VOL. XLV.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, JUNE 7, 1879.

\$3.15 Per Annum,

NO. 11.

CONTENTS

SECOND PAGE .- Poetry: My Books and Wealth, "The Ethics of Spiritualism," Lake Pleasant Camp-Meet

THIND PAGE. - Banner Correspondence: Letters from Ohio, Idaho, Indiana, Massachusetts, New York, Penn-sylvania, Connecticut, and Iowa. *Poetry:* Tom Moore. Organization. The Reviewer: The Position of Woman

FOURTH PAGE.-The Sabbatarian Nonsense, The Death Penalty, A Glasgow Savant on Clairvoyance, The Mediums, An Untrammeled Press, etc.

FIFTH PAGE. - Short Editorials, New Advertisements.

SIXTH PAGE. - Message Department: Spirit Message through the Medlumship of Mrs. Jennie S. Rudd and Mrs. Sarah A. Danskin. A Biographical Sketch of Mr. Epes Satgent. Spiritual Matters in San Francisco, etc.

SEVENTH PAGE.-Rev. James Freeman Clarke-Spiritual ism-Ignorance or Misrepresentation. Meeting Notices "Medlums in Boston," Book and Miscellaneous Adver tisements.

EIGHTH PAGE.—William Lloyd Garrison. Brief Para graphs, London Spiritual Notes, etc.

Banner of Wight.

BOSTON, SATURDAY, JUNE 7, 1879.

THE REMARKABLE HISTORY HARVARD/STUDENT

Written expressly for the Banner of Light.

PART TWO.

(In our last paper we gave an account of the Physical Man lfestations of spirit power in presence of the remarkable medium who is the subject of this sketch. We here give an account of the Musical Manifestations which also formed an interesting and wonderful phase of his mediumship; an aftidavit from Thos. W. Higginson, containing a statement of facts; together with other interesting matter in proof of direct spirit communion.]-ED. B. OF L.

In a brilliantly lighted room musical instruments were placed beneath the table at which the persons participating in the séance were seated, and there played upon in perfect time and tune, without contact of mortal hand. The instruments usually comprised a guitar, an accordion, several bells, a glassichord struck with cork hammers, and a small drum with the requisite sticks.

The music produced from these instruments under the manipulation of the spirit forces was no mere jangle of discords, but for the most part of high order, and rendered with muchtaste and expression. At times all these instruments would be played in unison. Again there would be solos executed upon some one instrument. The accordion was often managed as if were more intense, but it seemed very disagree-by a master hand. The drumming, also, could able to the nerves of Mr. Willis, and he begged not be excelled. The medium did not know one note of music from another, and played no instrument with any degree of skill whatever. Upon the piano and organ he could play two parts of any air that he knew by ear, and also upon the accordion could render simple airs that he had at first acquired by ear.

Beyond this he had no knowledge of music whatever. The simple air with a made-up bass was the full extent of his musical accomplishments. He could not play an accompaniment to a song upon any instrument. Yet the accompaniments to the voice rendered by these instruments under spirit manipulation were marvelous.

The feats of the accordion were most extraordinary. It would imitate various instruments in a most masterly manner. It would execute difficult operatic airs that the medium had never heard with exquisite skill, and by request would give original spirit compositions, full of beauty and pathos.

One favorite manifestation that never failed to interest and impress was, its responding to mental requests for special tunes. For instance: some member of the circle, knowing that a special tune was a favorite with some dear friend in spirit-life when here on earth, would mentally request that the accordion would render that tune. Almost instantly it would be given. Often an entire hour would be occupied in this way, one person after another calling mentally for some tune, the response coming promptly, and invariably proving cor

The accompaniments that were given upon the guitar were very remarkable. They were correctly and skillfully executed, and the medium knew nothing whatever of the instrument -could not execute upon it the simplest air, nor have played upon it an accompaniment to a

song to have saved his life. The glassichord was manipulated with skill and dexterity, and the bells chimed in always at the right moment, and with taste and ex-

pression. Be it remembered the room was always brilliantly lighted, the instruments were often in vigorous motion, keen and skeptical eyes were often riveted upon the medium, and never could the slightest movement be seen on his part. Almost always he sat in a dreamy, semi-trance condition, rousing from it to answer questions addressed to him, and relapsing into it again when the demand upon his attention had been answered.

And yet it was the theory of the astute professors at Cambridge that all these wonderful and delicate movements, all this really exquisite music, all this responding of musical instruments to the unuttered thought of individuals, was accomplished by the feet of the medium!!!

At the time of the excitement at Cambridge that grew out of this remarkable mediumship, Rev. T. W. Higginson came out with a statement concerning his experience with this me-

dium, to which he made oath and published it in the form of an affidavit. It is a most interesting document, and as it bears upon the musical manifestations that form a portion of the subject of this article, and has never been seen by very many of the readers of this paper to-day, we feel that we cannot do better than append i in full. It is clear, concise and to the point; and coming from a man as distinguished in the literary world as is Mr. Higginson, its appearance made a profound impression:

A STATEMENT OF FACTS.

To whom it may concern:

The public attention has recently been attracted by the alleged powers, as a "medium," of Mr. F. L. H. Willis, of Cambridge, and by the singular proceedings connected with his "suspension" from the Divinity School of Harvard University. In justice to Mr. Willis, and to an extraordinary class of yet unexplained scientific facts. I wish to state some phenomena observed

extraordinary class of yet unexplained scientific facts, I wish to state some phenomena observed by me during two evenings spent with him at a private residence in this city. There were from nine to twelve persons present, all, except Mr. Willis, being respectable citizens of this place, including one of our most experienced physicians. We sat around a long dining-table. The room was not brilliantly, but sufficiently lighted, so that every movement of every person could be distinctly watched—and I, at least, watched them very closely. watched them very closely.

I shall omit the details of the phenomena, and

I shall omit the details of the phenomena, and give only the general heads:

1. The musical instruments which had been previously placed by the company beneath the table—a guitar, a small drum, an accordion, and two bells—were moved about from place to place, lifted and knocked against the under side of the table, and repeatedly and loudly played them. Two were several times played in unison. upon. Two were several times played in unison, at opposite ends of the table, and entirely beyond the reach of the medium. Düring this proyond the reach of the medium. During this pro-ceeding, the whole table was several times raised, and one slab of it (being an extension table) was lifted altogether from its support, and vibrated in the air, without contact of hands.

2. The accordion was raised into Mr. Willis's lap, and being held by him, with one hand, be-tween his knees, was played very skillfully, and executed a variety of tunes, selected by us—and even in answer to the alleged mental requests of

even in answer to the alleged mental requests o some of the company, though not mine. Excellent imitations of the oboe, violoncello, and double bass were also given. It is well known that the accordion requires in playing the use of two bands. of two hands.

of two hands.

3. Upon our extinguishing the lamps, for the sake of experiment, faint lights appeared upon the table, near Mr. Willis, two or three at a time, moving about like glow-worms, which they resembled. Other lights flickered in the air, with a more rapid motion, like fire-flies. Upon my obtaining and opening a phial of phosphorus, the lights increased in intensity, gradually diminishing, when I re-corked it, to their original amount. Everybody in the room perceived them distinctly.

ceived them distinctly.

4. The room being still dark, the accordion was held on the table by Mr. Willis, and as it played in the manner before described, faint lights flickered around the keys of the instru-ment. During the darkness, all the phenomena

to try some closer experiments. Taking the accordion in my hand, between my knees, and guarding with my feet against the possibility of contact, I found, to my surprise, that the other end was seized by an invisible force, and the different keys audibly handled, producing at last musical sounds, but quite imperfectly. Before long, however, it was pulled away from me with very great force, and dropped on the floor. Others afterwards took the instrument, but it was played in no other hands. I may add

floor. Others afterwards took the instrument, but it was played in no other hands. I may add that I simply held it by the end, with one hand, and that I have no knowledge of the instrument; also, that the hands of all the company were upon the table, and that I was beyond the reach of Mr. Willis's person.

6. Looking under the table while the guitar was playing, I saw, with perfect distinctness, the instrument lying on its back, untouched by any hand, but with faint flickerings of light playing over the strings. I could also see the feet of the persons nearest it, and that they were not in contact with it, while Mr. Willis was entirely out of its reach. No other person looked under the table, I believe, nor did I mention these observations till the phenomena had ceased, for I did not wish at the time to share my investigations with any one.

tions with any one. 7. The guitar was moved slowly along, by some 7. The guitar was moved slowly along, by some force to me inscrutable, and lifted between my knees, the neck resting on my left thigh. At the suggestion of some of the company, I began to sing, first placing myself in such a position as to guard the instrument from possibility of contact. Every song I sung was accompanied accurately and gracefully on the guitar, with a constantly increasing facility of adaption. The a constantly increasing facility of adaption. The best accompaniment of all was finally played, to a peculiar and rather difficult Portuguese song, a peculiar and rather difficult Portuguese song, probably not known to a dozen persons in America beside myself. I cannot myself play the guitar, but I have heard it played a good deal, and I know that the accompaniment was an extraordinary thing, apart from the mystery of its origin. I know that I was beyond the reach of any part of Mr. Willis's person, and that it was physically impossible for any one to touch the instrument without my detecting it.

8. During all these various phenomena I felt repeatedly a delicate grasp upon my feet, precisely resembling that of a hand, with distinct fingers. Upon my slipping off my shoe, it was still more distinct, and was in all cases accompanied by a very peculiar electrical sensation, as when two persons complete the circuit of as when two persons complete the circuit of an electro-magnetic battery. Keeping my own counsel, I heard precisely the same phenomena simultaneously described by persons at the other end of the table. Afterward, placing my hand beneath the table, I felt the same contact still more distinctly upon that. All the rest of the company held their hands upon the table, and I was beyond the reach of Mr. Willis. I might make these statements still more wonderful by going more into detail, but have prober as when two persons complete the circuit of

derful by going more into detail, but have probably gone so far already beyond the credulity of my readers that I had better stop. If any refuse to believe these facts, on my testimony, I can only say that I should have found it hard to believe them on theirs. Like them, I prefer to verify novel facts by my own observation. I can only say for myself further that I have been all only say for myself further that I have been all my life a student of the natural sciences, and have carned, by this time, some confidence in the carefulness of my own observations, and the accuracy of my own senses.

The question of the "spiritual" origin is not now raised; it is a simple question of fraud or genuineness. If I have not satisfactory evidence of the genuineness of these when we which

science may be a mass of imposture. And when I find, on examination, that facts similar to these have been observed by hundreds of intelligent persons, in various places, for several years back, I am disposed humbly to remember the maxim, attributed to Arazo, "He is a rash man who, outside of pure mathematics, pronounces the word, impossible."

By the medium she was often seen. By other medium she was often seen. By other medium she was often seen. By other medium she was often described, and these descriptions were as near alike as it is possible for glory and brightness mortal language is power-

Worcester, ss., April 15th, 1857.—Subscribed and sworn to before me, HENRY CHAPIN, Justice of the Peace.

We have not the space to detail an hundredth part of the impressive and startling demonstrations that marked the development of this most interesting mediumship. We attempt only a few representative manifestations of each class or phase.

At the house of Daniel Farrar, Esq., in Hancock street, the medium repeatedly gave scances in the presence of some of the finest people in Boston. Here on one occasion he was levitated, floating within a foot of the ceiling, over the heads of from twenty to thirty persons. The room in which this occurred belonged to the deceased son of Mr. Farrar, and everything in it remained just as he left it.

There was a marble-topped bureau in the room covered with bric-a-brac. There were many fragile and delicate things upon it that had all belonged to the son, who no longer work the mortal body, but who, as his parents believed, still loved to linger in his earthly home. The space in front of these articles of ornament was very narrow, scarce a foot in width, and yet the medium's body, suspended in the atmosphere by invisible forces, was borne by these same forces and laid upon this narrow space these sources while the medium was profoundly without hitting or disturbing one of the objects. upon the bureau, a feat that was impossible of accomplishment by any human being in the ordinary way, as was affirmed by all present. The space was not wide enough for any human being to occupy, save as he was held there by some power outside himself.

The medium, when questioned as to what his sensations were during levitation, replied that his entire body felt just as a cork looks when floating upon water-buoyant and light. At times, for a moment he would feel nervously startled, fearing he might fall. Instantly the sensation was as if scores of hands were placed beneath his body for him to rest upon; and when all fear of falling was dispelled, then these invisible hands were apparently withdrawn.

By request of the spirit son, the medium passed the night in this room, sharing the bed with Mr. Farrar. The gas was left burning sufficiently to distinguish all objects in the room, and for the greater part of the night the manifestations were strange and startling, Raps came all over the room and all over the bed. Things flew about the room in the liveliest possible manner. The bed was moved out from the wall. The pockets of the glothes of the medium that were placed upon a chair the op- cagerness all the books that at that early period | grand truth demanded it, the vision faded, the posite side of the room from the bed were emplin the history of Spiritualism had been written glory departed, and he was left to solitude but tied, and their contents thrown in all direct against it. Mahan's work was then out, and also tions. The clothes themselves were tied up in a work by Rogers, on the double, or automatic knots. After these playful pranks had ceased, action of the brain-the most powerful work the spirit made many efforts to reveal himself to his father. The medium could distinctly see him, but his father could see only the luminous cloud that seemed to surround him. Mr. Farrar retains to this day vivid recollections of this memorable night.

At the house of Phineas E. Gay, Esq., then residing on Harrison Avenue, many brilliant assemblages gathered to witness these wonders. Here the odic lights were often seen in all their brilliancy. Here, too, one evening a strange influence took possession of the medium. It seemed to be that of an ignorant Indian, or a half-witted child. No one could comprehend what it was. This strange demonstration culminated in one of the most fascinating and beautiful phases of spirit control a medium was ever subject to, purporting to be Na-na-ma-kee, an Indian maiden of the Ottawa tribe. She won all hearts by her sweetness and simplicity." and by the exquisite purity and fervor of her teachings. By the marvelous accuracy of her tests she won hundreds to faith in Spiritualism. She sang and prattled in the Ottawa tongue as freely as in her broken English, and on one occasion she met an officer who had been much in the region of Mackinaw, where dwell the remnants of the Ottawa tribe, and who was familiar with their language. Here was a fine opportunity for the spirit to demonstrate the verity of her claims, and most enthusiastically she accepted it. For an hour she conversed through the lips of the medium in her own native tongue, and gave a touching history of herself; spoke of the old familiar scenes of her childhood home, and gave forcible proof of the possession by the medium of the apostolic gift of tongues-for in his normal state he knew not one sentence of Ottawa, or any other Indian

Many times has the medium come out from ander the influence of this fascinating little spirit, who loved to call herself "A Messenger Bird to the Pale Faces," to find the large assembly sitting as if spell-bound, fascinated by the beauty of her utterances, and the witching charm of her manner.

Nothing could be more striking as a phenomenon than the appearance of the medium when under this control, so utterly unlike his own individuality in every respect. Her individuality was so strikingly apparent that she became a real person to hundreds, and all thought of the medium's personality was lost in the fascinating charm that attended all the manifestations of this artless child of the forest.

We have spoken of the wonder of her tests. Nothing seemed to delight her more than to go on a trail, as she termed it, in the happy hunting-ground, to find the spirit-friends of those of the genuineness of these phenomena, which I have just described, then there is no such thing as evidence, and all the fabric of natural to listen to the tidings she would bring from the

different individuals to describe the same peron, even to the minutiæ of her attire.

The trance phase of this mediumship was no ess remarkable than the physical phenomena. At an early period the medium passed into a profoundly unconscious state, during which he was controlled by poets, philosophers and divines. The early part of the evening at his séances would be devoted usually to physical demonstrations, and the latter to intellectual.

The poetic controls were very remarkable. They claimed to be Southey, Shelley and Poe. The poems given by each were improvisations, and strangely marked by the individual characteristics of the alleged author. Those by Pow unceasingly yearned, for which even through were marvelously brilliant, and stamped with the years of his young manhood he felt it to be all the peculiarities of that eccentric genius.

At a later period, when the medium was in London, one of these remarkable improvisations uttered, as she said: was given by him in the presence of a select and brilliant company. Mr. Alfred R. Wallace, who have watched over you with such love and tenwas present, pronounced it as fine as anything in the English language.

His other controls claimed to be Seneca, the Greek philosopher, Thomas Paine, the patriot, " Wm. Ellery Channing, and Henry Ware, ir. The essays, addresses and orations given from unconscious, were of a very high intellectual order. They were given in the presence often of persons of distinction in the literary world. and the invariable testimony was that they were of a high order of literary merit.

At the close of a scance in Worcester, at the iouse of Mrs. Gov. Davis, in the presence of a brilliant company, the wife of one of the most distinguished literary men of our times said to the medium, "I have to thank you, sir, for one of the richest intellectual feasts Lever enjoyed." She was not a Spiritualist, and did not believe in the claims of Spiritualists, but she recognized and paid homage to the high order of intellect stamped upon the communications, to which she listened with wondering delight.

Still another of the apostolic gifts was possessed by this medium in a remarkable degree,, viz., discerning of spirits. The first instance of ful and touching.

It must be remembered he had not one friend tho was a Spiritualist at the time he first became conscious that he was a medium. He had never witnessed a manifestation, and shared fully inthe contempt in which the subject was held by to come upon the medium, and bade him not to all his associates. He procured and read with shrink from it, because the advancement of a ever written against Spiritualism.

The medium felt that he could not accept the what it would cost him if he did-the sacrifice and daughter. of the one ambition of his life-at that time its sole purpose and object; and the sacrifice of health, position, reputation and friends, all of which came to him with full force and bitterness. But these persistent forces would not leave him. Day and night was he haunted by them, until at the expiration of eleven months that time his developments were largely of a physical character—raps, movements of furniture, playing of musical instruments, &c., and they might have gone on to this day, and afforded to his mind no proof of, spiritual origin, for he reasoned thus :

Science, with all its boasted progress, is yet in its infancy. There are doubtless many occult forces in nature, many hidden or obscure laws. One of these days science will grasp and bring them to the light, and then these curious phenomena will be explained.

All the while he was becoming more deeply involved, in spite of his efforts and struggles, until the dread thought took possession of him that he was going mad, and these phenomena were the precursors of it.

Driven almost to madness by the thought, he went with a friend to see Rev. Dr. Putnam, a distinguished Unitarian divine of Roxbury. Mass., lately deceased, and passed the evening with him in his study, and gave him in detail the history of his strange experiences. He listened apparently with the deepest interest. At the close of the narration the young man said to him, "And now, sir, what shall I do? - Am I insane? If so, I want to know it and be put where insane people belong."

It was very evident that Dr. Putnam was deeply impressed with what he had heard. He talked very kindly to the young man, and said to him, "As long as this thing is so entirely beyond your control, I advise you to give yourself up to it and see where it will lead you.'

And now comes his first experience in spirit-

He left the good man determined that he would accept his advice. It was late when he arrived at his room at the University. He prepared immediately to retire. As he extinguished his light he exclaimed audibly, "Take me sh ye forces, and do with me as ye will."

He felt that the long, wearisome conflict was ver. As he turned toward his sleeping-room his attention was arrested by a soft, pale, phosphorescent light floating in the atmosphere about four feet from the floor. It riveted his attention. He gazed steadily at it, never having seen anything of the kind before. It was about the size and shape of a hen's egg. As he

scriptions were as near alike as it is possible for a glory and brightness mortal language is powerless to describe, there stood before him a bright. radiant being, toward whom his whole soul yearned, and whom he instinctively recognized as bound to him by some sweet and holy tie. A smile of ineffable sweetness played about the lips as they parted to give utterance to words. that fell upon the young man's ear as naturally and humanly to all seeming as he had ever heard from mortal lips.

Suddenly he discerned the likeness this beautiful being bore to the miniature in his possession of the fair young mother who died in giving him birth, the mother for whose love all through the early years of his childhood he had no weakness to long, and he was prepared for the words that were spoken before they were

"I am your mother. From your gradle up I derness as God puts only into a mother's heart. I have known all your longings for my love, and I have striven to respond to them. But, alas! my love has not been tempered with wisdom, and I have too often thrown upon your spirit the sadness of mine that I could not make you recognize that love. But now in the fullness of time I am permitted to reveal myself unto you, to be to you henceforth a living reality."

Even in the midst of this experience, so sacred, so beautiful, so replete with all that appeals to the holiest and tenderest feelings of one's nature, awoke the memory of all he had suffered for so many months, and he said, mentally, "Have a care. This is a part of the same ballucination that has been upon you so long, and that is threatening the utter wreck of your mind."

The spirit mother seemed to see the unuttered thought, and responded to it instantly, saying: "No, my son, this is no hallucination, but God's divine reality, of which I will convince you before I leave you."

She then went on to give him what he has always considered as crucial tests of her identity and of the reality of the experience. She told him of things in relation to herself that were this kind that occurred was wonderfully beauti- known only to her mother, then living at an advanced age two miles from the University: facts that he could only verify by going to her when he should get an opportunity to leave his studies.

> After a few moments more of conversation, in which she foreshadowed a great trial that was not to sleep.

As soon as he could leave his duties the next day, he started for the home of his childhood, and there his grandmother verified the truth of every statement his spirit mother had made, Spiritualist's theory. He had a presentiment of some of which were secrets between the mother

Thus was it demonstrated to him that these facts came into his possession by no double or automatic action of the brain, reproducing what had lain dormant in it waiting for a chance to express itself; that it was no reflex action of mind upon mind between a medium and his victim, but that it was simply a clear and beautihe was driven nearly frantic by them. At | ful revelation of the power of spirits in the present to manifest themselves to mortals in harmony with the corroborative facts of the ages.

> This experience fully opened the spiritual eyes of the medium, and from this time forth to discern spirits was as much a part of his daily experience as to discern mortals; and he has demonstrated this to hundreds and thousands of souls in his own country, and in England, France and Italy-seeing and describing minutely and accurately their spirit friends, portraying not only their forms and features but also their traits of character. These descriptions were of persons of whose existence he never even dreamed until they stood before him in the radiant garb of the spirit.

Suffice it to say the trial predicted by the spirit mother came in two years, and it was indeed a bitter one. It was the crucifixion of every sensibility of a keenly wrought nature, and the utter wreck of health, hope and happiness.

But it was for the advancement of a grand truth,

One of the most striking of all the developments of this student-medium was the gift of healing, which speedily followed in the train of his diversified expressions of mediumship.

When ignorant as a child of all medical matters, never having looked inside of a work on anatomy or the materials of medicine, and possessing but a mere smattering of physiology, he came suddenly under the control of a most strongly individualized influence claiming to be spirit physician Dr. John Mason, of Boston.

This control was strikingly life-like. Under his influence the medium was literally changed into an old man, and in a state of profound unconsciousness - voice, manner, attitudes, and even the expression of countenance, and the very features themselves, underwent a marvelous change.

Repeatedly, while under this influence; was the medium brought into relations with persons who knew Dr. Mason intimately while he possessed his earthly body—old patients of his, or men with whom he had held business relations-to all of whom he gave most convincing proofs of his identity, and of the marvelous memory he retained in spirit-life of the incidents and experiences of his earthly career.

So profound was his wisdom, so diversified

Mrs. Davis, who had passed many years in Washington during the public career of her husband, where she was the centre of a brilliant and caltivated (incle, and knew personally many of the foremost men of those days, exclaimed once mest enthusiastically; "I had rather converse me hour with the spirit of Dr. Mason than to

a. hours with Daniel Webster or Henry Clay." Dr. Benjamin Heywood of Worcester, who was several years. President of the Massachusers Medical Society, conversed hours with this split apon the intricacies of modical science, trare interest. the aigh the lips of a median, utterly ignorant of it. These conversations took place at seances, or alone with the medium in his office, or out riding, and he several times affirmed to the mediam in his normal condition that the control was never found wanting in any department of medical science.

I releathly control the medium scon began to manifest surprising accuracy in diagnosing disease, and great skill in curing it. This fact secured accidentally to develop itself. He called ip in a lidly who had it dear friend who had for a long time been a great sufferer from difficulties that had builted the skill of several of the nest eminent physicians of Boston. She had lain for months suffering tertures that they with all their skill could not temove. While making this call, the medium passed under the rentiol of Dr. Mason, who told the lady that if she would procure a lock of her friend's hair, and live it to his medium, he would diagnose the case. She did so, and was so struck with the remarkable character of the diagnosis, that she went to the attending physician of her friend, and begged him to meet the medium at her house. This he consented to do. He was one of the most eminent and henored physicians of Boston, of the Alloj athic School, and yet he was untransmeled enough to consent to meet a medium whom he knew to be unlearned in all medical matters, and was so impressed with the plienomena presented to his observation that he mized the medium to meet him and another eminent physician in the sick-room of the patient. Most reluctantly be consented to this arrangement, and on a given day, by the bedside of a pose the phenomena of nature are." But he poor, suffering woman, in an elegant house on Union Park, might have been witnessed a strange spectacle - two of Boston's shining lights in the medical profession listening to the worlds that fell from the lips of a blindfolded young man as he sat by that sick-bed, delinearing clairvoyantly the condition of the sufferer before them. Suffice it to say that they both unhesitatingly advised putting the case into the hands of this utterly unskilled tyro for treatment by the mystic forces that controlled him. Certainly, this fact afforded positive proof that: they had been profoundly impressed by the di-

In six Weeks those forces had accomplished for the patient what the picked medical skill of Boston had failed to do in years.

