Condition of its Exercise, Notes of Vulu-able Auxiliary Remedies, Health Maxims, etc. The above is the title of a work to be issued

from the press about the middle of September

next. The fame of Dr. Newton as a healer of

the sick, during the last twenty years and more,

has spread through the civilized world, and

many thousand sufferers, afflicted by "all man-

her of diseases," in this and foreign lands, have borne eager and grateful testimony to the relief, more or less marvelous and lasting, that they have received literally from his hands: In this book a great number of these testimoniesliarity of this latest outbreak is much more many of them given under the solemnity of a legal oath-are put on permanent record, with that Gen. Miles had previously been instructed, the names and residences of multitudes more who have declared themselves cured by the same agency of various ills that flesh is heir to. These testimonies are from all classes of people - clergymen, physicians, editors, lawyers, merchants, manufacturers, farmers, teachers, laborers, and Christians of various communions—the rich and the poor, the high and the low, all with It ought to be singular enough to excite the one consent bearing witness to the "mighty general surprise, that official instructions to works" which have been wrought in our time, army officers can be so easily set aside. And it and showing beyond question that a fount of healing victur, a Bethesda far more capacious and available than was that in ancient Jerusalem, is open for modern humanity. Besides the deceive the country, while pushing on the de- reliable testimony, the work contains in its introduction and elsewhere) numerous citations from ancient, media-val and modern history, to show that healing by the laying on of hands, etc., has been practiced to some extent not only in various branches of the Christian Church ever since the days of the Apostles, but also in the so-called heathen world long before as well as since the beginning of the Christian era, and continues to the present time. The work, as a continues to the present time. The work, as a whole, adduces an overwhelming mass of evidence, much of it from living witnesses, in favor of the reality of the healing power, at the same time giving rational and lucid explanations of the nature and source of that power, showing it to be not, as has been commonly supposed, a miraculous gift" specially conferred on a few individuals in a long-past age, for the confirmation of a certain religious dogma, but a boon to universal humanity, from the impartial source of all good, available to all who believe in its reality and comply with the necessary conditions of its exercise or reception. These con-

> thus dispense the blessings of health to those about them. This work will also explain the apparent connection between the revival of this ancient mode of healing and certain notable religious or spiritual movements of comparatively recent times, such as Quakerism, Methodism and Modern Spiritualism-a connection which has been a sore stumbling-block to many minds. It is believed that the light thrown upon these impertant topics, together with the various theraceutic suggestions, health maxims, etc., set forth in the work, will render it a valuable aid in acquiring that knowledge of the conditions of health and the means of its restoration when impaired, which every person in these days should possess. It will thus prove a most useful contribution to human enlightenment and

> for the exercise of the "gift"-and such are far

more numerous than the world suspects-are

shown how they, too, may become healers, and

A sketch of the early life of Dr. Newton, showing the gradual steps of preparation by which he entered upon his remarkable public career, is given in the book; and the narrative demonstrations of a mysterious but benign power. Every terson who has been a recipient of this wonderful healing power through the agency of Dr. Newton-and these are to be numbered by tens of thousands, on two continents-will of course wish to possess a copy of this volume; and all such will doubtless commend it to their friends and neighbors whom they desire to become acquainted with one of the most remarkable and plainly beneficent phases of the progress of the nineteenth century,

The book will embrace about four hundred pages, octavo. It will be printed on fine-calendered paper, and contain a superb likeness of Dr. Newton, engraved on steel, from a photograph by Bradley & Rulofson, of San Francisco. Cal. We anticipate for this important work an immense sale.

E. V. Wilson.

On our second page is a card from that yetwhich merits the attention of every reader of this paper. We referred to the case, as stated now take pleasure in again pressing the claims nalistic public. Rally, friends, to the assistance declining years may be cheered with the reflection-aroused through a practical reply to his earnest appeal—that his words have not fallen, life-long, upon unresponsive and unappreciative

The New York Jews are prohibited from visiting Manhattan Beach. The president of the "Improvement Company" has so decided. Under such circumstances no wonder the New York Herald pertinently queries, "Shall the bigotry of the Inquisition be revived in America?" It looks very much like it. If Christianity is to be sustained by such acts of bigotry, the sooner solved all bonds with the Gentiles, and that justice it was in forced obedience to superior it goes to the wall the better it will be for hupolicy of exclusion has been followed ever since. authority. Nevertheless, Joseph's criticism re-manity. The Hebrews, as a class, are law-abiding citizens, and they should not be molested on account of their religion. Spiritualism inculcates the Christ-principle, which is the spirit of the humble Nazarene, while Old Theology wor-I cannot understand why so many chiefs are al- ships only the letter, and is endeavoring to perpetuate its authority by force, hence Spiritualism also is tabooed by the wiseacres of the Orthodox Church. It is well that the secular press ignores the late action of the president of the "Manhattan Improvement Company." Improcement, for sooth! It is the sort of improvement(*) no true American will endorse for a moment. All liberal-minded people should unite in opposition to the encroachments of the religious oligarchy that would debar them of their rights, whether religious or secular.

> It will be seen by his card under our Correspondence heading, that Dr. Van Namee intends soon to start West on a professional tour. Those who may desire his services should ad-

"Angels and Devils in the Light of the Spiritual Philosophy."

prints an extended synopsis of a lecture delivsubject. A few points in his 'address will not be found uninteresting reading.

In his opening remarks he referred to the importance of the subject, in which was involved what might be termed the philosophy of Spiritwhat might be termed the philosophy of Spirit-ualism. Some present might say that Spiritualism had no philosophy; but if half the wonders produced in connection with the phenomena so constantly witnessed during the past thirty years at Spiritualist meetings and circles were true, there must be a philosophy in connection with Spiritualism, which was to many a vitality elevating and refining the lives of its professors.

The lecturer next proceeded to discuss the more immediate subject of the discourse, and said that the existence of angels and devils, if proved, would be of great importance. But before discussing the question as to the existence of good and and will enjoy it would be as well to of good and evil spirits, it would be as well to define what was meant by angels and devils, and after a clear definition and description of and after a clear definition and description of what was meant by these two terms he came to the questions. What entitled a man to eter-nal bliss? and What rendered him deserving of everlasting pinishment? and said, what would become of the man who was a good, honest, moral, soher, industrious and just man, who never attended church or countenanced a revival meeting or put a penny in the missionary box? According to some people such a one would be doomed to endless punishment, while the villain who had cheated the widow and the orphan, but who had built a church and endowed it, would be sure to go to heaven. But if that were so, and virtuous and benevolent people were doomed to endless punishment, not be-cause they were cruel and wicked, but because they could not believe in the Orthodox creeds then the infernal regions would be peopled with the better men. Here the lecturer made a very pathetic appeal to all to take a more charitable view of humanity than the narrow one taken by for the world in which they lived contained both angels and devils; the former representing the better qualities of humanity and the latter representing the worst qualities of man's being. Man was what his parents, his constitution and his training made him. When escrything good was crushed out of men by drink, for instance, they became degraded slaves to their passions and before the contained with the conta and became devils incarnate. Then were also the constitutional evils transmitted from par-ent to child. How could they expect angels to be fashioned out of such corrupted beings—corrupted by evil customs and diseased constitutions? Men to lead virtuous lives should have healthy, sound and virtuous bodies to begin with. He then pointed out the responsibility resting upon the virtuous and good in endeavors to reform their vicious neighbors. . . . By tions of its exercise or reception. These conditions are made plain to the understanding of ordinary readers; and all who possess the physical, mental and moral qualifications necessary for the exercise of the "gift"—and such are far

An Allopathic Physician Resorting to Magnetism.

reminded them that to make others better they

must first make themselves better.

We make the following extract from a letter written by an old-school allopathic physician of thirty years' practice, who has lately been testing the efficacy of magnetism. It speaks for it-

gations in animal magnetism, and the treatment of disease through it. I do not recall a single case of sickness that has recently come under my treatment that I have not been able to essentially relieve by magnetism; and in almost all cases I have been able to dispense with medicines altogether."

W. J. Colville in New York.

The services of W. J. Colville, the popular and able lecturer on Spiritualism, have been secured for lectures in Republican Hall, No. 55 West 33d street, near Broadway, New York City, Sunday, August 3d, morning at 1030, and evening at 730 o'clock. He will no doubt be greeted by a large

The Boston Cooperative Grocery, under the Presidency of Josiah Quincy, has been open The plan is to sell unadulterated goods at fair prices, and return the profits to the purchasers. With every sale a certificate of the amount is given, and every three months a dividend is paid on these, shareholders receiving double the rate given to outsiders, besides six per cent, on the money invested. At the first quarterly meeting President Quincy said: "Your organization has already produced much good. Applications for your by-laws have been received from all parts of the United States. Probably more than fifty stores have been, or soon will be, opened in consequence of your example, and this most comprehensive scheme of benevolence, resting on self-help and material assistance, become general through the land."

Some of our public speakers often make statements from the rostrum to the effect that eran worker for Spiritualism, E. V. Wilson, the Spiritualists have no institutions of learning wherein their children are taught our philosophy, and wish to know the reason why. They by Milton Allen, in our issue for July 19th, and | forget that the Belvidere (N. J.) Seminary, under the management of the Misses Bush, is such of Bro. Wilson upon the attention of the spirit- an institution, both these ladies being devoted Spiritualists. While we admit the fact that of this worthy advocate of the cause, that his the Spiritualists should have similar institutions of learning, in different sections of the United States, it is a matter of mortification to be obliged to state that the Belvidere Seminary is inadequately supported. It is a duty our speakers owe to the cause to call attention to this matter as often as opportunity offers.

By reference to the advertising columns it will be seen that Colby & Rich, 9 Montgomery Place, Boston, have on sale a cabinet photograph, from a picture by a French artist (a medium), said to be a likeness of the HUMBLE NAZ-ARENE, upon the back of which is printed a NEW SERMON ON THE MOUNT." It is a beautiful portrait, superior to any picture of Jesus | so well. ever given to the public by either the Catholics or the Protestants. Everybody should have this charming picture.

We learn from a reliable source that the lady-medium referred to by one of our correspondents not long since, in an article headed Orthodox Séances," is making great progress in her mediumship, and that her zeal in the cause of Spiritualism is unabated. "In fact," says our correspondent, "I think there is more prospect that she will convert her church to her views, than that she will be won back to Ortho-

Mr. S. Andrews, Hannibal, Mo., in remitting for three new yearly subscribers, says, "We are doing all we can to extend the circulation of the good old Banner of Light. Long may it wave to spread the glad tidings of the gospel of truth." Thanks, brother. We hope other friends of the noble cause we are engaged in will follow your example, and thus help strengthen our

Passed On.

Capt. Enoch Benner, who recently passed to The Walsall (Eng.) Free Press of July 5th the higher life, resided in Chelsen, Mass., but was well and favorably known in this city as a ered in that place by J. J. Morse, the well-shipping merchant, which business he has carknown trance speaker, on the above-named ried on here for many years past. He was a man of sterling integrity, and highly respected in the mercantile community, as well as socially. Possessing an intelligent and independent mind, he became interested in Spiritualism soon after the advent of the "Rochester Knockings," and after careful investigations he became fully convinced of the truth of spirit-communion, and from that time has continually been increasing his knowledge of the Spiritual Philosophy. He was a liberal supporter of the Spiritualist meetings in Chelsea for many years. Such good men are missed in society.

The Yellow Fever Plague

Is now spreading in different directions. New cases are reported daily in Memphis, where it started. Refugees are dying at Louisville, Ky. The plague has appeared in New Orleans. There have been several deaths at the New York quarantine station. It has reached St. Louis, Mo., and Cincinnati, Ohio. The fever will not, it is thought, be as fatal as it was last year in the South; the month of August, however, will tell the sad story. Great efforts are being made to stay the plague in the infected districts.

We had the pleasure of meeting our old friend, Giles B. Stebbins of Detroit, Mich., the present week in Boston. It gave us pleasure to see him looking so well, and to know that his physical strength will allow him to do a large amount of work for some time to come in the spiritual lecturing-field. Bro. Stebbins will speak at Onset Bay Grove Camp-Meeting on Friday and Saturday of the present week, and on Sunday, Aug. 3d.

Read the splendid poem in this paper, entitled "Fraternity," composed by Dr. D. Ambrose Davis. It is about time that Spiritualists especially should live in conformity to the teachings so beautifully expressed by the poet. We also call attention to the grand original poem by Belle Bush, Principal of the Belvidere Seminary, published in last week's Banner of Light.

We are well-pleased to know that the eloquent trance-speaker, Mrs. Cora L. V. Richmond, is to be at the Lake Pleasant Camp-Meeting, thus giving the people in the western part of the State an opportunity of listening to the inspired utterances of this well-known lecturer on spiritual topics.

Mrs. Susie Nickerson-White, the celebrated trance and medical medium, has removed from West Brookline street to 148 West Newton street, this city, where she will be pleased to see her friends and patrons on and after September 1st. She is at present taking much-needed recreation in the country.

Dr. Beard receives a just and rather caustic criticism for some of his absurd statements in regard to the Spiritual Philosophy, from the pen of Franklin Smith, which will be found in this issue of the Banner. Give it a careful pe-

BT Do not forget the Spiritualist Picnic to be held at Compounce Lake, Connecticut, August 13th-14th. If you do you will miss the grand oration Prof. Denton will deliver, and the other ntellectual feasts that will be provided.

We call attention to the testimonial in another column, headed "A Remarkable Case." Dr. Stone is meeting with good success, and pure condensed air," as a curative agent, is attracting the attention of thinking people.

Mrs. H. D. Chapman is located at 81 Montgomery Place, Room 4. She is a fine clairvoyant, and is highly gifted with healing powers. Give her mediumistic gifts a trial, ye suffering ones.

Dr. William O. Page is doing a great work in New York City by the laying on of handsotherwise, curing the sick through the agency of animal magnetism. His address is 5211 6th

The State Camp-Meeting of Spiritualists and Liberalists commenced at Lansing, Michigan, July 26th, and will continue to August 4th. Some of the best speakers have been engaged.

London Spiritual Notes.

To the Editor of the Banner of Light:

The London season is now at its height, but the war and the sudden death of the Prince Imperial have made it anything but a brilliant one, from a social point of view. This state of things reacts favorably for spiritual matters, the inquiry into Spiritualism never having been greater than at the present time.

Mr. William Eglinton, the celebrated medium, is at present in Paris, but contemplates visiting India in November; should he do so there will probably be a spiritual revival there, for he is certainly a medium of enviable gifts.

Mrs. Anna Kimball has just arrived in London. She is almost better known here than in the States. Her mediumship is of the highlyinspirational order, and particularly attractive to really spiritual people. She will probably begin her public work soon, and being the esteemed friend of the Countess of Caithness, she is sure of a warm reception everywhere.

Mr. J. William Fletcher's eloquent lectures are now the talk of London. At each lecture, no matter what the weather, every available seat is occupied. These meetings are now the only public gatherings in London in connection with Spiritualism, and are anxiously looked forward to. It must be indeed gratifying to Americans to see their countrymen succeeding

Mrs. Louisa Andrews will leave London for France shortly. She will join her son, who is now studying at one of the Universities.

The size of the London Spiritualist has been reduced, and the office removed from the British National Rooms. It is now no longer the organ of the Association, but the interests of that body have been transferred to the Spiritual Notes.

Mr. and Mrs. J. William Fletcher have removed to their new residence, 22 Gordon street. Gordon Square, where they receive weekly, and are doing much to introduce Spiritualism to a large circle of inquirers. FIDELITY.

Mr. Charles E. Watkins, independent slate-writing medium, visited Paris a few days ago, where he nonplussed, dumfounded and intoxicated the atheistical and orthodox doubters of that little town. All Paris, we have learned, wishes to see Mr. Watkins.—Independent Age, Alliance, (O.) July 26th.

The Dickens residence at Gadshill is to go to the highest bidder. The homes created by genius are as unenduring as the families they often hope to found.

DR. PEEBLES ON DECORATING GRAVES. WHO AMONG THE LIVING ARE THE DEAD?

To the Editor of the Banner of Light:

This country furnishes many fluent but heedless writers who lightly estimate their responsibility to the public. Of this class, it must be admitted, the ranks of Spiritualists contribute not a few conspicuous examples. I dislike to criticise my friend, especially if I think his intentions are good. I feel like excusing him if he be wanting in the native sense of propriety, or if his sensibilities have been blunted by a too steady contact with the world. But when the cosmopolitan traveler, without laying off his sandals, stumbles headlong into our heart's "holy of holies," it may be necessary to mildly reprove him for his carelessness. There is something like a furor scribendi that calls for the application of rational restraints. He surely writes too much whose impatient haste for expression does not permit him to weigh the import of what he writes, nor can be justly complain if we place his words in the balance.

I find the incentive to these observations in the article contributed by Bro. Peebles to the Banner of the 12th July. While animadverting on the really beautiful custom of decorating the graves of the dead, he indulges in the use of the following language:

"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 wickedness of war."

Now I cordially agree with Dr. Peebles that the best way to honor the departed is to show our appreciation of the virtues which may have adorned their lives, and also by deeds of Godlike charity toward those who-left to an inheritance of poverty-may need the broad shield of our loving care. But who is most likely to remember his duty to the widow and orphans of the man who gave his life for Liberty and his country; for upholding "government by the people and for the people"; for the altars consecrated to religious freedom; for the supremacy of law and the progress of civilization? Is it the man who has no time to turn aside from the dusty highways of life so much as once a year to show his respect for the memory of the dead? No! It is not that man. Are the floral symbols of the purest human affections so expensive; or are we become so indifferent and niggardly that we cannot scatter them on the earth which has been doubly consecrated by the ashes of life's sacred fire and the tears of bereaved affection? The man who never reverently uncovers his head by the graves of heroes and patriots to whom he is indebted for whatever most contributes to the honor of his country, the freedom of his religion, and the value of his citizenship, is not likely to trouble himself about the widows and orphans of such men. The men to whom the scenes of "Decoration Day are repulsive"-if indeed there are any such-are the very men who can shuftle off the righteous claims of both the living and the dead.

"LET THE DEAD DECORATE THE GRAVES OF THE DEAD."

When Bro. Peebles uses such language-whatever significance he may be pleased to attach to his own words-he gives expression to something like contempt for both the living and the dead. He affirms, by implication, that the living who drop their tears and floral offerings above the graves of the dear departed, whose names and lives are forever associated with great principles and sacred memories, are dead men. In what sense are they dead, I should like to know? They still live and walk among us in the flesh. Are they deadened in respect to the delicate sensibilities of uncorrupted human nature? Are the tender sympathies which unite kindred souls in all spheres of being, less active in those who manifest them than in those who do not? Are the mourners who plant flowers on the graves of loved ones, and water them with their tears, endowed with an inferior moral and spiritual life to those who are pleased to leave such sacred resting-places-with the neglected mind and heart and life-to be overgrown with noxious weeds? No! Believe me, it is not the sensitive nature, that fondly cherishes these tearful memories, that has ceased to be intensely alive. Oh, never! But the thoughtless vandals whose careless footsteps profane the most sacred places-verily, these are the

It is our knowledge of the man-whose heart we know is right—that saves his words from a severer characterization. Dr. Peebles never gave a brave and noble son, bearing his own name, to Liberty and his country; and then received back into a father's arms only the lifeless body, terribly broken in the shock of battle! Such an experience would have suppressed forever the unfeeling words-"Let the dead decorate the graves of the dead." He has no hallowed remains of a dear and almost life-long companion and six beautiful children laid away "under the daisies," or his right hand would have been palsied before he had finished that line. In this cold and unsympathetic speech there is something so much like the spirit of Vandalism, that we need not waste time on nice distinctions. If a cosmonolitan life deadens the most sacred associations of kindred and home we cannot envy the great traveler whose home is in all places, and in whose impartial judgment all things are equally sacred and profane. If the dust so long consecrated by the indwelling spirits of those whom we so fondly cherished, is not to be held more sacred than common earth, we, who profess to be civilized, may learn an impressive lesson from the poor Indian whom we call a savage, who-in his comparative ignorance and darkness-has a decent respect for the graves of his dead. There may be practical infidels, even among professed Spiritualists, who, with a view of warring against the customs of religious communities, would pitch pennies and throw dice over a mother's grave; but we all know that Bro. Peebles has no particular fellowship with this class, and the writer certainly has no disposition to cultivate the acquaintance of people whose boasted civilization has so sadly corrupted the natural instincts of the human mind and heart.

In the sincere love of reciprocal and universal justice, and "with malice toward none,"

S. B. BRITTAN. Yours faithfully, 80 West Eleventh street, New York City, July 20th, 1879.

In regard to the marriage state, and second marriage, this little extract is excellent: There was a man who, having married a second time, was always regretting the loss of his first wife. "Ah, my dear sir," said his second, "I declare, no one regrets your first loss

Printers' ink is as fatal to cankerworms as to despots; and kerosene is quite as bad for the worms, they, like despots, disliking every source of light.