A little child was cured of a paralyzed limb, It was much shriveled and entirely useless. It was restored whole and sound as the other.

Another child was carried through a very severe form of searlet fever.

A gentleman was cured of a white swelling of the knee. It was a very severe case. Two of the most eminent surgeons of the country hadsaid the limb must be augustated. Circummedium, manifested the most consummate skill sound and straight as the other.

A beautiful girl of nine years, the idol of her may be continually expanding, these percepparents, was utterly wrecked by chorea, or St. Vitus' dance. She had been under the care of endless existence. the family physician for a long time without en several of the most noted physicians in New England were consulted, but withor feed herself. The spasms were so severe that it was impossible to keep her upon a sofa . or bed without protection to prevent her being thrown to the floor.

the wonderful power vested in him he made her sound and whole.

On one occasion haperformed a difficult and delicate surgical operation upon a lady in the prestime the medium had never witnessed a surgicaloperation, and had never looked inside of a surgical book. He was profoundly unconscious during the operation, and it was with difficulty he could be brought to believe the testimony of others and the evidence of his own senses when consciousness returned, that such an operation had been accomplished through his instrumen-

Cure after cure of the most brilliant character followed each other in rapid succession, until Cambridge and Boston and Worcester, and many other places, rang with the fame of the Harvard Student Medium.

And this same remarkable power of diagnosing and healing disease remains with this medium to this day. He has in his possession hundreds of testimonials of his skill in extreme cases. He has had patients in nearly every State and Territory in the Union, throughout the Canadas and British Columbia, in New Zealand, the Sandwich Islands and Australia, and in England, France and Italy.

Though no longer medically ignorant, having graduated with honors from one of the first medical colleges in New York City, and having occupied for several years the chair of Materia Medica in another medical college, he is still the medium through whom flows the skill of higher spheres, and not ashamed to avow himself the instrument of higher powers in what is now the great work of his life, healing the sick.

It is unnecessary to say that these articles refer to Dr. F. L. H. WILLIS, whose remarkable powers as a medium set Harvard College in an uproar twenty years ago, and led to his virtual expulsion from that venerable institution, and brought about the famous Harvard Investigation, the promised report of which we are still

anxiously waiting for. from college, devoted his time to lecturing upon this plan, even in all its minutia, upon the ultithe science, the philosophy and the religion of mate atoms of matter-has pursued it unremit-Spiritualism, always to large and enthusiastic tingly through countless millenniums of evoluaudiences. At length it was made clearly man tions, with no mistakes-and that the highest ifest to him that his controlling influences aim of the Unknown in this plan was the creathat they might the more perfectly control him know. And since man has Intellect, Reason, the world a full and complete history of his me- ants of experience," as some evolutionists have diumship, together with the details of his trial claimed, but as inherent qualities-for his "spirit and all the documents pertaining to it, many of has in itself the immortal germs of goodness and the history of New England Spiritualism. We to the laws of thought, that the Unknown pos-

was his knowledge, and so keen was his wit, that have never known a more diversified medium-sesses all these same powers and qualities. ship. It covered nearly the whole ground of That is, it or He) is an intelligent, reasoning, mediumship, rapping, writing, trance, inspira- conscious, moral Being, perfect in goodness and ture, acting capriciously upon it, according to tional, clairvoyance, clairaudience, healing, lev- purity. Else, how could He or it impart such itation, materialization, the gift of tongues, the aqualities even to atoms, or plan to embody them independent playing of musical instruments, independent writing, odic lights, &c., &c.

From the position the medium occupied at the time, and from the character of the persons attracted to his mediumship, embracing many of

Written for the Banner of Light. MY BOOKS AND WEALTH.

BY JOHN'S, ADAMS,

I have a goodlie companie Of books that converse hold with To them, as to a friend, I flee.

They be on my shelves in good array. First this, then that one holds the ways

Over my mind from day to day. Lanchet Very rich in gold; In few words might my wealth be told,

And small the purse that wealth would hold. Yet, when upon my "works" I look. And think, what if by them for sook

I see a fortune in each book. And, counting all by books in store. The bliss I 'veshad in them of yore.

Shall have to day, and evermore-I find I've very much to-day Of wealth that cannot pass away. Better than gold, if I may say.

West Roxburg, Mass.

"THE ETHICS OF SPIRITUALISM."

A REVIEW. III.-THE UNKNOWN.

As before noted, the author of "The Ethics of Spiritualism" ignores the existence of an Infinite Spirit in the universe, finding no place or use for such a Being in his scheme of evolution. He however admits that an Infinite Spirit may exist, "the expression of whose will and pur-

"man cannot comprehend the Infinite, and it is aseless for him to indulge in such idle-speculations?" p. 27). He continues: "I here deal with the known, and leave the vast unknown for future research. I accept the existence of matter and force, as indivisible and coeternal, nor pause to pursue the futile inquiry of their creation, or relation to an intinite Spirit.

neither denies nor affirms, for the reason that

Whatever that Spirit may be, the laws of mat-ter, by which term I mean the fixed order of events, is are the only means we possess of un-

erstanding and bringing ourselves in contact The reasoning of this passage seems as faulty as its grammar. It is quite true that the finite cannot comprehend the Infinite, but it does not follow that man can know nothing about the Infinite. I cannot comprehend or measure infi-leading and constraining them to higher aims of nite-space or extension, but it does not follow evolution. To speak of such evolution as the nite space or extension, but it does not followthat I may not know the dimensions of the room in which I write, or measure the distance to the next town, or even to the moon. In another place our author speaks of "the infinite, nomen-'clature of 'the stars," and of an "infinite sea" of knowledge yet to be explored (pp. 146-7). Though finite man may not master the names of all the countless stellar worlds, yet he may stances were much against his surviving the learn the designations applied to a few of the operation. This was an extreme case. The nearest stars; and though he may never atlimb was flexed nearly double. It had been so tain all knowledge, he may yet become tolerfor months. Dr. Mason, working through his ably certain of some things. So of the Infinite Spirit man may know so much as comes In a few days the improvement was most mani- within the reach of his limited comprehension, fest, and in a few weeks the limbwas whole and or is made manifest to his perceptions, intellectual and spiritual. And this comprehension

events," furnish a means by which we may un- | bility derstand something of the Infinite Spirit, as imout avail. For six months she could not articu- plied in the above quotation, then, surely, a late intelligibly. She could not walk or stand proper study of these laws should give us some knowledge of such a Being. And, to those who have eyes to see, it does, as will be made clear further on. But is it certain that these "laws" furnish the "only" means of understanding or bring-The Harvard Student cured her. Through ing ourselves in contact with the universal Being? By no means. Such an assumption is not only unproved but unprovable. On the contrary, if it be true, as I think most Spiritualists hold, that man's inmost spirit is in some sense a direct ence of her husband and an attendant. At this offspring of the Universal Father Spirit, then it is not impossible that an immediate and inseparable connection ever exists between the two. And such a connection, if I mistake not, is felt, with more or less distinctness, by all highly unfolded spirits, in the body and out. So here are two avenues, at least, through which something may be known of what has been mistakenly declared the Unknown and Unknowable.

The work under review, even while strenuously insisting that such knowledge is "impossible," repeatedly uses language which to a logical mind necessarily implies not only the existence, but some knowledge of the plans and purposes, of a Universal, Intelligent and Potential Being, which is but another name for an Infinite Spirit. For examples:

The vast plan of creation in all, its minutia minutia was written in the secret chambers of the constitution of the atom" (p. 28).

A plan, especially of such a complicated, wonderful and admirably adjusted mechanism as is even the physical universe, to ordinary minds necessitates an intelligent planner. Writing also implies a writer, except the phrase is merely metaphor. Again:

"The great plan of animal life comes to fruition in physical man; he is the result of countless millenniums of evolutions" (p. 34).
"As man is the fruition of this evolution, and

its aim and purpose, so the evolution of an immortal spirit is the crowning glory of man."
"Immortality is conferred as the highest aim of creative energy, admitting of no mistakes

Creative energy, having an aim and purposewhat is that but an intelligent Being? Again,

we are told that-

"An infinite God can [make] and has made the world sufficiently well," etc. (p. 102). "Every change has a purpose, and means evolution to a grand and determinate goal"

So much, at least, our author assumes to know of the Unknown-namely, that it (or He) has a Dr. Willis, for six years after his expulsion plan, an aim, and a purpose, and has written wished him to educate himself as a physician, tion of immortal man. This, surely, is much to in the great work of alleviating human suffer- and Moral Consciousness, in fact "embodies the ing. He has been repeatedly urged to give to essence of all the virtues" (not "as the resultwhich the public has never seen. It belongs to purity," pp. 59, 75,)-it must follow, according puscles and cells, which make up his complex

in man?

In fact, it would appear that the author of Ethics," notwithstanding his seeming readiness to dispense with the services of any Infinite Spirit in the process of evolution, in real-New England's most distinguished names, we tity finds it necessary to invest matter with all do not doubt that this book would be one of the attributes of a God, yet denies it recognition or reverence as such. He not only affirms that "life is inherent in matter," and, as before quoted, that "the atom must contain the possibilities of life and consciousness," but quotes from "a modern thinker," as expressive of his own thought, the following significant passage:

"The things to be explained are changes, active effects, motions in ordinary matter, not as acted upon, but as in itself inherently active. The chief use of atoms is to serve as points or vehicles of motion. Thus the study of matter vehicles of motion. Thus the study of matter resolves itself into the study of forces. Inert objects, as they appear to the eye of sense, are replaced by the activities revealed to the eye of the intellect. The conceptions of 'gross,' 'corrupt,' 'brute matter,' are passing away with the prejudices of the past; and in place of a dead, material world, we have a living organism of spiritual energies" (p. 25).

Note the physics of the past of the pas

Note the phrase-"A LIVING ORGANISM OF SPIRITUAL ENERGIES"! What can this mean, but that the universe is one vast, all-comprehending, living spiritual Being? which Being must possess, as before shown, all the higher attributes finitely exhibited in man, and ordinarily ascribed to Deity. Why, then, ignore this fact? Why endeavor to shut God out of the universe, or to shut one's eyes to His glorious presence which confronts us on every hand?

In truth, the modern researches of even materialistic scientists have brought them face to face with an Intelligent Power, the Supreme of all forces, of which what is vaguely termed matter is but an evanescent mask, or as our author in his higher mood has styled it, "a fleeting shadow." This Power, or Supreme Force, if you will, is just as really known to the scientific mind as is matter, and in the same way. For, as before quoted, "we can never know anything of it [the atom] except by means of the forces flowing from it." So we know of the Supreme Energy, the Infinite Spirit, or God, by means of the forces flowing therefrom. Yet there seems a strange unwillingness on the part of many to acknowledge this truth, or an anxiety to conceal it under ambiguous language. Dr. Maudsley, who will not be suspected of theological bias, has frankly and truthfully remarked (I take the liberty to emphasize two or three phrases)-

"It is not easy to perceive, indeed, how modern science, which makes its inductions concerning natural forces from observation of their manifestations, and arrives at generalizations of different forces, can, after observation of nature avoid the generalization of ANANTELLAGENT MEN-TAL FORCE, linked in harmonious association and essential relations with other forces, but evolution. To speak of such evolution as the course of nature is to endow an undefined agency with the properties which are commonly assigned to a god, whether it be called God or not." ("Limits," &c., in "Body and Mind," pp. 133-4.)

To invest universal matter with the properties of Deity is usually called Pantheism; and this is objectionable only so far as it leaves out of view a part of the truth; but to recognize, by "the eye of the intellect," that the universe is a graduated hierarchy of forces, of which matter is but a mask or shadow, and of which the highest force is MIND, or Intelligent and Self-Conscious Spirit, "leading and constraining all other forces to higher aims of evolution" -this is philosophic Theism, and toward it modern seience, as well as modern Spiritualism, is unmistakably pointing. In fact, the demonstration seems already complete to such as will tions growing clearer and keener through an admit the evidence and are capable of perceiving its force. The Unknown is becoming the If "the laws of matter" or "the fixed order of Known, in spite of all asseverations of impossi-

But that which is known to exist may not always be fully defined or bounded. It may be apprehended but not fully comprehended. We may, as before remarked, know something of dimension, or extension in space, and yet not comprehend infinite space. The only clear conception we can form of the infinite is that it is indefinite, unbounded. In strict logical propriety, therefore, we can speak of the Universal Spirit only as the Undefined, the Unlimited. Thus we escape the force of that atheistic sophism so often vociferated by superficial thinkers, "The finite cannot comprehend the infinite, therefore it is impossible for finite man to know anything of the Infinite Spirit." This is an evident non-sequitur.

As might be expected, our author stoutly denies the personality of God, and hence argues the absurdity of either obedience, reverence or prayer. But he does not define what he means by personality. So far as can be judged from his language, he conceives it to mean organic form with limitation of dimensions-which perhaps is the common anthropomorphic notion. But there is a higher and worthier idea of personality, which is entertained by at least some thoughtful Spiritualists. Its essential elements are Being, Self-Consciousness and Will, or power to control the manifestations of being. All these are fairly deducible from the facts of Nature, and from our author's own representations, above quoted, as pertaining to that Supreme Energy which is the Soul of the Universe. The argument by which he essays to demonstrate the absurdity of personality may perhaps apply to the limited anthropomorphic conception, but not to the higher idea. He says:

"The personality of God is an irrational theory, for He must be infinite. If infinite, every part must be infinite. An infinite personality must have, for instance, an infinite hand, but if his hand is infinite, filling all space, then there will be no space for the remaining organs. Hence an infinite personality is absurd" (p. 99).

Suppose we apply the same reasoning to the idea of infinite space. If space is infinite, then every part of it must be infinite. The space within my room must be infinite; but if so there can be no room for more space in the universe! Or apply it to the material universe: the universe must be infinite, and, if so, every part of it is infinite; the earth is a part of the universe, and therefore must be infinite, and there is no room for any other world! This is logic run wild!

Thus, by following rigidly and honestly the inductions of modern science and the laws of thought, we arrive unavoidably at the intellectual knowledge of "an Intelligent Mental Force . leading and constraining all other forces": and this is but another name for an

Universal Intelligent and Beneficent Spirit, whom men usually (though often with vague and imperfect conceptions or definite misconceptions) call God-a Personality, including all minor personalities, as man's finite personality includes myriads of living individualized cor-

Such a Being, as all can see, is not a Deus ex matchina, a God outside of the mechanism of nachildish misconceptions, but is the immanent Force, the inherent Life, the in-dwelling Intelligence, Love and Wisdom, everywhere present in lower or higher degrees of manifestationthe Sub-stance of which matter is the shadow. the energy of all force, the Life of all living things and beings in their various grades and orders-the all embracing Unity, and yet the all-generating Duality (Father and Mother) from which all things spring, and in which all live, move and have their being ..

In this connection it is interesting to note that another distinguished seer and impressee, Mr. A. J. Davis, in treating upon the origin of life and of man upon this planet, does not shrink from a clear recognition of the immanent Deity. Instead of declaring such a being unknown and unknowable, he avows the assumption of His existence to be "fundamental and necessary," as follows:

"I commence with the fundamental and necessary assumption of the existence of a Deific Power and Intelligence: that there is-ever loving, ever thinking, ever throbbing in the heart of this harmonious Univercellum, A DIvine vital principle; which pulsates affectionately and intelligently through all life; whose operations are to us illimitable; a being who hath seven modes of action, as in the material so also in the spiritual universe-methods, so to speak, by which the Divine Principle lives in, of Matter, as well as the infinite domain of Mind." Again: "There is a law of positive and negative, of male and female, a fundamental PRINCIPLE, which underlies the 'origin of life,' and controls in a sovereign and immutable manner the whole framework of man's eternal existence." "This fundamental sexual principle flows from Eather God and Mother Nature."—(Great Harmonia, Vol. V., pp. 331-3.)

This position seems to me far more rational, and in accordance with the deductions of sci ence, than is that of the author of "Ethics." Instead of attempting to evolve all things from 'matter," which is confessed to be "but a fleeting shadow," we have here a substantial basis on which to construct a universe-an adequate spiritual source from which to derive an immortal man, with all the attributes of his nobler nature, as well as the ethical principles by which his life should be guided.

If it be said that Mr. Davis elsewhere expressly denies to this "Being" and "Principle" the attribute of personality, it is sufficient to reply that in the above passage, as elsewhere, he ascribes to Him (or it) the essential qualities of personality, namely, intelligence, the power of thinking, of loving, and of unerring control of ly denies to this "Being" and "Principle" the thinking, of loving, and of unerring control of the universe of matter and of mind. Any such denial, therefore, must result from a misapprehension or misuse of terms.

Accepting, then, this spiritual origin for both nature and man, as necessitated alike by science and intuition, the true Spiritualist sees the mistake of all such declarations as the following: "If there is an immortal spirit, it must be originated and sustained by natural laws."— ("Ethics," p. 20.)
"As this progress evolves man, the same laws

extend into a higher domain and evolve his spirit." (*Ih.*, p. 34.)
"The mortal body is the scaffold by which the immortal is created." (*Ih.*, p. 37.) Etc., etc.

Can "laws" originate an immortal being, or evolve one out of a mortal? Can a "fleeting

shadow" create the real substance which produces itself? Does a "scaffold" create the building it temporarily surrounds?

The word law, according to all accurate usage, signifies merely a rule or mode of action, or order of sequence-not the efficient and capable actor, originator, or cause of anything. "The universe is governed, not by law, but according to law," is an axiom with correct thinkers. A law can effect nothing. An adequate Power or Force, acting doubtless in accordance with law, is required to produce any and every effect. Loose-thinking and superficial materialists and skeptics have ever been in the habit of absurdly all enigitual unknown law of nature," "some occult law of the human organism," etc. It is unfortunate that many loose and superficial theorizers among Spiritualists (and spirits) have fallen into the same absurdity of imagining and teaching that laws "originate," and "create," and "evolve, and otherwise effect most transcendent results. Thus to mistake the mode, or the instrument employed, for the real actor, is utterly befogging A. E. N. and misleading. Ancora, N. J.

Lake Pleasant Camp-Meeting.

Prospects for the Coming Season—Marked Improvements to be Made on the Grounds—Reingagement of the Fitchburg Band—A List of Able Speakers—Miscellaneous Notes. To the Editor of the Banner of Light:

On Saturday, May 16th, there was a conference at the camp-ground between Fitchburg Railroad officials and the managers of Lake Pleasant Camp-Meeting, relative to improvements to be made on the grounds for the coming season. Knowing that thousands of readers of the Banner of Light were deeply interested in Camp-Meeting notes, the writer journeyed to Lake Pleasant. The day was charming to the senses. Beautiful is the springtime! The birds sang merrily; the trees were resplendent with bude and blessons: the earth sequed radiant in buds and blossoms; the earth seemed radiant in ts green carpet.

Pleasant memories were revived on approaching Lake Pleasant. Here, last summer, thousands gathered for social enjoyment and religious instruction. The Lake looked unique that bright May morning: its surface was placid, while its banks were adorned in a new spring suit of foliage, which elicited the heartiest admiration of all observers.

On reaching the grove, Bro. Smith—who has been the faithful guardian of the grounds all winter—and Harvey Lyman greeted us cordially. The Banner of Light representative was congratulated as the first to put in an appearance. Pleasant memories were revived on approach-

THE CONFERENCE.

In a short time Superintendent John Adams, of the Fitchburg Railroad, accompanied by the Assistant Superintendent and some six or eight Assistant Superintendent and some six or eight prominent officials, arrived, and they were soon met by President Joseph Beals, John Harvey Smith, 'Mr. Perkins, Deacon Dickinson, W. C. Bryant, T. W. Coburn and others representing the Spiritualist Association. The entire party then made a tour of inspection of the grounds. President Beals and his colleagues suggested improvements here and there. Superintendent Adams would then consider the matter and decide upon it. Several hours were thus spent.

Adams would then consider the matter and decide upon it. Several hours were thus spent. As a result of this conference the following improvements will, in all probability, be made:

The music-stand will be enlarged. A new wharf will be built. The ground near the main entrance will be graded to the Lake. All needed repairs will be made on the different stairways and seats. The whole matter of drainage will be looked after, and some preliminary steps will be taken in the direction of perfecting a system of sewers. The sanitary condition of the grounds will be improved.

CONDITION OF THINGS.

CONDITION OF THINGS.

The grove is in first-class condition. The cottages are uninjured. The trees have been trimmed and men are already at work clearing the streets. Some twenty acres of extra ground have been surveyed, and all who come to the meeting the present summer will be accommodated.

THE HOTEL.

H. E. Stedman, the popular caterer, who has

had an extensive experience in conducting pubnad an extensive experience in conducting public houses, will have charge of the "Lake Pleusant Hotel"; also of the "Dépôt Restaurant." Mr. Stedman assured the writer that he was determined to do his best to merit the approbation of the public. His food will be of the best quality. Rates: \$4,00 per week; single meal, 50 cents. The "Dépôt Restaurant" will be goodheted en the European plan, hence one can conducted on the European plan, hence one can live as cheaply as he desires. Mr. Stedman has built an ice-house, which now contains one hun-

dred tons of ice.
So far as regards living, people can feel that at Lake Pleasant there will be enough for all at reasonable rates.
Mr. Stedman is a resident of Montague, Mass.

Mr. Steuman is a resident of Montague, Mass. He is in every sense a gentleman, and will do all that lies in his power to entertain campers and transient visitors. The hotel will be open through June and July, and undoubtedly there will be many visitors to the Lake prior to the opening of the camp-meeting on August 6th. THE FITCHBURG BAND.

This superb organization has been engaged again for the season of 1879. Mr. Russell, the "captain," is a modest man, but his acquaintances know his worth. He is an excellent organizer and drill-master, and has his men in good "form." Through the courtesy of T. W. Coburn, of Springfield—who is an ardent admirer of Mr. Russell and his "boys"—we are applied to specify a fact of the now niges to mirer of Mr. Russell and his "boys"—we are enabled to specify a few of the new pieces to which the campers will listen this summer: overtures, Oberon and Jubel by Weber; Tancredi by Rossini; Jubel by Luidpaivter; Fidelio by Benthavan; Ruber of Saint have. by Beethoven; Ruler of Spirits by Weber; Die Vestulin by Spartein; also a large number of choice "selections." A large collection of new quadrilles, waltzes and galops has been secured for the delectation of the dancers. A specialty will be made this year of Sunday concerts. Elaborate programmes will be performed. It is safe to say that the musical feast this season at Lake Pleasant will surpass any of the efforts in that line which have been made heretafore. in that line which have been made heretofore.

THE INTELLECTUAL DEPARTMENT. The platform is a most important factor in the make-up of the camp-meeting. Indeed, it is the basic factor! The writer has observed that the utterances of the platform give color to all the criticisms that appear in the local journals relative to the camp-meeting.

Do the officials at Lake Pleasant understand

Do they think that a stingy policy will pay in connection with the conduct of the platform? Do they realize that heavy responsibility rests upon them in engineering these great summer gatherings?

Yes.
Ten thousand of the intelligent people of New England waiting impatiently—as is often the case—for the introduction of a speaker at one

the requirements of the time. THE SPEAKERS.

The Camp-Meeting will open August 6th. Regular exercises will begin on the 10th. The The Camp-Meeting will open August 6th. Regular exercises will begin on the 10th. The list of speakers is as follows:

Sunday, Aug. 10th, W. J. Colville, and Miss Lizzie Doten, of Boston; Tuesday, 12th, George A. Fuller, Sherborn, Mass.; Wednesday, 13th, Mrs. N. J. Willis, Cambridge; Thursday, 14th, Sarah B. Snow, Malden; Friday, 15th, II, C. Lull, Boston; Saturday, 16th, Fannie Davis Smith, Brandon, Vt.; Sunday, Aug. 17th, Ed. S. Wheeler, Philadelphia, and E. V. Wilson, Lombard, Ill.; Tuesday, 19th, Abby N. Burnham, Boston, Mass.; Wednesday, 20th, Elder Evans, Lebanon, N. Y.; Thursday, 21st, Ed. S. Wheeler, Philadelphia, Pa.; Friday, 22d, Giles B. Stebbins, Detroit, Mich.; Saturday, 23d, Prof. William Denton, Wellesley, Mass.; Sunday, Aug. 24th, C. B. Lynn, Boston, and Prof. William Denton, Wellesley: Tuesday, 26th, Dr. H. B. Storer, Boston; Wednesday, 27th, Nellie J. T. Brigham, New York City; Thursday, 28th, J. Frank Baxter, Maplewood, Mass.; Friday, 29th, Mrs. J. Yeaw, Northboro'; Saturday, 30th, Prof. William Denton, and J. Frank Baxter, Maplewood.

ter, Maplewood. Parties desiring information relative to building cottages or renting grounds, should address Harvey Lyman, Lake Pleasant, Montague, Mass. John Harvey Smith, Box 1260, Springfield,

Mass., is looking after railroad matters.

Mr. William Dudley will have charge of the stables contiguous to the grounds.

Messrs, Goodnow and Dudley, of the "Grout's Corner House," there will be stabled to the grounds. a good hotel and stable. Horses and carriages can be hired at reasonable rates.

H. E. Stedman will rent boats on the lake at

ow figures this season

ow naures this season.

Wise & Ripley will conduct a well-stocked grocery store on the ground.

Popular conductors on the Fitchburg road:

Messrs. Bangs, Miller, Bonner, Thorpe and Holden. Travelers to Lake Pleasant will be indebted to these gentlemen for courteous attention.

Speaking of railroad men, G. W. Bentley, manager of the Vermont Central and New London lines, would be astonished if he could hear people on his road express their opinion of his lack of energy in failing to run Sunday trains to Miller's Falls or Lake Pleasant grounds. READING MATTER.

Orson Dalrymple, of North Adams, Mass., will control the news-stand this year. It will be in the post-office apartment of the "Lake Pleasant Hotel" building. The Banner of Light will be on sale at his counter.

THE BANNER OF LIGHT. During the entire sessions of the great meeting the writer will be on hand to take subscrip-tions for the Banner of Light. Each issue during August will contain elaborate reports of the

proceedings.
We have purchased a gilt-edged book in which to write subscribers' names. Reader, we count on you! Please bear this little item in mind when you meet us; and if, by some strange fatuity—at this writing absolutely inconceivable—we should fail to mention the subject to you, remind us of it at once, and you shall receive our heartfelt thanks.

Seriously, it is a lamentable fact that there are thousands of Spiritualists who do not take the Banner of Light or any other spiritual paper. There should be a reform at once on this point. All Spiritualists should take pride in supporting the journals devoted to the noble cause of Spirsubscribe for the Banner of Light during the sessions of the Camp-Meeting. This is a modest estimate when one considers the fact that the attendance will run far into the thousands. CEPHAS.

THE PRINCIPLES OF LIGHT AND COLOR: Including, among other things, the Harmonic Laws of the Universe, the Etherio-Atomic Philosophy of Force, Chromo Chemistry, Chromo Therapeutics, and the General Philosophy of the Fine Forces, together with Numerous Discoveries and Practical Applications. Illustrated by 204 exquisite Photograph Engravings, besides four Superb Colored Plates, printed on Seven Plates each. By Edwin D. Babbitt. New York: Babbitt & Co., Seience Hall, 141 Eighth street, 1878.

This book is creating a greater sensation in the scientilic and cultured world, and contains more remarkable discoveries than any work of modern times. It is issued in superb style, on heavy toned and superb-calendered paper, embracing 576 royal 8vo pages. The demonstration, for the first time, of the form and working of atoms, of the basic principles of Chemistry and ethercal forces, of the marvelous chemical and therapeutical power of light, color, and other fine forces in his ble to the ordinary eye, by means of which many of the mystic and heretofore unknown laws of nature and mind stand revealed, is of vast importance as presenting new keys of power to man. Many examples of cure by means of light and color, and other fine natural forces, which the book gives, are truly wonderful. We believe that a new world, hitherto unknown to medical men, is here opened up. A copy of the work would in one year save ten times its cost in doctors' bills to any family.

one year save ten times its cost in doctors only to any family.

We are personally acquainted with the author, having been under his careful personal treatment for that dreaded malady rheumatism, and can speak favorably of his power as a psychologist and magnetic physician.

—The Normal Teacher.

By rousing himself, by reflection, by restraint and control, the wise man may make for himself an island which no flood can overwhelm .- Dhammapoda.

Banner Correspondence.

Ohio.

PIQUA.-Mrs. Maggle Stewart, speaking of the progress of woman, says: "Woman can accomplish much. She can now fill many responsible positions, as well, as her brother. In times past it was thought that teaching, sewing and keeping house were the only occupations suitable for her. As teacher and seamstress her wages were very small—as it was not expected that she would question the miscrable pittance she received. Oh no! it was presumed that she would be satisfied with prices that her employer might see fit to name as a just recompense for her labor! But things have changed. To-day we find teachers and seamstresses well recompensed for their labor. Dress making school-teaching and housekeeping are not now the boundary lines of woman's usefulness. We find her filling many other positions, such as minister, doctor, lawyer and Justice of the Peace, performing marriage ceremonics, &c. Still she is woman all the same, losing none of her womanly nature; is still the loving wife, tender mother and kind nurse, amply fulfilling the words of the poet:

1 Hye for those who leave me. She can now fill many responsible positions, as well as

'I live for those who love me, For those who know me true; For the heaven that smiles above me, And the good that I can do.'

And the good that Fanhot.

As lecturer and reader she comes to the front. Mary A. Livermore, as a lecturer, is said to stand at the head of her sex, and that no man can hold an andlence better than she. Her characteristics as a speaker few possess. The Ladies' Repository for January, 1868, contains a biographical sketch of this remarkable woman, written by Rev. J. S. Dennis, who, after speaking of her faithful services in the war, as an angel of merey in camp and hospital, adds: 'Through her skill and influence mainly, ten sanitary fairs were inaugurated, from which alone nearly half a million dollars were cleared.' The interesting revivalist and preacher, Mrs. Maggie Van Cott, has done her work well. Louise Woodworth Foss is regarded by the large, majority of Lyceum committees as one of the best readers before the American public. Thus it is easily seen that the dressmaking establishment, the schoolroom or the kitchen, are not the boundary lines of woman's usefulness."

KELLEY'S ISLAND.—Emeline K Huntington

KELLEY'S ISLAND, - Emeline K. Huntington writes: "We are still doing what we can to advance the interests of Spiritualism in this locality. The recent lectures of Glies B. Stebbins have created much interest. Frank T. Ripley, of Buffalo, N. Y., has promised to visit us soon, and though an entire stranger, except by reputation, we are looking forward with pleasant anticipations to his coming."

JEFFERSON, - W. H. Crowell writes, May 19th: "We are so few in number, although at the capital of the county, and money is so scarce, that we seldom have lectures. Now and then a bold itinerant, without the fear of a financial failure before his eyes, drops down upon us, and takes his chances of receiving material aid? enough to get him out of town. Of this class of persons is Mr. Frank T. Ripley. He is a worthy missionary who goes about the country trying to teach people to lead pure and upright lives, trying to demonstrate to them the immortality of the soul and the genuineness of spirit communion, by holding scances in which he gives names and descriptions of those who are now dwellers in the 'Summer Land,' by lectures upon the rostrum, and by physical manifestations, such as the raising of ponderous bodles by the spirits in day-light. Mr. Ripley during his stay with us has given a number of tests; and a large plano has been raised from the floor while he was playing. I mean the front legs of the plano were raised from the floor as much as three hehes, coming down the last time with a thud which made the house shake. We intend to organize a circle, here, and Mr. Ripley will return in July and aid us in developing the same." "We are so few in number, although at the capital of

Idaho.

MALAD CITY .- J. W. Morgan writes: "Enclosed please find the sum of \$3,15 to pay for your good paper for one year. I expect to be a life-subscriber for the for one year. I expect to be a life-subscriber for the Banner of Light, for two reasons: First, it is the chest spiritual toned paper of the age; its columns have always been full of the spirit of love and wisdom. Secondly, it is to me and family a rich weekly repast of the highest and best spiritual food; it would be a great loss to us were we deprived of it. I do my own soul good—the highest good—by sustaining the spiritual pross, and especially that of the Banner of Light. My experiences in religious matters have been extensive, varied, and deep. I have suffered much, very much, but only that which was required and for my good; and in the future of my life, and of all lives, it will be so. It is for man to do all the good he thinks he can do to his fellow-man. The Infinite Father has so ordained it, that salvation, so-called, and happiness, are as certain as the daily rising of the sun.

There are a few here who believe somewhat in the ability of spirits to return and communicate with their friends in earth-life. There are two lady mediums who are well developed, and present many phases of mediumship—conscious trance, trance-writing, clairvoyant, and some other phases. One of these is my wife. Myself and my son theelve years of age, are healers.

Malad, our phace of residence, is about lifty miles north of Corinne, on the Central Pacific Railroad, and it is seldom that itinerant mediums or lecturers visit us; we therefore have to depend upon ourselves, our spirit-friends, and the spiritual press, for food for the soul.

Dr. E. W. Stevens, of Janesyille, Wis., visited our Banner of Light; for two reasons: First, it is the

soul.

Dr. E. W. Stevens, of Janesville, Wis., visited our eity once, and delivered several lectures that were very entertaining and instructive, and thoroughly well attended. The doctor is a wonderful psychometrician and healer.

tended. The doctor is a wonderful psychometrician and healer.

A good test medium and lecturer, or a good spiritual lecturer, would create intense interest here, and we would be glad if any such would give us a call as they puss Corinne for the Pacific coast. A stage runs from Corinne to this place."

Indiana.

WINCHESTER .- Dr. Benj. Fisher writes: "I received a letter from a lady whom I believe to be a good medium and speaker, and capable of doing much good. She writes thus:

medium and speaker, and capable of doing much good. She writes thus:

'There is a great deal of fault-finding with some people about mediums not being honest. I would like to have them investigate the other side and see if they themselves treat the mediums generally with the care they deserve. I am charitable, believing that mediums are human beings deserving respect. But do they get it? To be sure, some are dishonest, but far more are honest. Are we who are ready to lay down our very lives for the cause, willing to stand by and offer no protest? or shall we make our obelsance to the public and tacitly admit that such harsh treatment is all right? Emphatically I say. No. Our services are worthy of compensation. We have material bodies which must be fed; we cannot live altogether on the spiritual; we cannot perform our work so hampered, half paid, and oftener no pay at all. I am almost discouraged. I worked night and day for a scanty compensation, lecturing part of the time every night in the week during the past winter—wearing out my physical health. It has not been my desire to put a price upon my labor; I do not like to do so, but would rather take contributions of the friends. If they would only be as eager to support us as they are to test us, we might not see so much cause for condemnation.'

I think this subject is worthy of the attention of Spiritualists. If our best workers are not in the field I think it is time the people should understand why they are not. I think it is time the Spiritualists should cease their persecutions and neglect of mediums. If the people are not intelligent enough to distinguish the genuine from the spurious, let them be humbugged. If the genuine is not sufficiently strong to contend with the spurious, it is worthless. Some individuals, in their zeal in exposing 'humbuggery,' inflict severe trials on honest mediums. The time is coming when the ignorance of such zealots will be exposed."

the ignorance of such zealots will be exposed."

Massachusetts.

SOUTH EASTON .- N. W. Perry writes, May 23d "I desire to say a few words in your valuable paper, expressing my intense pleasure and satisfaction that there are still some men living among us who dare to do openly what they know to be right, regardless of what might be called good policy on their part to conceal. I refer to the article in the Banner of May 10th, written by John Wetherbee. I regret to say these are days when men can be bought and sold about the same as merchandise; and when I know of one single instance where such is not the case (and I hope there are many such) I feel to thank God and take courage. May he be prompted by his own good sense and the benign influences of the spirit-world to continue to work on for humanity, both with tongue and pen.—I wish also to say to the friends in Maine, Massachusetts and neighboring States, who desire the services of such, that Dr. French Webster, whose address is Brockton, Mass.—though now in active service in Maine—is one whom we feel confident will give satisfaction. He speaks on Spiritualism, Temperance, and all kindred subjects; has been a worker in the ranks for many years; is a medical clairvoyant and trance medium; a genial and social gentleman, Give him a call." there are still some men living among us who dare to

AMHERST .- W. L. Jack, M. D., writes, May 10th: "The message published in the Banner of Light Nov. 2d, 1878, through Mrs. Danskin's mediumship, from a and, through Mrs. Danskin's meaniship, from a spirit giving its name as Herod Kingsbury (of this place) is recognized as being correct, and I find on inquiry it is true. He was pastor of the First Congregational church of this place, as he stated. Several persons to whom I have spoken in reference to it, say it is strongly characteristic of the man when in the form. I deem it the duty of every one who recognizes a spirit message to acknowledge the same."

New York.

ROCHESTER .- H. S. King writes, May 26th: "Mr. East. He gave four seances in this place, and they were very satisfactory; all who attended them, I think, conceded that the manifestations were genuine. In a light circle, on one occasion, two spirit-forms were seen

at the same time. One evening my aged mother was present, and a spirit which was unmistakably recog-nized as her daughter came out of the cabinet, and go-ing up to her mother knell before her, and gave her an affectionate kiss, at the same time enveloping her; mother's head in a thin veil which she wore. My father also appeared—a large, heavy man, much larger than the medium—and he was distinctly recognized by my-self and others.

I might give other particulars of the interesting seconds and appearance but an again to recognition, one genuine fact, is

Pennsylvania.

PHILADELPHIA. — Ed. S. Wheeler, Cor. Sec'y, writing from 1412 North Eleventh street, this city, under date of May 28th, says: "The opening of the roses der date in May San, says. The opening of the research closes our lecture season. We have listened for the last month to the addresses of C. Fannie Allyn, and many express themselves as uncommonly pleased with her during this engagement. She has been quite popular here for s-veral seasons in succession. This speaker draws a full house in Philadelphia, and in her worklight polyment here may know and often speaker draws a full house in Philadelphia, and in her own highly original manner has many keen and often wise things to ofier. I am impressed she leaves more and closer friends here than ever. Last night, the matter having been publicly debated somewhat, the Trustees of the First Association of Spiritualists of Philadelphia decided to hold a Camp Meeting between here and New York, this summer, from the middle of July to the middle of August. The ground is secured, but details not yet arranged. I am to speak at Onset July 20th, and at Lake Pleasant Aug. 17th."

Connecticut.

WILLIMANTIC.—George W. Burnham writes, May 27th: "Will you please permit me, through your most valuable paper, to give notice or request all who attend the Camp-Meeting at Lake Pleasant the coming August, to bring with them their hymn-books, the Psaims of Life, 'Spiritual Harp,' and Golden Melodies,' or any other later editions of songs suitable for the occasion? Last year our choir did good service, and we hope the coming season to do still better. We should have at least a choir of twenty or thirty. Conference meetings are held once or twice every day or evening, and the books are much needed for these meetings. We expect to give Bro. Baxter all the opportunities he will take to entertain the people, or any other select singer or singers. We only come to fill a vacuum that might exist in our absence, and to do our duty for the cause we love." valuable paper, to give notice or request all who at-

Iowa.

ROCK RAPIDS .- C. W. Hall, in remitting for the Banner of Light, says: "I received a copy of your widely-known paper yesterday; and after reading it carefully I acknowledge that I am pleased with it, and wish to become a subscriber."

TOM MOORE. May 28th, 1879.

Wreathe a crown for the bard of the evergreen oak!
Who, when Innistallen lay captive in gyves,
Seized the harp of his land and such melody woke,
That each of its measures immortal survives;
Twenty lustrums have fled since the minstrel first came
With music to lighten his motherland's wrongs,
Yet the lapse of the years has but hallowed his fame,
The passage of time only mellowed his songs.

The passage of time only menowed his songs.

Like to children who lift pearly shells from the shore—
To listen for tidings from far-away mains,
So we take up his harp that is voiceless no more,
And wait for the songs which we know it retains;
And we marvel what sweetness, oh minstrel, was thine.
What power of enchantment, what magle of word;
For the echoes we catch of thy music divine
Surpass all the strains that our ears ever heard.

Oh! then, blame not the bard if, when struggles were

vold.

He lost for the moment remembrance of pain,
While he sang of the past till men's hearts overjoyed,
Forgot in its glories the weight of their chain;
In the deluge of blood that his forefathers shed
Was written their love for the freedom of man,
And the bard who sang paeans of praise for the dead
Continued the battle those heroes began.

From the shores of the land that his harp glorified

From the shores of the land that his harp glorified.
The enulous whids bore its echoes afar,
And the stranger has listened entranced, while he
sighed.
Over tender recitals of passion and war;
While the emigrant, weary of extle, has wept.
At sound of its songs, and forgotten his dearth,
And the visions of pleasure that came while he slept.
Were pictures of fancy its music gave birth.

Were pictures of laney its music gave birth.

Innisfall of the sea! not in vain were the tears

You shed in beholding your altars expire,

For the wall of your bifter lament disappears

When Moork fells your wrongs on meholious lyre;

His magical art has transfigured your sobs,

The fouch of his hand metamorphosed your grief,

Till the bosom that sighs for your agontes throbs

With infinite pride-for your love and belief.

Not more deathless the cause which king Brian upheld, Whose dying eyes witnessed the flight of the Dane; Not more brilliant the lamps which the vestals of eld-Attended with awe in Kildare's holy fane; Not more fadeless the bues of the banner that flings. The gold of the stars through the green of the land. Than the songs which your minstrel evoked from the strings.

strings Which waited so long for the touch of his hand.

Like the murmurs of breezes in spice scented groves, Like purling of waters through odorous plains,
Are the songs of his lute when they whisper their loves
In words that receio the passionate strains;
But the strings which vibrate to a lover's complaint
Can answer the sweep of a patriot's hand,
And the voice which love renders submissively faint
Can thrill with the tones of a leader's command.

On the shore of that ocean whose surges are years, We stand where one hundred of waves have gone by And the sound of his melodies breaks on our ears, The notes of his lyre to our fancy are nigh; nd we look o'er the seas, where his song seems to

pause
To whisper endearments of friendship anew,
And imagine we hear the repeated applause
His resonant harp from our ancestors drew.

And nearer and nearer, approaching more sweet. And nearer and hearer, approaching more sweet,
The verdict of ages comes over the seas,
Till it mounts on the waves that eneircle our feet,
And speaks in the voice of the infolding breeze;
While we mingle our praise with the honors it gives,
We bring our poor tribute with diffident fears,
To the minstrel the charm of whose melodies lives,
Intact through the length of one hundred of years.

Though the land on whose banner his barp is unfurled Though the land on whose banner his harp is unturied May claim for itself the renown of his birth, Yet the songs of his heart are the loves of the world, The notes of his lyre are the music of earth; Like some star which, though circling its proper ellipse, Sheds lustre on planets remote from its zone. So the riches of song which escaped from his lips, The universe gathered and rendered its own.

Though, Devizes, thy willows weep over the dust
Of him to whose shade all this homage belongs;
It is only his ashes you hold in your trust,
His spirit survives in the words of his songs;
And as long as the language his poems enrich,
As long as the land that he loved shall endure,
Shall the hearts of her children decree the first niche
In their temples of Fame to the Minstrel, Tom
MOORE.

MOORE. May 22d, 1879. -[W., in Boston Post.

ORGANIZATION.

To the Editor of the Banner of Light:

A friend writing from London says: "I am not surprised that the London organization of Spiritualists has come to grief, as I hear if alleged by some. In my view, the principle of Spiritualism itself is a protest against any systems of organization whatever. Spiritualism puts every man on his own feet, 'every tub on its own bottom.' Individuality is of its very essence its first and its last principle of action. It is entirely centrifugal, self-explosive if compacted-if subjected to the least pressure it must blow up! A man must be a man himself, or not at all! He must be free and governed only by his own highest and purest convictions before he is fitted to perform his part in life. To be herded together and be driven or drawn by another-we see what that amounts to in our churches! A mere drove of swine, with the fattest and foulest for its swineherd. So long as the features of the human face continue to look at all different, so long must people think differently. If we all thought alike there would soon be nothing to think about! And that is just what priesteraft of every form and degree wants, in order that it may rule and take the cream of everything. I do not condemn priests as individuals, for they as a rule are simply dupes of their own stupefying and degrading system. But the organization of the Church has no principle whatever as such, but will still, as

The Reviewer.

The Position.

A copy of a cloth-bound pamphlet of 37 pp., ...
pen of Mrs, C. H. Spear, and the press of N. Tribbner &
Co., London, Eng., lies on our table for notice. Its
fitte is the line with which this article opens, and its
contents are clearly outlined by the title. The work is
dedicated to J. G. Crawford, Esq., of London, as a
slight testimonial of remembrance for his "many and
persistent efforts for the greater freedom and elevation
thouganity." Starting out with the premise: "Good
the starting out with the premise in the premise in the starting out with the premise in the starting out wi ances, but one genulue recognition, one genulue fact, is important in these times when mediums are so frequently suspected of fraud.

Mr. Bastian expects soon to visit Rochester again, and the scances just given here will cause his return to be looked for with interest."

If the is the line with which this article opens, and its contents are clearly outlined by the title. The work is dedicated to J. G. Crawford, Esq., of London, as a slight testimonial of remembrance for his "many and to be looked for with interest." point out those wherein to her mind the special fitness exists for woman to successfully apply her talents. Here is a specimen sentence, in this regard:

"Who better naturally endowed to fill the place of physician than woman? Her matchless endurance, her self-denial, her natural love for nursing and caretaking, peculiarly fit her for that profession; and the Medical Colleges already established for her in the United States, and the chorts now making to organize such in this country, testify to a growing recognition."

The nombre idea of a woman's subars," to claimly

The popular idea of "woman's sphere" is plainly proven by Mrs. Spear to be far short of justice to her

proven by Mrs. Spear to be far short of justice to her in the battle of life.

"I only ask [she says] that arbitrary barriers imposed by custom and superstition may be removed; that woman may think and act from principle, not from conventionality; that inward and outward freedom may be acknowledged for her as a right, not yielded as a concession, the same as for man; and whether fewer, or more, or different talents have been given her, that she may freely and fully employ these, and render to the Giver his own with usury."

Our authoress would give woman a right also to the

Our authoress would give woman a right also to the exercise of political functions; she refers cogently to the laws of the land, manifestly man-made, and ofttimes without the spirit of charity or the exhibition of any wish for reformatory action. If, as all history shows, society deteriorates when woman's society is withdrawn, why is it to be wondered at that the laws (which are notably outside the scope of feminine influence) should be based viciously on the brute physical force of the law-maker "to compel obedience," rather than on such measures founded in reason "as would carry their own recommendation with them"? She here cites as an instance in point the capital punishment statutes :

"The appalling sight of the gallows, in lands calling themselves Christian, is owing. I believe, to the exchision of woman from its political councils. A state of society wherein the gratification of revenge rather than the reformation of the guilty is the inspiring spirit, is again owing to the lack of her influence in that department of life."

The work ends with the following prose-poem by Theodore Parker, wherein the conscience of both sexes is appealed to as the most important factor in the problem of the world's future advancement :

lem of the world's future advancement:

"To every woman let me say, respect your nature as a human being, your nature as a woman; then respect your rights; then remember your duty to possess, to use, to develop, and to enjoy every faculty which God has given you, each in its normal way.

"And to men let me say, respect—with the profoundest reverence respect—the mother that loves you, the sisters who bless you, the woman that you marry. As you seek to possess your own manly rights, seek also by that great arm, by that powerful brain, to vindleate her rights as woman. Then may we see better things in the Church, better things in the State. In the community, in the home. Then the green shall show what buds it hid; the buds shall blossom, the flowers bear fruit, and the blessing of God be on us all."

The Dangers of Bovine Vaccination.

Dr. George Gregory, Physician to the Vaccination and Small-pox Hospital, wrote thus in 1839: "For many years past it has constantly been urged upon the profession to revert to the cow for supplies of lymph. The proposal is certainly specious, but the following arguments appear conclusive against its general adoption: It is hy no means easy to find the type cow, now, now It is by no means easy to find the true cow-pox, and there must always be a doubt as to the purity and genuineness of the new stock, until the expeand genuineness of the new slock, until the experiment of variolous-inoculation has been subsequently made, which parents are very seldom disposed to allow. Further, the true vaccine lymph, as taken from the cow, is frequently very acrid, producing glandular swellings and local inflammation. It is clear from these facts that recurrence to the cow is not lightly to be recommended, nor adopted without great and multiplied cautions."—British Medical Journal.