Movements of Lecturers and Mediums.

(Matter for this department should reach our office by Tuesday morning to Insure insertion the same week,) The address of Lyman C. Howe will be Fredonia, N.

Y., until Sept. 1st. He will answer calls to lecture at places not over a hundred miles distance. Dr. Amanda Harthan will be at Lake Pleasant dur-

she will locate in Boston, Mass. Dr. J. D. McLennan, the vital magnetic healer of San Francisco, who so successfully restored Dr. Slade from an attack of paralysis, is still engaged there in his noble work for suffering humanity. He cures cases

ing the entire session of camp-meeting. After that,

where the regular physicians fail entirely. Dr. Samuel Watson, of Memphis, Tenn., has taken his family to Augusta, Ark. He will personally fill all his lecturing engagements.

On the first day of November, 1879, Rev. J. H. Harter, of Auburn, N. Y., will be 59 years of age; it is also the 25th anniversary of his marriage, and he and Mrs. Harter will have a silver wedding. It is also the occasion of a two days' meeting in Auburn. They hope to see all their friends. Dr. Peebles will re-tie the knot.

Mr. John Tyerman arrived in Melbourne, Australia, May 12th, addressed a meeting of the Spiritualists in the evening, and started for his home in Sydney the next day.

Dr. J. M. Peebles's address for August will be Alliance, O., and for September Willoughby, O.

Mrs. L. A. Pasco, magnetic healer and clairvoyant Hartford, Conn., has removed to 137 Trumbull street. She will be at Lake Pleasant during August, after that at her residence, where she will be pleased to meet her friends and the public. She is ready for engagements as a lecturer or psychometric reader.

Mrs. Julia Dickerson Cheever has returned to Vineland, N. J., after being absent in the West nearly a year, with renewed energy to heal the sick as a medical clairvoyant.

Capt. H. H. Brown spoke at Danby Borough, Vt. July 15th; at East Middlebury, Vt., the 18th, 19th and 20th; at Leicester the 27th, and is to lecture at Bristol Vt., Aug. 3d. He is at Whitefield, N. H., on a visit, and will accept calls in that vicinity from Aug. 4th to the 15th. He speaks at Rockingham, Vt., Aug. 17th, and will accept calls in Vermont or New York till Sept. 10th, when he attends the Schroon Lake Camp-Meeting. Address him at his appointments or at 701 Monroe street, Brooklyn, N. Y.

A Remarkable Case.

COBURG, ONT., July 21st, 1879.

Dr. Stone: DEAR Sir—With gratitude to the giver of all good and a desire to benefit suffering humanity I send you my testimony in favor of your "Condensed Air Cure." For eleven years I was sick with a complication of diseases, but especially organic diseases of the heart, (dropsy and scrofula being minor expressions.) During the last five years I had to medicate constantly, and was so ill as to be almost incapacitated for the duties of life; indeed my friends quite despaired of my recovery. Having received no permanent benefit from all the remedies resorted to, and having heard of many cures being effected at your "Condensed Air Cure." I decided to try it as a last resort. While at the Cure my case seemed so hopeless that your matron wished me to send for my friends, she believing I must die. By the treatment received while with you (for I gave up every other remedy), I am so far recovered as to be a source of astonishment to my friends and myself, and feel that I am almost entirely recovered and therefore ishment to my friends and myself, and feel that I am almost entirely recovered, and therefore have great faith in the "Air Cure," not only from its beneficial effects on me, but also on many other persons under treatment during my stay. The remedy seems so marvelously simple, and yet as I have proven so effective in removing disease from the human system, I feel like recommending it to my fellow-creatures in affliction and pray that continued blessings may rest upon such a messenger of physical health. I shall be pleased to give fuller particulars of my case and effect of the treatment to any one wishing it. Most sincerely yours,

SARAH BENNETT.

To the Public:

To the Public:

This was one of the remarkable cases treated at the "Air Cure," but many others suffering as severely, though with different ailments, have been entirely cured, and in fact most interesting cases are continually developing the power of "Condensed pure air" as a curative agent, and I feel it is worth the attention of physicians and the public generally.

Dr. Stone.

An Old Case Revived.

Father Spear, "The Prisoner's Friend," has been in the city a few days, looking up some evidence in behalf of Freeman, the Pocasset murderer. He says that no one will lift a hand to help the unfortunate man, and he has undertaken to give him the benefit of such aid as he can obtain. It seems that in 1794, one Henry McCausland, living in what is now Gardiner, in this State, murdered a woman because he alleged she had sinned against the Trinity. With this State, murdered a woman because he alleged she had sinned against the Trinity. With this idea he sacrificed her, he said, and then set fire to the house as a burnt-offering. He was arrested, and at his trial before the Massachusetts Supreme Court plead guilty, refusing to retract it, that he might be committed to the insane asylum. He protested that he killed the woman as a duty to his God, and would welcome the sentence of the law now that he had done woman as a duty to his God, and would welcome the sentence of the law now that he had done as his conscience prompted. He was, however, remanded to jail to await his sentence, which never was pronounced, and he died in the same never was pronounced, and he died in the same prison thirty-five years after, anxiously looking for his penalty, which the court decided to withhold. To get the particulars of this case, Father Spear, now almost an octogenarian, has traveled over a thousand miles, and on Friday night found the desired information at our public library, in some old newspaper folio. His object is to present the legal precedent to the court, and thus save the fanatic Freeman from receiving the full penalty of the law when he comes ing the full penalty of the law when he comes to trial.—Boston Sunday Times.

Those who may feel interested in this case can address Mr. John M. Spear at this office, or

45 You may sit with your fingers on the table for four-teen hours, waiting for the table to tip, and unless you put out the lights and make the room dark "nary a tip." Elec-tricity do n't work well, you know, in a light room.—Gardi-ner Reporter.

Are you sure of that? The Commercial editor recol-Are you seried that? The commercial enterteen-lects an occasion, twenty years ago, in your own city, when he and seven other persons saw a heavy exten-sion-table not only tip, but rise from the floor more than a foot; and a kerosene lamp on another table at the same time gave light enough for reading of the finest print.—Bath Commercial.

We have seen in our own house a table lifted in full light, with a lady upon it, and the only human force used about it was the placing of four persons' hands upon it. We have seen the same table, at the same place and time, rise as high as the four persons could reach with their hands some inches above it, and nothing touching it. We have not only seen this but can prove it, by a dozen persons, whose names will be given to any person who wishes to know. Before slurring a matter that a large proportion of one's readers believe in, would it not be better for an editor to get posted a little ?-Gardiner (Me.) Home Journal.

Scandal-mongers may learn this lesson from the frog: Once overpassed the season of his adolescence, he gives up tail-bearing.—Yonkers Gazette.

Thirty payments on a forty-five year endowment poli cy of \$1,000, issued at age 30, by the Union Mutual, will secure 45 years' insurance and \$103,24, payable at age 75, if the insured is living, against 41 years' and 19 days'

No matter what your feelings or ailment is, Hop Bitters will do you good. Prove it.

A"Union Reform Convention" A "Union Reform Convention" Will be held in Princeton Centre, Mass., August 20th, 30th and 31st. Many of the best speakers in all of the reforms will be present. Princeton is one of the lovellest summer resorts in New England, and the best of accommodations can be had at hotels, bearding-houses and farm-houses in the immediate vicinity. Let all interested in any reform come and help make the meeting a success. The cause is yours, and needs your hearty coperation. Full particulars will be given in circulars. Letters desired from friends of the movement all over the country. Address "Convention," Princeton, Mass. Spiritualist Meetings in Boston.

PYTHIAN HALL.—The People's Spiritual Meeting formerly held at Englic Hall) is removed to Pythian Hall, at Tremont street. Services every Sunday morning an attenuous, Good meethims and speakers always present.

EAGLE RALL,—Spiritual Meetings for speaking and tests are held at this hall, 610 Washington street, every Sunday, at 105 a, M, and 2½ and 7½ r, M. Excellent quartette singing provided.

NCIENCE HALL. Spiritual meetings for speaking and lests every Sunday in this hall, 718 Washington street, at 10% A. M. and 2% P. M.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL: Dovated to Spiritualism, Published weekly in Chicago, 16, Price 5 cents per copy, §2.50 per year.

VOICE OF ANGELS, A Semi-Monthly Spiritualist! Journal, Published in North Weymouth, Mass. §1.65 per annum. Single copies seems,

MIND AND MATTER, Published weekly in Philadelphia, Pa. Price 6 cents per copy. Per year, §2, Ea.

THE HERALD OF HEALTH AND JOURNALOY PHYSICAL CULTURE. Published monthly in New York, Price 10 cents,

cents.
The Sharer Manifesto, (official monthly) published by the United Societies at Shakers, N. Y. 60 cents per annum. Single copies 10 cents.
The OLIVE BRANCH. A monthly. Pricy 10 cents.
The Psychological Review. Published monthly in London, Eng. Single copies 20 cents.

Subscriptions Received at this Office

MIND AND MATTER. Published weekly in Palladelphia, MIND AND MATTER.
7. (2.1) ber annum.
THE STRICT ALIST: A Weekly Journal of Psychological
Science, London, Eng. Price \$3.00 per year, asstage \$1.00.
THE MEDIUM AND DAYBREAK: A Weekly Journal decoted to Spiritualism. Price \$2.00 per year, postage 50 cents,
HUMAN NATURE: A Monthly Journal of Zolstie Science
and Infelligence, Published in London. Price \$3.00 per year,
wastone 35 cents. postage 25 cents.
SPIRITUAL NOTES: A Monthly Epitome of the Transac-tions of Spiritual and Psychological Societies. Published in London, Eng. Per year, 75 cents.

RETAIL AGENTS FOR THE BANNER OF LIGHT.

THE AMERICAN NEWS COMPANY, 39 and 41 Cham-sers street, New York City, NEW ENGLAND NEWS COMPANY, 11 Franklin threat Rostan treet, Boston.
THOMAS MARSH, 919 Washington street (south of casant street), 400ston. P. O. OSTRANDER, Republican Hall, 55 West 33d street,

MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo. RICHARD ROBERTS, 1010 Seventh street, Washington, W. A. & C. S. HOUGHTON, 75 and 77 J street, Sacra-

ento, Car. LEES'S BAZAAR, 16 Woodland Avenue, Cleveland, WILLIAMSON & HIGBIE, 62 West Main street, Roch-

ester, N. Y. JACKSON & BURLEIGH, Arcade Hall, Rochester, G. D. HENCK, 446 York Avenue, Philadelphia, Pa. WASH. A. DANSKIN, 70½ Saratoga street, Baltimore,

dd.

I. N. CHOYNSKI, 34 Geary street. San Francisco, Cal.
SMITH'S PERIODICAL DEPOT, 122 Dearborn street,
Dirago, Ib.
PERRY & MORTON, 162 Vine street, Cheinnatt, Ohio.
S. M. HOWARD, 51 East 121n street, New York Chy.
GEORGE II, HEES, west end from Bridge, Oswego, N.Y.
J. B. A DAMS, 527 Seventh street, and 814 F street, Washmetion. D. C. mgton, D. C. WILLIAM ELLIS, 130 Wisconsin street, Milwaukee,

(18) WILLIAM WADE, 826 Market street, Philadelphia, Pa. E. M. ROSE, 56 Trumbull street, Hartford, Conn. BRENTANO'S LITERARY EMPORIUM, 39 Union

quare, New York G. D. JOHNSON, 5 North Main street, Fall River, Mass, E. W. KEAN, Main street, Greenfield, Mass, D. A. PEASE, P. O. Bookstore, Moberly, Mo, D. R. LOOSLEY, New London, Com.

[Other parties who keep the Banner of Light regularly on sale at their places of business can, if they so desire, have list, without charge, by notifying Colby & Rich (publishers, No. 9 Montgomery Place, Boston) of the fact. 1

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the irst, and diffeen cents for every subsequent in-

SPECIAL NOTICES. - Forty cents per line, Minion, each insertion. BUSINESS CARDS.—Thirty cents per line, Agate, each insertion.

Payments in all cases in advance.

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

Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

The Wonderful Healer and Clairvoy-aut?—For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. My.10.

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

Special Notice.

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

REMOVAL.-Susie Nickerson-White has removed to 148 West Newton street, Boston, where she will be pleased to see her friends and patrons on and after Sept. 1st. For the present she is taking a vacation.

J. V. Mansfield. Test Medium, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS.

A Public Reception Room, EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., is established at this office. Strangers visiting the city are invited to make this their Headquarters. Room open from 8 A. M.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties destring to so subscribe can address Mr. Morse at his residence. Elm Tree Terrace, Uttoxeter Road, Derby, England, Mr. Morse also'keeps for sale the Spiritual and Reformatory Works published by us.

COLBY & RICH.

DR. J. II. RI(ODES, Philadelphia, Pa., is agent for the Banner of Light, which can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings.

G. D. HENCK, No. 446 York avenue, Philadelphia, Pa., is agent for the **Branner of Light**, and will take orders for my of the **Spiritual and Reformatory Works** pub-ished and for sale by Conby & Rich.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, SE Market Street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

ST. LOUIS, MO., BOOK DEPOT.

MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the Bannen of Light, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT.
WILLIAMSON & HIGBEE, Booksellers, 52 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published at the Banner of Light Publishing House, Boston, Mass.

ROCHESTER, N. Y., HOOK DEPOT, JACKSON & BURLEIGH, Booksollers, Arcade Hall, Rochester, N. Y., keep for sale the Spiritual and Re-form Works published by Colby & Rich.

WASH, A. DANSKIN, 70% Saratoga street, Baltimore, Md., keeps for sale the Banner of Light.

PACIFIC AGENCY. SAN FRANCISCO.

The Banner of Light, and all the publications of Colby & Rich, also all other standard Spiritualist, Liberal and Reform Works; likewise Planchette, Spence's Positive and Negative Powders, Storer's Nutritive Compound, etc., supplied at Eastern rates. Catalogues and Circulars mailed free. Abalkemittances in U.S. currency and postage stamps received at par. Address HERMAN SNOW, P. O. Box 117, San Francisco, Cal.

"SMITH'S PERIODICAL DEPOT, "SMITH'S PERIODICAL DEPOT," 122 Dearborn street, Chicago, III, The Banner of Light and other Spiritual and Liberal Papers always for sale.

WANHINGTON BOOK DEPOT.
RICHARD ROBERTS. Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

NEW YORK PERIODICAL DEPOT.

S. M. HOWARD, Agent, Bookseller, 51 East Twelftra street, New York City, Reeps constantly for sale the Burner of Light.

D. M. BENNETT, Publisher and Bookseller, 10 Eighth street, New York City, keeps for sale the **Spiritual and Reformatory Works** published by Colby & Rich.

HARTFORD, CONN., BOOK, DEPOT. E. M. ROSE, 55 Trumbull street, Hatford, Conn., keeps constantly for sale the Bouncer of Light and a supply of the Spiritum and Reformatory Works pub-lished by Colby & Rich.

LEES'S BAZAAR, 16 Woodland arenne, Cleveland, O., Circulating Library and dejot for the Spiritual and Liberal Books and Papers published by Colby & Rich,

TROY, N. Y., AGENCY.

Partlesdesiring any of the Spiritual and Reformatory Works published by Colby & Rich will be accommodated by W. H. VOSBURGH, at Rand's Hall, corner of Congress and Third streets, on Sunday, or at No. 10 Jacob street, Troy, N. Y., through the week. Mr. V. will procure any work desired.

ADVERTISEMENTS.

CAMP-MEETING! ONSET A GROVE.

July 18th to August 1st.

A MPLE accommodations, boarding and lodging in cot-A tages or hold, or meals at restantant or of eaterer, to-cliffies for housekeeping, tents, cottages, at low-rates, for all who desire to attent. Call for Exemsion Theets, for which special rates have been made on the Old Colony Raffront and all Reconnec-tions and divisions, the Boston & Albany, as far west as Albany, and the Fitchburg, as far west as Troy. LECTURE DAYS AND LECTURERS.

On Sundays befures will be given morning and aftermoon, On other days there will be a conference in the morning, opened by the speakers first named, each day, in the bolowing list. The last named speaker, in each day, in the following list, and termoon becture:

Thurs, July 31, H. P. Fairfield, Dr. J. 41, Greenleaf, Friday, Aug. 4, Mrs. M. S. Wood, Gilles B. Stelddins, Samiday, ** 2, Gleis B. Stelddins, Samiday, ** 3, Nellie J. T. Brigham, Gleis B. Stelddins, Sunday, ** 3, Nellie J. T. Brigham, Gleis B. Stelddins, Samiday, ** 4, London, David B. Roston at s. 15, and and Smally, S. Velley, A. F. Higham, A. F. A. M., and State P. M. Arrive at Onset Bay, 10:22 A. M. and 5:50 P. M. Arrive at Onset Bay, 10:22 A. M. and 5:50 P. M. Leave Onset Bay at 7:59 A. M. and 5:18 P. M. The above change in time glyes visitors two hours more on the ground than during previous years. It will be noticed that trains do not leave for Boston until 5:18, in the after-

Special Sunday Trains.

A special train will leave Boston Sundays, July 27, and Aug. 3d, at 7 a.m., taking passengers from fireckton, Bridgewater, Middletorov, and way stations, arriving at Onset Bay at 9 a.m., Returning, leave Onset Bay at 7 r.m., On Sunday, Aug. 3d, a special train will run to and from the stations on Cape Cod. to. Onset Bay. See special bill for time table. time table.

Saturdays only a train leaves Boston at 6:05 P. M. Returnling Monday morning, leaves Onset Bay at 6:27.

Fare for the round trip, Boston, \$2.50.

ONSET BAY GROVE ASSOCIATION,

East Wareham, Mass. H. S. WH.LLAMS, President.

SPIRITUALISTS' CAMP-MEETING.

TIME NEW ENGLAND SPIRITUALISTS' CAMP-MEETING ASSOCIATION will hold their sixth Annual Camp-Meeting at Lake Fleenant, Montague, Mass., from August 6th to September 3d, 1879.

sixth Annual Camp-Meeting at Lake Fleasunt, Monfugue, Mass, from August did to September 3d, 1879.

S P E A K E R S;

The first regular exercises will be held
Sunday, Aug. 10, W. J. Colville and
Mrs. Cora L V. Riedmond, of Chicago,
Thesday, 12, George A. Fuller, Sherborn, Mass,
Wednes, 13, Mrs. N. J. Willis, Cambridge, Mass,
Friday, 14, Mrs. Sarah B. Snow, Madden, Mass,
Saturday, 16, Fannie Davis Smith, Brandon, Vt.
Sunday, 17, Ed. S. Wheeler, Philadelphia, Pa., and
E. V. Wilson, Lombard, Ill.
Thesday, 19, Abby N. Burnham, Boston, Mass,
Wednes, 20, Eder Fred Evans Mt. Lebanon, N. V.
Thursday, 21, Ed. S. Wheeler, Philadelphia, Pa.,
Friday, 22, Gles B, Stebhins, Derroil, Mich.
Saturday, 23, Prof. Win, Denton, Wellesby, Mass,
Smiday, 24, Prof. Win, Denton, Wellesby, Mass,
Wednes, 25, Neille J. T. Brigham, Elm Grove, Mass,
Wednes, 25, Neille J. T. Brigham, Elm Grove, Mass,
Wednes, 22, Wiss, J. Yeaw, Northwore', Mass,
Saturday, 23, Prof. Win, Denton and
Ceplas B, Lyan, Boston,
Mass, Saturday, 24, Prof. Win, Denton and
Ceplas B, Lyan, Boston,
Mass, Saturday, 29, Prof. Win, Denton and
Ceplas B, Lyan, Boston,
Mass, Saturday, 30, Prof. Win, Denton and
J. Frank Baxter,
Circulars of Information sent on application,

J. Frank Baxter. Circulars of information sent on application J. H. SMITH, Secretary,

June 28, -6wis P. O. Box 1260, Springfield, Mass The Tenth Annual Camp-Meeting of the SPIRITUALISTS OF MASSACHUSETTS

W 11.L be held at Sinawsheen River Grove, Brillard Vale, Mass, on Boston and Maine Rallroad, commencing July 22d, 1879, closing Aug, 12th.
On Sunday, Aug, 3d, Mr. J. FRANK BANKTER will lecture, sing and give his wonderful descriptive tests from the platform.

phatform.

On Sunday, Aug. 10th, PROF, WILLIAM DENTON, the well-known lecturer, who always draws immense audiences will address the multitude.