FROM THE MASTER OF OXFORD'S CATECHISM, used

FROM THE MASTER OF ONFORD'S CATECHISM, used in the time of Henry V. Question—Say we now, where was God when he made heaven and earth?

Answer—I say in the further end of the wind.
Q.—Whereof was formed the name of Adam?

A.—Of four stars; this be their names, Areax, Derx, Airistolym and Montinmbres.
Q.—Of what state was Adam when he was made?

A.—A man of thirty Winters of age.
Q.—Of what length was Adam?

A.—Of four score and seven inches.
Q.—How long did Adam live in this world?

A.—Of four score and seven inches.
Q.—How long did Adam the in this world?
A.—Nine hundred and thirty Winters, and afterwards in hell until the passion of our Lord God.
Q.—What are the best herbs that God loves?
A.—The Rose and the Lily.
Q.—Wherefore is the sun red at even?
Q.—Er ne goeth toward heli.
—Woonsocket Patriot.

This wish falls often warm upon my heart, that I may learn nothing here that I cannot continue in the other world; that I may do nothing here but deeds that will bear fruit in heaven.

SPIRITUALIST MEETINGS.

BROOKLYN, N. Y.—Society of Spiritualists meets at the Brooklyn Institute, corner Washington and Concord streets, Sinidays. Lectures at 3 P. M. and 7% P. M. Mr. Charles R. Miller, President; Dr. A. B. Smith, Vice President; Mr. B. French, Secretary; Mrs. C. E. Smith, Treasmer, The Children's Progressive Lyceum meets at 10% A. M. Jacob David, Conductor; W. C. Bowen, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. Hattle Dickenson, Assistant Guardian; Miss Belle Reeves, Musical Director; Mrs. C. E. Smith, Secretary and Treasurer, CHICAGO, LLL.—The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, corner of Lailin and Monroe steets, every Sunday at 10 J.A. M. and 75 P. M. Dr. Louis Bushnell, Président; A. B. Tuttle, Vice President; Miss Nettle Bushnell, Treasurer; Collins

Eaton, Secretary.

CLEVELAND, OHIO.—Spiritualists* and Liberalists* Sunday School.**—The Children's Progressive Lyceum meets regularly every Sunday at 123 r. M. in Halle's Hall. 333 Superior street. Chas. Coiller, Conductor: Mrs. Emelle Van Scotten, Guardian; Mr. George Benedict, Sectetary. The public are cordially invited. INDIANAPOLIS, IND.-The First Society of Truth-

Seekers meets for religious service at 80½ East Market street, every Sunday at 2½ and 7½ P. M. J. R. Buell, President; 5, D. Buell, Secretary. NEW YORK CITY .- The Society of Progressive Spir-

thualists holds meetings every Sunday in Tremor Hall, on Broadway, between 354 and 33d streets, at 10½ A. M. and 7½ F. M. J. A. Cozho, Secretary, 312 West, 32d street. Culf-dren's Progressive Lyceum meets at 2 P. M. Mrs. M. A. Newton, Guardian and acting Conductor; Mrs. S. E. Philips, Assistant Guardian and Treasurer; Mr. Kirby, Record-ing Secretary; Miss C. R. Perkins, Corresponding Secretary. PHILADELPHIA, PA.—The Keystone Association of Spiritualists meets every Sunday at 2½ P. M. at Lyric Hall,

piritualiss meets every Sunday at 252 P. M. at Lyric Hall, North Ninth street, the First Association of Spiritualists of Philadelphia is meetings every Sunday at 10½ A. M. and 7½ P. M. at 810 Spring Garden street. H. B. Champlon, Presi-ity Mrs. Dr. Sannel Maxwell, Vice President; J. H. es, Treasurer; J. P. Lanning, Secretary. ROCHESTER, N. Y.—The Spiritualists meet every Sunday morning and evening in Old Fellows' Temple, Mrs. Nettle Pease Fox, speaker. Liberal Conference every Sunday at 3 P. M.

Sunday at 3 P. M.

SPRINGFIELD, MASS,—The Free Religious Society
(Splittualists and Liberalists) holds meetings every Sunday
at 2g and 7g P. M. J. S. Hart, President; S. C. Chapin,
Vice President: Mrs. J. H. Cook, Mrs. E. M. Lyman, Mrs.
M. A. P. Clark, Prudential Committee; W. H. Jordan,
Treasurer; F. C. Coburn, Collector,

SAN FRANCISCO, CAL.—Under the patronage of the
San Francisco Spiritualists' Union, a Children's Progressive
Lyceum is hold at 10g A. M., and a Conference at 2 P. M.;
also regular Sunday evening bectures are given at Charter
Oak Hall, Market street.

Oak Hall, Market street.

SANTA BARBARA. CAL. — Spiritual Meetings are bebt every Sunday at Crano's Hall. Children's Progressive Lyceum inects every Sunday at same hall at 18 p. n. — Conductor, Mrs. H. F. M. Brown: Assistant Conductor, Mrs. Mary A. Ashley: Guardian, Mrs. Mary F. Hunt; Secretary, Mr. Gen, Childs; Musical Director, Mrs. Emma Searyens. SALEM, MASS.—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at and 7 P. M. S. G. Hooper, President. SUTTON, N. H. Society holds meetings once in two recks. Chas, A. Fowler, President; James Knowlton, Sec-

VINELAND, N. J.—Meetings are held every Sunday morning and evening. H. R. Ingalis, President; Mrs. Ellen Dickinson, First Vice President; Dr. L. R. Coon-ley, 2d. do.; Mrs. Mary A. Howe, Recording Secretary; Mrs. Mary E. Tillottson, Corresponding Secretary; N. E. Shedd, Treasurgt. Children's Progressive Lyceum meets at 192; p. 4

WORCESTER, MASS.—Meetings are held at Union Hall every Sunday at 2 and 7 P. M.

New Books.

The Position of Woman. A copy of a cloth-bound pamphlet of 37 pp., from the Spiritual Manifestations.

12. The Hyi
13. Primeral Spiritualism
14. The Dawn of Prophecy.
15. The Tilans.
16. Rise of Polytheism.
17. oThe Friend."
18. The Ecodus.
19. The Tabernacle.
20. Balaam.
21. Canam. 21. Canaan. 22. The Judges. 23. Solomon.

24. The Prophets. 25. The Exile. 25. The Ex.
26. The Return.
27. Muccabean Era.
28. The Ancient City.
29. The Incarnation.
30. The Ordeat.
31. Regeneration.
32. Transignization.
33. The Vell Rent.
34. Aphelion.
35. Exercism.
36. Exchalon. 36. Eschatologu 37. Perthetion.

The author aunounces that the object of this work is to discriminate between the uses and the abuses of true Spiritualism, to investigate the relation of the material system to the spirit-world, and to prove some hypothesis or theory which will consistently account for all known facts. He is a profound thinter, a careful and industrious writer, and his book is said to abound in calculations, facts and prophecies that will there is all Spiritualists.

Cloth, 32 pp. Price \$1.50, postage in cents.

For sale by COLBY & RICH.

Bible Marvel Workers,

And the power which helped or made them perform Mighry Works, and after Inspired Woods; fogether with some Personal Traits and Characteristics of Prophets, Apostles and Jesus, or new readings of 22 The Miracles, 22

BY ALIGIN PUTNAM, A. M.,
Anthor of S. Natty, a Spirit; "Spirit Works Real, but
Not Miracutous;" "Mesmerism, Spiritualism, Witchecraft and Miracle;" "Tipping his Tables," etc., etc.
Mu, PUTNAM has here, In his uniformity candid and
calm spirit, furnished an unismally vivid, interesting and
instructive volume of about 20 pages. He here allows
what he heldentally calls "The Guide-Book of Christendom" to fell the story of its origin and character, and
mostly in its own words and facts. Biblieal light leads his
way, and as he moves on he finds and points out fact after
fact, view after vsew, meaning after meaning, attaching
to old familian hental pictures and forms of Bible sceies
and personages which possess the charm of hovelty, whife
they generate conviction that they are true and valuable,
Cloth, St.25, postage scents.
For safe by COLBY & RICH. BY ALIGIN PUTNAM, A. M.,

RESEARCHES

Phenomena of Spiritualism.

BY WM. CROOKES, F.R.S.

BY WM, CROOKES, F. R. S.

CONTENTS, - Specimalism viewed by the Light of Science, and Experimental investigations on Psychia Forces stynen illustrations and diagrams: Psychic Force and Modern Spirstitudism-a reply to the Quarterly Recter, and other Critics, to which is added Correspondence upon Dr. Carpenter's seserted regulation of the author's experimental proof of the existence of a hitherto undetected force; Notes of Inputry into the Phenomeno called spiritual, during the years 1850-73, to which are added three letters, entitled "Miss Floreine Cook's Mediumship," "Spirit Forms," "The Last of Katle King, the Phenographing of Katle King by the add of the Electric Light."

English edition, cloth, 12 (p. Price §), (o. postage free, For sale by COLBY & RICH.

Fruit and Bread: A Scientific Diet.

BY GUSTAVE SCHLICKEYSEN.

Translated from the German by M. L. Holbrock, M. D., editor of the Herald of Health; to which has been added a helter by James C. Jackson, M. D., giving his synchronic in abstaining from admiral food. As an original contribution to the all-absorbing subject of food, it will prove more inter-esting than any morel, and we believe more profitable read-

ing.

Iff addition, also, the work contains a complete and radi-ral cure for TNTEMPERANCE by the use of a vegetable and roult diet, written by CHARLES O. GROOM NAPILE, F. G. S. Cloth, pp. 250. Price \$1,00, postage free, For sale by COLBY & RICH,

VARIOUS REVELATIONS: With an Account of the Garden of Eden, and the Settlement of the Eastern Continent,

As related by the leaders of the wandering fribes. From the Age of Enoch, 88th, and North, to the Right of Josus of Nazareth, as related by Mary, his Mother, and Joseph, the Foster Father, with a Confirmation of his Cincillinon and Resurrection, as related by Phate and the different Apostles. Also, an Account of the 8 thement of the North American Confirmation of the Strike in the Individualized Spirit which has followed.

Cloth, pp. 30., Price \$2.00, postage tree,
For sale by COLBY & RICH.

THE FUTURE LIFE; As Described and Portrayed by Spirits, through Mrs. Elizabeth Sweet, with an Introduction by Judge J. W. Edmonds.

Seemes and events his shift-life are here narrated his a very pleasant manner, and the reader will be both instructed and narmonized by the perusal of this agreeable volume, Cloth, 41,26, postage by conts.

For safe by COLRY & RICH.

Progressive Lyceum Manual.

BY A. J. DAVIS.

The Children's Lyceum owes its origin to the Inspiration conveyed through the pages of this materiaged Manual. The abridged edition is no ionger in print, experience having proved the paramount value of the little volume complete. No music is required (except for the musical director), because the hymns and songs in this Manual arc familiar to all and fuvariatoly appropriate. Fuff instructions are given for the origanization and manualement of the institution. We offer this latest edition at the following reduced prices: Single copies 60 cents; twelve, \$5.50; fifty, \$22.00; one initialized, \$0.00.

For side by \$COLBY & RICH. BY A. J. DAVIS.

The Claims of Spiritualism:

Embracing the Experience of an investigator. By A MEDICAL MAN.

This intensely interesting narrative of personal experience in the investigation of Spiritualism through mediums, by a medical gentleman of education and religious entiture, is written in so fair and candid a spirit as most laupidy to disarm all prejudice at the outset, while he at once interests the synaptides of the reader in the candious but thorough methods of investigation, so that if one does not inevitable periments for himself.

Pater, 25 cents, nestage 2 cents. Paper, 25 cents, postage 2 cents, For sale by COLBY & RICH,

How and Why I Became a Spiritualist. BY WASH, A. DANSKIN,

This volume gives a careful account of the author's in-vestigations into Spiritualism, and his reasons for becom-ing a Spiritualist. There is also added an appendix giving an authorite statement of that wonderful phenomenon known as the Solid Iron Ring Manifestation. Cloth, 75 cents, postage 5 cents. For sale by COLBY & RICH.

NORA RAY. The Child Medium. A CAPTIVATING BOOK.

This is a story of remarkable Spiritualistic power and beauty, depleting in glowing language the wonderful events in the life of the child Nora, and the phases of mediumship which she manifested.

Paper, 19 pages, Price 5 ocents, postage free, Forgale by COLBY & RICH.

Beyond the Veil.

A fery n at and entertaining volume, giving beautiful descriptions of life, occupations, etc., in the spirit-world, Dietated by the spirit of Paschal B. Randolph, through the mediourship of Mrs. Frances H. McDongali and Mrs. Lama Hutchinson, of California.

As the ecples of this work sent us are sold solely for the benefit of Mr. Randolph's daughter, there will be no discount to the trade from the retail price.

Cloth, with a steel-plate engraving of Dr. Randolph, \$1.50, postage free.

For sule by COLBY & RICH.

The Personal Experiences of Wm. H. Mumler, IN SPIRIT-PHOTOGRAPHY. WRITTEN BY HIMSELF.

WHITTEN BY HISTORIEF.

The demand for this work has induced the publishers Issue it in a cheap paniphlet form, and it will be found to build to kind of book to hand to skeptles, as it contains a major reliable evidence of the truth of Spirit-Photograph Such as no one can gainey, and establishes the medium Mr. Mundler, as the Pioneer Spirit Photographer of the world.

world, Price 15 cents, postage 2 cents, For safe by COLBY & RICH,

The Philosophy of Creation, Unfolding the Laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and the Spirit-World, By Thomas Paine, through the hand of H. G. Wood, medium.

hand of H. G. Wood, medium. Cloth, 69 cents, postage 5 cents; paper, 35 cents, postage 3 cents. For sale by COLBY & RICH,

New Books.

THIRD EDITION.

Bible of Bibles:

TWENTY-SEVEN "Divine Revelations:"

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

ALSO A DELINEATION OF THE CHARACTERS OF $\gamma_{\rm THE}$ PRINCIPAL PERSONAGES OF THE CHRISTIAN BIBLE.

AND

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 contor of this new work is simply astounding, and the literary labor performed is worthy of receiving the approximate reward of an extensive reading at the hands of the public. In the sixty-six chapters into which the book is divided, almost every question of interest which arises in the initial at the mention of the word Brita. It is considered in that straightforward style which has made the volumes of Mr. Graves so extensively sought after.

Cloth, large 12mo, 440 pp. Price \$2.00, posinge 10 cents.
For sale by the Publisher a COLBY & RICH,

THE WORLD'S

CHRISTIANITY BEFORE CHRIST. CONTAINING

ew, Stactling, and Extraordinary Revelations in Religious History, which disclose the Oriental Origin of all the Doctrines, Principles, Precepts, and Miracles of the

Christian New Testament. AND FURNISHING A KEY FÖR UNLOCKING MANY OF ITS SACRED MYSTERIES. Id.sides Comprising the History of Sixteen Oriental Cricified Gods.

BY KERSEY GRAVES.

Printed on fine white paper, large 1200, 380 pages, with ortifal of author, \$2.0 postage becomes.

For sale by COLBY, & RICH, JUST ISSUED.

SPIRITUAL COMMUNICATIONS.

PRESENTING A REVELATION OF THE FUTURE LIFE.

AND ILLUSTRATING AND CONTINUING THE PUNDAMEN. TAL DOUTRINES OF THE CHRISTIAN STATUL. Edited by

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

This book contains the record of one of the most extraot-This book contains the recorded one of the most extraordilarry experience ever vouchsafed to man. Maryelous as it
will appear, the whole has been the work or about this
months, during which thus the celler has been placed in direct communication with so large a number of split in edirect communication with so large a number of split in edirect communication with the large of gradation. That he can pressent this record, of which he bonty the humble edien, with
great confidence as a Revestion of the future destiny of
markind, of transcendent importance to them, both here
and hereafter. Certainly, no book was ever publish of with a
more sheere love of Truth, a more carriest deshe to both effimankind, or a future conviction of the obligation imposed
upon the collide to Divine Providence, than this one.

The cellfor, like the medium, has been to some extent a
passive instrument. In this matter. Not that he has vielded
blindly foany suggestions emanating from the spirits through
the medium; for to, do, this would have been superstifien

mony to any suggestions emanating from the splitts the sight the mellium; for to do this would have been superstifious and dangerous in the highest degree. There is a mighter spirit than any of these communicants; and to libin the collifor and his co-workers have carnes ity appealed for galdane and Humination, in the exteries of their own judgment and conscience—never to be superseded.

The following are the chopter headings: Introduction: Narrative of Facts: Narrative of Facts continued, with Various Spectimens of Spirit Communications; Communications Spectimens of Spirit Communications; Communications from Various Spirits; Communications from the liastrions of Earth; Spirits of the Lower Spheres; The Short-Lived on Earth; Various Communications; Communications Clerical, Sacred, and Hildeat; Importance of the Spirit Writings; Appendix; Index.

Cioth. Pite St. 6, pastage free.

For sale by COLBY & RICH.

THIRD THOUSAND—REVISED.

The Golden Melodies. A NEW COLLECTION OF

THIRD THOUSAND-REVISED.

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 meet a want that has long negerier arroys in a fresh supply of words and mustle.

ORLIGINAL PIECES: Beauthul Angels are Waiting for Me; There's a Land of Fadeless Beauty; On, show me the Spirit's Immortal Aboder Sweet Meeting There; Longing for Homes My Arbor of Love; Morling Honeward; I shall know his Angel Name; Waiting Ind the Shadows; Beauthul Land of Life; Home of Rest; Trust in Frod; Angel Visilants; Sweet Reflections; Looking Over; Gathered Home; What is Heaven; Beauthul Chiy; Not Yet; Looking Beyond; Let Men Love One Another; Strike all your Harps; Tenting Nearier Home; Webome Them Hen; Voles from the Better Land; Chant; Come to Me; Invocation Chant; A Little While Longer; They be Calling Over the Sea; Over There; Beautim Land.

SELECTED: We Shall Meet on the Bright Celestial Shore; Angel Care; They 'll Webenne us Home; Webome Angels; Coine, Gentle Spirits; Repass; Sweet Hoar of Priver; Chant; Moving Homeward; Come Up Hither; Bethany; Only Waiting; Evergreen Shore; Gone Before; Chant; Moving Heneward; Come Up Hither; Bethany; Only Waiting; Evergreen Shore; Gone Before; Chant-ily-and-fly; Shall we Know Each Other There Angel Friends; Gontle Words; My Hom; Beyond the River; Sow in the Mont thy Seal.

Bound in boards, 33 cents, postage free; 12 coples, hiboards, 63,56, bestage free; paper, 25 cents, postage free; 12 coples, pager, 82,50; Ecopes, and apwards to one address at the rate of Society of the Collage of the Postage free; 12 coples, pager, 82,50; Ecopes, and apwards to one address at the rate of Society of the Collage of the Postage free; 12 coples, pager, 82,50; Ecopes, and apwards to one address at the rate of Society.

A NEW PILGRIN'S PROGRESS.

PURPORTING TO BE GIVEN BY JOHN BUNYAN

Through an Impressional Writing - Medium. Through an impressional Writing - Medium.

The origin, method of reception, and meaning of this little hook, are sufficiently indicated in its pages to remove the necessity for any explanatory preface. The work was written with great rapidity, after short intervals of semi-trance, and the whole was committed to pager in torty-nine sittings, extending over a little more than twelve mouths. It is knearly-brinted work of some 25 pages, and its emistance devoted to the portraying—and that, too, in the most interesting manners of the experiences of its chief character. "RESTLESS," who is, in the broadest sense of the term, a spiritual plagrim. The story of files wanderings from the "LANK of SLEEPLES" to the final goal of evellence is tell a In Burgan in fact, the look purports to have been given by Spirit Bunyan through an impressiona writing medium in Australia.

(Joh), Price 3, 30, postage free,

Cloth, Price \$1.50, postage free, For sale by COLBY & RICH. SENT FREE. RULES

TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

BY EMMA HARDINGS 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 Cambogue of Books published and for sale by VOLBY & RICH.

Sent free on application to COLBY & RICH.

TO BOOK-PURCHASERS.

keep to sale a compose assemblat of Spiritual, Pro-gressive, Reformatory and Miscellancous Books. Book paradel, was be selet Catalogues of Emiks Political int for Sale? A RV Count free.

SPECIAL NOTICES.

	 The International Conference on The International States
	· Bernach to the fire of the control of the analysis to the fire
	 Program on addition of the solid and devilence of the Control of the International
	(NAIS A COLOMBRA AND A COLOMBRA AND AND AND AND AND AND AND AND AND AN
	the late. It was not a married to a late the Nation
	share of particles at most between distance
	The Western Course of the Control Continues as
	there. It is a way to be to be possible apart cases.
	in listensary and a contract of the the under under-
	take the first like in the district not used.
	William to the second of the second section which that the second
	out the contract of the contract of the contract of the gra-
٠	the property of the contract of the commentation.
	1.
	The long result is a situated as of spritting mosts.
	the advisor principles for the
	that there is therefore a proper his in
	The state of the s

Banner of Light.

BOSTON, SATURDAY, JUNE 7, 1879.

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

WHOLESALE AND RETAIL AGENTS: THE NEW, ENGLAND NEWS COMPANY, 11 Found in Storet, Buston,

THE AMERICAN NEWS COMPANY, ... m and M. Chambers, Street, New York;

> COLBY & RICH. CUBITS HERS AND PROPRIETORS.

B. Brat. Bestyles Mycyclin. Section W. Day. Westernam Archive Response Letters and the address of the Isyan British Record of Technology States and Edward Response and Communications of Address to add to the address to add to be Little a Contraction.

THE MISSION OF MODERN SERVICEM IS KNÍRK INTO KYDEN DERLYYENEN KODET FER D. LONG Brith i 600 mat eiget involving, a title 2 i jo after 5 b

action; to be being to with him and a

Et We shall print next week the second ered last December by Spirit Throdore Parker through the instrumentality of Mrs. Com L. V. Richmond, before the Parker Mem wild Society of Spiritualists, Roston. The lecture bears ritle. as follows: "Wear I Have In any reor time Rudgows or the Past in Summeral Lieu."

The Subbatarian Nonsense.

The fuss that has so long theen hade over the peculiar sanctity of the Sabbath, which has nothing to do with Christianity as hald down by its founder, is too subremely ridiculous to be treated scherly. Were it may for the superstithous weight which it lays or, tender consciences, it would be a waste of time to bestow any attention at all on the subject. The Sabbath was an institution of Jewish cream a centicely. I That people believed themselves called of God to in-Stirute and de Lire it woods. When the new, or the istian, dispersation, ame in they and the

work only, but never on amusement. Paritan- Un, such as no other creed can offer, ism, between strikes its axe at the goots of enjoyment of every kind if it presumes to claim a share of the Subbath. It makes no difference that Sunday and the Sabbath are notoriously two different days; the theology that insists on the gospel baying set aside the law continues blindly to worship the leading feature, of the law's institution. Christ said he came to fulfill. the law, and in that sense he threw into the old sabbatarian ceremonies and observances the warm life of sympathy and overflowing love. He had no idea, certainly, of making the Sabbath harder than it was before.

In a recent letter by M. D. Conway from London, he remarks Low mydern Puritans would have been scandalized by the Sabbath dances which used to take place in the temple at Jerusalem, as recorded by Josephus. And he alludes to the other populiarity of our Sabbatarians, that they have such a perfect horror of intellectual culture. All the groz-shops, says he, are oven on Sunday, but not one library or reading-room. He is of contracts taking of London. The great Brighton acquirian has managed, after a long struggle, to keep itself of enon Sunday, one reason being behalise so much capital is invested in it; but it was accomplished only by a compromise by which its managers consented to close the reading room connected. with it! The liptor bar remains open!

There is a picture of Puritanism for you, and it is no less than rankest Pharisaism in practice. But Sabbatarianism in England concedes even Sunday amusements to the rich, provided they will help to repress it among the poor. Mr. Conway says that there is no difficulty in a wealthy gentleman's visiting museums, zoological gardens, galleries and libraries on Sunday. A projeosition recently introduced in a great Pall Mall club to close its billiard room on Sunday was scouted and laughed down, some of the scouters being members of Parliament, who steadily vote against openin I museums to the poor on that day. That is the way the Puritan Sabbath helps to make people religious. Such inequality before the law is what is undermining the strucsture of English society.

In London, continues the same intelligent writer, the selemn offering of human sacrifices to the grim Sabbath Moloch goes steadily on. Some of the better-dressed folk are manazing to escape some of the horrors of the day by forming a cooperative social entertainment on Sunday evening for tea, conversation and music, but the situation of the poor is dreadful. Every Sunday there may be seen several hundred poor men standing during church hours just outside the grog-shops of Seven Dials and some other centres, waiting for their sole refuges to be opened. The parson's last benediction in the neighboring churches is the one thing in those institutions which they hear of with joy.

It means the opening of the doors which alone receive them in their flight from the crowded dens full of sick women and children, which are euphemistically called "homes of the poor." They rush in and purchase the publican's wel- in feeling, this outspoken condemnation of officome to a warm fire by expending their meagre cial cruelty, to our columns, as one of the many | Judges Benedict, Blatchford and Choate have | commodate all the friends of the cause.

"And so," concludes Mr. Conway, "the cross of and hardens the hatred of the poor by legally denying them the last solace that life has left for them, the solace of innocent and much needto take account of stock, and see what are the profits of this style of running Christianity?

---A Glasgow Savant on Clairvoyance.

One Dr. Gardner, of Glaszow, who somewhat too hastily took up Mr. W. T. Bishop, as the great exposer who was to demolish Spirituals ism, has jublished some sage remarks on the subject, which we find copied into the Chicago Times. "A diseased condition of the faculty of wonder" is the solution at which he has argived in his profound diagnosis. All of us Spirinualists have a certain part of the brain disensed, according to Dr. Gardner. A few preserjetions from him would set us all right and pestore the diseased part to healthy action. Here is one of the grave objections which the Defror brings against Spiritualism:

"Suppose it proved, once for all, that the spirit of a departed person—a disembedied spirit, a spirit that is wandering in space, a spirit which is not limited by the conditions of material investment—has the power to appear to you, and to reveal to you what is being done witten or less been done is some friend of or written, or has been done by some friend of yours on the other tide of the clobe, or who has passed beyond the grave, and that it has had passed beyond the grave, and that it has not access to documents no mortal could have seen, what appears to be the necessary consequence of this doctrine? This, among others, that no scrap of writing—that no single act that a man does could be concealed, or at least a man does come be conceased, or at least could be perfectly sure of being concealed, from his heighbors—from any man who may have the greatest possible interest in knowing it, perhaps for a negations purpose. You write a document of the mast private character; you shut it up in a locked drawer; it affects the character than the form we persons it would be treasure. character of many persons; it would be treason to me dity to publish that do union in the newspapers. There is nething to hinder, so far as we know the laws of this newly-invented pirit-world-there is nothing to hinder any disspirits would—there is not migro minure any case of bodied spirits who are about from getting agrees to the paper and having it published in the newspapers. But here I say on the other hand, and this is the result of experience, it was to be not considered in the paper. as been shown that this cannot be done."

'H w any amount of non-experience is zoing to disprove a certain positive fact, attested by Lundreds and thousands of competent witnesses. decore of those puzzles which only a Glaszow number in the series of the heal discourses delive professor can unravel. This kind of assertion is assunscientific as it is feelish and dogmatic, and may be dismissed as not worth the trouble. of contutation. In this case it has no other basis, it seems, than the report that some one once gut a \$100 note in a scaled envelope in the Bank of England, and offered to give it to any chirveyant who could tell the number; and because he one came forward and told it, therea tight-role, therefore the feat never had been complished, and never could be done.

But objects the Doctor if there are such things as clairvoyant spirits, what is to prevent their reading our private papers, and betraying wrong time entirely to open a war on the agenthem to the interviewers and reporters now so common? Truly we do not see that anything bringing this about. stands in the way of it except the spirit's own volition. We see nothing so dreadful in the supposition that good and powerful spirits can Sabby h work lover thrown. Their religion has read not only our private papers but our immost ing superseded, all its distinctive institutions, thoughts. We fully believe that they can do it; and we hope the belief will help us to take heed It was once remarked in the British Parlia, and our aboughts, our writings, and our acts. In ment by a dewigh member, that the Sabbath 'illustrating the great fact of clairvoyance, Spir-

If it requires a "diseased faculty of wonder." in gader to believe in clairvoyance, will this multitude read and know far more clearly and cept this statement, are afflicted with disease in to make progress as fast as the desire brings to any part of their cerebral organs? Or is it only the "deluded Spiritualists"-those who simply tial. accept what they have witnessed and knownagainst whom the suspicion of morbid derangement is to be raised?

The Death Penalty.

Whets took place at four different effiles on a recent

tinuation of its train of thought'it occurs to us to recommend that so long as the State upholds dress of the late Col. E. D. Baker, who died ing, by placing the criminal in front of a cannoncause the explosion at 12 M., and then two ends would be answered at the same time: The peo- It is fed by the dews of heaven, which distill launched into eternity. Besides, it would obvi-

choking a man to death? Abandoning this serio-comical train of reeached us in the columns of our secular exwhich provides that if certain evils whose abate- makes society itself would disappear and the ment in society is desired are afforded "rope" enough" they "will hang themselves."

We are glad to transfer this mark of a revulsion

wazes in bad gin and adulterated whiskey, cheering prophecies now making of the coming decided against Mr. D. M. Bennett, the editor of a time in the future history of our country of that paper, and that he has been remanded Christ triumphs, auno domino 1879." That is at least (if not of, the entire world-which we for sentence on Thursday, June 5th. The letjust it. No greater farce was ever played by ardently hope for), when a true understanding ter expresses the hope-in which we also joinleaders who have taken the management and of capital punishment and its effects will be at- that the Liberals in this country will bear the direction of the people's religion and religious tained to on the part of "government and gov- action of this legal tribunal in mind, and will sentiment into their hands. But besides being erned alike"; when it will be realized that the unite to take such steps as shall evidence to such a farce, it makes men pharisees; it excites forcing of the criminal out of his physical body their fellow citizens the injustice of making the and into the spirit-world by a revengeful blow on the part of the law does not remove the evil, but transplants it to a broader field of activity. ed recreation. Why does not Paritanism stop leading the spirit so evicted from its tenement in the mortal stage of being to return to the scenes of physical life clothed upon with keen and subtle powers for the working out of his revengeful feelings-the-scope of which is but little comprehended by humanity in general at the present day. Life-imprisonment of the criminal, wherein the reformatory forces of reflection and retrospection are left free to work upon the interior spirit and mold it for higher aims when it shall naturally east aside the fleshly envelope, is to us the system most in harmony with the deductions of earthly reason and the teachings of angelic revelation.

The Mediums.

After the storm there always follows a calm. A burst of passion is succeeded by a season of reflection. The battle rages, and when it is over we have to reckon up the dead and wounded. The war on the Mediums-for such it was, since it was deliberately inaugurated and calculatingly persisted in-is practically over, although the noise of the contest is yet to be heard in different parts of the field. In the long run, however, it will be found to have wrought serious damage to those who set it on foot in the hopes of gain-

ing some sort of an advantage to themselves. The Evening Telegram, of New York, which has had more or less to say on this matter for a considerable time past, expresses its perfect willingness to concede the existence of-

willingness to concede the existence of—

"A few houest and intelligent mediums, who appear to be capable of communicating with a world of spirits, who believed themselves capable of doing so, who never resorted to the vulgar means of self-display used by the professional clairvoyant the seventh daughter of a seventh daughter, and who during a long career never once got exposed, simply because, so far as the keenest experts could detect, there was nothing to expose, We have repeatedly said so much in animadversion of fraudulent mediums of various kinds, that we can afford to assert that occasionally mediums are encountered whose ways are past finding out. Their detracters are principally among conceited people who have acver once visited them, and who do not even know of what the mecommon feats consist in which they profess to be able to perform. Such ignorance, such conceit, such cormons self-assertion is not confined to the unconceit, which is a such considerated. You will discover it among gentlemen of trained skill in various professions—people who blindly and confidently assert that a thing cannot be, without ever laving taken the trouble to explore the nature of ver laying taken the trouble to explore the nature

This is good enough, coming from the source it does. It shows plainly that the secular press, so galled, find that it is almost as necessary to recognize Spiritualism as it has been hitherto to defend and blow for the Church. It testifies to a decided turn in the tide. Mediums are at last of sufficient importance to attract, when strictly reliable, the attention of the world. They have had their lonely journey of forty the clair voyance cannot be true; all which is years in the wilderness, and the land of Canaan about as much to the purpose as it would be to is now in sight. The world is opening its, eyes say that because no one was tempted by an and coming to its true consciousness. It begins offer of a hundred pounds to cross. Niagara on to see more clearly and further than it has done since the primitive days of men, when the heavens closed in upon them and the two worlds were in close and loving intercommunion. And such being the case, it would seem to be the cies which have been chiefly instrumental in

No, the honest, capable and true mediums must be sustained and defended at all hazards. Grant that the phenomena of Spiritualism constitute only the alphabet of its boundless meaning, is that the reason why, after we have learned to employ its deep and rich language in e conduct of life, we should scorn the alphabet and east it in contempt away? The question nomenal Spiritualism is no more than the alphabet of its vast and wonderful learning. The learned doctor inform its what construction he profoundly by the help of phenomena than and his fellow-Christians put upon that passage when carried up and away on the wings of specin the New Testament which assures us that ulation and theory. The phenomena bring them brist had the power of telling the woman of, face to face with the living truth, and that is Sancaria all the things she had ever done? Are just how honest and capable mediumship does we to infer that all Christians, who literally ac- for them. As for the rest, they will be certain them the conditions which are always so essen-

An Untrammeled Press.

It was probably never suspected that in this Tart of our progressive century the freedom of the press would be seriously disputed again, and that an inquisition would be established to which it was to be compelled to acknowledge fealty and do obeisance. The question of the license of a free press has been so thoroughly discussed in the just as by this time to be understood. There ought to be no such proceedings in the courts, no such work in legislation, tending directly to bind and destroy a free press, as that which is to be witnessed to-day, and against which so many people rebel. We warn the community against over-confidence, against believing that the battle has been fought and won for all time. Nothing so much offends and interferes with a certain class of Leople always as free thought; and those whoare restrained by its just criticisms and con-The above earnest protest against legalized demnations wish for nothing more than power orture appeared not long since in one of the to suppress it in their turn. This is therefore eading daily papers in Boston; and in con- the point at which there should be no yielding.

The following eloquent passage from an adjudicial murders, its law-makers should con- for the cause of the Union, is especially pertisider the feasibility of letting the sun do the kill- nent at the present time. Says the orator: suffered a relapse, and now lies at his home in "The liberty of the press is the highest safeloaded with canister shot, set the lens of a guard to all free government. Ours could not burning-glass so that the engendered heat shall exist without it: it is with us-may, with all men, like a great exulting and abounding river. ple would be informed that it was high noon, their sweetest drops for it. It gushes from the and that a human being had been legally rill, as it leaps from the deep caverns of the earth. It is fed by a thousand affluents that ate the necessity of employing the sheriff, as dash from the mountain top to separate again now, to do the undesirable job. Would not this into a thousand bounteous and irrigating rills of truth and humanity, hardly giving himself be a more Christian method than gradually around. On its broad bosom it bears a thousand barks. There genius spreads its purple sail: there poetry dips its silver oar: there artmark, we desire to emphasize the fact that the invention, discovery, science, morality and reliappearance of the protest with which we head gion may safely float. It wanders through this article and which is but one of the many every land. It is a genial, cordial source of paragraphs of a like nature which have of late thought and inspiration wherever it abounds. Upon its borders grow every flower of grace changes; is additional evidence that the bar- and every fruit of truth. I am not here to barous system of capital punishment, as known deny that that stream sometimes becomes a to the majority of commonwealths within the dangerous torrent and destroys towns and cities dispenser of spiritual truth among the masses. borders of the United States, is slowly but sure- on its banks: but I am here to say that without it ly fulfilling that sage maxim of our forefathers eivilization, humanity, government and all that

> world return to its ancient barbarism." We are led to the above train of remarks by say. Such notices, to insure prompt insertion, the receipt of a letter bearing the imprint of the should be sent in as early as possible on Mon-Truth-Secker office, wherein it is set forth that . day of each week. We are always willing to ac-

publication and dissemination of any man's opinions a crime within the limits of what has heretofore been considered a free country.

Spiritualist Camp-Meetings and Picnics.

As is borne witness to by our advertising columns, and the notices on our 7th page, the advent of the present summer is strongly emphasized on the part of the friends of Spiritualism the interests of the cause, and a like pursuit of healthful exercise.

The annual meeting in Sturgis, Mich., this year-to be held June 13th, 14th, 15th-promises to equal any of its predecessors in point of interest. Hon. J. G. Wait, Mr. Gårdner, Mrs. Peck, and other sterling workers, are doing all in their power to make the gathering a success. Watson, of Memphis, and Hudson Tuttle have been secured for the meeting.

A State Camp-Meeting will be held under the to the interest of the exercises. auspices of the Michigan Association of Spiritualists, at-Lansing, commencing on Saturday, July 26th, and closing on Monday, August 4th.

The next meeting of the Northern Wisconsin Spiritual Conference will be held in Spiritual Hall, Omro, June 27th, 28th and 29th, Every the occasion.

The Vermont State Spiritualist Association will hold its Annual Convention in Eureka Hall. Plymouth, Vt., on Friday, Saturday and Sunday, June 13th, 14th and 15th,

The next quarterly meeting of the Spiritualists of Western New York will be held at Ridgeway Corners, Orleans Co., N. Y., on Saturday and Sunday, June 7th and 8th. Mrs. E. L. Watson of Titusville, Pa., and others are expected to address the sessions,

A picnic will occur, under the management of J. B. Hatch, at Lake Walden Grove, (Concord, Mass.,) on the line of the Fitchburg Railroad, on Friday, June 20th. Active preparations are being made for the annual Camp-Meeting at this place the coming season. Those wishing to secure the locations occupied by them the past year, are requested to at once notify the manager, Mr. J. B. Hatch, Charlestown District.

The opening day at Onset Bay Grove' is fixed for Thursday, June 12th, on which occasion there will be a Basket Picnic at the Grove, and addresses will be made by Dr. H. B. Storer and Dr. Isaac P.-Greenleaf. The Camp-Meeting at this Grove will commence July 18th and close Aug. 4th.

Dr. A. H. Richardson will on June 25th give his first Spiritualist pienic of the season at Shawsheen Grove, Ballard Vale, Mass. Children's Lyceum No. 1 of Boston will be in atendance. His Camp-Meeting will commence in this grove July 22d. J. Frank Baxter, Prof. William Denton and other speakers have been

By reference to our 2d page (Cephas's letter) t will be seen that the Lake Pleasant Camp-Meeting will present many points of attraction, and cannot fail to sustain its old-time popu-

Missionary Work.

The labors of Protestant missionaries among the "heathen" will not bear a careful investigation, if they are expected to yield a favorable return to the home investors. We have long been accustomed to hear what good the missionaries were doing, how many converts they had observed by his race imposed limitations can itualism presents a basis for a religion of moral, answers itself. But we will not allow that phemade, and all that sort of thing; but the actual returns furnish but a poor show of profits, after all. In one of these recently printed summaries of missionary work in connection with the islands of Polynesia. It was stated that in a single one of these islands, when the missionaries made their appearance, some thirty years ago, it contained a population of five hundred persons. After laboring about thirty years among them, the missionaries claimed, as officially stated, to have "converted nearly all the inhab-

It is also stated that there are at present only about two hundred natives left, leaving it to be inferred that the other three hundred have passed to the other world. Now it has many times been the native population of the South Sea Islands the worst elements of what is called Christian island were "converted." Then what is there to account for such an extreme mortality-threefifths of an entire insular population-in less than the span of a human generation. One would not style this kind of missionary work salvation, since it utterly destroys. May it be that they were frightened out of the world with the doctrine of hell? If so, can humane people any longer give money to forward such enterprises?

We are pained to be called upon to announce that Bro. E. V. Wilson, the celebrated lecturer and public test-giver, to whose severe illness (which necessitated the abruptly closing of his recent engagement for the Philadelphia Spiritualists) we referred not long since, has a critical condition. A letter from his estimable wife, Mrs. M. E. Wilson, under date of Lombard, Ill., May 25th, informs us that this worthy and useful advocate of the spiritual movement is now "confined to his bed, patiently waiting for the verdict. I know," she writes, "the friends of himself and family will be saddened to learn this of a brother co-worker and one who has for so many years labored in the cause the rest necessary, till finally Nature has asserted her rights, and her laws must be obeyed." The missive closes with the hope that his various correspondents, also those who have written seeking to make engagements with him for speaking, will place a friendly construction on his continued silence. We join with his many friends all over the country in the hope that the verdiet in Bro. W.'s ease may be favorable to . his yet longer continuance in mortal as an active

S Several notices of Spiritualist Sunday meetings in Boston were not received in season for publication in our last issue, we regret to

Exemplary Lives:

Mr. S. C. Hall and his amiable wife, wellknown authors and philanthropists, are still living in England in the enjoyment of good health. The London Medium and Daybreak says: "Recent events have necessitated a pleasant correspondence with Mr. S. C. Hall. From a note written by that gentleman on May 10th, we venture to extract a passage which will interest many readers. It is personal testimony that all may profit by. Mr. Hall says: 'We are aged people; I think I told you yesterday was my birthday, and now I am in my eightieth year! Yet I danced an Irish jig last evening; and I believe I am physically and mentally as vigorous as I was forty years ago. Much, very much, of that blessing I owe to Total Abstinence; and much, very much, of a greater blessing-hope by arrangements for out-of-door assemblies in and trust, as well as faith in God, and sure confidence in the future-1 owe to Spiritualism, such Spiritualism as stirs me as a Christian."

Meetings at Willimantic, Conn.

Regular meetings are now held in the beautiful hall owned by the Spiritualists in this prosperous town. Dr. Buchanan recently lectured there two Sundays: Dr. H. B. Storer, May 25th; Mr. Wait writes that the services of Samuel and J. Frank Baxter and William Denton are to occupy the desk during June. The excellent choir connected with this society adds greatly

Dedication of a New Hall.

The Spiritualists of Bristol, Conn., have leased a new hall for the term of five years, which they propose to dedicate with appropriate exercises on the second Sunday (the 8th day) of June. effort will be made to secure the best talent for | Dr. H. B. Storer, of Boston, will deliver the dedicatory address.

> EF G. W. Kates, Secretary, writes us that the Scientific Association of Atlanta, Ga., is doing good service. The objects of this Society are succinctly stated in article 2d of its constitution to be "for mutual improvement in the higher fields of philosophy, literature and science; to establish a room, or rooms, for discussion, and for giving public lectures and scientific demonstrations; to provide and sustain a library of reference and a reading-room for members. This Association shall forever remain strictly non-sectarian, and no religious or political tests shall be required as qualifications for membership; and no member shall be censured or held culpable for his honest belief, but, on the contrary, the spirit of charity and good will toward all alike, irrespective of faith or belief, shall be a cardinal and controlling feature of this Association." "Its work," we are assured, "in the past eighteen months may be indicated by the fact of its affording upwards of twenty scientific lectures and as many again public discussions of progressive and social matters of vital importance, resulting in the complete vindication and appreciation of a liberal free school system at a time when doubt and discouragement well nigh disorganized our educational system." Those who have on hand and feel that they can spare volumes fitted for use in its library, will confer a great favor by forwarding them as a donation to this Society. The books should be shipped boxed and addressed to "Fred. Bell, Vice-President Scientific Association, Atlanta, Ga.," who will gladly receive them and pay expenses of shipment. The officers of the Society would also be pleased to correspond with speakers who have in preparation scientific and popular lectures.

Muskogee (Indian Territory) despatch says the Cherokees, Creeks, Choctaws, Chickasaws, Seminoles and Sac and Fox Indians were in council at Eufaula for three days, and adjourned Wednesday, May 28th. A report Als adopted setting forth that the entire country , included within the limits of the present Territory was set apart as permanent homes for Indian people, but persistent efforts have been made by individuals and corporations to prevail pon Congress to adopt such legislation as would effect a radical change in the condition of the whole Territory. This the Indians protest against, and thank the officers of the Government for the means taken by them to preserve the rights of the Indians, and force an observance of law.

Miss Mary E. Currier, who was for many years so well and favorably known as a musical medium, was united in marriage with Mr. Walter Wallingford, of Malden, Mass., on Sunday, May 25th, at the residence of the bride's father, W. W. Currier, in Bradford, Mass., Rev. J. B. Morrison, of Nantucket, officiating. The oceaexplained by the friends of the missionaries that sion was of a strictly private nature, the immediate families of the contracting parties only being is becoming extinct by reason of contact with present. The tokens of kind remembrance from the bride's friends were appropriate and timely, civilization; but it is evident that no such ex- and were received with the same fraternal spirit cuse will stand in this case, for it is stated that in which they were presented. The bridal party "nearly all" the five hundred natives on the left on the evening train for their home at-Maplewood, Malden, Mass., carrying with them the best wishes of a large circle of friends and acquaintances.

> Rev. Mr. Hepworth, we are glad to see, is n't afraid to speak his mind, when occasion requires him to do so. To be sure, he does n't apply his remarks to Spiritualism, but as he knows that direct spirit communion is a fact, and hence a truth, we are pleased to hand down to posterity his grand words, to wit:

to posterity his grand words, to wit:

"A truth is stronger than any visible power; a lie, though it sit on a white throne propped and surrounded by bayonets, must bite the dust some time or other. The only safety of the world is its allegiance to honesty and justice. When the eyes are once opened to a fact they can never be shut again. Truth is once promulgated, and every heart-beat repeats it. There is the instance of Galileo, who, after promulgating a great truth, was thrown into prison, and endeavored to recall his words. But it was of no avail. The fact was far beyond his reach. Men had learned a truth of nature, and it was impossible for them to unlearn it."

Dr. Peebles, writing us from Terre Haute, Ind., says, "The weather is hot enough for the valley-lands of India. Corn and other grains are late, but coming forward rapidly. Fruit can hardly fail to be abundant. I lectured all of the Sundays and all of the week-day evenings of last month in Ohio, except four. Aided by Bro. Allen, of Springfield, I organized several Spiritualist societies, helping the friends to get into good working order. I've just reached Terre Haute. The materializations last evening were excellent. Dr. Watson, of Memphis, is expected in a few days."

The opening of the summer season at 'Manhattan Beach," New York, a highly popular and beautiful resort, has been fixed for June 14th. P. S. Gilmore's full band, and the great cornetist, Levy, have been engaged for the sea-v son, and the Company match with an extended yariety of attractions the two and a half miles of fine ocean front which is in their possession.

There will be no public chicle at this office on Tuesday afternoon next (June 10th), but the circles will be held on Thursday and Friday, as usual.

On Sunday last, June 1st, Mr. Colville recommenced his duties in Boston. In the afternion at 3:15 a good audience assembled in Kennedy Hall, Warren street, Boston Highlands, when the subject discoursed upon was "The Day of Pentecost and its Phenomena." The utterances of Mr. Colville's spirit guides were very closely followed, and in spite of the extreme heat of the weather the interest was unflagging throughout the son"; the latter especially received hearty expressions of approval from all present. The service concluded at 5 o'clock with a benediction. Next Sunday, June. 8th, the theme for his discourse will be "The Symbol of the Trinity and its Spiritual Interpretations." The public are freely invited to attend these services, all pecuniary contributions on the part of the audience

being entirely optional. On the evening of the 1st, at 7:30, a vesper service was held in Fraternity Hall, Parker Memorial Building. The music was very fine, and the discourse through Mr. Colville's medlumship on "Free Religion and its Relation to Spiritualism," was listened to with great attention by a very select and intelligent audience, among whom were many prominent Spiritualists of the city and vicinity. The speaker urged all who were interested in human progress to cooperate to accomplish the reformation of society, uniting on those points where they agree, and keeping in the background all purely speculative difficulties. The Free Religious Convention was alluded to at some length, and the principles held by many of the foremost speakers thoroughly endorsed. While admitting to the full the good work which many were doing outside the spiritual ranks, the lecture clearly showed the great superiority of the Spiritual Philosophy over every other form of thought-a superiority such as the whole of anything must always have in comparison to a part. A poem concluded the services on "Life and its Duties," and "The Love of Christ," 'Next (Sunday evening, "The Pocasset Tragedy, and the Lessons we may Learn from it," will be the theme of discourse in this hall.

Paine Memorial Hall.