SUNDAY TRANS,—From Boston and way stations, 7:30, 9 A. M., and I.P. M. Thesdays and Fridays a late train leaves the Grove for Boston 9:18; for Lovell and Lawrence,

10 P. M. For full particulars in regard to running of daily trainsfares, &c., see Runner of Light of July 19th, also large posters at depots. July 96.18 DR. A. H. RICHARDSON, Manager.

CAMP-MEETING. THE SPIRITUALIST AND LIBERALIST ASSOCIATION of Maine will hold their Annual Camp-Meeting in Ruswell's Grove, in Efra, Maine, commencing on Wednesday, Sent. 3d, and continue over Sunday. The Grove Wednesday, Sept. 3d, and continue over Sunday. The Grove is on the Maine Central Railroad, 11 miles from Bangor. Arrangements are being made with the railroads to carry

Artangements are owng made with the random order at reduced prices.

Tents can be procured by applying to D. Buswell, Etna, Maine. Also first-class entertainment at reasonable prices. All are cordially invited.

G. B. DEMERITT, Secretary.

Dexter, Me., July 16th, 1879.

(wis July 26.

FOR SALE. An Old Family Estate

ON WASHINGTON STREET, capable of improvement and worthy the attention of Capitalisis. Address REAL ESTATE, care Banner of Light.

Aug. 2.

DR. NEW MARCH P. SAIFTIB.

ATERIALIZING MEDIUM, with hold a Musleat Circle every Sunday and Friday evening, at so chock, at 114 Fourth street, Chelsen.

MAGIC WONDERS, 100 pages, 400 for 10 cents, ADAMS & CO., Boston, Mass. MRS. M. A. EATON, Magnetic Physician and Trance Medium, 47 Indiana Place, Boston.

Prof. William Denton's Works. GEOLOGY: The Past and Future of our Plan-et. This is a book for the masses—a book that should be read by every intelligent man in the country. Price \$1.50, postage 10 cents.

SOUL OF THINGS; or, Psychometric Researches and Discoveries. By Win, and Elizabeth M. F. Denton, A marvelous work. Cloth, price \$1,50, postage 10 cents. SOUL OF THINGS-Vols. II. and III. These

two volumes consist of over 800 pages, 12no, and are well illustrated by more than 200 engravings, nearly all of which are original, and drawn from actual vision. Printed on fine calendered paper and bound in good style. Single vol. \$2.00, postage 10 cents; two vols, \$3.50, postage 20 cents.

WHAT WAS HE? or, Jesus in the Light of the Nineteenth Century. This work presents some of the conclusions arrived at by a study of the Gospel accounts of Jesus. Cloth, price \$1,25, postage 40 rents; paper, \$1,00, THE DELUGE IN THE LIGHT OF MODERN

RADICAL RHYMES. A fine volume of poems. Cloth, price \$1,25, hostage 6 cents. RADICAL DISCOURSES ON RELIGIOUS SUBJECTS, delivered in Music Hail, Boston, Price 9125. THE IRRECONCILABLE RECORDS; or, Gen-

esis and Geology. 80 pp. Paper, price 25 cents, postage 3 cents; cloth, 50 cents, postage 5 cents. IS SPIRITUALISM TRUE? Just the book for ORTHODOXY FALSE, SINCE SPIRITUAL-ISM IS TRUE. The two systems carefully compared. Price 10 cents, postago I cent.

WHAT IS RIGHT? Shows how we can tell right from wrong, and that no man can do this from the Bible. Price 10 cents, postage t cent. BE THYSELF. A Discourse on Selfhood. Price

10 cents, postage Leent.

COMMON SENSE THOUGHTS ON THE BIBLE. For Common Sense People. Eighteenth thousand. Price 10 cents, postage Leent.

CHRISTIANITY NO FINALITY; or, Spirituitism Superior to Christianity. Price to cents, postage Leent. MAN'S TRUE SAVIORS. A Lecture. Price SERMON FROM SHAKSPEARE'S TEXT. An

THE GOD PROPOSED FOR OUR NATIONAL CONSTITUTION. A Lecture given in Music Hall, Boston, on Sunday afternoon, May 5th, 1572. Price 10 cents, postage I cent.

For sale by COLBY & RICH.

WHO ARE CHRISTIANS? A Lecture. Price

ANDREW STONE, M.D.

ANDREW STONE, M.D.,

Physician for the Last-Twenty-three Years to the Troy Living AND Hydienic Institute, Founder of the New Magnetic College, and Author of "The New Gospelof Health,"

The ATS with remarkable success Pulmonary Consumption, Asthma, Laryngills, Brenchitz, Diplutheria, Calarth, and all diseases of the air passages, by inhabition of his visiting in the blood of cool Medicated Vajeet; thereby entering the blood directly, saying the stomach from being perverted by nauscousdrug, a sheretolotic has been the practice of antiquated systems.

By this Wosdight Livy Printicillo system, patients are successfully treated at their own homes, matters not how far away, without the necessity of seeing them, tin the majority of cases) forwarding their treatment by express, with very ample directions to use, and with continued correspondence kept up based, in the institiction of the constitution of the blood, or psychometric examination by photograph and look of hair, or both, as may be deemed essential, where personal presence is not had.

FEES For the first month, 8th hieralling analysis and diagnosis; or \$55 for a course of three months' treatment, see axing inhaler, with white love of the tollowing Inhaling vajers tound to be needed, Atz., The Bahm, The Tonic, The Especia, in the century of the Anti-Febrituge, Also, with effectual remedies for Cough, for Night Sweats; Vital Tonics, Magnetic Embrocations and Plasters for relief of Paum and Soieness, and every medication, magnetic or psychic, deemed meres by to such patient. Thousands of patients are thus animality successfully treated at their own home strain and advised place and bear include a proposition of the wondertal development of the now dispensation, guides and healer funding about wondertal risible effects.

Lessonsol instruction and discipline in Utilinology, in Vital and Animal and Vital Magnetism. Medicated Electically alread, and a Purposity construct, to building, to non-list and developine playsical constitution to its highest standard of perfec

ITCHING PILES —SYMPTOMS are mousture, distribution of pin-worms were crawling in about the parts discressed, particularly at high (*SWAYNE'S SYMENT,*) pleasant, sure cure also for tetter, all skin diseases. Mailed to any address on receipt of price, 50 centrs a box, or three boxes §1,5%. Address bettes, DR, SWAYNE'AS SON, NO. 320 North Sixth street, Philadelphia, Pa. No charge for action.

THE SICK CURED

Without Drugging the Stomach! MARYELOUS RESULTS affect the superiority, mild-ness and certainty of the

> Absorption Cure! In diseases originating in torpor of the

LIVER, KIDNEYS AND STOMACH

DR. H. B. STORER'S Vitalizing Pad!

Pit of the Stomach,

The most susceptible part of the human body, and its powerful healing properties, which are Anti-Septic, Disinfectuart, Stimulating and Resolvent, are taken up by the absorbents and carried to every part of the system through the circulation. They especially act upon the GREAT VITAL ORGANS,

Awakening nervous energy both in the great nervous centres and throughout the abdominal viscera. Every fibre of the body participates in the improved vitai action. It puts an increased amount of blood into active motion, improving its properties, and thus diffusing throughout all the organs a more healthy and vitalizing stream of PURE, RICH BLOOD.

None but the purest and most potent ingredients are used, which are warranted tree from anything polynomous or fa-jurious to the first person.

Kidney Affections, and Diseases of the Stomach, The Padacts with constant and vigorous energy, ${\cal F}$

Fever and Ague. Fever and Ague.

Dumb Ague. Dyspepsin.

And all the distressing symptoms resulting from Malarial Poisons. Indigestion. Torpid Liver. Billounness. Acc., such as Sick Henduche. Constigution. Vertigo, Flatilitation, Janualies. Palpitation and Nervaus Hiseares of the Heart. Liver Gaugh, offen taken for Consumption, Ague Cake. Bizziness. Neuralgia in nead, week, shoulders, stomach, heart and chest, Lumbayo, Sciatica, Internal Reagnation. Low. Spirits. Female Weakness, Hysteries, &c., &c.

This PAD is a powerful preventive and deobstruent in KIDNEY AFFECTIONS, Removing the unea, urle acid, urates, and effect matter, while holistruct the action of these most important organs, and cause Inflammation, Bright's Disease, Dropsy, and often death.

To quiet the nervous system, induce refreshing steep, and an equal distribution of blood throughout the body, they should be worn by every invalid. Diphtheria and Con-tagious Diseases of all kinds are guarded against by neu-tralizing the germs of porson in the system.

These PADS have NO SUPERIOR AT ANY PRICE, but are sold at \$1,00, and sent by mall to all parts of the country, postage 10 cents extra. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.

States and Canada, these PADS cannot be sent through the malls, but must be forwarded by Express only; at the purchaser's expense. No Invalid should jail to wear the VITALIZ-ING PAD.

Orders may be sent either to DR, H. B. STORER. 20 Indiana Pince, Boston, Mass., or COLBY & RICH, 9 Montgomery Pince, Boston, Mass. March 29.

Under existing postal arrangements between the United

The Massachusetts and New Mexico

MINING COMPANY.
INCORPORATED MARCH 20, 1879. CAPITAL, \$2,500,000. 100,000 Shares, par value \$25 each. Stock Forever Unassessable, OFFICE, 7 EXCHANGE PLACE, ROOM 23,

OFFICERS.

JOHN S. ABBOTT, of Boston, President, ELIJAH WEEKS, of Shver City, N. M., Vice Pres, EDWIN ABBOTT, of Boston, Treasurer, G. B. HASKELL, of Boston, Secretary, W. H. NEWCOMB, of Boston, General Manager,

DIRECTORS. JOHN S. ABBOTT. ISAAC B. RICH, CHAS. D. JENKINS, EDWIN ABBOTT, G. B. HASKELL, of Boston, ELIJAH WEEKS, of Silver City, New Mexico.

The property of the Company consists of the Legal Tender Ledge, 1800 feet in 1-ngth by 600 in whith, situated at Silver City. Silver Flat Mining District, Grant County, New Mexico.

During the last ten months' work, 246 tons of ore extract-ed from this Mine returned \$25,000, being at the average rate of about \$121 per ton. This at an expense for milling of \$39 per ton.

per ton.

For the purpose of erecting a new mill the Directors will sell 20,000 shares of stock at the price (for the present only) of \$2,00 per share.

Prospectuses and samples of ore at company's office.

April 19. THE TRUE BASIS

And Best Methods of Education. A LECTURE BY W. J. COLVILLE,

Delivered under the Influence of his Spirit Guldes, in Ken-nedy Hall, Warren street, Boston, Wednesday evening, Analyzah, 1850 pedy fram, wanten seed of April 20th, 1879.
Pelce to cents per copy: 3 copies for 25 cents.
For sale by COLBY & RICH.

Our Future Destiny. Immortality elucidated and Job's question answered.

BY M. B. CRAVEN. Scientific Materialism refuted by the evidence of Spiritual

Paper, price 10 cents. For sale by COLBY & RICH.

Support of the Control of the Contro

No Part Charagh to held at this office drift, Arraist, Definition will be given in these columns of the they will be resumed.

Our Circle-Room Closed.

TELPORTS OF SPIRIT MESSAGES

with a companied paying of Melithers MRS, JUNNIE'S, BUDD.

Invocation.

Thou Infinite Power of to ed. Live as strength and let us feel the love emoble the May we draw, night unto the childrens flearing fiving them the principle of thought that shall free ank, finding a place where they can rest on the a previous infinite time?

telegory root.

A. It comes to us like this, Mr. Chairman: tree of with.

Questions and Answers.

Controlaing Semin. Mr. Chairman, we'are rendy for your questions.

QUEST Can marking be subjustified much in-

Our set than marking be schiften dired much in advance of material submoundings."

Assist That decembs aren the nature, the distance of material submoundings.

Assist That decembs aren the nature, the distance the knowledge of today is acceptable to you, and you understand it; the knowledge of the nature of the resulting brain of the individual. His submoundings have a mark brain and so it will go on. The law is progressive. These conditions, and so it will go on. The law is progressive synchlife thread which have a wear the so day. Would you have a man become a fitted of some time and go of, give him page. I have the good in the fitted thread which have a wear the good of the past understood all that they were apalled of some interest understood all that they apalled of some interest understood all that they are apalled of

walling state to the wall independent of the best of the state to the state of the say that the a war the headers the halo ord. the spirit is beston, but we say there is a link between the sciritual and the material which.

any being equal to man; but I also told there is a salience where there are so return being st different from carselves, steirls who have never lived on earth. Totally lear this, I do n't know of it. I think man, either for those between earth or fragis some other plane, one smontest to a Gods like being of anything that you can find, except, let an add agreement.

be event to anything than you can am, except, be seen add, we man.

Title By Dr. B. F. Clock. Are not the bair and beard of great two to the bound of gainsing?

A cold the bair of the boad and the board were A. Alt the hair of the head and the beard were noted use, the good law of nature would never have probable of them. They are of great use. I hadvise averybedy to keep the hair on the head if possible, and the beard on the face, and the hair short injurious to the headth of the head to hair short injurious to the headth of the head.

Indexes and says in a properties to the body?

A. I have seen times in my experience when a lithought it were as at thing to cut the bair of some child when it grew very long indeed; but as a general rule I should say, cut not the bair short, neither share vour fare. It is as inhuman the share yet share as it is to share the back of your band, if you would let your heard alone it would be pliable and ornumental. You share it lete, cut it there, twist it his and that way, trying to make it as of namental as possible, when if you would be fortunal has about would be far better, since God and the law of nature ordained that you were to have this peculiar form of face and attangement of hair. One reason why so many men complain of One reason why so many men complain of throat troubles, why they suffer so much from catairfi and bronchitis, is because the fashion of cutting the hair and beard is so prevalent. If you do not cut the hair you will have fewer colds, less trouble with sore throat, and a great

colds, less trouble with sere threat, and a great deal less catairly.

Q.— By the same. In Swedenborz's "Divine Love and Wisdom," No. 35, it is stated that "there are two worlds, the spiritual and the natural; and the spiritual world derives nothing from the natural world, nor the natural world from the spiritual world; they are altomatical divines and the spiritual world; they are altomatical divines and the spiritual world; they are altomatical divines and serious spiritual world. gether distinct, and communicate only by cor-respondences. . . . The spiritual and natu-ral world, are so distinct that they have noth-ing in common with each other, and yet they communicate and are conjoined by correspond-

communicate and are conjoined by correspondences." Is all this true?

A.—In one sense, Mr. Chairman, we should answer yes, in another no. The natural world belongs to the spiritual world, the spiritual world belongs to the natural world. All that the natural world has ever received in the way of inventions, force, power, etc., has come from a spiritual standpoint; and the spiritual world depends greatly upon the natural world to assist and to bring about a power by which spirits can communicate with you. So far as my experience goes, and it has extended over some forty years or more in the spiritual world. some forty years or more in the spiritual world, so far, also, as I can gather from the se who have so far, also, as I can gather from the se who have advanced in the spiritual further, much further than I have, I learn that we are dependent upon each other, and that one cannot exist really without the aid of the other. We draw from you, and have drawn always. This connection has not been understood spiritual life and light have been misunderstood, yet at the same time one is dependent upon the place, as much so as the child is dependent upon the parent for its daily bread; and I believe what I have learned in these few years, and had confirmed by those who have journeyed on beyond me, must be true.

true.
Q.—[By the same.] Swedenborgians also say that it is disorderly for disembodied spirits to communicate with mortals. What do you think

Sider that disorderly; if they come to give you instruction, to tell you of their experience, to say, as I am myself not a talker. May, 6.

The spirit Messages gass at the itemestry Laket Parker of the Messages gass at the itemestry of the median ship of them, but it is somewhere close by Charles street. Then I have found it is the small things that make up the larger. I have looked at the ocean, and have seen that it was roomposed of small drops of water. I have gazed upon the seen that it was made up of small drops of water. I have gazed upon the seen that it was made up of small particles of mather than the spirit of the striction of their experience, to say, as I am myself not a talker. May, 6.

Henry Harding.

Henry Harding of them is a policeman. I have fineds in Boston; I don't know where exactly to look for them, but it is somewhere close by Charles street. Then I have fittends in Boston; I don't know where exactly to look for them, but it is somewhere close by Charles street. Then I have found it is the small drops of them is a policeman. I have found it is the small drops of small drops of small drops of small drops of water. I have gazed upon the seem that it was made up of small drops of water. I have found it is the small things that make up the larger. I have looked at the ocean, and have seen that it was roomposed of small drops of water. I have found it was made up of small drops of water. I have gazed upon the seem that it was made up of small drops of water. I have found it is the small thought may be in look for them, but it is somewhere close by Charles street. Then I have fittle to say, as I am myself not a t

derived a special process with a second of the second of t as high an order of intelligence as is now mani-

produce the effects, was there ever a time when as high an order of intelligence as is now manifest in the flesh did not exist?

A. The word life expresses hand. We must pay that it always existed in a certain form, whether conthis planet or some other, yet there a citially has never existed so much of the spiritual element as exists toolar. True, in the days of the Na arrene be tried to bring the propheny to his standpoint, and show them where they stood, yet they failed to understand him, even as people new tail to understand the spiritual manifestations which take place in their mids. Life has always existed. Eternive is sure; you need not fear it, you need not spection it one moment, for the life hespirituality and the grandeur and the effect of life progression it one moment, for the life hespirituality and the grandeur and the effect of life progress from year to year, and, we trust, will be everlowed and upward. There are no lost days, there are no lost days, there are no lost days, there are no lost arts; everything here lest days, then are no lost arts; everything here is taken hold of less the spiritual, brought out with an inviserating effect, and sent forth to

the precides Q. By the same. Conceding the constant them the principle of thought that shall free them from the pshalkles that half them that half them the golden them to go forth like the done from the collection of the who inhabited thesh in telligence now of those who inhabited thesh in

A. If comes to us like this, Mr. Chairman; there were different degrees of knowledge then as there are how. Time has not made a man in a moment, heither can a city be built in a day, but you must do for all what you can. The knowledge of the past was the knowledge which was acceptable to them, which they could understand? the knowledge of to day is acceptable to the acceptable to the day is acceptable to the day is acceptable to the day is acceptable.

then the worldly wents (the addid he comes would like to rinch has dear one and see an and see an and see an and see and then the worldly wents (the addid he comes to the first of the adding to the properties I know the arise I ding for measure the heavestie heavesties the adding to the addition of the adding to the additional to the addition year, and a surface of the broken all ord, to do seen to be College by the angels. N. F. Ballard. April 1996.

Frankie.

since 1841, if I can remember right, but later in the year- I think it was about the twentieth. the years (trains in was about the twentien-en-sumption in the first stages. Taking cold-a sudden cold it settled on my lungs. Maybe yor would call it now pneumonia, but we called it consumption. I have but little to say, and whether this thing would run of itself or not— if it was possible to talk. Why, I like to talk; it seems pleasant to hear one's voice again, beall seems preasant to near one's voice again, because in visiting my friends at home and in Albany, where I have friends, it is hard to talk and never be heard. But if this thing is true, when will we get so developed that we shall be able to listen to our own voices, and talk with you face to face without the aid of these third parties? for now you must know there are grand histakes made. I cannot impress upon the brain what I would say; I cannot tell what I want to: I can only give some generalities, and what good is that? May 6.

Fanny E-y.

The sun shines brightly at times, and often we raise our eyes to look upon the stars that wander, not darkly, but with their twinkling illuminate life's way. Yet there come shadows and dark pathways, muddy and covered with stones. The illumination may be beautiful, you may bask in the sunshine, enjoy the moonlight, listen to the thunder's rumbling, and feel there is a voice within your material surroundings, saying, "Hold us; life is crowded with events: one cannot shirk them, must face them boldly." God gives to each one thoughts to unfold, God develops each individual to their capacity, but develops each individual to their capacity, but when the mental gets the ascendency and the material suffers, we are sorry. I have surrounded with an aura an individual, and have tried to bring her up. I have stood with her while she has read her lesson, while she has spoken her thoughts and the thoughts of others. I have done for her all I could, but she flies away, trying to make the chieffinal Now Leavitie he as a done for her all I could, but she flies away, trying to reach the spiritual. Now I say, it is no use, dear child; you must remember that the material will hold you, spite of all you can do. While here on earth, when God gave me a voice, I did my work as well as it was possible for me to do it, yet I ever remembered there was a material existence—that I had a body to care for, and I thought to look well to the future. But the spiritual has been far greater than I ever dreamed, after all. The God-given gift which came to me from ancestry, has developed here came to me from ancestry, has developed here in the spiritual, and while I have surrounded this individual, I would not have her look into the future with a feeling that there is nothing to'do. Life is real, life is carnest, and you must do your work valiantly, and with good will, or you can never succeed. Say it is from Fanny E-y, to Emma G-e. Direct it, if you please, to Boston. May 6.