A lecture on "The True Woman in Her Right Place in Society," will be delivered for the benefit of the Ladies' Aid Society in this hall on Wednesday evening, June 11th, by W. J. Colville. Doors open at 7:30, lecture to commence at 8 o'clock; admission ten cents. On a previous occasion inclement weather kept many away from the lecture delivered in aid of this Society. It is hoped that next Wednesday may be the occasion of a crowded house, as this Society is greatly in need of

A gentleman lately informed the editor of the Westfield Messenger that he had attended Mrs. Stewart's séauces several times, at Terre Haute, Ind., and that he knows she is a true materializing medium. She submits to any reasonable tests, and in his own case he saw and recognized deceased friends of his, and even took them by the hand, and then saw them sink toward the floor and finally out of sight, he holding on to the hand till that also dissolved out of his. He said it was wonderful, and perfectly convincing to him. This is certainly very strong evidence in favor of the reality of spiritmaterialization.

EF Mr. Thomas Walker, says the Melbourne (Australia) Harbinger of Light for April, is lecturing at Sydney, drawing crowded houses. He is engaged to return to Melbourne, and give the first lecture of a new course in the Opera House, on Easter Sunday. The accomplished Emma Hardinge Britten delivered the first of a farewell series of inspirational lectures at the Opera House in Melbourne, March 2d, Dr. Britten pre-

admirers of her previous novel, "Dawn," will welcome the forthcoming work with great

We have received The Alpha, for May-a twelve-page publication, issued by the Moral Educational Society of Washington, D. C., and ably edited by Dr. Caroline B. Winslow. A fine course of articles on "Pre-Natal Culture," from the pen of A. E. Newton, Esq., is begun in the present issue, and promises to be a feature of interest for some time to come.

The many friends of Father E. W. Locke will be pained to learn of the death, by internal cancer, of his amiable wife, who was almost as widely known as himself, and who, in a quiet yet effective way, did much to spread the doctrines of Spiritualism.

George Tyroll writes us from San Francisco, Cal.: "Dr. Slade is here, and is giving great satisfiction. I had a very interesting sitting with him recently, and many others are having a like experience."

FF We have received a copy of the catalogue of Standard Books on Spiritualism, Mesmerism, Psychology, Anthropology, and kindred subjects, published by W. H. Harrison, 38 Great Russell street, London, W. C., England.

Mand Maynard is having good success as a magnetic healer. She is located at Room 4, No. 82 Montgomery Place, Boston, and can give the best of references as to her powers and their curative effects.

At the West End of London, Spiritualism is making much more progress in private than in public, says the Spiritualist. The chief portion of its advance is not publicly seen.

Mrs. Minerva Merrick is building a large and commodious hall at Quincy, Ill., "for the benefit of humanity in general and Spiritualists in particular."

Carlos A. Hitchcock writes us from Pittsford, Vt., that Harry Bastian's promised visit to that place is looked forward to with interested anticipations.

A letter from Cephas B. Lynn concerning the late Calvin Hall, Esq., and other matters, will appear next week.

The Essex Hall Sunday meetings, under the management of Mr. M. Milleson, are said to be very interesting.

Mr. C. R. Johnson, a prominent and outspoken Spiritualist, passed to the higher life dealing with this important subject.

from Washington, D. C., May 21st.

dealing with this important subject.

M. Milleson opened all the meetings, and in from Washington, D. C., May 21st.

Notice to Subscribers and Book-Buyers.

As the substitution of silver for fractional currency renders the transmitting by mail of weighty coin not only expensive but subject also to possible loss, we would remind our patrons that they can remit us the fractional part of a dollar in postage-stamps, ones and twos preentire service. Two poems were improvised—one on ferred. When they can be conveniently obtain-"Progression," the other on "William Lloyd Garri- ed, a post-office money-order on Boston, or a ferred. When they can be conveniently obtaindraft on a bank or banking house in Boston or New York City, payable to the order of Colby & Rich, is preferable to bank-notes, since, should the order or draft be lost or stolen, it can be renewed without loss to the sender.

The Society of Progressive Spiritualists of Cedar Rapids, Mich., will bereafter meet in its former hall, room 1, Post-Office Block. This Society was organized in Nov. 1877, and has continued its organization ever since, meeting regularly in Post-Office Block, until the past winter, it transferred its meetings to the parlors of Dr. Warren, 75 Washington street, where the sessions have been successfully conducted by the Doctor and his lady. The interest has constantly increased until the Society think it best to transfer the meetings to more spacious rooms. The organization extends a cordial invitation to all Free Thinkers to meet with them and take part in these meetings.

Miss Lottie Fowler, business and test medium, has had excellent success since her return to Boston. She can for the present be found at 150 Tremont street, Room 9. In about two months' time she purposes embarking on a business tour to Hartford, New Haven, New York, Baltimore, and perhaps other points.

The fourth thousand of "Golden Melodies" is just issued. For sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

Spiritualist Meetings in Boston.

AMORY HALL, -Children's Progressive Lyceum No. holds its sessions every Sunday morning at this hall, cor-er West and Washington streets, commencing at 40% clock. The public cordially invited. D. N. Ford, Con-

ARMORY HALL, HIGH STREET, CHARLES-TOWN DISTRICT,—The Children's Progressive Ly-ceum No. 2, of Boston, holds its session-every Sunday morn-ing at 10 'clock, The publicare cortially invited, Admit-tance free, J. B. Hatch, President.

PYTHIAN HALL, -The People's Spiritual Meeting formerly held at Eagle Hall) is removed to Pythian Hall, 76 Tremont street. Services every Sunday morning and fternoon. Good mediums and speakers always present. EAGLE HALL.—Spiritual Meetings for speaking and ests are held at this hall, 616 Washington street, every Sun-lay, at 10½ A. M. and 2½ and 7½ P. M.—Excellent quartette duction reached.

SCIENCE HALL.—Spiritual meetings for speaking and ests every Sunday in this hall, 718 Washington street, at

ESSEX HALL.—Meetings are held at this hall. Is Essex tract, every Sinday, at 10^{4} ₂ A. M., and 2^{4} ₂ and 7^{4} ₂ P. M., inder the management of M. Milleson. KENNEDY HALL, WARREN STREET, BOSTON HIGHLANDS, Free Spiritial Meeting every Sunday, at 3:15 P. M. W. J. Colville lectures regularly under spirit control.

PARKER MEMORIAL BUILDING, APPLETON STREET,—W. J. Colville occupies the platform every Sunday evening, at 7½ o'clock.

Amory Hall .- To-day being Memorial Sunday Amory Hall.—To-day being Memorial Sunday the platform and its surroundings-were decked with beautiful flowers, and each child was presented with a small bouquet, the blossoms filling the air with fragrance, and by their bright-hued beauty satisfying the soul—while the little human flowers, represented by the children in their bright dresses, vied with the earthly in their pleasing beauty and happy spirits. Thank God for the little ones and the summer flowers; life would indeed be a dreary waste without them. The programme was long, and its quality may be judged by the fact that, though the heat was oppressive, all present-remained to the close. The exercises were as follows: Overture, singing, responses and banner march, se-House in Melbourne, March 2d, Dr. Britten president in Melbourne, March 2d, Dr. Britten present present in Melbourne, March 2d, Dr. Britten present present of the Losse. Over the Melbourne, Melbou Children's Progressive Lyceum No. 1, Boston, June 1st, 1879.

> Armory Hall.—Contrary to the expectations of all (as the weather was extremely warm) the groups were well filled this morning, some sixty-three children being present, together with goodly audience. The exercises were very in-eresting, the pupils being aided by Mrs. L. W. Litch, who gave many tests from the platform. The exercises were opened with an overture by the orchestra, followed by singing under the dithe orchestra, followed by singing under the direction of Mrs. Sheldon, Assistant Guardian. The Conductor then read the first invocation given by Mrs. Fannie A. Conant at the Banner of Light Public Free Circle. The Banner March then supervened, led by Mrs. May Biggs, Guardian. This march has become very popular with the visitors. Recitations were rendered by the following survival Mayer Asthura Parallella. following pupils: Master Arthur Rand, Ida Brown, Lena Weymouth, Nellie Morris, Minnie Goldthwait, Lulu Aborn, Gracie Burroughs, Fannie Moore, Nellie Huse: Physical Exercises under the supervision of Miss Carr and Master

Fannie Moore, Nellie Huse: Physical Exercises under the supervision of Miss Carr and Master Rand were also participated in. The services closed with instrumental music.

Notice was given that on Saturday afternoon, June 7th, a Children's Festival would be held, and all pupils of the Lyceum were invited to attend free of expense. All are invited to join with the school upon this occasion.

Next Sunday will be observed by this Lyceum as Decoration Day. The hall will be tastefully arranged with flowers, birds, flags and plants. Invitations have been extended to Boston Lyceum No. 1, also to the Brooklyn and New York City Lyceums to be present as the guests of the Charlestown District Lyceum. As this is the first special day offered by our school, we hope that all who have an interest in the future welfare of the young will be present. Donations of flowers or plants will be thankfully received by Mr. J. B. Hatch, at his residence 173 Bunker Hill street, or can be left at the hall on Sunday morning. Parties residing in the country are earnestly invited to send contributions.

E. Buttrick, Sec'y.

Children's Progressive Luceum No. 2, 1

B. F. BUTTRICK, Sec'y. Children's Progressive Lyceum No. 2, 3 Charlestown District, May 25th

Pythian Hall.—The conference last Sunday afternoon was quite interesting, the subject, viz., "The Source or Origin of Thought," being viz., The Source of Origin of Thought, being one that called out a good variety of talent; Mrs., A. W. Wildes read a short original poem upon "Inspiration" at the outset; Mr. Abbot Walker led off in the conference with very interesting thoughts, and was followed by Messrs. Huyghue, Ditson, Hall, McGarrahan, Crooker, Mrs. Water-house, (entranced) Miss Jennie Rhind, and others. It was a very interesting occasion. The same subject will be considered again next Sun day afternoon, Miss Rhind being the first

Essex Hall.—Interesting meetings were held at this hall last Sunday. In the morning, Dr. Ira Davenport spoke very feelingly in behalf of mediums. With twenty years' experience before the world, the Doctor is probably the best one living to talk of the difficulties and trials the profit have to conferent. His remarks were the media have to confront. His remarks were highly appreciated. Several others took part in

the evening Miss Pollard gave a half hour in de-

scribing spirits.

Mrs. Katie T. St. Clair presided at the piano, assisted by Miss Jennie Smith, member of Children's Progressive Lyceum No. 1 of Boston.

Robert Cooper lectured in Investigator Hall, Boston, Sunday morning, June 1st, on the Sabbath and its observance. In the course of his remarks he condemned the exhibitions of bigotry which are so frequently made with regard to the keeping of the day, and favored making it in an especial sense a season of rest, cessation from toil and participation in innocent and healthful recreation. Horace Seaver cent and healthful recreation. Horae followed with remarks of a like tenor.

Movements of Lecturers and Mediums. (Matter for this department should teach our office by Tuesday morning to insure insertion the same week,)

Giles B. Stebbins is to be at Onset Bay, Lake Pleasant, etc., the present summer. He has Sundays Aug. 10th and 17th yet at his disposal. Any society or person desiring his services for those dates as a speaker will do well to write to him at once. Permanent address, Detroit, Mich.

Mrs. Julia E. Wright's mediumship is highly spoken of by Mr. John McLean of Faribault, Minn., who has received some very convincing tests of spirit-communion through her mediumship. She is now in Philadel-

Dr. L. K. Coonley addressed the Spfritnalists of Newburyport last Sunday. He reports more progress in private than to public, in the spiritual ranks in Portland and in Newburyport. The Doctor goes to Vineland, N. J., next week, where he will remain during the month. He would like engagements to speak anywhere in that vicinity, or to attend camp-meetings. He has entirely recovered his health.

Mrs. Augusta Dwinels, a fine medium, is located at 150 Tremont street, room 10, this city.,

Dr. Mary L. Jewett, wife of Solomon W. Jewett, has again located in Rutland, Vt., and will receive calls to lecture in that vicinity, as well as attend to the duties of her profession.

Mrs. A. E. Cunningham was in Newburyport and Amesbury recently, giving tests to well filled houses. She would be pleased to make further engagements for week evenings, Address her No. 6 Bond street, Lynn, Mass.

W. J. Colville will lecture in the Unitarian church in Haverhill, Mass., Thursday evening, June 5th.

Capt. H. H. Brown closed a successful course of meetings in Williamsburg, N. Y., on Sunday, May 25th. June 1st he spoke in Republican Hall, New York City. The rest of the month of June and during the month of July he will be engaged in Vermont on week days in political work, but desires engagements for Sundays in Vermont, New Hampshire, or North-Eastern New York: Address him by letter at 701 Monroe street, Brooklyn, or care of Dr. C. E. Grice, St. Albans, Vt. Mrs. Brown Is holding public and private séances at their home in Brooklyn.

The Brooklyn Lyceum.

To the Editor of the Banner of Light: The Children's Progressive Lyceum conducted its exercises to day with nutch animation. In spite of the withering effects of the weather, the children exerted themselves earnestly to entertain their numerous visitors. Angle Howard gave a recitation; Leslie Allen a song; Mary Grenzbach recited "The Family," and Myra Ruggles with her usual winsomeness described "My Lover;" Lillie Lawrence gave a sweet recitation entitled "This Beautiful World;" Roste and Dalsy Howard sang a "Song of the Rose;" and Mary Weldrum, Frank Lyon and Lizzie Mills recited respectively "The Flying Star," "Drops of Water," and "Jesus of Nazareth Passes By?" Leona Cooley sang "When the Mists Have Cleared Away?" and Florence filee reetted "Over and Over Agalu;" Mrs. Beckwith's song and a reading from the Guardian closed that song and a reading from the part of the exercises.

On account of the inconvenience which many of the children would experience by leaving their schools on June 5th, the picule is postponed until June 7th.

HATTIE DICKINSON.

Roston, May 28th.

All our mediums would gladly adopt that course if they knew they could have the justice that is due to them. Harry Bastian, Mr. and Mrs. Holmes, Mr. and Mrs. Bliss, Mrs. Hull, Mrs. Pickering, Mrs. Markee and Alfred James, have all been tested thoroughly and absolutely, rave an observed the tropology and absolutely, scores of times, and yet all are denotineed as fraudulent mediums, and this, too, by spiritual journals and Spiritualists. How long is this injustice and folly to go on?

We undertake to say that, there is a hundred-

fold more selfishness, sordidness, deceit and falsehood on the part of the accusers of medinaisenced on the part of the accusers of meanings, than on the part of the mediums accused; and this from a careful and long course of observation of their proceedings. In nothing is Pharisaism more out of place than in Spiritualism; may we not hope that it will rapidly disappear from our view? It is, in the extreme, disgusting.—Mind and Matter.

Something New! Electro-Magnetic Flesh-Brush.

R. Bisbee has invented a fine steel flesh brush, which not only proves a luxury to those using it, but has great curative properties in the action upon the surface of the body, and produces friction without irritation. bringing the circulation to the surface and leaving the skin in a more healthful condition. The action of the fine steel bars, on a composition of copper and zinc, generates a delicate electro-magnetic current, which, used before retiring, is found to promote sleep. A. S. Hayward, Magnetist, 5 Davis street, Boston, has obtained the agency for them, and will, in connection with his practice, supply all persons desiring there. Without question in cases of numbness (a paralytic Without question in cases of numbness (a paratytic condition), or with persons using coarse crash towels, this brush would prove a blessing, and in using it people will have reason to rejoice in this new discovery. The brush possesses durability, and is applied when the flesh is dry. It contains sixteen hundred fine, elastic, steel bristles, and being soft and pliable a pleasant sensation is produced in its application. Seemingly it has life similar to a magnetic hand. The brush sells for \$5,00; 25 cents extra required for postage when sent by mail. by mail.

The first thirty-five (35) year endowment policy of \$1,000, annual premium \$27,76, Issued at age 30, and payable at age 65 or at previous death, containing an agreement that if (for example) only twenty-five (25) payments, amounting to \$694, are made, the insurance is to be continued, under the terms of the policy, to age 65, with a cash return, if the party is then living, of \$577,15 -thus reducing the actual outlay for thirty-five years' insurance of \$1,000 to less than \$200—was issued by the Union Mutual Life Insurance Company.

MENTZ' ANODYNE TROCHES, the best remedy in the world for coughs and colds, restless wakefulness and nervousness; instantly allaywakeruness and nervousness, instanty anay-ing the cough and producing healthful and quiet sleep. Highly recommended by all who have used them. 50 cents a box by mail postpaid. Adams & Co., 203 Tremont street, Boston.

For close confinement, want of air, sedentary habits and brain and nerve-tire, trust in Hop

RETAIL AGENTS FOR THE BANNER OF LIGHT.

THE AMERICAN NEWS COMPANY, 39 and it Chain-ers street, New York City, NEW, ENGLAND NEWS, COMPANY, 31 Franklin 1500, Boston, Thomas Marsh, 509 Washington Street Couth of THE FIRST GRAND UNION SPIRITUAL PICNIC of Roston, Charlestown and Melinity, morning thou will

mento, Cal. 1.EES'S BAZAAR, 16 Woodband Avenac, Cleveland, Ohlo, WILLIAMSON & HIGBIE, 62 West Main street, Roch-IACKSON & BURLEIGH, Arcade Hall, Rochester,

, Y. G. D. HENCK, 46 York Avenue, Philadeiphia, Pa. WASH, A. DANSKIN, 70°2 Saraioga street, Baitimore, II. N. CHOYNSKI, 34 Geary street, San Francisco, Cal. SMITH'S PERIODICAL DEPOT, 122 Dearborn street,

SMITH'S FERIODICAL DEPOT, 122 Deathorn street, threago, III.
PERRY & MORTON, 162 Vine street, Che arratt, Oldo, S. M., HOWARD, 51 East 12th street, New York City, G.P. ORGE, II. III.Es, westeral from Bidder, Oswego, N.Y., J. B. ADAMS, 527 Seventh street, and 844 F street, Washington, D. C.

gton, D. C. WILLIAM ELLIS, 130 Wisconsin street, Miswankee, WILLIAM WADE, SEE Market Street, Philadelphia, Pa. ONSET BAY GROVE. E. M. ROSE, 56 Transford Street, Hartford, Conn. BRENTANOES LITERARY EMPORIUM, 39 Union quare, New York.
E. W. KEAN, Main street, Greenfield, Mass,

(Other parties who keep the Banner of Light regularly on sale at their places of Jusiness can, it they so destre, have their names and addresses permanently inserted in the above list, without charge, by notifying Colby & Rich (publishers, No. 9 Montgomery Place, Boston) of the fact.

RATES OF ADVERTISING.

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

SPECIAL NOTICES, - Forty cents per line, Minion, each insertion. BUSINESS CARDS, Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

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

#2" Electrotypes or Cuts will not be inserted.

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 Clairyoyant!—For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mrs. C. M. Monatson, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street.

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

J. V. Mansfield, Test Medium, answers scaled letters, at 61 West 42d street, New York, Terms, \$3 and four 3-cent stamps. REGISTER A.5. YOUR LETTERS.

Dr. F. L. H. Willis will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thursday, from 10 A. M. till 3 P. M.

A Public Reception Room, expressly FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write where those so disposed can meet triends, write letters, etc., is established at this office. Stran-gers visiting the city are; invited to make this their Headquarters. Room open from 8 A. M. till 6 P. M.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

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

Colony & Rich,

PHILADELPHIA AGENCY. DR. J. H. RHODES, Philadelphia, Pa., is agent for the Banner of Light, which can be tound for sale at Academy Hall, No. 50 Spring Garden street, and at all the Splritual meetings.

G. D. HENCK, No. 16 York ayenne, Philadelphia, Pa, is agent for the Banner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by Colay & Rich. PHILADELPHIA PERIODICAL DEPOT.

W11.1.1AM WADE, 326 Market street, and N. E. corner Eighth and Arch streets. Philadelphia, has the **Bannier of** Light for sale at retail each Saturday morning. ST. LOUIS, 310., BOOK DEPOT.

MRS. M. J. REGAN, 62° North 5th street, 8t. Louis, Mo., Reeps constantly for safe the BANNER of LIGHT, and a supply of the Spiritual and Reformatory Works published by Coby & Rich.

None but the punest and most potent ingredients are used, a which are warranted free from anything poisement of the further transfer of the first of the punest and most potent ingredients are used, a which are warranted free from anything poisement of the further transfer of the punest and most potent ingredients are used, a which are warranted free from anything poisement of the further transfer of the punest and most potent ingredients are used, a which are warranted free from anything poisement of the further transfer of the punest and most potent ingredients are used, a which are warranted free from anything poisement of the further transfer of t

PACIFIC AGENCY, SAN FRANCISCO.

The Bunner of Light, and all the publications of Colby & Rich, also all other standard Spiritualist. Liberat and Reform Works: likewise Platchette, Sponce's Positive and Negative Powders, Storet's Nutritive Compound, etc., supplied at Eastern rates. Catalogues and Chemiars malled rece. #6: Remittances in U. S. carreney and postage stamps received at par. Address HERMAN SNOW, P. O. Roy 17: Sm Francisco, Cat. ROCHESTER, N. Y., ROOK DEPOT, WILLIAMSON & HIGHEE, Bookschers, og 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., ROOK, DEPOT, JACKSON & BURLEHGH, Booksellers, Areade Hall, Rochester, N. Y., keep for sale the Spiritual and Re-form Works published by Colby & Rich.

CHICAGO, I.L., PERIODICAL DEPOT.

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

NEW YORK PERIODICAL DEPOT.

S. M. HOWARD, Agent, Bookseller, 51 East Twelftts street, we York City, keeps constantly for sale the Banner of Light.

NEW YORK ROOK DEPOT.

D. M. BENNETT, Publisher and Bookseller, III Eightt.
street, New York City, Koeps for sale the Spiritual and
Reformatory Works published by Colby & Rich.

NEW YORK BOOK AND PAPER AGENCY, T. O. OSTRANDER keeps for sale the party T. O. OSTRANDER keeps for sale the Ranner of Light and other Spiritaal Papers and Reform Books pub-lished by Colby & Rich, at Republican Haff, 55 West 33d

HARTFORD, CONN., BOOK DEPOT. E. M. ROSE, 36 Trumball street, flatford, Count., constantly for sale the Bauner of Light and a s of the Spiritual and Reformatory Works lished by Colby & Rich.

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

BALTIMORE, MD., AGENCY,
WASH, A. DANSKIN, 70% Saratoga street, Baltimore,
Md., keeps for safe the Banner of Light.

TROY, N. Y., AGENCY.
Parties desiring any of the Spiritual and Reformatory
Works published by Colley & Rich will be accommodated by
W. H. VOSBURGH, at Rand's Hall, corner of Congress
and Third streets, on Smiday, or at No. to Jacob street,
Troy, N. Y., through the week, Mr. V. will procure any
work desired.

CLEVELAND, O., ROOK DEPOT.

LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O.,
Circuinting Library and digot for the Spiritual and
Liberal Books and Papers published by Colby & Rich.

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

And Agency for the BANNER OF LIGHT, W. H. TERRY, No. 84 Russell Street, Melbourne, Australia, has for side the works on Spiritumium. LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

ADVERTISEMENTS.

AUGUSTIA DWINELS,

TRANCE and Prophetic Medium. Also Medical Clair-voyant and Business Medium. Eq Tremont street, (Room 19.) Boston. (w*=June 7.

MRS. M. A. EATON, MAGNETIC PHYSICIAN, Business and Test Medi-um, No. 29 Shawmut Avenue, Boston, Patients treated at their homes if desired, iw*—June 7. For sale by COLBY & RICH,

PICNIC

5

Shawsheen Grove, Ballard Vale.

Hessant streets, Boston,
T. O. OSTRANDER, Republican Hall, 55 West 35d street,
Wyork City.

MRS. M. J. DEGAN, 520 North 5th street, St. Louis, Mo.
RICHARD ROBLETS, bobseventh street, Washington,
C.

Able Speakers and mediums will be present to take part in
C.

W. A. & C. S. HOUGHTON, 75 and 77 J street, Sacra-Music by J. Howard Richardson's Orchestra. Music by J. Howard Richardsm's Orchestra.
Even son train leaves Boston and Malue Dépot at a
o'clock, Other Gains leaves 10,50, 10,15, 12 and 1250, stopping
at regular stations. Tickets, with admission to Grove, 60
cents. All stations above Methose, frichets Sucents.
Splithalists and Glends from Lowell, Lawrence and Havelill will take regular (talus, and all are conflally invited
to torm son this occasion.
Tickets from Lowell, 35 cents: Lawrence, 25 cents; Hiseliki Scents.
As this will be a Baskel Plends, you are requested to take
your ewn refreshments with you.