Henry D. Samuels.

Henry D. Samuels, of New York City. I am sixty years old. I left this world in 1870. I have had a peculiar experience. I have stood here before. I was benefited by coming here, and I Q.—[By the same.] Swedenborgians also say that it is disorderly for disembodied spirits to communicate with mortals. What do you think of that statement?

A.—I think it is both orderly and disorderly. If spirits come back to "raise the devil," I con-

Isaac.

I have found it is the small things that make up the larger. I have looked at the ocean, and have seen that it was composed of small drops of water. I have gazed upon the earth, and found it was made up of small particles of matter. I have felt sometimes as if the timest word, the smallest thought, maybe, might do good, and therefore as I stand in the spiritual world, look back to earth and oftentimes hear the world expressed, "What good does it do for these spirits to come to that Bunner of Light Circle?" back like a wave over the ocean comes the thought: Good to those who come to us, Circle?" back like a wave over the ocean comes the thought; Good to those who come to us, good to those who come to you; all must learn, the way and gain a knowledge of life through the earth-life. Your life on earth is the spelling-book of existence; it is where the first syllables are learnt, the second, third, and so on, and where you must study the dictionary and gramphy where you must study the dictionary and gramphy.

where you must study the dictionary and grammar; where you must gain a knowledge of life and its surroundings. If you go into the spiritual would a little child, you are obliged to come back to gain experience of the material, for the material and spiritual must blend.

Many a home has its class of little children learning what there is of earth; many an individual has some one standing beside him to gain knowledge which he failed to gain while here. Then let your lives he such that you may impart to each little child, each individual spirit who may come within your homes and surroundings, a beneficial influence, so that when you ings, a beneficial influence, so that when you come to the immortal shores we may bless you for the material strength given to us, and we impart the spiritual to you. You ask, "Have you nothing to tell us of the immortal shore of the immortal shore of the strength o there". Ay, we have, I have told you often that there is the workshop, the divinity school, as we might say, of all things, where you learn your lessons of wisdom. How many of you are indebted to the spiritual for the thoughts that have made you happy; that have given you good gifts; that have brought you the material which you need to sustain you in earth-life? and how few remember that the angel-world has aided you, and how many forget to do just what they would like to have done for them; how many fail to think that a cup of cold water, even, given in the name of truth to some poor child of humanity, may bring them a blessing; how many fear to be contaminated by coming how many tear to be contaminated by coming in contaminat with somebody they think lower than themselves in life, and fail to help them to rise higher. Oh, Spiritualists! oh, people of earth! feel there is something for you to do—not for your neighbor to do, but you yourself. Sign my name Isaac.

May 6.

John T. Wilder.

John T. Wilder.

John T. Wilder, of Syraense. I have been away tive years. I can't tell you what the trouble was. I don't think anybody knew. I only have my idea that it was a breaking down of the physical and upsekting of the whole body: the nerves were not in a good condition, the brain sympathized, and the kidneys were not right. I came here, as most everyhody comes, out of curiosity, and some for the sake of talking, and there for the sake of talking, and there for the sake of talking, and upsection of darkened condition. I can't see anything behind me; it seems like a rough road to travel in, so I came to this place, hoping. I should get some light on the subject. I don't seem to receive it yet, but may be I will when I get away from the medium you have for me to get away from the medium you have for me to talk through; if I do, I shall be very thankful; if I do n't, why, I shan't be any worse off, nor I

the spirit is belong by the save been a land between the striptual and the material which if it should be maded handled, we shall be seen as the first should be maded handled, we shall be seen as the first should be maded handled, we shall be seen as the stable between the seen as the stable between the seen as the stable between the once the first seem of any line is sthere where there are stricted control of any live in the rest involved and individually. I have noted to seem for met in the free individually. I have not being suffered at the first there are stricted for the stand with a diamond's light. No one can say to me, "Thou shalt go no further," none can compet me to stand within a certain place or go only into stand within a certain place or

want ye to write to my brother. Shure he's in Ireland. Fa'th, your paper goes there, don't it? It is n't a long ways from Limerick where he is. I can't tell jist where, but I think, sir, he he is. I can't tell jist where, but I think, sir, he must get it through the post-office. It is to my brother Hugh. His other name is Patrick—first it's Hugh, then it's Patrick, an' thin it's Murphy. Now do ye' understand? It seems to me it can't go astray, because I've given ye all the particulars. I want to tell him, sir, I found the axe I lost. He was right an' I was wrong, I came 'way over here to America, an' whin I came he tould me bad luck would follow me. It did, an' it caught up with me, sir, an' it has never left me since, till I left this place. I wint out, sir, in New York. My name is Murphy, too, an' my name is John. That's a dacent name, because ye know the Bible tells ye, do n't ye, of John, so it is a dacent name. Now I want to sind this letter because my mother was here; she came with me, and some of my friends have been here: so I wanted to try it on an' see how been here; so I wanted to try it on an' see how it would seem. But, sir, I don't like things— that is, as a good many others do; I don't like feeling this way, it seems strange to me; an' it isn't a coat I've got on myself, but it is something else. I don't understand it Manual fring else. I don't understand it. Maybe I will when I go away from here. Shure, the praist that's here says it will be the best thing for me that ever happened, that I'll feel better; but, sir, I don't believe the praist as I used to, out, sit, from the meyer the phast as I deed that I used to. Shure, sir, an' there's a cathedral up here, an' a church up here, but I don't enjoy it it looks dark to me. I'd rather go'off an' sit under the trees an' have the God that I want rather than to have any other God, an' I 'm not going to the church no more.

I accused my brother of stealing my axe, an' I want to let him know that I found it where it was; it was jist where I put it myself. If ye'll be afther sinding the letter, it will be a great peace to me, sir. Good afthernoon, an' may God bless ye an' the Virgin keep ye. May s,

Bertha S. Osgood.

Bertha S. Osgood, of New York. I am twelve years old. It was consumption. Father's gone away now, and lives 'way out in Chicago, and mother came up here just a little while ago. I thought maybe be'd like to know that Bennie and I are having a nice time, that it is all good. Please say that I am with him sometimes when he goes on the cars. I was with him when that accident happened, and saved him from getting hurt. If you'll send my letter I'll be much abblird.

Charles D. Gibson.

Charles D. Gibson, from Milwaukee. The day has gone by, the hour is past, there is naught that can make you clearly understand what I would say. I was true to the letter, doing my duty, trying to benefit those I loved; but darkness came over my pathway, life was tried, I am glad I am away. I was forty-five years old. I have been gone three years the twenty-fifth of next October. I am now feeling ready to do whatever I can. I was engaged in mercantile pursuits, also in mechanical. I still say I will do whatever I can, but be cautious. May 9.

George Beals.

My name is George Beals. I never make a whole thing of a half thing; I do the best I can. I have friends that can sail a ship or do most anything that comes round, but I can't seem to make my way very well; so it has been asked of me if I'd come back, and I have come. I've brought the ring and placed it on the table. I have said all that is necessary to say. Now do the best you can. I find in the spiritual a conthe best you can. I find in the spiritual a continuation of life and a realization of it, too. It is no use to say there is n't any work to do; you work in this life, and you've got to work there; there's something or other to do. If you're a sailor, there's a spiritual work to do—to teach somebody that's in the material. I don't know but if I had lived in the spiritual eighteen hundred years and more, as Christ has, I might have arrived at a higher plane of existence, and had better things; but if I've only been gone about five or six years, as I have, I don't know what I've got to do about it. Now I put 'this in your letter-box, hoping that I shall feel better for doing so. If I don't, I don't know as it is your fault, Mr. Chairman; you've done all you could. I shan't come back and complain. May 9.

from my/spirit-home my seissors, my square, my measure, and if it is necessary I can establish conditions; in fact I have been with a medium in this city who is a dress-maker, trying to help her all I could. Tell her that the robins sing and the sun of life comes round. It is impossi-ble for me to help her more than I am doing. May 9.

Isabella Johnson.

I am quite an old lady. I have been gone only a little while, a few weeks, and I don't know as I can tell my story. I called here once before—but oh! I've lost what I wanted to say; it has gone from me. I am pretty old—most eighty-six. I have a tired feeling as 1 come; I didn't expect to, but I do. Well, I'll just tell you my name, and let it go at that. Maybe somebody will let me talk to them. It is Isasomebody will let me talk to them. It is Isabella Johnson. I went away from Boston. I am so confused I can't tell what I want to; it is as if I was all mixed up. I feel as if I had been scared, and was trying to get over it. Now I'll go, if I can let go. [Come again sometime.] I'd like to, when I know something, but to come here and talk like a fool, I don't like to do it. You will excuse an old woman, won't you?

May 13.

To E. and R.

The bright sun of life is dawning, the glorious The bright sun of life is dawning, the glorious life from the spiritual world is coming nearer each day. I feel its presence, I understand it. The breeze of spring touches my cheek as I come to earth. I would bring strength to sustain those whom I love; I would bid them look upward, and tell them that the brighter days will come; do not be discouraged, but be hopeful, and when the summer days arrive, let the light of inexipation. How around your direct your. and when the summer days arrive, let the light of inspiration flow around you, direct your thoughts to the spiritual, and may the great Father of all light and truth give you strength; and in the hour of trial I will be close by. Direct this to E. and R., Milwaukee, from one who loves them much. I will see that they receive it.

May 13.

Sam.

[To the Chairman.] Golly, mas'r, I got in. I like Dey tried to push me out, but I got in. I like dese flowers, mas'r, I like to be dressed up. I'd jess like to stay. Golly, it is nice, but I must n't hurt de missis. I have n't got much name; it is Sam, and den it is Clarence—dat's name: it is Sam, and den it is Clarence—dat's mas'r's name. I come from way down Souf. I'se been up here a long time. I neber was dre'ful big. You see I used to feel bad most all de time. Mas'r, you neber got whipped, did you? Illess you, mas'r, dat's jess what put me out. You see I felt bad. Don't you know dat black folks hab jess as much feeling as white folks? I know I'm pretty black—don't you see I am? I s'pect I was kind ob bad, but you see I neber had much of what mas'r called the bringing up. 'He said if I'd been brought up all right, I should n't have always been up to de debil. I used to like to make fun. I used to right, I should n't have always been up to de debil. I used to like to make fun. I used to like to turn somersets. You see I seed 'em one time ride on horses. I seed 'em turn somersets, and I used to like to try it. He said I was always up to de debil, and he 'd take de debil out ob me: but he did n't—I took it out ob myself. I don't hab anybody to say anyting to me up here; it 's a kind ob a plantation where eberybody has a right to do jess what dey 're a mind to and I hab a good time. So you can cherybody has a right to do jess what dey're a mind to, and I hab a good time. So you can say it's from Sam. Maybe some ob missis' folks may see it. Mas'r's up here, I know; I seed him, but I did n't speak to him nor go near him, 'cause I did n't want to. I jess come here 'cause I thought it would be fun. [Where did you live'] Way down Souf in Montgomery. May 13.

To Maria.

A mother's lave enfolds you, and life, light and sunshine, Maria, that you so much need, shall come to you, if not before, when you enter the home of the angels. I have been near you the home of the angels. I have been hear you, have watched you. I trusted that I could shield you from the stormy winds, and from the darkness of life, but maybe my effort to shield you was that which sent you forth into the night time. We are ever about you, ever near you, and I will try and be an abiding faith, if you will only trust us. We brought you to a home wherever could again touch with you warrentie. where we could again touch with our magnetic power the wires of the finer and spiritual life, where we could again place our hands upon your head and call you ours. Many a time have stood beside your bed, many a time have touched with magnetic finger your brow, and when they thought you wandering, you were only coming nearer to us, we nearer to you, and sending forth a life-principle. Maria, fear not, but trust the angels. Let the inspiration that at times flows so near you like a river of light, be to you a guiding star. Let the past be but a warning for the future. Stand strong in your womanhood, do your work valiantly, fear not for mankind. We are sorry for harsh words, we are sorry for darkness, we are sorry that when you stand in the presence of the angels

Henry Harding, twenty-three years old, of Jersey City, went away with malarial fever about four years ago. I send my love to Joseph and to Mary. If they will call for me, I will be round and tell them some things they want to know. I aint going to be in a hurry, because I am more comfortable here than I ever was before I am heavy where it is comfortable. fore. I am bound to stay where it is comfortable, that 's all. May 13.

Aunt Hannah. [To the Chairman.] Lor sakes, I don't know

how I can talk to you; I never seemed to know much about this thing. I've heern 'em tell about it, but I never looked into it at all. I about it, but I never looked into it at all. I hardly know whether it is true or not. I am a Methodist: I belong to the Methodist Church, and I never heern tell much about this, excenting occasionally some medium came to the house; and I didn't feel it was best to domuch about it. But you know Sarah? My son always supplied her with the Banner of Light, and the hermonetal was if I need to be desired. ways supplied her with the Banner of Light, and she has requested me, if I possibly could, to say one word to her, if I did n't say any more. I died just as easy as could be. I did n't miss haidly an hour: I just was talking, and then went out. It was like pulling off your old gown and putting on a new one—just as easy as it was to piece up patchwork; I used to like to do that: nothing aleased me better than to make patchwork better things; but if I've only been gone about live or six years, as I have, I don't know what I've got to do about it. Now I put' this in your letter-box, hoping that I shall feel better for doing so. If I don't, I don't know as it is your fault, Mr. Chairman; you've done all you could. I shan't come back and complain. May 9.

A. B—r.

Many a long year has gone by, many a sun has risen and set since I went to the spiritual world, condemned of man, misunderstood even by woman; but yet there has been a sunbeam away off beyond my reach which has ever il luminated my pathway. I have carnestly endeavored to climb the mountain-top, to be guided by the hicher ones to reach that sunbeam; I have returned to carth and have controlled many individuals, but again there seems to be something which sends me back—there seems to be something that says, "There is a work for you to do; break down the barriers build up the true light; and let the past be enlivened with future light, and let the living intelligences from the angel-world come to you with a brightness and a power that shall give you strength. As I said before, misunderstood, misrepresented, with all the dark shadows around me, living at a time when war with its thousand powers was propelling all the magnetism that it had, while-I-longed to do well, there came something which said to me, do wround strongth mind are needed, and I believe it is best for every woman to be strong-minded. I bring from my spirit-home my seissors, my square, my measure, and if it is necessary I can establish for my my spirit-home my seissors, my square, my measure, and if it is necessary I can establish

Amanda B. Griffin.

Dear ones, time may seem long, dark shadows may fall, and I may sometimes feel as if I was separated from earth, no longer to meet you in the family circle, no longer to greet you in social life; yet there is an abiding faith with me which is ever green, and I shall not feel that I am east out; I shall not feel I am lost, and I do not. I am with you oftentimes when you know it not. The great Spirit of all has aided me, and many a red man with his friendly hand has held mine, giving me the magnetic power and and many a red man with his friendly hand has held mine, giving me the magnetic power and strength that I have needed as I journeyed on. Only a few weeks have gone by since I left my form. It was before the May-llowers bloomed. Once again I stand upon your platform; once again I place my hand upon the friendly head, hoping to reach the dear ones, giving them my love, giving them my strength. Please sign my name Amanda B. Griffin. Those who know me best will read my story, listen to my words, and it will come home to their souls.

June 20.

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

Shelley Leggett.

peace, so I came to the conclusion that death was the safest place for me. But after the deed was done I was sorry that I gave John Marley's mother so much distress. But I am not in hell—I am only in a condition where I am uneasy and restless. I am told I will find comfort and peace sometime, for the white-winged angels come down in our dark abodes and soothe us and give us comfort. My mind is coming out of its narrow channel, seeking to find comfort, rest its narrow channel, seeking to find comfort, rest and peace. Oh, why do men get so wicked as to take their own lives? that life which does not belong to them? But, Mother Marley, wipe your eyes and dry your tears; feel comforted, for the devil has not got my soul. In wrestling with the evil one I will in time overcome him. I have no more to say: but be comforted, for all in good time I will have a higher station.

Richard Sexton.

What evidence has mortal man of immortality except that which is written by men who once lived and then died? Mine is an individual experience. I passed from earth into the spirit-land or the world of celestial beings. I left behind me all the grosser elements of my nature, and now the spiritual part that was wrapped in darkness is becoming light—becoming useful— is doing that which the Infinite Mind proposed should be done. With the fine, sensitive spiritual car I hear, with the eye I sec, with the mouth I speak.

Man lives after death with all the grand possibilities of spiritual advancement. He must be vigorous, energetic, faithful and true. When in the silence of meditation men fear death, but I now can truthfully say there is nothing in the change to cause fear, for it is most beautiful. It is but a frail curtain that lies between the world and the unseen. When that is raised earth and earthly things pass away, and we are permitted by the higher intelligence to view the ground upon which we must so firmly stand. The law is read, and we become acceptors or rejectors. There stands no force. Everything works under the rules of harmony, pleasure and delight. Thus it is that I am standing and speaking from the point which I have reached in the home into which my spirit has been ush-

I am Richard Sexton, a native of New Castle, Delaware. I was seventy-four years of age, and can proclaim with a clear mind and a sound heart that no one need fear death. The change is most acceptable. The ragged garments of carth are cast away, the spiritual raiment is donned, and all is happy, all is contentment. Thus it is with my spirit, for I passed through physical death to find spiritual life.

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD. May 15.—George W. Sanger: Edmund C. Andrews; "Old annysdie"; Sarah M. Leslie; Minute Turner, "May 16.—Albert C. Wesley: Abner K. Kilburn; Andrew L. Allent B.

A. Allen; B. May 20.—Antoinette Maria Gifford; Mercy N. Andrews; William H. Godfrey; Isadore Snow; H.—.; Cella D. Somerby; J. W.—g. to May E.—h. May 22.—Henry Bernardson; William D. Melbourne; Timothy C. Coates; Aunt Sally Stearns; Frank M.—h. May 23.—Percy H. Davis; Augusta E. Dumbang Lucy Alford Lord; Sarah A. Burr; Oliver Alden; Abbot Brissbane.

me, May 27.—Isaac B. Crose; James M. Burgess; Catharlie e Roy; Patrick Reeves; Michael I, Jones; Lucy A. Kel-Le Röy: Patrick Reeves; Michael I, Jones, Lucy A, Kellogg: Charles f.

May 2a,—Charles H, Seymour; Percival B, Greene; Susan B, Atwood; William, to friends who are looking for him; Abner K, Leonard; Ada L, Josephs.

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

June 5.—George S, Coburn; Phobe A, Putnam; John Manley; Rosa A, Belmont; Julia A, Willis; Increase Robinson.

inson.

June 6.-William Hayden; Thomas M. Morse; Norman

to Amelia Clark; Simon L. Babcock; Lucy Ann Jones; Joel N. Hanson; John Smith.

Jane P2.—Henry Dexter; John Hartby; Constant Davenport; Mary L. Payson; C. W., to Elizabeth C.—.

June P3.—Hallian Page; Joseph P, Bagley; Madgo S, Burrill; G, H, D.; ——Streeter,

Jane P9.—Mary E, Hathaway; Sylvia Ann Greene; Thomas J. Driscoll; Melzar A, Batchelder; To Thomas Lane,

June 29.—Ichabod R, Stickney; 1da D, Small; Thomas A, Kharsbury; Amy N, Bradford,

June 21.—Mary A, Fairchild; Hulda Gridley; George W, Dennis, Old Billings; Mary M, Sweetzer; George D, Somers: Charle,

June 26.—Catharine Chitsey; George L, Glover; Joseph Whittenore; "Boston"; Robert Ramond,

June 27.—Clarissa Lewis; Sarah D, Parker; William N-Langdon; Lucinda T——n; George N, Sheppard; Melzer A, Carpenter.

SPIRITUALIST LECTURERS.