THE TEXTH ANNUAL CAMP-MEETING of the spiritually sof Massachusetts will commence in this Groys

ueshiv, July 22d, freebse Tueshiv, Aug. 12th, June 7. DR. A. H. RICHARDSON, Manager. OPENING DAY

Thursday, June 12, 1879.

POLLOWING their ax' or ton, the Association aumountee. Their stay, June 12, as the opening day, on which over some their wife to 4 for their at the Grove, Addresses, will be made by DR. 18, A. STORER and DR. 18 AAC P. GREENLEAF.

The legible measuring type from sycologically a dops at

The regular morning Cape fram Syches S. A. Social the Grove,
The kETS AT REPOUTER BAYES. From Boston, Selector the round frap. Brooklon, Maddiebore and odder stations, at proportional states. In her torsaise at the office of Dr. Storer, No. 20 Individe Place, or of the Committee at the depot on the morning of the Prene; but not at the Boston to ket office.

An experimitly will be afforded to examine or parch, selects.

PER ORIGINAL OF THE DEFICIONS.

CURED!! FREE!!

An intallible and unexcelled remedy for Fits, Epitepsy or Falling Sickness, warranted to effect a speedy ata Permanent Cure, "A Free Buttle" of my renewned specific and a valuable Treatise sent to any sufferer sending

me his Post-office and Express Address DR. H. C. ROOT, 183 Pearl Street, N. Y.

HAY-PEVER Can be relieved by CLO-ver BLOSSOM. All sufferers should use this relieve. Price One Dollar. Descriptive 1 healars may be had of 650. C. GOODWIN A CO., 38 Hanaver Street, Roston, JOHNSTON, HOLLOWAY A CO., 52 Arch street, Roston, JOHNSTON, HOLLOWAY A CO., 52 Arch street, Philadelphia, C. C. POTTS ACO., 50 Hollow, Blanaver Street, August 2 Arch street, Philadelphia, C. C. POTTS ACO., 50 Hollow, Blanaver Street, Philadelphia, C. C. POTTS ACO., 50 Hollow, Blanaver Street, Philadelphia, C. C. POTTS ACO., 50 Hollow, Blanaver Street, Philadelphia, C. C. POTTS ACO., 50 N. Liberty St., Baltimore, Md. April 19. 13wi-

TTCHING PILES are mosture, distanced, particularly at night, as the said particularly at night, as WAYNE'S ONTMENT, pleasant, sure cure giso for better, all skin diseases, Maller to any address on receipt of piles, by cents a box, or three boxes \$125. Address letters DR, SWAYNE & SON, No. 330 North Sixth street, Philadel-phia, Pa. No charge for advice, Soid by leading druggist. advire. Sold by leading druggist.
Sold by COLBY, & RICH, 9 Montgomery Place, Boston
lstf-slam 4.

Mass, 1811 of an A. C. SYLANDS, Healing Physician, a will treat patients at their homes or at her rooms, No. Spayle street, Reston. 200 June 7.

THE SICK CURED

Without Drugging the Stomach

MARVELOUS RESULTS attest the superfority, mild-ness and containty of the

Absorption Cure! In diseases originating in torror of the

LIVER, KIDNEYS AND STOMACH

DR. H. B. STORER'S Vitalizing

Pit of the Stomach,

"The most susceptible part of the human body, and its powerful healing properties, which are Anti-Septie, Disinfectant, Stimulating and Resolvent, are taken up by the absolvent superaried 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 eer-ins and throughout the andominal Alseera. Every fibre of the body participates in the improved Analaction. It puts authorizated amount of blood into active motion, improving its properties, and thus diffusing fibroughout all the organs are necessary and the superspective of the control of the c

PURE, RICH BLOOD.

Kidney Affections, and ... Diseases of the Stonnach, The Padacts with constant and vigorous energy,

Fever and Ague. Dumb Ague, Dyspepsla And all the distressing symptoms resulting from Malarial Poisons, Indigestion, Torpid Liver, Biliousness, &c., such as Sick Headurie, Constitution, Verliga, Flatalency, Janualie, Palpitation and, Nervous Blasanse & the Heart, Liver Cough, often taken for Consemption, Agm. Cake, Dizziness, Neuralgia in head, neek, shoulders, stomach, beart and chest, Lundago, Schattea, Internal Rhematism, Low Spirits, Female Weakness, Hystories, &c., &c.

Hysteries, &c., &c.

This PAD is a powerful preventive and doobstruent in

KIDNEY AFFECTIONS. Removing the mea, uric acid, mates; and effete matter, which obstruct the action of these most important organs, and cause Inflammation, Bright's Disease, Dropsy, and often death.

To quiet the nervous system, Induce refreshing sleep, and an equal distribution of blood throughout the body, they should be worn by every invalid. Diplatheria and Contagious Diseases of all kinds are guarded against by neartralizing the germs of potron in the system.

Abo These PADS have NO SUPERIOR AT ANY PRICE, but are sold at \$1.00, and sent by mair to all parts of the compry, posinge 10 cents exten. NOTICE TO TRESIDENTS OF CANADA AND THE PROVINCES.

Under existing postal arrangements between the United States and Canada, these PADS cannot be sent through the malls at MERCHANDISE RATES, but are charged Letter Postage, 40 cents; or they can be sent by express; the purchaser's expense,

No Invalid should fail to wear the VITALIZ-ING PAD.

Orders may be sent either to DR. H. R. STORER, 29 Indiana Place, Boston, Mass., o COLBY & RICH, 9 Montgomery Place, Boston, Mass. Mart 129, The Massachusetts and New Mexico

MINING COMPANY.
(NCORPORATED MARCH 20, 1879)

100,000 Shares, par value \$25 each. Stock Forever Universible. OFFICE, 7 EXCHANGE PLACE, ROOM 23. BOSTON, OFFICERS.

JOHN'S, ABBOTT, of Boston, Pre-Ident, ELLIAH WEEKS, of Silver City, N. M., Vice Pres, EDWIN ABBOTT, of Boston, Treasmer, G. B. HASKELL, of Boston, Secretary, W. H. NEWCOMB, of Boston, General Manager, DIRECTORS.

JOHN S. ARROTT. ISAAC R. RICH, CHAS, D. JENKINS, EDWIN ABROTT, G. B. HASKELL, of Boston, JOSEPH T. YANKIE, of Siver City, New Mexico. The property of the Company consists of the Legal Tender code, 150 fear in bength by 60 in width, situated at Silver Ity, Silver Flat Mining District, Grant County, New

Mexico.

During the last ten months! work, 26 tons of ore extracted from this Mine returned \$25,000, being at the average rate of about \$124 per ton. This at an expense for milling of \$25,000 for ton. er top.

For the purpose of erecting a new mill the Directors whitell 20,000 shares of stock at the price (for the present only) (\$2,01 per share.

Prospectuses and samples of ore at company's office.

April 19. - 4w1s

Universal Button Fasteners.

By this ingenious device a button can be fastened to clothing in a tow seconds time, thereby overcoming the disagreeable feeling and vexation of the loss of a button. Each box outsides sufficient material for fastening fifty buttons, with all directions for applying the same.

Message Department.

The Spirit Messages given at the Banner of Light Public Free-Circle Meetings, through the mediumship of Mrs. JENNIE S. RCDD, are reported for and published each week

in this Department. We also publish on this page reports of Spirit-Messages Liven each week in Bastiscote, Moll, through the medium-

for good of ext. consequently those who pass from the earth-phere in an undeveloped state, eventually progress to a

distribution.

We ask the reader to receive no distribution for forth by splitts in these commission are not trace producing splitts in these commission and described the complete with his or Lorensell. Acceptes a market track as they perceive a

The Banner of Light Prec-Circle Meetings The Binmer of Light Preceducte Meetings. Are headed No. s. Montgomery Plane (counds that No. s.) Montgomery Plane (counds that No. Street of Previous September 1) street. The Best AND FRIDAY AND FRIDAY AND Enday Not Find Services by a make a sile of the Meeting Precisely, at which time the desire of the cound method the scatter, except he case of also interactively. The public are conflictly invited. April the hoseity of the messages given at the Banner Crebes and published on this page, being from stringers spirits to out medium and ourselves, we respectfully request that those who at any time may recognize the party communicating will dears the favor to inform us of the fact, for public leafter, as added and direct proof of the verify of spirit communication, as added and direct proof of the verify of spirit communication.

Commonton.

*** Questions answered at these Scances are often propounded by individuals among the audience. These read to the controlling intelligence by the Chairman, are sent in by

the controlling interingence by the confession depth.

**Def Mis. Rudd holds no private circles. She receives no visitors at her residence on Tuesdays. Thursdays or Fridays, untiliable 6 o'clock P. M.

Lewis B. Witson, Chairman.

REPORTS OF SPIRIT MESSAGES GIVEN THEOLOR THE MEDIUMSHIP OF

MRS. JENNIE S. RUDD. Invocation.

Oh Father of Light, if life were a dearth, and Hope with its pure finger of love did not point upward, how could we to on with our earthly work? Bless us, we beseech thee, and give us strength to do some good to mortals. Help us break the bread of life to those who are hungry, and to bring the pure water of truth to those who are thirsty; and may we bring the light of the spiritual to all who are in darkness and raise them to a higher form of development.

Questions and Answers.

CONTROLLING SPIMIT .- Mr. Chairman, we are

ready for your questions.

QCUS, [By Mrs. Healy.] Why are so many mediumistic persons under control of spirits who claim to be Jesus of Nazareth, with great mis-sions to perform, and yet do nothing practical to

benefit the human race?
Ass.—In order to answer that, question satis-ANS. "In order to answer that question satisfactorily to ourselves we shall perhaps shock you. You have heard the old story, "Lo, here is Christ, and lo, there is Christ!" You have often heard the injunction, "Try the spirits and see of what manner of spirit they are," Now if an individual is controlled by Jesus of Nazareth, he or she will manifest the principles of hears. reth, he or she will manifest the principles of Jesus. Jesus of Nazareth livedmany years ago. He has not been idle all these days, but has been going onward. He has lost the impulses, which brought him to earth, which caused him to do his work here, but ofttimes from his sphere in the spiritual he telegraphs to other spirits, who in their turn telegraph to others, and so you get communications purporting to come from him. In the earth-life the telegraph operator, when he receives a message, writes it down and gives it to a messenger. It may be that another messenger takes it, and still another, so that when the individual receives it it er, so that when the individual receives it er, so that when the individual receives if ithis passed through quite a number of hands.
It is the same with the spirit message; but unlikes the gelegraphic communication given on
paper, cach individual through whom it passes,
leaves an impression the message, and when
you of earth acceive it it is quite diluted. Now,
if we shock, you we cannot help it. When you
hear, "Lo, here is Christ, or lo, there is Christ,"
ask for the Christ-principle, ask for the works
of Christ, then you can prove all things, holding of Christ, then you can prove all things, holding fast that which seems to you a truth.

Q.--The Bible says ("Believe not every spirit,

that try the spirits whether they be of God; because many false prophets are zone out." It says that every spirit that contesseth that Jesus is come in the flesh is of God. Could-they not claim to be what they were not? What is the best method of judging?

A — Could-they great causer which is God given.

-reason.

Q.—In the earth-life we get rid of our criminals by physical death. If reincarnation is not true, the spirit-world must have many places equal to Danté's Inferno. What has the spirit to say upon this point?

A.—Very many who are considered criminals in your world are not considered criminals in the spirit to say the say that any large the says have a specific property.

ours. If a person has the small-pox or the measles, be is not considered criminal, but unfortunate, and you do all you can to relieve him; or if he has any other disease you do all in your power to alleviate his suffering. So, in the spiritual, instead of having a den where we put people and make them believe they are crimin ils, we treat them as diseased individuals—we minister to their disease and bring them out of

it as best we may.

Q.--I meet many Sciritualists who claim to be Harmonial Philosophers, and say they enjoy their philosophy quietly, but take no interest in any reform, not even in the psychological phenomena produced through-mediums. Do not spirits desire the active, intelligent cooperation of mortals? Or can they do their work

A.—We can do our work without the cooperation of mortals, but if mortals cooperate with us, if they are willing to work with us, we can do far greater work than we can do without their aid; therefore we advise you to do all you can for the spiritual as well as for the material; then you need not fear but that in the after-life you shall receive the welcome, "Well done; thou hast been good and faithful."

Q.—(By E. Perry, Somerville.) What is God's best gift to his children?

A.—Reason: and he who understandingly works it out, gives to himself and to God the greatest gift that can be given.

Lydia H. Sigourney.

The life-lines of the spiritual, the "sweet by-and-by," the sunshine of love, the brightness, the rose-buds come to me from time to time. I fed-their presence, their light shines upon me, and I know that I am truly theirs. God-given were the principles of right, and truth, and jus-tice, and though there were no words to speak, no thoughts to utter, yet ever there would be an emanation from the great fountain of all life to emanation from the great fountain of all life to the spiritual of earth. I would give strength and power, and goodness, life immortal, to all who will look up into the future. Please say it is from Lydia H. Sigourney. Feb. 25.

Life, with all its fair prospects, was mine. It privileg loved that power which gave me mind. The strength of life and hope, with time, I hoped abouts. Would bring me power, and never an hour of my life but that I prayed to the Great Father of all most ki to give me strength which should enable me to do his work acceptably, and that life which should be life eternal. I have entered the spiritual; I stand on the shore of the immortal; I view the waves as they come and go: I see the boat of life come over, rowed by the boatman they call Death. Yet I feared not death. I wished call Death. Yet I feared not death. I wished to worship God according to the distates of my low osoll; to go out with love to all, and to speak freely of the waters of life, which sometimes at night I saw so plainly. Yet there was a fear, and I dared not do it. I have changed life. I stand, as I said, upon the shores of the immortal life. I view all there is, and I only ask that I may be strengthened, and that a powars may be given to me to do a work for humanit. er may be given to me to do a work for humani-ty wherever they may be. I will only sign my name C. Feb. 28.

Sarah D. Wayland.

I am Sarah D. Wayland, from Fredericksburg. I left this earth five years ago. It was the first

Lucy A. Brown.

Ship of Mis. San M. A. DANSKIN.

These Messages indicate that spirits carry with them the characteristics of their carries these who pass from the earthst or goes for every consequently those who pass from the earthst strange; the world looks strange; but still I wanted to let my friends in Worcester, and some friends who live in Bristol County, know that-I am here. Tell them Aunt Lucy will look after am here. Tell them Aunt Lucy will look after them, will do all she can for them, but unless they are honest I shall have to fell my story, in case you will allow me to come here again and Feb. 28. do so, Mr. Charquan.

Ruth Richardson.

I feel rather reluctant in coming here. It is I feel rather reluctant in coming here. It is many years since I passed away, and time has been going along so lightly, I have been growing young again. I am a maiden lady; my name, Ruth Richardson. I am a relative of one who came here once and gave his words, which were well received. I come with my sister Sally, and with findly of principles of the Deviders have that with friends of mine, the Boydens, hoping that I may reach some individual who will allow me to talk with them, as there is a little matter I would like to speak about. Say to them it is not the matter of the mirror, or anything of that kind, because that has all passed away; I care nothing about it. It is something pertaining to their spiritual. If they will allow me the privilege of talking I shall be much obliged. If they do not, I shall have to return and speak my words here.

George E. Eddy.

George E. Eddy, of Hoboken, N. J., twenty-five years old; trouble of the throat; left only about a year ago.

Jim O. Libby.

I am Jim O. Libby. Thave come here because I wanted to. I do n't care-whether I am welcome or not. I have friends in Boston; if they are glad to see me, all right; if they are not, I do n't care anything about it. I came to give my name and my residence, and to say I am doing the best I can. I lived in Boston. March 4.

Charles O. C-r.

The darkness of life seems over me; it appears as though I could not cut it or thrust it aside. I have tried, I have labored, I have asked others to help me, yet nothing comes that helps me, and I am still in darkness. I would that those who care for me, those who love me, those who would mitigate my condition, might draw mean ver how its n't also to me. Please say it near; yet how, is n't plain to me. Please say it is from Charles O. C—r. March 1.

James Hart. Please say it is James Hart of New York City. I have been gone about six years. This is my first appearance. I am léarning something. If this is a reality, rest assured, Mr. Chairman, I March 4. shall come again.

I.B.

From the home where God is said to dwellfrom the spiritual life—I come, not that I am great, not that I have any claim upon your attention. I have only been one of the ditch-diggers, as it were. I love Spiritualism, I feel that it has been to me a great pivot on which I could do my work. I want to do it. I don't want to be thrown off into the future, but I want to do

They work, therefore I have come here.

Please say that I. B. sends to I. B. S. a message of love and truth. Ask flim if he won't respond to my words. If he will, all right; if, not, I shall have to say something more. March 4.

To the reporter. Fa'th, any ewrites inniv.

A.-Use that great power which is God given [I want ye to write something for me. I want ye to tell 'em I've come here. My name is Patrick, an' the earth-life we get rid of our crimian' to tell 'em I've come here. My name is Patrick, an' the rest of my name is Ring. I've come here to spake the world that seem true to me. I want ye to tell 'em that I still live. I want ye to send word to Annapolis, to dersey City, and to say upon this point?

A.-Use the reporter. Fa'th, any ye writes runny.

I want ye to wine here: My name is Patrick, an' the reporter.

I want ye to wine here: My name is Patrick, an' the fest of my name is Ring. I've come here want ye to tell 'em that I still live. I want ye to send word to Annapolis, to dersey City, and to Boston, that I aint dead, but that I am doing my work. I was fifty-six, years old. I don't my work. I was lifty-six/years old. I don't care anything about where I got out. You tell 'em my name, that I've come back, an' that I'm doing the best I can. March 4.

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

Arthur Cahill.

Arthur Cahill: I passed from the sphere of earth into the realms of light, wisdom and education from New Brunswick, N. J. When fast approaching the shores of eternity, thought surged over the brain with the quickness of lightning: Where art thou going? whom dost thou expect to meet—kindred, friend or fog? The answer was, I do not know. It is speculation—unlimited speculation. It is a vastness beyond my conception. But when I drifted to that shore I met the gone before. I knew them and they knew me. With smiles upon their faces they,bade me enter in as they opened wide

the door,
Oh beautiful eternal life! I now speak in praise
of thy manifest goodness! Who would not die,
to live such a life as, mine? who, I say? Not
those who are educated, and stand in no fear
of death, but those who come under the rule of
ignorance, and will not reason for themselves.

I tell you, mortal man, reason is not carnal, it is the highest gift of God to man; one that should ever be cultivated and brought into actshould ever be chitivated and brought into active circulation. I fear no man's condemnation. I am beyond his censure and his prejudice. Though dead to outward sease, still I will proclaim thy name, oh death, as good and beautiful.

Emma McAllister.

I died of consumption at Winona, Minnesota. Emma McAllister. I was twenty years old. My mother's name is Amanda, my father's name is Clement. Though years have rolled over me I still have fresh recollections of the household which I left behind me. Young in years, to be when I left beamd me. Toung in years, to be sure; yet through that valley and shadow of death I have lost all the aches, all the pains, and all the troubles that belonged to the physical tenement. I feel as if this was a divine privilege—though I have just learned it—to return and make known to my friends my where-

The infinite judge of the human soul has dealt most kindly with me. Bless the name, oh mother, of the spirit-world; bless it in your silent prayer; for to you I speak to night, and say there are no tears, there are no bereavements, there are no separations. One is linked with the other, and when the mind is ripe we are led to come and commune, carrying away the fear of death and the terror of the grave. Oh!

Evelyn Hurlburt.

week in May: the day I can't tell you, but it was near the dawn of day. Thave come here, not because I have any particular mission to perform, but because I felt that I'd like to come, and when-from curiosity I entered the room, I seemed to be pushed forward so that I am speaking without really meaning to speak. My age, twenty-two. I died of consumption. Feb. 2s.

Those A Prown cation; eradicating the olden dogmas and creeds which have given to our heavenly Father a character that does not in anywise belong to him. Oh, how grand to work and make the mind free by taking away the fetters and removing the scales from the eyes of mortals, tell-ing them that heaven is not so far nor the grave so deep but what their dear departed have power to come, to see and to know the secrets of their hearts! Under such blessed conditions I do not think any one can fear death. As for myself, I am realizing the blessings, the love, the light and the wisdom of my maker. I have met my husband; we knew each other. The greeting was one which language has no power to convey to your minds. Believe me, friends, for I speak by the power of Divinity. He has opened my mouth and set me free to do his work—to bring his children home, not in fear but in love.

MESSAGES TO BE PUBLISHED:

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

April 1.—James Aubrey Hills; Lucy A., Anderson; Thomas Macarty; Anonymous; Josephine A., Thomas, April 4.—James W. Parker; Charlle; Namey R.—n; Sadie Leominster; Maffit; N., to her father; Robert Mausell M.

Matte Chace,
April 24. — Deming; Lewis B, Powers; Julia D, Childs;
April 24. — Deming; Lewis B, Powers; Julia D, Childs;
Mortis N, Sheldon; Charles Notertos; Dr. Morgan,
April 25. — Willard D, Eaton; James B, Rogers; William
Cray; Peter Devine; Anonymous,
April 25. — William J, King; S, M, Ballard; To Mary; Ennice Roddinson; Sarah B, Allen; Charles H, Badger; Georgle
E, Winshin; M,
Mary L, James B, White; George A, Horn; Fanny E—y;
William B, Goldard; Adelable E, Bigelow; Amos Harvey;
George William Balley; Mary E, Burr,
Mary E, Francis J, Mears; James Pike; George H, Steele;
Martha H, L, Somers; William A, Tinkham; Ceell A, MunFee,

May 6. Mary Macomber Wood; Frankle Steele; Joseph 6. Gladding; Famy Es - y, to Emma G---e; Henry D, atomels; Isaac, May 8. -John T, Whder; Emma B, Baxter; John Mur-

samnelst Jane.

Mary 8.-John T, Wilder: Emma R, Baxter: John Murphy: Bertha S, Osgood.

Mary 6.-John T, Wilder: Emma R, Baxter: John Murphy: Bertha S, Osgood.

Mary 6.-Charles D, Gilsson: Efizabeth S, Jones: George Beals: A, B.—r.: Doreas C, Moseley.

Mary 13.-Labella Johnson: To E, and R.: Sam: To Maria Williams, from her Mother: Henry Harding.

Mary 15.-George W, Sanger: Edmund C, Andrews: 'Old Sunavside'': Sarah M, Leslie: Minnle Turner.

Mary 16.-Albert C, Wesley: Abner K, Klibarn: White LB: Andrew A, Allen: R.

Mary 20.—Antolnette Maria Gifford: Mercy N, Andrews: William H, Godfrey: Ladere Snow: H—c; Cella D, Sonterby: J. W.—g, to Mary E.—h.

Mary 22.—Henry Bernardson: William: D, Melbourner: Timothy C, Coates: Annt Saily Steams: Frank M—n.

Mary 23.—Percy H, Davis: Augusta E, Dunham: Lucy Albert Lord: Strah A, Barr: Oliver Ablen: Abbot Brissbane.

Adopt Long, Saca B. Crose; James M. Burgess; Catharine Le Roy; Patrick Reeves; Michael I. Jones; Lucy A. Kellog; Charles C. May 29.—Charles H. Seymour; Perelval B. Greene; Susan B. Atwood; William, to Irlends who are looking for him; Abner K. Leonard; Ada L. Josephs.

erature and philosophy.

Returning to America, he resumed his place
at the Latin School, and soon afterward was admitted a student of Harvard College. He did not, however, remain there till graduation, but accepted a situation as assistant in the editorial department of *The Advertiser*, a Boston daily paper. Subsequently his services were trans-ferred to the *Daily Atlas*, where he had opporferred to the Daily Atlas, where he had oppor-tunities of passing a part of the year at Wash-ington, during the sessions of Congress, as polit-ical correspondent. Here he was admitted to the familiar personal acquaintance of Webster, Clay, Calhoun, Preston, Chief-Justice Marshall, and other eminent public men. With Mr. Clay, Senator from Kentucky, and candidate for the Presidency, his relations were especially inti-mate, and he wrote a life of him, which was largely circulated, and edited with additions by Mr. Sargent's early friend, Horace Greeley, who largely circulated, and edited with additions by Mr. Sargent's early friend, Horace Greeley, who also lived to be a candidate for the Presidency. Journalist and man of letters, Mr. Sargent seemed now to have chosen his career. He was for some years a recident of New York, where he edited The Mirrox, The New World, and other publications quite flourishing in their day. He also wrote and edited several works for the Messrs. Harper, which had good success, and led to very pleasant relations with that house. He was on friendly or intimate personal terms with Poe, Bryant, Halleck, Washington Irving, N. P. Willis, Longfellow (who often visited him P. Willis, Longfellow (who often visited him New York), and also with Charles Dickens uring the latter's sojourn there.