(To be useful, this LIST should be revable. It therefore behooves those immediately interested to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur,

REY, WILLIAM ALCOTT, Swift River, Cummington, Ms. J. MADISON ALLEN, Mathiole, Mass., box 23, Mrs. N. R. Andross, traine speaker, Dellon, Wis. C. FANNIE ALLYN, Stoneham, Mass., STEPHEN PLARIA ANDREWS, 75 West of the St., New York, Mrs. M. A. ADAMS, trainer speaker, Brattlehoro, Vt. Mrs. Dr. M. A. ADAMS, trainer peaker, Brattlehoro, Vt. on, Ollo,

C. FANNIE ALLYN, Stoneham, Miss.
STEPHEN PEARE ANDREWS, 75 West-Sifth St., New York, Mrs. M. A. ADAMS, tranco speaker. Brattleboro', VI. Mrs. Dr. M. A. ADAMS, tranco speaker. Brattleboro', VI. Mrs. Dr. M. A. ADPHLETT, care Dr. C. Bradley, Dayton, Ohlo.
Mrs. R. Acquista Anthony, Albon, Mich.
Mrs. M. C. Allbee, Inspirational, Derby Line, Vt. W., H. Andrews, M. D., Cedar Falls, In.
REV. Charles Andrews, M. D., Cedar Falls, In.
REV. Charles Andrews, M. D., Cedar Falls, In.
Mrs. Emma Rardinge Britten, care Mrs. Ada H.
Fore, Boy 1773, San Francisco, Cal.
JOSEPH R. BUCHANAN, M. D., No. 1 Livingstone Place,
New York, will accept calls till October.
REV. J. O. BARRITT, Glen Bondah, Wis.
Mrs. Nielmed, T. Britchan, Colevatin, Mass.
Mrs. R. W. Scott Briggs, West Whiffield, N. Y.
Rev. Dr. Barnard, Briggs, West Whiffield, N. Y.
Rev. Dr. Barnard, Barbacown, Chauhauqua Co., N. Y.
Mrs. Phiscilla, Dotty Bradding, Fairfield, Mec.
CAPT, H. H., Briown, care 704 Monnoe st., Brooklyn, N.Y.
T. C. Bedding, Mrs. Market street, San Francisco, Cal,
Mrs. E. Beibr, Inspirational, box 7, Southford, Ct.
Addie L. Ballow, 759 Market street, San Francisco, Cal,
Mrs. H. F. M. Brown, Santa Barbara, Cal.
Dr. JAS, K. Balley, care of Religio-Philosophical
Journal, Chleago, Ill.
PROF. S. B. Butttan, So West Hith street, New York,
Hervey Barner, Warwlek, Mass.
W. S. Bell, Ta Fourth Street, New Geoford, Mass,
Mrs. A. P. Brown, St. Johnsbury Centre, Vt.
J. R. BUELL, and Mrs. Dr. Buell, Indianapolls, Ind.
JENNIE BUTLER BOWNE, Do. Ala, Sjony Creek, Ct.
Prof. C. C. Bennett, M. D., New Haven, Ct. Lectures free.
J. Frank Banter, Bawhint street, Chelsea, Mass.
Mrs. L. E. Balley, Battle Creek, Mich.
A. B. Brown, box 741, Woresster, Miss.
J. P. Brown, No. 741, Woresster, Miss.
J. P. Brown, No

Colville, inspirational orator and poet, 8 Davis

D. S. CADWALLADER, 525 West Seventh street, Wilmington, Del.
W. J. COLVILLE, inspirational orator and poet, 8 Davis street, Boston, Mass.
WARREN CHARE, Portland, Ore.
Mrs. HETTIE CLARKE, Fortland, Ore.
Mrs. S. E. CROSSMAN, 57 Tremont street, Boston,
Dr. J. H. CTRRIER, 71 Leverett street, Boston, Mass.
Mrs. S. E. CROSSMAN, 57 Tremont street, Boston,
Dr. J. H. CTRRIER, 71 Leverett street, Boston, Mass.
Mrs. J. ENNETT J. CLARK, Plainville, Cl.
GEORGE W. CARPENDER, Kendallville, Ind.
Mrs. M. J. COLBERN, Champille, Henneph Co., Minn,
Mrs. M. J. COLBERN, Champille, Henneph Co., Minn,
Mrs. Belle A. CRAMBERIANN, Enreka, Cal.
Mrs. J. F. COLES, traince, 735 Broadway, New York,
Dr. JAMES COOPER, Bellefontaine, O.
ROBERT COOPER, 1913 Washington street, Boston, Mass.
Dr. G. C. CASTLEMAN, Knobnoster, Johnson Co., Mo.
L. K. COONLEY, Vineland, N. J.
Mrs. AMELIA COLBY, Permanent address, S. E. corner Arkansia sevenue and Winnebago street, St. Louis, Mo.
REV. NORWOOD DAMON, 8 Tyler street, Boston, Mass,
WM. DEETON, Wellesley, Mass.
Mrs. LIZZIE DOTEN, Pavilion, 57 Tremont street, Boston,
Dr. E. C. DUEN, Reckford, Hl.
Mrs. ADDIE P. M. DAVIS, Birmingham, Ala.
J. HAMLIN DEWEY, M. D., 63 Warren ayenue, Boston,
A. E. DOTY, Hion, Herkinger Co., N. Y.
A. H. DARHOW, Waynesville, Hl.
A. Brifges DAVIS, 256 Elbeoit street, Buffalo, N. Y.
Mrs. C. A. DELAFOLIE, Hartford, Ct.
Mrs. S. DICK, care Banner of Light, Boston, Mass.
PROF, R. G. ECCLES, 101 4th st., Brooklyn, E. D., N. Y.
JOHN W. FYAETS, Inspirational speaker, Centralla, Hl.
THOMAS GALES FORSTER, 37 Powis Square, Bayswater,
London, Eng., W.
A. W. FLETCHER and Mrs. SUSJE A, WILLIS-FLETCHER, 22 Gordon street, Gordon Square, London, W. C., Eng.
Dr. H. Y. FARRETED, Greenwich Village, Muss.

London, Edg., W.

J. WM, FLETCHER and Miss, SUSJE A, WILLIS-PLETCH-ER, 22 Gordon Street, Gordon Square, London, W. C., Eng.
Dr. H. P. FARRUELD, Greenwich Village, Mass,
Rey. J. FRANCIS, Inspirational, Sacket's Harbor, N. Y.
Miss, Claua A, Firld, Inspirational, No. 33 Boylston
street, Boston, Mass,
Miss, M. A. FULLERTON, M. D., (of Philadelphia,) can
be addressed till further notice in care of A. H. Frank, 123
West Eagle street, Buffalo, N. Y.
GEORGE A, FULLER, trance and normal, Sherborn, Ms.
NETTIE M. P. FOX, Rochester, N. Y.
Miss, M. H. FULLER, Saratoga, Santa Clara Co., Cal.
A. B. Fuench, Clyde, O.
Miss, Addie E, Frye, trance medium, Fort Scott, Kan.,
will answer calls anywhere in the Southwest.
Dir. C. D., Grundes, P. O., box 42, Sturgls, Mich.
Keitsey Grayes, Richmond, Ind.
N. S. Grienley, R. Chimond, Ind.
N. S. Grienley, H. Mass,
ISAAC P, GREENLEAF, Dowell, Mass,
Mis. J. G. Giles, Frinceton, Mo.
Sarahi Grayes, Inspirational, Grand Rapids, Mich,
Miss Lessie Newell, Goodell, box 87, Amherst, Ms.
Mis, Corrella Agander, 63 Jones street, Rochester,
N. Y.
Mrs. M. C. GÅLE, box 445, Flint, Mich.
Mrs. M. C. GÅLE, box 445, Flint, Mich.

Mus. M. C. Gale, how 145. Flint, Mich.
Loras S. Gregg, West Littleton, Mass.
Ellia E. Girson, West Littleton, Mass.
Ellia E. Girson, Marshalton, Pa.
Mrs. V. M. George, 6 Hello street. Boston, Mass.
E. Anne Hinman, West Winsted, Ct., box 323.
Lyman C. Howe, Fredonia, N. Y.
Mrs. S. A. Horton, Galveston, Tex,
Mrs. S. A. Horton, Galveston, Tex,
Mrs. S. A., Rogers Heydera, trane and inspirational,
trans Valley, Nevada Co., Cal., care Win, Heyder, Esq.
Mrs. M. J. Upham Hender, 325/2 Bush street, San Franisoo, Cal.

MISS SUSIE M. JOHNSON, 317 First avenue, South Minneapolis, Minn.

MARY L. JEWETT, M. D., trance, Rutland, Vt.
W. L. JACK, Haverhill, Mass.
HARVEY A. JONES, ESQ., Sycamore, III.
MISS, A. JESMER, Upper Falls, Vt.
DR. WILLIAM R. JOSCEUN, Santa Cruz, Cal.
MISS, L. E. H. JACKSON, Broadalbin, N. Y.
J. P. KAYNER, M. D., St. Charles, III.
O. P. KELLOGG, East Trumbull, Ashtabula Co., O.
MISS, R. G. KIMBALL, Lebanon, N. H.
MISS, FRANK BEID KNOWLES, Breedsville, Mich.
MISS, DR. H. R. KNAGGS, box 227, Traverse City, Mich.
MISS, NELLIE J. KENYON, Trance, Woodstock, Vt.
MISS, LAURA KENDRICK, 329 Tremont street, Boston,
Mass.

MRS. DR. H. R. NANGES, BOX 227, Traverse City, Mich. Mrs. Ballel & Kenyon, trainer, Woodstock, Vt. Mrs. Ballel & Kenyon, Work. Dr. J. S. Loucers, Potsdam, N. Y. Miss Jennie Leys, Inspirational, Los Angeles, Cal. W. F. Lyon, Adrian, Mich. Henry C. Lull, 98 Washington street, Boston, Mass. Dr. George W. Lusk, becturer, Eaton Rapids, Mich. Cephas B. Lynn, Care Banner of Light, Boston, Mass. William II. Lamdin, Whimington, Del. P. C. Mills, Lock Box 1294, Portsmouth, N. H. Anna M. Middlebridon, Mrs. Wilmington, Del. P. C. Mills, Lock Box 1294, Portsmouth, N. H. Mrs. E. H. Fuller McKinley, San Francisco, Cal. F. H. Mason, Inspirational speaker, No. Comway, N. H. Mis. Lizzle Manchester, West Randolph, Vt. Mrs. Nettice Colbons Mannary of Light, Boston, Mass. Mrs. H. Molse, 123 Grove street, New Haven, Com. J. W. M. Milleson, care Banner of Light, Boston, Mass. Mrs. H. Molse, 123 Grove street, New Haven, Com. J. W. Valentine Nicholson, Ashley, Delaware Co., O. J. M. Peedles, Bandhonton, N. J. Mrs. L. H. Perkins, trainer, Kansas City, Mo. Mrs. A. M. L. Potts, M. D., lecturer, Adrian, Mich. Theo, F. Phice, Inspirational, Monon, White Co., Ind. Lydia A. Pearksall, Disco, Mich. Mrs. Dorcas E. Pray, Augusta, Me. Dis. G. Amos Peincer, Inspirational, trainee, box 129, Lewiston, Me. John G. Priegel, Platisburg, Mo. Stillman Petrey, Owengo, Tloga Co., N. Y. F. L. Richardson, trainee, Augusta, Me. Brief, Andrew, Chicage, Mass. J. H. Randall, trainee, Ciyde, O., till Inriber notice, W. Rose, M. D., 398 First street, Louisville, Ky. Lysaxders S. Richardson, trainee, Past Mrs. A. Holmer, Charley, Jefferson, O., care W. H. Growell, Mrs. A. Did M. Rose, M. Robers, Reibardson, Flax street, Louisville, Ky. Lysaxders S. Richardson, trainer, Scarpenterville, IR. Dr. H. Reed, Chicage, Mass. Mrs. Colla N. J. Petrey, Jefferson, O., care W. H. Growell, Mrs. A. Dille M. Steven, J. Petrey, Jefferson, O., car

C. Hough, physical medium, 219 North 10th st., Philadelphia, Pa.

SARAH E. SOMERRY, M. D., 23 Irving Place, New York, OLIVER SAWYER, Inspirational, Fitzwilliam, N. H.

ALBERT STEGEMAN, Allegan, Mich.

MRS. FANNIE DAVIS SMITH, Braudon, Vt.

MRS. FANNIE DAVIS SMITH, Braudon, Vt.

MRS. F. W. STEPHENS, Carson City, Nev.

JOHN M. SFEAR, Malden, Mass.

MRS. S. A. SMITH, trance speaker, Athol, Mass.

GILES B., STEBBINS, 230 Henry street, Detroit, Mich.

DR. O. CLARK SPRAGUE, Rochester, N. Y.

MRS. C. M. STOWE, San José, Cal.

DR. U. CLARK SPRAGUE, Rochester, N. Y.

MRS. C. M. STOWE, San José, Cal.

DR. H. B. STOWER, 23 Indiana Place, Boston, Mass.

MRS. J. H. S. SEWERANCE, M. D., Milwaukee, Wis.

MRS. J. H. S. SEWERANCE, M. D., Milwaukee, Wis.

MRS. J. H. S. SEWER, Houston, Fla.

JOHN BROWN SMITH, Amherst, Mass.

JAMES H. SHEPARD, South Acworth, N. H.

MRS. M. E. B. SAWYER, 488 Trenfont street, Boston.

MRS. ALMIRA W. SMITH, Portland, Me.

ABRAM SMITH, Sturgls, Mich.

MRS. L. A. F. SWAIN, Inspirational, Union Lakes, Minn.

MRS. L. A. F. SWAIN, Inspirational, Union Lakes, Minn.

MRS. S. A. BYRINES-SNOW, 107 Saratoga street, East

Boston, Mass.

E. D. STRIONG, lock box 65. Danbury, Ct.

Mirs. S. A. Bynnes-Snow, 107 Saratoga street, East Joston, Mass. E. D. Stilong, Jock box 65, Danbury, Ct. J. W. Seaven, Inspirational, Byron, N. Y. JOSEPH D. STILES, Weymouth, Mass, Austen E. Simmons, Woodstock, Vt. Mirs. Julia A. Spaulding, 288 Main street, Worcestor, 1200.

C. W. STEWART, Geneva Lake, Wis. E. W. SLOSSON, Alburgh, Franklin Co., N. Y., T. H. STEWART, Kendallville, Ia.

A. B. SPINNEY, M. D., 201 v. odward avenue, Detroit, Mich.

ORCH.

DR. C. P. SANFORD, Indekerton, Carbon Co., Pa.,
MISS HATTIESMAP Suspirational, 48 Grove street, Cheler, Moss.

MIS. H. T. STEARNS inspirational, 48 Grove street, Chelsea, Mass, Mass, R. Sher add, Inspirational, 301 National avenue, Detroit, Michtevens, White Plains, N. Y. David Retrevens, White Plains, N. Y. Geo, W. Taylor, Lawlon's Station, Eric Co., N. Y. Geo, W. Taylor, Lawlon's Station, Eric Co., N. Y. J. H. Son Tittle, Berlin Heights, O. H. S. A. Briew, Taylor, Inspirational, Milford, Mass, M. S. A. Trodas, M. D., Pennyille, Ind.
Thomas R. Taylor, Inspirational, Milford, Mass, Benal, Todd, Charlotte, Mich. State st., Trenton, N. J. Elizabeth L. Warson, Thoswille, Penn.
N. Frank White, 521 Tenth street, Washington, D. C. Susie Nickerson White, thance speaker, 130, West Brookline street, St. Elmo, Suite I, Boston, Mass, James J. Wheeler, Cedar Lake, Herkimer Co., N. Y. E. V. Wilson, Lombard, Ill.
Dr. E. B. Wheeler, Charlotte, Mich. E. A. Wheeler, Inspirational, Urlea, N. Y. A. C. and Mrss, Eliza C. Woodbuffer, Eagle Harbot, N. Y.
Mics, Elyira Wheelock, Janesville, Wis, Mrs. Elizard Wheeler, Janesville, Wis, Mrs.

Y.
IRS. ELVIRA WHEELOCK, Janesville, Wis.
IRS. HATTIE E. WILSON, Hotel Kirkland, Kirkland
et, Boston, Mass.
II. WORTMAN, Buffalo, N. Y.
IRS. SOPHIA WOODS, Burlington, Vt., care Col. S. S.

MIS. SOPHIA WOODS, Burlington, VI., care Col. S. S. Brown.
Mr. And Mirs. M. L. Wheat. Colfax, Jowa.
Mr. And Mirs. M. L. Wheat. Colfax, Jowa.
Marcents R. K. Whight, Middleville, Mich., box II.,
N. M. Whight. Boston, Mass., care Banner of Light.
Warter Woolson, inspirational, North Bay, N. Y.
Miss. Mary E. Withee Karlboro', Mass., box 522.
R. P. Wilson, 247 East 52d street, New York.
Miss. Rachel Walcott, No. 53 North Liberty street,
Baltimore, Md.
Asa Warren, No. 101 Julien avenue, Dubunne, Iowa.,
Miss. N. J. Wille, 236 Broadway, Cambridgeport, Mass.
Geo. C. Waffer, 22 North Russell street, Boston, Mass.
Sarah A. Willey, Rockingham, VI.
Lois Waishnooken, Riverside, Cal.
E. S. Wheelea, 142 North Illi street, Philadelphia, Pa.
Mirs. M. S. Townsend Wood, West Newton, Mass.
Dir. D. Winden, Wyoming, Ohlo.
Muss, Juliette Yeaw, Northboro', Mass.
Mr. and Miss. Ww. J. Young, Bolse City, Idaho,
Dr. J. L. York, Ionia, Mich.
Dr. John S. Zelley, Germantown, Philadelphia, Pa.

SPIRITUALIST MEETINGS.

BROOKLYN, N. Y .- Society of Spiritualists meets at RROOKLYN. N. Y.—Soclety of Spiritualists meets at the Brooklyn Institute, corner Washington and Concord streets, Sundays, Lectures at 3 P. M. and 7½ P. M. Mr. Gharles R. Miller, President; Dr. A. B. Smith, Vice President; Mr. B. French, Secretary; Mrs. C. E. Smith, Teasurer. The Children's Progressive Lyceum meets at 10½ A. M. Jacob David, Conductor; Wrs. C. Bowen, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. Hattle Dickenson, Assistant Guardian; Miss Bello Reeves, Musical Director; Mrs. C. E. Smith, Secretary and Treasurer, CHICAGO, IM.—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 Nottle Bushnell, Treasurer; Colling Eaton, Secretary.

Step President; Miss Actus Businen, Treasurer; Couns Eaton, Secretary.

CLEVELAND, OHHO, "Spiritualists" and Liberalists Standay School., The Children's Progressive Lyceum meets regularly every Sunday at 12½ p. M. in Hatte's Hall, 231 Superior street. Chas, Colber, Conductor; Mrs. Emelie Van Scotten, Guardhan; Mr. George Benedlet, Sectetary. The public are cordially invited.

INDIANAPOLIS, IND. —The First Society of Truth-Seekers meets for religious service at 36½ East Market street, every Sunday at 2½ and 7½ p. M. J. R. Buell, President; S. D. Buell, Secretary.

NEW, YORK CITY.—The Society of Progressive Spirmalists holds meetings every Sunday in Trenor Hall, on

NEW YORK CITY.—The Society of Progressive SpirItualists holds meetings every Sunday in Trenor Hall, on
Broadway, between 32d and 33d streets, at 10\(\frac{1}{2} \) A. M. and 7\(\frac{1}{2} \) P. M. J. A. Cozino, Secretary, 312 West 32d street. Children's Progressive Lycenim meets at 2 P. M. Charles Dawbarn, 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.

PHILADELPHIA. PA.—The Keystone Association
of Spiritualists meets every Sunday at 2\(\frac{1}{2} \) P. M. at Lyric Hall,
259\(\frac{1}{2} \) North Ninth street.

The First Association of Spiritualists of Philadelphia
holds meetings every Sunday at 10\(\frac{1}{2} \) A. M. and 7\(\frac{1}{2} \) P. M. att
Hall 810 Spring Garden street. If, B. Champlon, President; Mrs. Dr. Samuel Maxwell, Vice President; J. H.
Jones, Treasurer: J. P. Lanning, Secretary.

ROCHESTER, N. Y.—Spiritual meetings are held in
the Acadeiny of Music, No. 40 State street, every Sunday at
10\(\frac{1}{2} \) A. M. and 7\(\frac{1}{2} \) P. M. Mrs. Nettle Pease Fox, permanent
speaker. Meetings free. Strangers visiting the city are
cordially hylted to attend.

SUTTON, N. H.—Society holds meetings once in two
weeks. Chas, A. Fowler, President; James Knowlton, SecPary.

SUPILINGERIELD MASS.—The Free Religious Society

SUPILINGERIELD MASS.—The Free Religious Society

Ofare: SPRINGFIELD, MASS.—The Free Religious Society Spiritualists and Liberalists) holds meetings every Sunday if 25 and 75 P. M. J. S. Hart, President; S. C. Chapla, Vice President; Mrs. J. H. Cook, Mrs. E. M. Lyman, Mrs. M. A. P. Clark, Prudential Committee; W. H. Jordan, Programmer E. C. Cohum. Colbector.

M. A. P. Clark, Prudential Committee; W. H. Jordan, Treasurer; F. C. Coburn, Collector,
SAN FRANCISCO, CAL.—The First Spiritual Union Society holds a conference and scance every Sunday at 2-7, M., at Brud Brith Hall, on Eddy street, above Mason, Also meetings for lectures in the evening. The Children's Progressive Lyceum meets in the same hall at 16 A. M. SANTA BARBARA, CAL.—Spiritual Meetings are held every Sunday at Crane's Hall. Children's Progressive Lyceum meets every Sunday at same hall at 15 P. M. Conductor, Mrs. H. F. M. Brown: Assistant Conductor, Mrs. Mary A. Ashley; Gaardian, Mrs. Mary F. Hunt; Secretary, Mr, Geo, Childs; Musical Director, Mrs. Emma Scarvens, SALEM, MASS.—Conference or between Secretary at Pratt's Hall, corner of Essex and Liberty streets, at a and 7-P. M. S. G. Hooper, President.

WORCESTER, MASS.—Meetings are held at St. George's Hall, 460 Main street, every Sunday at 2-P. M.

Neshaminy Falls Grove Camp-Meeting. The First Association of Spiritualists of Philadelphia will hold a Canno-Meeting at Neshaminy Falls Grove, Willet's Station, on the Bound Brook Railroad, 18 miles from Pieus delphia and 70 miles from New York City, commencing Friday, July 18th, and continuing to the 18th of August, inclusive.

delphia and 70 miles from New York City, commencing Friday, July 18th, and continuing to the 18th of August, inclusive.

The following eminent speakers have been engaged;
Prof. J. R. Buchanan, New York; W. J. Colville, Roston,
Mass.; A. A. Wheelock, Utlea, N. Y.; Nettle M. P. Fox,
Rochester, N. Y.; Cephas B. Lyan, Sturgls, Mich.; Mrs.
R. Shepard, Brooklyn, N. Y.; T. B. Taylor, Philadelphia;
Mrs. E. L. Watson, Thusville, Pa.; Rev, Samuel Watson,
Memphis, Tenn.; Dr. H. B. Storer, Boston, Mass.; J. M.
Peebles, Hammondon, N. J.; C. Fannie Allyn, Stoneham,
Mass.; E. S. Wheeler, Philadelphia; Mrs. Nelle J. T. Brigham, Colerain, Mass.; J. M. Roberts, Philadelphia

"Officed Mediums of various phases of manifestations will
be present to prove the truth of spirit return, and verify the
eternal progression of the human family. Conference Meetlugs will be held, as announced from the stand. Tuesday
and Thursday of each week will be General Excursion Days,
with especial entertainments and excreises. A Band of
Musle will be in attendance, which will enhance the pleasures of the occasion and help to make it truly enjoyable during the entire term of the inceiling. The proprietor of the
drove has twenty-four pleasure hoats upon the beautiful
lake, adjoining the Camp-Meeting Grounds, upon the banks
of which are fine Grounet Lawns, Swings, &c.

"Trains will leave North Pennsylvania dopol daily at 6:45,
8:15, 1000, 11:30 A. M., at 1:30, 1:45, 3:30, 4:30, 5:30, 7:15 P. M.,
and 12, indunight. Returning, will leave Welley Station at
7:20, 8:19, 9:90, 9:23, 10:48 A. M., at 1:30, 5:30, 7:15 P. M.,
and 12, indunight. Returning, will leave Central Railroad, at
6:30, 7:45, 9:30, 11:15 A. M., at 1:30, 1:45, 3:30, 4:30, 5:30, 7:15 P. M.,
Exentision Tickets will be besued at greatly reduced rates
from all points on the Reading Railroad and branches, and
all other roads centering in Philadelphia. Tickets can be
procured at North Penna, Dépot, Third and Berks streats,
at 55 cents per round trip, good until used, Children between
5 a

S. P. MASE, CHARTMON, AND delphta, Pa. delphta, Pa. H. B. CHAMPION, 300 South 10th street, do. THORNTON COMPOUT, 616 Sprince street, do. B. F. Duhois, 12 North 2d street, do. JOSEPH WOOD, Secretary, No. 1506 N. Seventh street, do.

The Semi-Annual Meeting Of the Michigan State Association of Spiritualists and Liberalists will take place Aug. 28th, 29th, 30th and 31st, at Nashville, Barre Co., on the line of the Grand River Valley Railroad. The meeting will be held in Lemuel Smith's beautiful Grove, one-half mile from the dépêt, which will be arranged to accommodate all who may come. In case of rain, the Opera House will be used. This is expected to be one of the largest and most profitable meetings ever held in this State.

one of the largest and most profitable meetings ever held in this State.

The following speakers will be present and take an active part: J. H. Burnham, Saginaw City, Mich.; T. H. Stewart, Kendaliville, Ind.; Giles B. Stebbins, Detroit, Mich.; S. B. McCracken, Detroit, do.; Mrs. L. A. Pearsall, Disco. do.; Mrs. L. E. Bailey, Battle Creek, do.; Mrs. M. E. French, Greenville, do.; J. P. Whiting, Milford, do.; Chas. A. Andrus, Flushing, do.; Mrs. Mary C. Gale, Byron, do.; Mrs. Sarah Graves, Grand Rapids, do.; Geo. H. Geer, Battle Creek, do.; Dr. W. Jordon, Thornton, do.; Mrs. H. Morse, Wayland, do.; Dr. E. B. Wheelock, Saranae, do.; Dr. I. D. Seeley, Buchanan, do.; M. Babcock, St. Johns, do.; J. H. Harter, Auburn, N. Y.; Dr. R. Garter, Philadelphila, Pa.

do.; J. H. Harier, Auburn, N. Y.; Dr. R. Garter, Philadelphia, Pa.
Fine singing will enliven the oreasion by Mrs. Olie Child, Greenville, Mich., Prof. P. O. Hudson, Detroit, do., and M. C. Yandercook, Allegan, do.
In addition to the above-named speakers, all the Mediums in the State are cordially invited to be present, as a free tent will be provided, and, during intermissions from speaking and business, scances will be in session. As many visitors as possible will be accommodated by the friends. First-class hotel accommodations at Wolcott House at one dollar per day; at Union Hotel at rate of \$5.00 per week.

Committee of Arrangements: Mr. Lemuel Smith, Mrs. C. W. Putnam, Mr. and Mrs. Wm. Teighnet, Mr. and Mrs. Joseph Saulsbury, Mrs. E. Chipman, Mrs. G. T. Fuller, Mrs. Bachelor, Mrs. Ware, of Nashville, Mich.

Mrs. R. C. Simpson, the great flower medium, and Dr. Henry Stade, the world-renowned medium, will be secured if possible.

A. B. Spinney, President.

Pienie at Compounce Lake.

Pienic at Compounce Lake.

The Sixth Annual Meeting and Pienic of the Connecticut Western Association of Spiritualists will be held at Compounce Lake, Southington, on Wednesday and Thursday, Aug, 13th and 4th. Prof. William Denton will deliver the oration. There will also be other speakers and mediums present to add to the Interest of the meeting. The good cause is gaining ground in the State, so much so that the Society finds it necessary to continue the meetings one day longer than heretofore. It is expected to make this the most interesting meeting yet held by the Society. Spiritualists and Liberals from all parts of the State are cordially invited to be present.

WM. C. RICHARDS, Sec y.

Yearly Meeting at Mantua, O.

The Spiritualists of Portage Co., O., will hold their Yearly Meeting in the Grove at Mantua Station, on the first Sunday in August (Aug. 3d. 1879). Bro. O. P. Kellogg. of East Trumbull, O., and our home speakers, will be inspired for the occasion. Good music, to harmonize and cheer the weary. Basket Pienic at noon. A good and profitable time is expected. All seekers of truth are cordially invited. Those coming from a distance will find a welcome home, so hone need go away dissatisfied. D. M. King, Sec.

Adbertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN

Physician of the "New School," Pupil of Dr. Benjamin Rush.

Office No. 70\ Saratoga Street, Baltimore, MD.

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

Sho is charandlent and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2.00 and two stamps, will receive prompt attention.

The American Lung Healer, Prepared and Magnetized by Mrs. Danskin,

Is an unfalling remedy for all diseases of the Throat and Lungs, Tenericular Consumption has been cared by it, Price \$2.00 per bottle. Three bottles for \$5.00. Address WASH, A. DANSKIN, Baltimore, Md. March 31.

DR. J. R. NEWTON,

URES all Chronte Diseases by magnetized letters. By this means the most obstinate diseases yield to his great healing power as readily as by personal treatment. Requirements are: age, sex, and a description of the case, and a P. O. Order for \$5,00 or more, according to means. In most cases one letter is sufficient; but if a perfect cure is not effected by the first treatment, magnetized caper will be sent at \$1,00 a sheet. Post-Office address, Tonkers, N. F. July 5.

Dr. F. L. H. Willis

May be Addressed till further notice

Glenora, Yates Co., N.Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and scarching Chairvoyance.

Dr. Willis claims especial skill in treating addiseases of the blood and nervous system. Cancers, Scrotula in all its forms, Epilepsy, Paradysis, and all the most delicate and complicated diseases of both sexes.

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

July 5.

SOUL READING,

Or Psychometrical Bellucation of Character.

Mrs. A. B. SEVERANCE would respectfully amounce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married, Full delineation, \$2,00, and four 3-cent staings. Brief definention, \$1,00.

Address, Mrs. A. B. SEVERANCE, Centre street, between Church and Prairie streets, July 5.

White Water, Walworth Co., Wis.

The Orient Mirror.

AN AID TO CLAIRVOYANCE, Price, 51,00. Sent by mail postpaid. Descriptive Circulars free. AD-AMS & CO., 263 Tremont street, Hoston. Jan. 18. Onset Bay Grove.

NUMBER of choice lots for sale. Apply to E. Y. JOHN-SON, Pleasant Avenue, on the grounds. July 12.

JOHN WETHERBEE.
STOCK BROKER AND DEALER IN CURRENT SECURITIES,
Office No. 18 Old State House, Boston, Mass.
Feb. 15.

Feb. 15.

SEND for the Circular entitled "Scientific Spir-Dinalism is the Basis of a Scientific Religion and Government," I will awaken your best thoughts; and canse your best efforts to establish the religion of truth. Address II. S. BROWN, M. D., 527 Milwaukee street, Milwaukee, Wis. Price 5 cents single copies; \$1,00 for 25 copies; \$3,00 for 10 copies.

MIND AND MATTER:

A SPIRITUAL PAPER PUBLISHED WEEKLY IN PHILADELPHIA. A Special, Independent, and Liberal Spiritual Journal. Publication Office, Second Story, 713 Sanson St. J. M. ROBERTSPUBLISHER AND EDITOR.

TERMS OF SUBSCRIPTION.

To mail subscribers, \$2,15-per annum: \$1,00 for six months; 57 cents for three months, payable in advance. Single copies of they aper, six cents, to be had at the principal news stands, Sample copies free.

CLUB RATES FOR ONE YEAR.

Pive copies, one year, free of postage......\$ 8,00
Ten 15,00
Twenty 30,00 Twenty " " 90,00

#5 PHEMIUM PICTURES FOR SUBSCRIBERS — Two likenesses of "Billy, the Bootblack," as he was no carth-life, and as he is in spirit, are ready for delivery to each yearly subscriber to MIND AND MATTER, as somewins of a very remarkable demonstration of spirit bominimiton, the explanation of which accompanies the picture's Albainserfluers who renew their subscriptions for one year from June 21, 1879, will receive these premium pictures. Every Spiritualists minitisecure copies of this complete triumph of Spiritualism and art, These pictures are not for sale. They are intended as a present in accordance with the above arrangement.

THE WRITING PLANCHETTE

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from/deceased relatives or (riculs.

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

how to use it.
PLANGHETTE, with Pentagraph Wheels, 75 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES,—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH.

THE SPIRITUALIST NEWSPAPER.

A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1869. The Spiritualist is the recognized organ of the educated Spiritualists of Europe. Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 25c., payable to Mr. W. H. HARRISON, 33 British Museum street, London, is \$3.75, or through Messis, COLBY & RICH, Banner of Light office, Boston, \$4,00. May 4.—tf

ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at the Fair View House, North Weymouth, Mass, Price per year, in advance, \$1.50, postage 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (postpaid) to the undersigned. Specimen copies free.) to the undersigned. Specimen copies free, D. C. DENSMORE Pub. Voice of Angels.

Spiritual Notes.

A MONTHLY EPITOME of the TRANSACTIONS OF SPIRITUAL AND PSYCHOLOGICAL SOCIETIES, and Auxiliary to the SPIRIT CHRCLE, the MEDIUM and the LECTURER, and containing Articles and Reviews by experienced writers, with concise reports of proceedings, brief Notes of the month, programme of arrangements of societies and mediums, and other interesting information for reference purposes.

Published on the first of each month. Price twopence, Annual Subscription 25, 6d., of E. W. ALLEN, II Ave Maria Lane, London, E. C., England. Orders can also be sent through Messrs, COLBY & RICH, Banner of Light Office, Boston. Annual subscription, 75 cents, postage free, Aug. 24.—11

John Wetherbee.

We have received some excellent Carte de Visite Photographs of this well-known and highly-esteemed contributor to the BANNER OF LIGHT, which we now offer for sale. Price 20 cents.

Mediums in Noston.

Dr. Main's Health Institute

AT NO. 60 DOVER STREET, BOSTON. TMOSE desiring a Medical Diagnosts of Disease, will be ase enclose \$1.00, a lock of hath, a telmin postage samp, and the address, and state sev and age. All Medi-chies, with directions for treatment, extra.

DR. H. B. STORER.

Office 29 Indiana Place, Boston. MY specialty 1s, the propagation of New Degardic Roy dies for the cure of all forms of disease and deshib Send leading symptoms, and if the medicine sent ever far to benefit the patient, money will be refunded. Enclose for medicine only. Norlarge for consultation. Noy, 50,

MRS, E. A. CUTTING has taken rooms at 52 Village street, Boston, where she will continue her business as Healing Medium. She has been very sacceptul in her specialties, Itadies statering from networsness and general delility will do well to consult her and fear her mode of treatment and its tavorable results. Mrs. Carting gives Vapor and Medicated Baths at her house or at the residences of patients.

Miss Nellie B. Lochlan, BUSINESS AND TEST MEDIUM, No. 37 We studies street. Circles Wednesday and Sanday evenings July 19,--3w

Mary A. Charter,

80 GREEN STREET, Boston, Medical, Business, Test and Developing Medium. Rooms to.let. LOTTIE FOWLER,

DISTINGUISHED Trance, Medical, and Busines dium, No. 9 Fay street, Boston, Hours H to 8, July 26.

I. P. GREENLEAF,
Medical Chirgenyant and Homeopathic Physician.
Office and residence, 91 Waltham street, Boston, Mass,
July 5.

Susie Nickerson-White,

A. performs wonderful cures. Two packages by mad, 4.00. Bishac's Electro-Magnetic Flesh Brush, 83,75. (PalentsylsHed.) Letter address, 9 Montgomery Place, Boston, June 21.

CLARA A. FIELD, BUSINESS MEDIUM and Clativoyant Physician, Boylston street, Boston, Mass, Ju Mrs. M. J. Folsom,

MEDICAL MEDIUM, 6 Hamilton Place, Boston, Mass Office hours from 10 Å, M, to 4 p, M, May 3, FANNIE A. DODD.

TEST AND HEALING, 1050 Washington street, between Asylum and Davis streets, Boston. 1W Aug. 2. DR. E. A. PRATT, Clairvoyant Physician, of 1.7 Millord, Mass., can be consulted every Saturday at 185 Green street, Boston, from 9 A. M. to 1 P. M. alidy 19.—4w*

MRS. JENNIE CROSSE, Tost, Clairvoyant, Bushness and Healing Medium. Six questions by mail forcents and stamp. Whole life-reading, \$1,09 and 25 tamps, at Kendali street, Boston.

SAMUEL GROVER, HEALING MEDIUM, No. May 31,

MRS. 1DA RANDOLPH, Tests and Magnetic Treatment. Circles every Sunday at 7430 P. M. 3 Aug. 2. MRS. C. H. WILDES, Test and Business Medium, 13 Tremont street, Room's, Roston, Mass.

MRS. H. D. CHAPMAN, Clairvoyant and Healing Medium, No. 852 Montgomery Place, Boston, 1805 Aug. 2.

ASTROLOGY . Questions answered, \$1, torso. Dreams interpreted, \$2.50. Magic Crystal, with instructions, \$8. Also Books, Ephanecries, etc., supplied by "RAPHAEL," the "Astrologer of the Nineteenth Century," author of the "Prophetic Messenger," the "Guide to Astrology," etc., 7981, Paul's Churchyard, London, Eng. May 31,-43.

SEPHERICIA DIRSO HEAD NEED.

PURNISHED ROOMS by the day or week. Board is desired, with use of plano. So Green Street, Boston 5, E. WIKSELL. 1w* Aug; 2. JOHN WETHERBEE wants a few persons to join him and expert direction. Will answer applications by letter, with explanation, No. 18 Old State House, Toston, Mass, July 19., aw

A WORTHY MAN, formerly in good health, and a useful citizen, is now broken down entirely by paradysis and disease, and in absolute need of means of support. Any contributions for him will be thankfully received by DR, SAMUEL GROVER, No. 10 Dwight street, hoston, Mass., and appropriated for his benefit. July 19.

subscriber to Minn And Matter, accommon and county for delipery for acidy rearries of the manufacture of a print of spirit bounds that the plant of spirit bounds of spirit bounds of spirit bounds of the manufacture of the manufacture of the spirit bounds of the spirit bounds of the manufacture of the spirit bounds of the manufacture of the spirit bounds of the spirit bo

Astrologer,

MEMBER OF THE MERCURII, AND OF THE BRITISH ASSOCIATION FOR Astral, Cerebral and Mesmeric Science, No. 67 Dover street, Boston, Mass.

rections. 5.00
For a Full Nativity from Birth. 20.00

TERMS.

Thilf object of a Nativity being calculated, is to obtain a Roowledge of the constitution and mental character. Thousands are in pursuits that bring them neither hear nor profit, because they have no natural labout for their calling.

profit, because they have no natural talent for their eathing. It is necessity to know, as near aspossible, the time of hirth, also the place.

Dr. Jenkins having made "Medleal Astrology" a great part of his study, will give advice on all matters of slekness, and will supply medlelnes in accordance with the planetary significations. Those given up by other physicians are requested to try him.

The most sensitive need not hesitate to seek information, this alm being to caution and advise with sincerity, and with the most serupulous regard to the feelings and interests of all. Send stamp for Circular.

A PORTRAIT or TIII:

HUMBLE NAZARENE,

Executed through the Mediumship of G. FABRE, of Paris, France, the Artist said to be SPIRIT RAPHAEL. France, the Artist said to be STIMIT GATIATION.

Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; his legend will call torth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jugus, "-Renau. Price of cabinet photograph, 35 cents, For sale by COLBY & RICH.

The Psychological Review.

PUBLISHED MOSTHLY.

CUBSCRIPTION—TWO DOLLARS PER ANNUM, post free to America and throughout the postal union. Edited by Mr. WM, WHITE, author of "Life of Swedenborg," "Other World Order," &c. London: F. W. ALLEN, II-Ave Maria Lane, Glasgow: HAY NISHET & CO., 52 Ropework Lane, P. O. Orders payable to HAY NISHET & CO., as above, April 12,—cow PHOTOGRAPHS OF JAMES A. BLISS.

New York Advertisements.

THE GREAT SPIRITUAL REMEDIES. MRS. SPENCE'S

Positive and Negative Powders,

BTY the Positives for any and all manner of diseases are pt Paralysis, Dealness, Americas, Exphoid and Typhus Fevers. Box the Negatives for Paralysis, Dealness, Amaricas, Typhus and Typhus Fevers. Box the Negative that and halfy for Chills and Fever.

Fever, Marbol, postpaid, for \$1.00 a box, or six boxes for \$5.00.

Marbol, postpaid, for \$1.00 a box, or six boxes for \$5.00.

Send money at my risk and expense by Registered Letter or by Money Order. Pamphaets marbol free. Agents wanted.

Sold by Huggests.

Address Proof. Payton Spence, 55 East 5th street, New York City.

Sold also at the Banner of Light Office.

July 5.

Edwin D. Babbitt, D. M., A UTHOR of Principles of Light and Color. Realth Gulde, Viral Magnetism, etc., will take two of the spatients at his beaucing theories With Magnetism, Lagh, Color, etc., and budshing up exhausted heryons and mental conditions, his hoor remarkable. A full course of self-treatment of a supposite declaring plan had out for patients at a distance, and a magnetized pad furmished, by Societies of Chromopathy, or Color-Heating, first developed by Dr. Babbit, is accomplished we determine at a heating outfit, including his uperior result of two k on Light and Color, with a humand orange Chromop Lee, which are streamly will be furnished.

Leach, will be turnished for z₀. Address, LDWIN D. BARBITT, D. M., Science Hall, 10 Eighth st., New York, June 21. sw MRS. J. W. STANSBURY Will write you a Psyor answer brief questions on the atth. Business, Mariago,
Ac., with advice, and practical finit concerning the intine,
and mail you free the "Ginde to Clairyovanee," Send
name, ace, see and lock of halh, with 35 cents (camps),
Consultations at office, to to 12 y, y, and 2 to 5 r, y, 1, 10
and 3 (o). Address No. 161 West 20th Street, New York,
Aug. 2. 5w.

JUST PUBLISHED...SENT FREE, COMPLETE History of Wall Street Pinance, containing Addition into mation for investors. Address BANTER & CO., Publishers, 17 Wall street, New York, Nov. 2, 459

THE MAGNETIC TREATMENT,
CJEND TWENTY-FIVE CENTS to DR. ANDREW
10 STONE, Troy, N. Y., and obtain a targe, highly illustrated Book on this system of viralizing freatment,
April 5.

18 ELEGANT New Style Chromo Cards with named epostpaid, Gro. L. Richele Co., Nas. au, N.Y. April 26, 1998. HEALTH RESTORED AND MONEY SAVED

James's Vegetable Pills.

Among the many medicines now bere to the red to the public, dames's Argedable Physistand (predation), comparatively hence others are worth buying. The properties of dames's Phils will not recommend them above them real ment, by saying that they are a cortain remedy to all the arches and pains to which many is habos, but less confident they will never full to meet the expectations of such as use them.

These pails have already gone into extensive use without advertising other than recommended 1; one tribul to acordine

cother, dames's Pife consist of the column acta hands, Mz1. JAMES'S COUGH PILES.

JAMESS ANTI-DASPEPTIC OR LEVER PILLS, JAMES'S CATHARTIC OR PURIFYING PILLS.

James's Cough Pills.

For the curre of pulmonary Descripts, as this found entirely sheator to any hear near on a restor specimen. Heap of Lange, Few Prince, the could be speciment. Heap of Langes, Few Prince, the charter of the computer of this poly was though treat.

James's Cough Pill to applicative transmitted or Influence, Coughly whether a could be the pay, A fine or Plithistic, Spiriting of Broad, Weakhers or Sciencessof the Lange, Thickness or the class of the factorial of some first large and Difficulty of Broading, the role furtherm of so of the target and concompition, and allowed in which are supported in the same as when his pittlen inceds any medicine.

James's Cough Pill has put up in bottles, and are sugarceated, and should be kept by an therape some has pessable.

James's Anti-Dyspeptic or Liver Pills.

This Pill to peculiarly adapted to field females, and will This PHILs profilerly independ to find by femalis, and will be found highly useful in that very treathese cancer quiptur, called Nettle Bestgrand. Blace had so Pungled Facer in Verylagor Gildelmess; an Januath or and in the other can thus, of Pungsey, Parn of the Bestler and in the very troublessing drowsing secondary in the aptury severe in Nervous Discress, as Epidepes et Financy sicking 8 very in Nervous Biscress, as Epidepes et Financy sicking 8 very Thomes, and Hypochodolikes of the in 8 very est. Appeling the Bressler, Swetter Lange, we give and will came the meet obstituate case of Habitant (i.e. the isset Treat two to five of these PHIs are a does for a last of ordinary on startlon, but the dose may be varied according to fremustances.

In man. M. SHITH, tale Sheriff,
HEREDITARY CONSUMPTION. The proprietors of
James's Cough Pills would say to any tamily where there is
any preall-position to this direadful disease, keep in your
house James's Cough Pills, and use them according foldirections. Cure the colds and coughs that always precede
more serious difficulties, and there he el be no fear of Consumption.

Price 25 Cents each Package.

485 and 487 Main street, BUTPALO, N. Y. Forsale by COLBY & RICH. EIGHTH EDITION. THE VOICES.

JAMÉS'S COUGH PRA Co., Propeletors.

BY WARREN SUMNER BARLOW.

The author has revised and enlarged the Voice of Prayer, and added the whole to this Edition without increasing the price. His criticism on the "Paradic of the Prodigates Son." of vicarious atonement, etc., in this part of the work, is of especial interest.

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes.

THE VOICE OF A PLIBRE defineat, si the individuality of Matter and Mind, fraternal Charity and Love.

THE VOICE OF SUPERSTITION lakes the creeds at their word, and proves by numerous passages from the Hilde that the God of Moses has been defeated by Salau, from the Gardenot Eden to Mount Calvary.

THE VOICE OF PRAYER enforces the idea that our prayers must accord with Immutable laws, else we pray for effects, independ in of cause.

Eighth edition—with about one-fourth additional matter; with a new stippled stept-plate engraving of the author-from a recent plotograph. Printed in Large, clear type, on beautiful thirder query, bound in loveled boards.

Price \$1.00 in light \$1.50 pessage in cents.

For sale by COLLEY & RUTH.

Cow BY WARREN SUMNER BARLOW,

Discourses through the Mediumship of Mrs Cora L. V. Tappan.

This beautiful volume contains as much matter as four or-dinary books of the same bulk. It includes Fifty-Four Discourses, Reported verbatim, and corrected by Mrs. Tappan's Guides.

Sixty-Three Extemporaneous Poems, and Sixteen Extracts. Plain cloth \$2,00; gilt \$2,50; postage 12 cents. For safe by COLBY & RICH. Gathering Crumbs:

A LECTURE BYSARAR J. PLNOYER, OF SAGINAW, MICH. A LECTERE RYSARAH J. PI NOYER, OF SACINAW, MCH.
With a view to the great unfeddment of God's truth, we will endeavor to unfuri the banner of treedom to the world, Inscribed on this banner is the world Love. Whenever a new truth is born, people are in sight a hurry to cover it with swaddling clothes, lost it should be seen as it cambs forth from the would of Nature, that they half destroy its life before they can get it clothed to be a according to their ideas of "respectability." Then, when its form is mutilated, it comes forth an file-shapen and ill-gotten thing.

[Paper, Lo cents, postage free]

We have received from Philadelphia a supply of Photographs of JAMES A, BLISS, the well known physical medium. Cabinet, 35 cents; Carle de Visite, 20 cents.

For sale by COLBY & RICH. Paper, 15 cents, postage tree. For safe by COLBY & RICH,

Che Campers.

Onset Bay Camp-Meeting Continued. that a special emport at

I have at every proportion from a thing to Oak to be the fire means associated the weather on Saturday of for language, look the conjection of the 1905 free day at this delictiful place, and also a if I intelterries to rear the dest character. A deline of shinthe of the financiaped the roots of cottages, which is notice offer account as a coefficient itarii z is with the soundent mond, the proflecy of chappen figure to e o de la rividad de ment cempuny de la Pereste morant i dawned upañ is college product bounced bust and the numbers and all shore, in Walous foresholds." of a constraint of the super the drivity spene.

elegationers and is the sky and were pone and the transport a perfect day becan to be revealed. The friendly southwest breeze spring up with vizor and the smissione forth in glory. Now the figes of all tes peeted the new aspect of thiors, and the enty regret expressed was that excursion trains and steamboats; would come lightly loaded. And this proceed true, notwithstanding the largest audience even as a mided at this grove was convened.

The "John A. Stevens" Steamboat district put Iman appearance, thus disappointing a party waitr it on the wharf; but the little steam tug" Nellie" was chartered. and in due time landed her company at Oaset. At our noon the music of a band was heard over the water, and a yacht hove to sight, which proved an arount courses of the New Bedford Yacht Club, comprising twelve spleidld yaelds and one steamer. On they came, gracefully rounding the islands, the white sails reflecting the sun, and on the firing of a gun from the Commodere's vessel came to anchor in the harbor. From Bay View Grove the Visitors to Obset looked out upon this beautiful shall, and the cottagers declared that the bay never section so alive and heartiful be-

They let, who becompasses some of the first citizens of New Bollford, numbering with friends sixty two persons, were upon their first cruise which has proved a perfect success. 'On Saturday they were at trabset. where they entertained visit is and had a grand display of Breworks in the eventual. They remained at this et over Sunday in the represented given the ground by Mal Griffith, attending the concert in the (weather,

But the secures of right and hearty who he existinte so great an attraction here were to the intellerent etends. sants upon the Camp Meeting of even less to beest them. the appeals to the spiritral and evipe of pictures of the audience who listelized to Mrs. Mrs. Woodsing to morin-Ind. and Cephas D. I van da the afternoon.

Mrs. W. At spote within topplest velocated from the spirit participal ranged thought workery to come, who cein-The strate of a rather at thought on dear good and. mental freedom, and all embracing charity, should be real of reflect discented only bushowing to the

Mr. Lynn spoke, gion "The Beliebers Onthesk " He arigned that the time had arrived when the destinction of our inherited religious environment was necessary. Accompanying this work of destruction there would be a constructive west. Traternal feelings between members of different faith, would ensue. His lecture made a profound impresslor upon the large assembly, and was el tracterized by that clearness of statement, philamplify fact of aptness of Elustration, and exhibit spirit, for which Wr. Lynn Is so highly) steemed

In the evening at the grand stirol, Mesons Maynard & Hatton, with Prof. John A. Hill, give an admirable vocal and instrumental concept, which delighted a

Notedly would find the the "rige number of persons" upon the ground, on one survey. The nearly seventy. cottages are full, and they accommodate all they will hold. Reing scattered over so large a territory, the aggregate fromber does not readily appear.

During the week past regular becomes have been

Edward's Wheelers a inferious address, where the play of thealth upon the solid fidule of degletic atmiment to appear a coptive mends the sphenders of the sphine delth passed to by the commended it by the warm endances of the specificity, such to the religious ma-

W. J. C. Willie, the retroticable voice; speaker, whose ness, and fellouty of a full ment, that excites equal won-

whose quitted to white State of to the ligher conschousness of his hearing.

and at the Harwhelpt prop My than the week have been well received.

The period conferences have been of interest, medic who have spoken. Citcles are held in many cottages for playate investigation and the Table tent has been used, for public circles, nearly every expulsi; by Mrs. Stiles, of Worcester. W. Harry Powell, the state writing modium, and his

Haverlill. The medium has been giving several sianges, to the amusements of the curious, and the thoughtful consideration of investigators.

We hope to see Maryl Land Mitchell and Henry B. Allen during the last week, as heretofore announced, Spiritual literature goes of slowly. The books and papers at Dr. Stoper's office eaght to meet with rapid sale among these who would be theroughly familiar with the best thoughts and testimony of the last think-

ers in our ranks. Brigham are to be the speakers.

Several very desirable lots have changed owners this week, we learn, and contribes are for be immediately erected upon them.

A party of twenty-five persons made an excursion to the Vineyard and Oak Blutts this week, and came back with the unanimous verdiet that, as compared with Onset, the Vineyard Is "nowhere," "So say we all of

J. S. Dodge, the veteral manager of camp-meetings at Walden Pond, is here on a visit, and greatly delighted with the place. So Is Dr. A. S. Hayward, the magnetic healer, who has done good service here to several unfortunates beside your correspondent, who

Shawsheen Grove Meeting.

This popular Camp began Its series of meetings last week with a fair attendance, which has steadily increased each day since its opening. It promises to be even more successful than its managers anticipated. and this seems to be the general feeling on the part of all the campers and their friends. Already more than fifty tents are up and occupied. The Boston and Maine Railread Company have lately made many and judicious improvements. The speakers' stand, a wooden structure toxso feet, with a commodious seating capacity, is not only favorably located, but is one of the very best buildings of the kind in the vicinity of Boston. This is also true of the dining hall. The headquarters of

the Committee is another substantial wooden building. Among the mediums stationed on the grounds are Mrs. Cushman, of muslcal notoriety, Mrs. Mary A. Charter, of medical, business and developing qualities. Dr. Arthur Hodges, medical and test, Mrs. Mary Starbird, independent reader, Mrs. L. W. Litch, physician and test medium, Mrs. M. W. Leslie, Mrs. H. A. Whit-

tier, Mrs. Woodman, clairvoyant, and others. The dedicatory services were held last Friday afternoon, and consisted of an overture by the band, singing of choice selections by the choir, under the direc- obtained. For particulars see time and fare-tables at all tion of Mr. C. B. Marsh, address of welcome by the stations upon the line of the Fitchburg Railroad. From manager, Dr. A. H. Richardson, who, after the close of | Boston a ticket can be procured for the round trip for

manent chairman of the meeting. Dr. Currier briefly responded, and introduced successively the following speakers. Mrs. Abby N. Burnham, Mrs. M. W. Leslle and Mrs. L. W. Litch, whose remarks were listened to with marked attention. The exercises of the day closed with a ball, which was thoroughly enjoyed by the campers and their visiting friends, from neighboring towns, The trains o my ylor the visitors, to their homes at the

Sinslay, July 27th, opened bright and beautiful, after ed sy and hight of rain. Each train brought its burdon't human frencht till the aftermoon, when the large schiphitheatre was theroughly tilled. The forenoon sesston took the form of a spiritual conference. It was prosided over by Dr. J. H. Carrier, and, following a choice selection from the choir and a very appropriate invocation through Mrs. Saidh A. Evrnes, addresses were model a by A. H. Richardson, Dr. J. H. Currier, Mrs. Leelle, John Wetherlag, User, Messis, George A. Bacon and J. H. Backford, whose remarks were excellently well put, and seemed to be as well received, by the select audience present. And just here allow us-But it of sections old less the traffing partners of a to thank the friends with heartfelt gratifule for their thoughtful and appropriate remarks in regard to the We hope the hints thrown out will Lear fruit tensfeld.

In the afternoon the platform was ably filled by the regular lecturer, Mrs. S. A. Byrnes. Her subject, "Spiritdalism, a Universal Religion," was treated in a comprehensive and interesting manner, a report of which we regret space, prevents us from giving, Byrnes is an inspirational speaker of many years and much aldlity.

We should be recreate of duty did we not compliment Dr. Biel ardson on Lis good fidgment in the selection of Shawsheen Eliver Grove as the grandest place cossible for both convenience by rall and charminclocation. A thousand persons were on the grounds list Sunday, and no doubt that double this number will To there next Sunday, as able speakers, have been engaged. Thanks are due to the Manager and the Chalrman of the meetings for their politeness to the Banner

The Cape Cod Camp-Meeting.

We learn by a friend just from the Cape Cod Camp-Meeting & Harwleh, that Dr. Storer and Mr. Colville had a fair Tearing, the conferences through last week were interesting, and the campers enjoyed their tentlife and social and spiritual privileges. The attendance was lessened for some days by rain and foggy weather, but on Sunday clear sky was visible, and a large audience heard our Western friend, G. B. Steb bins one of the most logical speakers in our ranks. In the morning, on "Blat of oin Leave Behind and Whitens Need."

In the afternoon, with still better weather, the at- To dwell with man in a spirit of Love. tendance reached three thousand, and the larger part. But when he travels the pathway of Fate, hatened with great interest to a talk by William Denten on the Pocasset trazedy, who was exceedingly severy on Old Theology in his remarks. The speaker said that the Pocasset tragedy was the legitimate fruit of Orthodox Christlanity. You have heard, said he, the story, for it shook the people of the land as the wind shakes the aspen leaf. 'Yet we need to hear it But does not protect him from the rude Storm, again, and again; it is a text from which so rmons should. Oh, mortals, beware how you sin against God, be preached wherever superstition religies, and, I aimsorry to say, New Find and Is yet under its away. This was a relictor's marder, a martler committed by a well. Are redolent alway with the spirit of Love. meaning man, untaffuenced by late or lust, and in of edlence to the dictates of conscience. It is this that renders it's cremerlable and so well worthy your consideration. It was the direct fruit of the man's religons creed, and it is only the common sense and havmently which naturally belong to us human beings, that save us from deeds of horror as bad as this every day in every town of the hand. His belief that the Bible Is the Infallible word of God was the first step toward the commission of bis crime. No man in our country to day who did not believe in the divinity of the Bible could ever have committed such a deed. The reason greater numbers do not perform, such deeds, Is that they have less falth and more common-sense, Freeman believed that whatever God commanded was 1 time in this State-about as tough as their victims. It right, or he never would have murdered his innocent is a dreadful crime, and these criminals should be sechild. If a man had told him to stab his child be would have regarded blin as a monster of wickedness, but he never seems to have thought that it would be just as wrong for God to command him to do wrong as for man. If he had believed that God teld him to commit adultery, or to get drunk, or to steal, it is evident that he would have done any of these deeds with a perfectly clear conscience." If wrong is right when God commands If, or does it. If crime is virtue when he practices, a devil night be as good a God as any; all that he needs is on alpotent power. I present four causes for Freevoice interprets the teaching of preciessed spirits up- in in's crime. First, his belief in the infallibility of the on a great while their forces, with a comprehensive spatie, second, his belief in the miraculous; third, that the necessity of right doing can be set aside by the and fourth the Liouds 1.1 Green at the veteran resident philosopher, teharacter of the religion in which he had been eduscated and whose doctrines he had accepted. Had he not believed in the infallibility of the Bible he would Mrs. Such A. Bitties dever better in his elegient. There read the story of Abraham and pitied the Infatinor carnest the father resent at peaks for noble lives aften of the old chief, who fancled that the universal as illustrated so the divisor date only of Spirituals. Spirit commanded him to kill and roast his boy. Had not believed in the miraculous he would never have MissiA P. Brown, of Verreitz, whose betwee here imagined that his hand would be supernaturally stayed or his slain child raised from the dead, and the crime would never have been committed. Had he not be-Reved that what-God commands is right, any voice many of the best theoretis and no of page field blooks; that he might have heard commanding him to commit control from the first of 1 minds. I the various of crime he could only have attributed to some vile. source, and the voice would have been unheeded; and lastly, if he had not been educated in a religion of blood-like Christianity and Judaism, which it indorses, the murderous images that filled his mind and haunted him day and hight would have been to him unknown wife, are stopping at the estimac of Mr. Unried, of and his durling girl would still have been a mother's bliss, a father's joy, as she was in days gone by. As certainly as we have outgrown the cannibalism that was once practiced by our forefathers, so shall we outgrow the bloody religions that now defile and disgrace our land. When this takes place such crimes as that of Freeman will be as Impossible as the human sacrifices of the ancient Druids or the still more ancient cannibal feasts of the early men of Great Britain and France, and the world, as It looks back, will shudder as it sees in the pages of history the bloody spectre. Next Sunday, Giles B. Stelldins and Mis. Nellie J. T. That once stalked through the land and was known as the Christian religion. The address occupied over an hour in its delivery, was frequently applauded, and the sentiments of the speaker were embraced by a very

> large number of his audience. The afternoon closing remarks were made by Mr.

Stebbins.

The day was held as anspicious and successful, and the good people on the Cape are encouraged by their incetting, and adjourned full of hope and confidence to

Lake Pleasant.

The New England Spiritualists' Camp-Meeting Assoelation will commence its sessions at Lake Pleasant, I to the water supply. in Montague, Mass., on Wednesday, Aug. 6th, and continue to Sept. 3d. It will be seen by the following officlal notice that Mrs. Cora L. V. Richmand has been engaged for Sunday, Aug. 10th, on which day Mr. W. J. Colville will also speak :

To the Editor of the Banner of Light: To the Editor of the Banner of Light:

I am very sorry to say that Miss Lizzle Doten, of Boston, on account of continued ill health will be unable to speak at Lake Pleasant Camp-Meeting cas announced on Sunday, Aug. 16th. I have great pleasare in announcing that Mrs. Cora L. V. Richmond, of Chicago, will speak at Lake Pleasant Camp-Meeting Aug. 16th. In company with Mr. Colville, of Boston, who will cas advertised deliver one lecture on that day.

M. H. FLETCHER,

Chairmon of Speakers Committee for Lake Pleasant Camp-Meeting Association.

tamp-Meeting Association.

---Lake Walden.

The series of Sunday Grove-Meetings at Lake Walden, Concord, Mass., under the management of Mr. J. B. Hatch, will be continued during the present month. food speakers are present each Sunday. Last Sunday Mrs. M. J. Willis and others entertained the audience under the pavilion. The manager's notes had not reached us at the time of going to press, consequently we are unable to announce the speakers for next Sunday. Special rates of fare at a great reduction have been

Pennsylvania Spiritualists in Camp.

tion of Spiritualists of Phaladelphia advertised in the Banner of Light and other Spiritualist papers to hold the present year a camp meeting, and it was formally opened on Sunday, the officed July, at Neshaminy Grove, Willett's Station, three thousand people being In attendance. Mind and Matter says:

In attendance. Mind and Matter says:

"The meeting assembled before the grand stand at to loca X, 9, and was called to order by the President, H. B. Champdon, Esq., who directed the ceremonies. The exercises began with instrumental music, which was followed by stocing by the choir and congregation. Then followed a most appropriate and choquent inspirational invocation by Mrs. E. L. Watson, of Titus-ville, Pa., which melted the large assembly into one sympathizing mass, and prepared them for the abe discourse which succeeded it. The attention of those in attendance was directed to the efficient and successful labors of Col. S. P. Kase, in making the preparations for that most auspichous gathering. Singing followed, and then the speaker of the morning session, 1907, R. Buchanan, of New York, addressed the meeting. The discourse of this learned and influential spiritualist occupied an hour and a half and was listened to throughout with the most attentive interest by ned to throughout with the most attentive interest by vast concourse. His subject was, 'The Religion Spiritualism.'

the vast concourse. His subject was, 'The Religion of Spiritualism.'

At the afternoon session, the meeting was addressed through Mrs. E. L. Watson, on the subject of 'The Relations of Earth to the Spirit-World.' Mrs. Watson spoke while entranced. The thoughts uttered were grand and beautiful, and most fluently, poetically and cloquently expressed. If Mrs. Watson was the author of that address, she deserves to rank with the foremost speakers and feachers of this or any other age. The large authence were delighted, and deeply impressed by the teachings imparted through that gifted medium. On Monday, the same exercises were participated in both morning and afternoon. Dr. T. B. Taylor, of Philadelphia, spoke in the morning, on the subject, 'The nominal Phases of Spiritualism,' and Gen. J. Edwards, of Washington, D. C., on the general subject of Spiritualism, in the afternoon.

On Tuesday, Prof. J. R. Buchanan spoke in continuation of his subject,' The Religion of Spiritualism,' and in the afternoon, Mrs. E. L. Watson; both addresses being attentively listened to and highly appreciated by the campers and country people of the surrounding region.

We most heartily congratulate the enterprising friends, who planned and carried out this great undertaking, upon the auspicions and promising results already assured."

BRIEF PARAGRAPHS.

THE SPHRIT OF LOVE. Thoughts come down from the heaven's above, Love is blinded by the spirit of Hate; Selfish Ambitton, the sister of Pride, For a brief time with him doth abide. But Conscience steps in and Pride flees away-Ambition is then forbidden to stay. Sorrow's dark mantle envelopes his form; If you would escape His chastening rod., The Thoughts that come to you from the heavens above

e who is wise will treasure them well, PEDESTRIANS-Sawdust pounders.

Women are evidently coming to the front in this country-in law, in medicine and in politics. This is a sure sign of progress.

And have no fears of an "Orthodox hell"!-Didn't.

With dynamite, and the bloodhounds Lord Chelmsford has sent home for, John Bull proposes to wage Christian warfare upon a people whose ill-luck it is that they have land J. B. wishes to possess. By the way, this same J. B. supports foreign missions in heathen countries.—*Boston Herald*.

The professional abortionists are baving a tough verely dealt with.

As cleanliness is next to Godliness, the South will ever be free from pestilence until it learns this fact. The Christian Register says that good drainage is as necessary as prayer. More so; because one might pray.till doomsday without the slightest result upon "Yellow Jack." Go to work and clean your cities if you wish to escape disease and premature death, then your prayers will be effective to prevent "Jack" from preying upon your physical bodies.

Widow Van Cott, the evangelist, lately declined, as a "gross insult," an offer of thirty-six dollars for revival services with a Methodist church in Poughkeepsle. She evidently believed "the laborer is worthy of his hire," as also did the pastor, who told her that she half the total received by contributions at the meetings.

Americans have been of late years sending welldressed young women to England to catch the John Bulls. Now we have commenced forwarding to that country well-dressed beef to keep them in good condition.

The wholesale fishmongers in New York City and elsewhere have perfected a plan whereby fish now obtainable only in the summer season can be supplied in the depth of winter. They have constructed large freezing houses, in which they say they can keep the fish frozen an indefinite period, and that they will be as good when cooked as when freshly caught. We know better. On the contrary, frozen and thawed fish are extremely unhealthy as human food. All the goodness contained in them is lost by freezing, and disease takes its place.

And the night shall be filled with music, And the files that infest the day Shall fold their wings until morning And give the mosquito full sway. —[Cincinnati Enquirer.

In the case of the Second Presbyterian Church of Newburyport revisus Rev. J. A. Bartlett, the Boston Presbytery decided last week by resolutions that it had entire confidence in the Christian integrity and ministerial ability and zeal of the pastor; and yet, in order to keep "peace and harmony among the church," It was thought best that Mr. Bartlett should terminate his pastoral duties the first of September next. If this s not a clear case of whitewashing, what is?

The question of the eligibility of Rev. Dr. Bellows to a seat among the Harvard Overseers has agitated considerably the literary waters of late. Some of the members object to his name, because it resembles a wind instrument. We know he is rather airy, but he

The Traveler says "there are great possibilities in the milk business." No doubt of it, as there is no end No doubt of-it, as there is no end

Beware of the scribes, which desire to walk in long robes, and love greetings in the markets and the highest seats in the synagogues, and the chief rooms at feasts.—desus. Mr. J. M. Roberts, in Mind and Matter, is giving his

readers from week to week a full account of the "true inwardness" of the late conspiracy in Philadelphia to destroy the usefulness of mediums. The facts were taken down at the time. Mind and Matter can always be had at our bookstore.

I must choose to receive the truth, no matter how it bears upon myself: must follow it, no matter where it leads, from what party it severs me, or to what party it allies.—Dr. Channing.

The above words by the great and good Dr. Channing should be printed in letters of gold. He was one of Nature's genuine noblemen. Alas! how few follow his example to-day.

The Zulus have lately proved themselves a "warlike people" in fighting the British. But British cannon have cooked their goose. We have on exhibition at our bookstore a Zulu war-club which was brought from South Africa by Dr. Peebles. It is a tough-looking in-

Mr. D. M. Bennett still lingers in the Ludlow-street Jail of New York, and continues to address his readers of the Truth Sceker from "behind the bars," uncertain what is to be his fate, whether he is to remain

taking of this strange prosecution.

Another naval combat is reported between Peruvi-As our readers are already aware, the First Associa- and Chillian ships of war, and the Chillians were de- Wells & Co., publishers, 737 Broadway, New York City feated.

> traveled about 420,000 miles and delivered nearly 8000 lectures within the last thirty-seven years, and yet be has not been in bed a whole day from illness since 1816.

> Highway robbery was committed in Haymarket Square, Boston, late on Monday night last. The thief was caught. He had been out of the State Prison only

Sir Henry Thompson, the English surgeon, says:

Persons who drink water when dining probably enjoy food more than those who drink wine. They have generally better appetites and digestion, and they certainly preserve an appreciative palate longer than the wine drinker."

We refer our readers to the prospectus of the Banner of Light, the oldest paper published in the world devoted to the spiritual Philosophy. The Banner is very ably edited, beautifully printed, and cannot fail to be read with interest and advantage by the thoughful student seeking light and truth. Its correspondents are among the ablest writers in the world,—Alleghamy Tribme, Covindian, Va. Tribune, Carington, Va Rev. Henry Ward Beecher delivered a sermon on "The Laws of Heredity" at Highland Lake Grove last

Sunday before about 4,500 people.

MARINE EPIGRAM. Now spread the transon to the breeze;
Sheet home the daylts to their compass;
The tailrail to the crosstree selze;
What though the butting billows bump us?
She moves! she bounds! ah, deep emotion,
To heave upon the heaving ocean.—[Boston Post.

Western Pennsylvania was visited by a heavy raintorm Saturday, which caused a disastrous flood on all the streams. At Petrolia twenty-five large buildings were washed away, causing a loss of over \$100,000. At Karns City the whole lower end of the town was swept away. The flood was the most disastrous ever known in that region. Houses, fences, outbuildings, lumber and other property were swept away, and many of the coal-mines flooded. But few lives were lost,

Sitting Bull says that he hates Americans, because they have always deceived him and his people. He gives facts to show that he is not guilty of libeling this great people, and that justify his hatred. The average American does not regard leds as being entitled to the observance of faith.—C. C. Hazewell.

New Publications.

THE ATLANTIC MONTHLY for August-Houghton. Osgood & Co., publishers, 220 Devonshire street, Winthrop Square. Boston-Introduces its table of contents with an article on "Preaching," after which "The Future of Invention " is spoken of by W. H. Babcock; "The Inland Country" is touchingly discoursed upon in poetic vein by Christine Chaplin Brush; "An Experiment in Play-Writing" furnishes a theme for Joseph Kirkland; and "At Kawsmonth Station," by Henry King, "The Latest Literature of Art," by Henry Van Brunt, " Petite Marie and Benezet," by H. H., "A Bit of Shore Life," by Sarah O. Jewett, "The Deserted Cabin," by Mrs. E. R. Lee, "Un Homme Capable," by Axel C. J. Gustafson, "The Negro Exodus," by James B. Runnion, "Recent French and German Essays," by Thomas Sergeant Perry, "William Lloyd Garrison," Lydia Maria Child, "Vestigia Quinque Retrorsum, An Academie Poem," Oliver Wendell Holmes, "Rural England," Richard Grant White, make up with other articles and "The Contributors' Club," "Recent Literature" and "Mr. Kelly on Mr. Linton," a display of literary matter which it will be hard to equal and next to impossible to surpass.

A. WILLIAMS & Co., 283 Washington street, Boston, (corner School,) send us Scribner's Illustrated and ST. NICHOLAS for August, which publications they have on sale. SCRIBNER's is called the Mid-Summer Hollday Number, and is on this occasion, as always, filled with attractive and readable matter. The fllustrated papers are numerous and valuable-chief among them being Mr. R. H. Stoddard's on "John Greenleaf Whittier." which is an able critical study of the poet's growth, and is illustrated with drawings of Mr. Whittler's birthplace, the Old School-house, the Amesbury and Danvers residences, etc. A large porthis number includes a long ballad of Puritan Massacame on her own motion; that she had not proved a chusetts, by Dr. J. G. Holland, entitled "Jacob Hurd's success, and that the amount offered was more than Child"; two unpublished poems by the late Bayard chusetts, by Dr. J. G. Holland, entitled "Jacob Hurd's Taylor: "Nelly," by Irwin Russell, and others by Mrs. Mary Mapes Dodge, Mrs. Celia Thaxter, Miss Emma Lazarus, and Miss Dora Read Goodale.

ST. NICHOLAS for August has the following table of contents, many of the articles included in which are richly illustrated by standard artists: Frontispiece, Kalserblumen," drawn by Frederick Dielman; "The Kaiserblumen," poem, Cella Thaxter; "A Mississippi Chowder," Mary Norwest; "What Was It?" M. M. D.; "The Baby's Morning," Sarah E. Chester; "The Aquariun at Brighton," Emma D. Southwick; "A July Fellowship," Chapters XIX-XX, Frank R. Stockton: "Avolding the Heated Term"; "The Pease Boys," Mary L. B. Branch; "The Game of Lawn Tennis." W. H. Boardman; "Becky's Surprise Day," Helene J. Hicks; "On the Beach"; "City Sparrows," Edgar Fawcett; "Hercules Jack," E. L. Bynner; "Do ing Her Best," picture, drawn by Jessie McDermot; "A Few of Our Habits," M. C. Holmes; "Eyebright," Chs. VIII. (contin.) and IX;, Susan Coolidge; "More Un-Natural History," pictures, by L. Hopkins; "Two Ways of Seeing," Margaret Vandegrift; "Nan, the Newsboy," W. H. Bishop; "Agamemnon's Career," Lucretia P. Hale; "The Party," M. F. B.; "Behind the Waterfall," Adelaide F. Samuels; "On the Well-Sweep," P. F.; "The Child-Life of Goethe," Mary Lock wood: "For Very Little Folk"; "Jack-in-the-Pulpit"; 'Young Contributors' Department"; "The Letter-Box " and "The Riddle-Box."

WIDE AWAKE for August is a credit to its editor and publishers-Ella Farman and D. Lothrop & Co., 30 and 2 Franklin street, Boston, respectively. It opens with a frontispiece of some barefoot boys angling over the mill-dam, and is followed by the poem which it illustrates, "Willy's Mishap," by Elizabeth W. Dennison. Rose Hawthorne Lathrop tells a story of "One "The Flower School at Corlear's Hook," by Cent.' Mrs. Dickenson, is beautifully illustrated with nine en gravings by Miss Lathbury, "The Three Pigs," by Clara Doty Bates, with its nineteen funny illustrations by "Boz," is a striking and ludicrous production; there are two other poems with exquisite drawings, "The Silver Boat," by Mrs. Butts, with picture by Miss Humphrey, and "Baby Thankful," by Caroline Metcalf, illustrated by Katherine Pierson. No. VIII. of onr "American Artists" is given, relative this time to T. W. Wood, with portrait and studio drawn by the artist himself. Other matter of interest to its readers, beside the items specified, is given in abundance.

SUNDAY AFTERNOON for August, issued at Springfield, Mass., abounds in brief articles and stories by Ellen W. Olney, Lizzie W. Champney, M. E. Bennett David Ker, Rev. G. M. Boynton, Alfred Terry Bacon and others. "The Phenomena of Inspiration" leads to the conclusion that the truly great men of all times are as really inspired as were the prophets of old. The poems are many and seasonable. Elaine and Dora Goodale and their mother, Mrs. D. H. R. Goodale, have each one. Another young poet, Kate St. Clair Green leaf of Kentucky, has a little poem of which the poet Whittier expressed this opinion: "It seems to me to have much sweetness and rhythmical beauty." Other verses are by Frank Foxeroft, C. F. Richardson, Lucy Larcom, S. W. Duffield, and Alice M. Eddy. The name of the magazine will be changed, it is announced, with an early issue.

GODEY'S LADY'S BOOK for August-published by company of the same name at 1006 Chestnut street, Philadelphia, Pa.-comes to us full of good things. The frontisplece by Darley is a beautiful seaside scene the colored fashion plate is unusually fine; and in addi-

will be charged an admission fee of ten cents, 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. Cars leave the Fitchburg Rallroad Depot at 9 A. M. and 4 P. M. cople are and poetry; all the usual features of the book are given in their best form.

THE PHRENOLOGICAL JOURNAL for August-S. R. as an illustrated sketch of William Lloyd Garrison; a Wo-1 about "Mental Science in China" (illustrated); Mr. John B. Gough is in his sixty-second year, has "A Vely Young Phrenologist," "A Study in Vegetarianism" (Ususlated from the German by M. L. Holbrook, M. D., and other points of interest.

HUBBARD'S RIGHT-HAND RECORD AND READY REFERENCE FOR LEADING ADVERTISERS .- We have received a copy of mis assuredly "handy" reference book from the publishers, H. P. Hubbard & Co., New Haven, Ct. The idea on which the book is arranged is novel as well as practical, and cannot fail to recommend it to those whose business relations necessitate extended advertising in all parts of the country. The work consists of a carefully compiled table, giving in alphabetical order the towns of the several States of the Union which contain newspapers, together with the population of the towns, full descriptions of the papers, whether daily, semi-weekly or weekly, their approximate circulation, political principles, etc. Opposite each title is a blank space for the recording of contracts, estimates and any other data.

FARRAR'S MOOSEHEAD LAKE and the North Maine Wilderness, comes to us filled to the brim with information pictorial, statistical, legendary and otherwise, concerning the scenes of which it treats. It contains over 224 pages. Any one purposing a tour in this direction cannot do better than to procure a copy. Published by Lee & Shepard, 41 and 45 Franklin street, Boston.

RICHARDSON AND RANGELEY LAKES (Illustrated) is a brochure whose 240 pages abound with plain directions as to trains, hotels, climatic conditions, etc., to be utilized in reaching or to be met after arriving at these pleasant places of resort. A large map of the Lake region is also furnished. Boston: Lee & Shepard, publishers.

RECEIVED: NATIONAL LIBERAL LEAGUE. Circular to the Auxiliary Leagues for 1878 and 1879, etc. Published by order of the Board of Directors, New York.

THE DIVINE ORIGIN OF CHRISTIANITY: Debate between M. W. Green (a minister of the Church of Christ, Dunedin), and Charles Bright (free-thought lecturer.) Published by Geo. T. Clarke, George street, Dunedin, New Zealand.

W. J. Colville's Meetings.

Concluding services in Kennedy Hall, Warren street, Boston Highlands were held on last Sunday afternoon. July 27th. The hall was well filled by a cultivated and attentive audience, among whom were noticed many influential citizens of Boston and vicinity. The subjects for the discourse were as usual offered by members of the audience, and embraced a considerable number of interesting and important topics, which were dealt with as exhaustively as time would allow by W. J. Colville's spirit-guides. The platform was tastefully ornamented with choice flowers, kindly furnished by ladies of the congregation. The musical exercises were effectively rendered, and all present appeared to enjoy the entire proceedings, which terminated as usual with a poem from Winoona.

In the evening, at 7:45, another very successful meeting was held, the theme discoursed upon by Mr. Colville's guides being, "Immortality the Necessary Sequence of Mortal Life." Many cogent arguments were brought forward, demonstrating the necessity of a future life to give the spirit an opportunity of unfolding many powers which had remained dormant on earth, owing to the brevity and limitations of material existence. Materialistic arguments were vigorously assailed and refuted; for instance, the Idea that man's instinctive yearning after and belief in immortality could be a baseless delusion merely because such theories as the flatness of the earth had been disproved by science, was dealt with as an absurd conclusion, unworthy the attention of thoughtful minds: "If you can prove there is no earth at all, then you have a parallel instance; but the fact of disproving the truth of certain theories concerning the already-discovered earth was merely an equivalent to the fact of Spiritualism overturning oldtime ideas of heaven and hell, and substituting rational conceptions of future spheres as abodes in which the unfinished work of the spirit should be earried on toward completion." The discourse concluded with an earnest appeal on behalf of the modern spiritual manifestations as means of affording to many trait of the poet, by Mr. Wyatt Eaton, engraved by Mr. Cole, is printed as a frontispiece to the magazine. Henry James begins a new story, "Confidence," and braced four subjects, presented by persons present: much literary matter of merit is added. The poetry of "My Mother," "The Distant Land," "Happiness," "Immortality."

Mr. Colville left Boston for Neshaminy Falls Grove, near Philadelphia, on Monday evening. On Sunday next, Aug. 3d, he will lecture in Republican Hall, 55 West 33d street, New York City, in the morning, at 10:45, on "Immortality," and at 7:45 on "Social States in Spirit-Life."

Why do Hop Bitters cure so much? Because they give good digestion, rich blood and healthy action of all the organs.

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

SPIRITUAL PHILOSOPHY. ISSUED WEEKLY

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

ISAAC B. RICH....BUSINESS MANAGER,
LUTHER COLBY....EDITOR,
JOHN W. DAY....ASSISTANT EDITOR,
Added by a large curps of able writers.

THE BANNER is a first-class, eight-page Family News-taper, containing forty columns of interesting and instructive reading, embracing

A LITERARY DEPARTMENT,
REPORTS OF SPIRITUAL LECTURES,
ORIGINAL ESSAYS—Upon Spiritual, Philosophical and
Scientific Subjects,
EDITORIAL DEPARTMENT,
SPIRIT-MESSAGE DEPARTMENT,
CONTRIBUTIONS by the most talented writers in the
world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

escriptions discontinued at the expiration of the time

RESPECTIVE COPIES SENT Free.
ADVENTISEMENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

COLBY & RICH

Publish and keep for sale at Wholesale and Retail a com-plete assortment of Spiritual, Progressive, Reformatory,

and Miscellaneous Books.

Among the authors are Andrew Jackson Davis, Hon. Robert Dale Owen, Dr. James M. Peebles, Henry C. Wright, Ernest Renan, Glies B. Siebbins, D. D. Home, T. R. Hazard, A. E. Newton, William Denton, Warren Chase, Rev. M. B. Craven, Judge J. W. Edmonds, Prof. S. B. Brittan, Allen Putnam, Epes Sargent, W. F. Eyans, Kersey Graves, Hudson Tuitle, A. B. Child, P. B. Randolph, Warren S. Barlow, Rev. T. B. Taylor, J. O. Barrett, Rev. William Mountford, Mrs. Emma Hardinge Britten, Mrs. J. S. Adams, Achsa W. Spragne, Belle Bush, Miss Lizzle Doten, Mrs. Maria M. King, Mrs. L. Maria Child, Mrs. Lois Walsbrooker, etc. Any Book published in England or America, not out of print, will be sent by mail or express.

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

AP Publishers who insert the above Prospectus in their respective fournals, and call attention to it editorially,

will be entitled to a copy of the BANNER OF LIGHT o his remarks, introduced Dr. J. H. Currier as the per- sixty cents. All parties not holding a railroad ticket | there or be transferred to the penitentiary at Albany.