Both Poe and Willis have something to say of

Mr. Sargent's appearance at this time. Poe speaks of him as "somewhat short of stature and of gentlemanly address," and says of his sea poems, "They evince a fine fancy, with a keen appears," preciation of the beautiful in natural scenery."
Willis writes, "I may say of him as Falstaff said
of Prince Hal, 'His face is a face royal; God
may finish it when He will, it is not a hair amiss
'vot'."

Mr. Sargent wrote four plays, which were successfully represented—*The Genoese*, in which Josephine Clifton and afterwards Charlotte Cushman and her sister appeared; *Velasco*, founded on legends of the Cld, which was brought out by Miss Ellen Tree (afterwards Mrs. Charles Kenn) in America and subsequently by Mrs. Kean) in America, and subsequently by Mrs. Mowatt and Mr. Davenport in London and Ed-inburgh, and in regard to which Serjeant Talfourd, author of Ion, wrote a complimentary letter; Change makes Change, a comedy, brought out by Burton, a favorite comedian; and The Priesless, produced in Boston with considerable success.

tentative productions, and his predominant tastes soon pointed in other, though less popular directions. He had had his dramatic frolic, and was content. "To-morrow to fresh woods and pastures new."

Some of his early poetical ventures were published in The Colleging and The Hardinger in

lished in The Collegian and The Harbinger, in company with his now famous colleague, Oliver Wendell Holmes. About 1840, Sargent's first welmen fromes. About 1840, Sargent's first volume of poems appeared, under the title of Shells and Seawced—written, many of them, on a voyage to Cuba in a sailing vessel. His Life on the Ocean Wace, set to music by Henry Ruson the Ocean i ace, set to music by Henry Russell, became instantly popular as a song in America, while in England, as it was not copyrighted, it was issued by some half-dozen music publishers, and is still one of the "live songs."

The late Edmund Sears, himself a poet, and author of Foregleams of Immortality, called attention in the Unitarian Review to the following passage Homeric in its programs as re-

I died at Hoboken, New Jersey, in my seven-ty-fourth year. Evelyn Hurlburt. No need of trumpet to call the seemingly dead into life, for all is life after the change called death. It is wondrous but practical, viewing it from a com-

gent's poems, and is descriptive of the coming on of night in summer in Gleucester harbor;

on of hight in summer in Gleucester harbor;

"But when the moon shone crescent in the west,
And the faint outline of the part obscured,
Threadlike, curved visible from horn to horn,
And Jupiter, supreme among the orbs.
And Mars with rutilating beam came forth,
And the great concave opened like a flower,
Unfolding firmaments and galaxies,
Sparkling with separate stars, or snowy white
With undistinguishable suns beyond—
They paused and rested on their oars again.
And looked around—in adoration looked—
For, gazing on the inconceivable,
They felt God is, though inconceivable."

In 1852 the great Massachusetts Senati

In 1852 the great Massachusetts Senator, Daniel Webster, celebrated for his fine personal appearance, and with whom Mr. Sargent had been on intimate terms in Washington, died, and the poet was called on for the words of a dirge to be sung at a memorial celebration in Quincy. He wrote the following:

"Night of the tomb! he has entered thy portal; Silence of death! he is wrapped in thy shade; All of the gifted and great that was mortal.

In the earth-where the occan-mist weepeth—is laid,

In the earth—where the ocean-mist weepent—is aid,
"Lips, whence the voice that held senates proceeded;
Form, lending argument; aspect august;
Brow, like the arch that a nation's weight needed;
Eyes, wells unfathomed of thought—all arc dust.
"Night of the tomb! through thy darkness is shining
A light, since the Star in the East, never dim;
No joy's exuitation, no sorrow's repining,
Could hide it in life or life's ending from him.

Silence of death! there were voices from heaven That pierced to the quick ear of faith through thy

gloom ; he rod and the staff that he asked for were given, And he followed the Saviour's own track to the tomb

April 8. - Emma J. Phipps: Albert H. Keener: Phebe A.
Crossman; John Chandler: A Friend.
April 8. - Emma J. Phipps: Albert H. Keener: Phebe A.
Crossman; John Chandler: A Friend.
April 8. - Fanny E. Perry: George L. Long: Mary N.
Morse: The Flat-Boatman: Charles Foster.
April 10. - Fanny E. Perry: George M. Dobson; Mary A.
Champdain; Mary, to William Potter.
April 15. Bathsheba B. Jones: Whinle: Lonis Way; J.
Edwards: Patty.
April 16. Dr. Walter B. Congdon: Walter Richards:
John Gurney: Gus E. Goward.
April 20. - Chouda N. Danforth; Chas. A. Rooke; Sophia
N. Lee; Win, D. Morse: Henry A. Snyder: A friend, to
Hattle Chace.
April 20. - Deming: Lowis 3. Powers; Juilla D. Childs:
Mortis N. Sheldon: Charles Noteross; Dr. Mortan.
April 20. - William D. Eaton; James B. Rogers: William
Cray: Peter beylne: Anonymous.
April 20. - William D. Eaton; James B. Rogers: William
Cray: Peter beylne: Anonymous.
April 20. - William J. King: S. M. Balkard: To Mary: Entice Roddinson: Sarah B. Affent Charles H. Badger: Georgie
E. Winship: M.
May 1. James B. White: George A. Horn: Fanny E.—y:
William B. Goldad: Adecalde E. Bigelow; Amos Harvey:
Control William B. Rodder: Mary E. Burr. praised work on etymology, forming twenty-two volumes in all. They are still largely in use in American schools.

During the civil war he appeared for the first time as a public speaker, and made some spirited speeches, which, as published, were widely copied, and served a patriotic purpose. They drew forth letters of warm congratulation from Charles Sumner, one of the friends of his boyhood. Mr. Sargent also wrote a popular novel, entitled *Reculiar*, published by Carleton, New York, and of which sixteen thousand copies were sold, though it was an eight shilling volume. An edition in three volumes was published in London by Hurst & Blackett, under the auspices of Mr. William Howitt.

In 1868, having suffered from a bronchial affection, Mr. Sargent was advised by his physician to pass the winter in the south of France; and he established bipself at Capuse on the

and he established himself at Cannes, on the Mediterranean. During his brief stay in Eng-Le Bay, Patrick Reves; Michael L. Jones; Lary A. Kellorge, Charles C.

May 25.—Charles H. Seymour; Pereival B. Greene; Susan B. Atwood; William, to friends who are looking for him; Moier K. Leonard; Ada L. Josephs.

GIVEN THROUGH THE MEDIUMSHIP OF MRS.

SARAH A. DANSKIN.

Peter Putnan; Susan Oldham; Prudence Worcester.

[From the Lendon Spirinalis].

A BIOGRAPHICAL SKETCH OF MR.

EPES SARGENT.

During the last thirty years various briefnewspaper memoirs of Mr. Sargent have appeared in America, and from these, though they make no mention of his connection with Spiritualism, the following biographical account is partly compiled.

Mr. Epes Sargent, whose name has long been in the list of our correspondents, is a native of Gloucester, a picturesque maritime town the list of our correspondents, is a native of Gloucester, a picturesque maritime town the list of our correspondents, is a native of Gloucester, a picturesque maritime town the wenty-eight n iles from Boston, U. S. A. While he was yet a child bits family moved to Boston, and at nine years of age he entered the Public Latin School, where, in the study of Latin and Gredy he staved five verys with the eventy-finite of studying the subject in his own of more intimested has acquaintance of Mr. W. M. Wilkinson, Mr. Thomas Shorter, Lady Caithness, Mr. William White, Dr. Ashburner, and there prominent Spiritualists. We also neaded the personal acquaintance of Mr. W. M. Wilkinson, Mr. Thomas Shorter, Lady Caithness, Mr. William White, Dr. Ashburner, and the made the personal acquaintance of Mr. W. M. Wilkinson, Mr. Thomas Shorter, Lady Caithness, Mr. William White, Dr. Ashburner, and the sacquaintance with Mr. Benjamin Coleman and Mr. D. D. Home, the distinguished here acquaintance with Mr. Benjamin Coleman and Mr. D. D. Home, the distinguished here acquaintance with Mr. Benjamin Coleman and Mr. D. D. Home, the distinguished here acquaintance with Mr. Benjamin Coleman and Mr. D. D. Home, the distinguished here acquaintance with Mr. Benjamin Coleman and Mr. D. D. Ho

in 1847 he was editing the Boston Transcript, and through its columns did much to direct public attention to the subject.

The mental phenomena he was fully prepared to admit, as they harmonized entirely with his mesmeric experience; but it was only after a long course of investigation that he accepted the physical marvels. The Cartesian notion that he will be a long course of the course of the course of the physical marvels. that spirit can have no power over matter—that it is diametrically antagonistic—perhaps had some part in his prejudices. But the stress of facts was eventually too much for his *a priori* theories. He yielded after five years of study and experiment, having repeatedly proved, in his own home, under the most stringent conditions, the actual occurrence of the leading phe-

Having thus become finally and forever convinced of the basic truth of Spiritualism, he omitted no opportunity of passing on the truthtorch to others. In 1867 he published a succinct torch to others. In 1867 he published a succinct history of Modern Spiritualism under the title of Planchette: or, The Despair of Science, a title which might have answered well enough for a pamphlet, but which hardly does justice to a work shearnest and comprehensive as this really is. In spite of its title, however, it has passed through four editions, and is still in demand. The Rev. Austin Phelps, D. D., refers to it as "written by the most scholarly of the American defenders of Spiritualism." Mr. William Crookes wrote of it in 1874: "Planchette was the first book I read on Spiritualism, and it still remains, in my opinion, the best work to place in the hands of the uninitiated."

In 1875, Mr. Epes Sargent put forth The Proof

in the hands of the uninitiated."

In 1875, Mr. Epes Sargent put forth The Proof Palpable of Immortality, a volume of 238 well-filled pages, devoted chiefly to the materialization phenomena, but also to the discussion of moral and religious questions pertaining to Spiritualism. In 1876 he wrote a reply to Professor Tyndall's severe attack on Spiritualism, a reply which attracted great attention in America, and was hailed as "the right word at the right time." He also wrote (1877) the article on Spiritualism for Appleton's new Encyclopædia.

These works give but an imperfect idea of Mr. Sargent's activity in the cause of Spiritualism. By his contributions, some under his own name.

By his contributions, some under his own name, but most of them anonymous, in various journals, English and American, and by a very extensive correspondence, he has, as Mr. Stainton-

tensive correspondence, he has, as Mr. Stainton-Moses says of him, been "indefatigable in his attempts to convince an unwilling world that there is in and around us something more than materialists would have us to believe."

For the last ten years Mr. Sargent has been in a precarious state of health, but has found time for much hard literary work. He is now (1879) engaged on a Cyclopædia of English and American Poetry for the great New York house of the Messys. Harner. It is to be a large volume of a Messrs. Harper. It is to be a large volume of a thousand pages in double columns, elegantly illustrated, and containing much critical and biographical matter. The compiler's trained and experienced taste in poetry and art justifies us in expecting a work of rare excellence and attractiveness.

In another column may be found the prospectus of the Banner of Light, published at Boston, Mass. The Banner of Light is the oldest paper in the United States devoted to the phenomena of Modern Spiritualism in all its varied phases. It is printed on the best white paper with clear type, and is certainly the best of its class in the whole country. To any person desirous of learning the principles of the above named religionists, who, by the way, are spreading rapidly, not only in this but in foreign countries, we would recommend the Banner of Light. tries, we would recommend the Banner of Light.

A sample copy may be examined at this office.

The O'Brien Pioneer, Primghar, Iowa.

THE EARTH-SPIRIT.

So at the whirring boom of time work 1. And the garment of life weave for Deity.—[Fittest.

The river comes from the mountains And flows to the mighty sea.
And moved by its caim, strong current.
The mills whir ceaselessly.

The shuttles hum and clatter, And, darting to and fro, Weave, in their constant motion. The fabric as they go.

So the calm, strong life around us
Moves the busy lives we see,
That bear the woof of duly
Through the warp of eternity.

—[W. P. A., in Phrenological Journal for May.

Spiritual Matters in San Francisco.

To the Editor of the Banner of Light: The First Spiritual Union Society of San Francisco is now holding meetings every Sunday afternoon and evening at its new hall, known as "Covenant Hall," on Eddy street, near Mason. This place of assembly will comfortably seat twelve to fifteen hundred people, and our audiences have greatly increased in numbers since

the change from the old hall. The dedicatory meeting of May 4th was full of interest, and nearly every chair in the hall was occupied. A large number of beautiful bouquets of flowers lined the front of the rostrum, and their sweet fragrance filled the auditorium. Songs were sung by Mrs. A. Cressy, Mrs. May Nickerson, and the dear Lyceum pupils, Miss Theresa and Miss Lena Mooney; and addresses were made by Mrs. E. H. McKinley, Father Pierson, Mrs. Hendee, Miss Mayo, Mrs. Lena Clarke, and others.

In the evening, C. M. Plumb was the first speaker for half an hour, followed by the President, Mrs. Matthews, with an original poem from the spirit Indian maiden, "Nono," daughter of Washkie, a Shoshone chief, which was full of beauty and appropriate to the occasion. Father Pierson followed with cheering

words, also Mr. R. A. Robinson. The President then introduced to the audience Dr. Henry Slade, who made a very interesting address of great beauty and power. Loud raps had been constantly heard all about him on the rostrum during the evening. A fine portrait of the doctor was hung over the rostrum during the day and evening in honor of his presence with us. I learn from the gentlemanly Secretary who accompanied the doctor and Miss Slade from Australia, that they left Sydney for this port on board the steamship "Australian," on the 27th of March, touching for one day at New Zealand, where Spiritualist friends took the doctor on shore and gave him a fine carriage-ride to see the country and enjoy its hospitalities, which he duly appreciated. Soon after leaving New Zealand, the doctor was stricken with partial paralysis of the limbs of the right side, from which he has not yet quite recovered, though rapidly improving under the magnetic treatment of Dr. J. D. McLennan of 220 Stockton street, who is said to have performed many most miraculous cures by the "laying on of hands." some of which have come under the_ writer's immediate observation.

Dr. Slade has fine rooms at 216 Powell street, where his time is almost constantly occupied in giving positive proof of the return of our spirit friends, through

slate-writing, by invisible hands. An attractive speaker like Dr. Peebles would be cordially welcomed among us just at this time. The prospects of the Society were never more encouraging, and the meetings never more largely attended or more interesting.

May the old and glorlous Banner of Light be found at every fireside the wide world over. Ten years ago, while traveling in a remote district of Hawali, Sandwich Islands, I found copies of the Banner of Light on the table of Capt. Brown, who told me he was a regular subscriber, and could not do without it. And I believe it is found in the remotest countries all over the world, as it should be. A. W. ALLEN,

76112 Howard street, San Francisco.

One Step in the Right Direction. The British House of Commons has recently passed'a resolution, by the rather astonishing vote of 106 to 65, abolishing the action for breach of promise of marriage, except in cases where actual pecuniary loss has been incurred by reason of the promise. It was argued in favor of the resolution, that a contract which would compel two people to live together, however incompatible might be their natures, and however much their original love might have changed to dislike, could not be treated in the same manner as other contracts, and that it is better for the persons themselves, for their offspring, and for so ciety in general, that the contract should not be enforced. It was argued further that no one would lose by the change but eloquent junior counsel, speculative attorneys, newspaper proprietors and that portion of the public which delights in reading reports of such cases. On the other hand, it was urged that there were many cases-as of seduction or of long engagement-in which the right of action ought to be maintained, that there should be some compensation for wounded feelings and broken hearts, and that the action was valuable in many cases for defence of character. The House was put in quite a hilarious mood by the relation of some instances of the working of existing laws. and the result of the vote was received with

cheering. We are now (says the Boston Herald) demonstrating anew, after a season of severe trial, in which many were almost discouraged, that freedom is security, that that government is strongest which stands on the broadest basis of popular consent, and that the people can be trusted with their own. While England is pursuing ambitious schemes of empire, unmindful of the cries of distress which come up from her laboring masses; while Germany swings back toward absolutism, strengthening her army at the expense of the people; while Russia opens a new chapter of oppression and butchery, and all Europe is more and more a camp of soldiers, whose first duty is to repress human liberty, the American citizen feels his burden growing lighter and his chance for progress better.

The vivacious Chicago Alliance fails to appreciate the title "D. D.," which is so much coveted now-a-days by the ecclesiastical fraternity. Hear it:

"The world at large waits for a new illumination upon many lines, and nowhere for more light than upon the D. D.

The title as interpreted from the past, reads about

thus:
D. D., Historically, is a myth.
Practically, a forgery.
Intellectually, a humbug.
Politically, a figure-head.
Financially, a flat value.
Dietetically, skim milk.
Musically, a flat.
Geologically, a fossil.
Botanically, a cabbage-head.
Philosophically, a speculation.
Scripturally, 'vanity of vanities.'
Mathematically, a quantity less than any assignable quantity.

Mathematically, a quantity less than any assignable quantity.
Grammatically, regular, irregular and defective.
Really, like the definition of faith, 'The substance of things hoped for, the evidence of things not seen.'"

Many a hard-pushed, omni-crammed pupil in the public schools of to-day will wish that the town or city officials of their respective localities could be brought to recognize the truth, force and cogency of the following words from the published circular of the Lasalle Female Seminary (Auburndale, Mass.):

Lasalle Female Seminary (Auburndale, Mass.):

"Those dreadful examinations! For conscience' sake, and as the result of some experience in girls' schools, we have done away with the frequent examinations which serve as stimulants to those who should not be stimulated, as nervous exhaustives to hardworking, sensitive girls, and as, at the best, unsatisfactory tests of work actually done. Under enthusiastic and faithful teachers there is no reason for the existence of those 'reigns of terror,' examination days, which at all compensates for the positive injury they do."

Rev. James Freeman Clarke-Spiritualism-Ignorance or Misrepresentation.

To the Editor of the Banner of Light: In a late Banner I find the following extract from a printed sermon of Rev. J. F. Clarke, an

eminent Unitarian clergyman in Boston: eminent Unitarian clergyman in Boston:

"A person is sometimes superstitious where he ought to be skeptical, and skeptical where he ought to believe, as in the case of the woman who would not believe her sailor son when he told her of flying fishes, but readily accepted his story of having pulled on board, in the Red Sea, hanging to the flukes of the anchor, one of the wheels of Pharaoh's chariots. Some people deny the miracles of the Bithe, but readily believe in those of animal magnetism and Spiritualism."

A man who has really done and said so many good things as Mr. Clarke could not well say anything more pitiful and unworthy than these poor and shallow words-all the more pitiful from their contrast with his higher and better utterances. In the days when Unitarian pulpits in Boston were closed against Theodore Parker his pulpit was open, and he recognized Parker's right of conscience while not agree-ing with all his opinions. Mr. Clarke has published "Ten Great Religions," a valuable book, and while I do not agree with some of his conclusions, I recognize his right to them, and the fair statement he makes of the great religions outside of Christianity. He had studied his subject diligently, and aimed to tell what he knew candidly.

But why a man should be so well informed and so fair touching Brahmanism, Buddhism, Judaism, &c., and so ignorant or unfair touching magnetism and Spiritualism, is strange indeed! Means of information were abundant at his very door, but he has not sought them, or knowing has not given his knowledge. One thing is necessary-that a writer should have some knowledge of a subject that he ventures to treat or criticise. Mr. Clarke knows nothing of these subjects, as is manifest in the paragraph you quote. Animal magnetism and Spiritualism have no miracles. A scholar like Mr. Clarke knows the meaning of the word; Webster gives it as follows: "MIRACLE: In theology an event or effect contrary to the established constitution and course of things, or a deviation from the known laws of nature; a supernatural

Mr. Clarke should know that Spiritualists believe in "the established constitution and course of things" under natural laws which never change, that all the facts of magnetism and all the phenomena of Spiritualism are held by them as in the realm of law, not supernatural, and so not miracles. He can find no statement contrary to this in their representative writings; this is taught, as an important part of their philosophy by all leading Spiritualists, and accepted by all their friends. The ignorance of Mr. Clarke's statement is unpardonable, or its prejudiced bigotry pitiful indeed. On one or the other horn of this dilemma it must hang.

As to denying "the miracles of the Bible," he ought to know that intelligent Spiritualists do not hold the alleged Bible miracles as necessarily incredible and fabulous, but consider many of them as historic narrations of events and experiences quite like those of Modern Spiritualism, and which were in accord with natural or spiritual law, as are these in our day. Materialistic and carping skepticism treats the transfiguration scene in Acts, for instance, as superstitious fable or priestly myth, while the Spiritualists would hold it a report of a spirit-materialization like those of to-day, to be judged by its intrinsic and historic credibility, but not as, of course, a fable or a myth. If he would read candidly the admirable work of Dr. Crowell on "Primitive Christianity and Modern Spiritualism," he could not be ignorant enough to make a poor fling, so wide of the mark- as this. He cannot find a person among the Spiritualists who believes any magnetic or Spiritualistic "miracles." They believe, more or less, in facts not miraculous but under law. As for Bible miracles, does Dr. Clarke believe them in the Orthodox way? Does he believe that the whale swallowed Jonah, or that Christ fed five thousand with a few loaves and fishes? If he does, let him say so. Is he converted to Bible infallibility-special, divine and miraculous? If so, Boston and the outer world would like to know it.

This lame effort to cast the imputation of extreme skepticism and credulity as to miracles especially upon Spiritualists, when they do not believe in miracles at all or anywhere, only exposes his ignorance to intelligent people who keep up to the progress of modern thought and spiritual culture. If any man-especially a man fit and capable for better things-is ignorant on any matter, let him hold his peace and withhold his pen until he learns something about it. If he fails to do this no previous merit or reputation can, or should, save him from the exposure of his folly, an exposure necessary to nullify, for the common good, any influence, as a blind leader of the blind, that he may have.

Unitarianism has its merits, and is doing its good work to elevate the ideal of man's dignity and worth, to give us fine morals, fine manners and culture, and a higher Theism; but it has its limitations too, its fastidious dilettanteism as to what is not duly labeled as elegant and reputable, its fine disdain of whatever breaks the gilded fetters of "liberal Christianity," its quiet contempt for spiritual facts that the common people gladly witness.

It is not for Spiritualists to take all such things too tamely. Let us be self-poised and serene, yet let self-justice and truth have their place, so that we may be strong to repel either rough assault or the subtle contempt of a polished stroke, that the rash assailant may be sorely smitten, and so the right of our good cause come upper-

Not long ago I heard a clergyman plead for donations for Harvard University, on the ground that it was a school where Pagan or Christian could study theology as a science, and their own opinions be free and respected. It may approximate toward such an idea, and surely has fine scholarly advantages, but its record toward Spiritualism needs to be amended before it has any special claims on us. The shameful persecution of F. L. H. Willis, because the mediumship which he could not prevent and did not seek he would not basely conceal, is not forgotten. The examination of spirit-phenomena and of mediums by some of its Professors, such as it was, brought about by Dr. Gardner, and their brief preliminary statement, in which they said that the matter was "derogatory to the dignity of man and the purity of woman," and promised a report of the facts and reasons for this grave charge, which they never had the manhood to make, was not many years ago. Harvard and Cambridge may have improved since then (surely there is need enough), but toward the spiritual movement I see no public signs of their having "brought forth fruits meet for repentance." Not unmindful of their advantages and improve-

ment, we must see less enervating and fastidious!

intellectual pride, less of a sort of arrested derelopment of manly carnestness, and less shallow and soulless contempt and indifference toward whatever is not duly endorsed by established authority. Theodore Parker said: "It took the Egyptians four days to make a mummy of a dead body, and it takes Cambridge University four years to mummyize a living soul." As toward Spiritualism, there is yet too much of this mum-Truly yours, myizing process.

GILES B. STEBBINS. Detroit, Mich.

PUBLIC MEETINGS, ETC.

(SECOND OFFICIAL ANNOUNCEMENT. Christian Society of Divine Love and Wisdom FIRST ORGANIZATION—THE WOMAN'S CHURCH,

The mouthly meetings will hereafter be held at 8 P. M., on the fourth Sunday of each month, at Republican Rall, New York City, and the public being invited, no ticket of admis-sion will be required. Sunday, June 22d, third discourse by Prof. J. R. Bu-chanau; subject, "Divine Love as the Law of Life. The Dutles of Spiritualists, of Scientists, of Christiaus, and of Worldbuck.

channi; subject, "Divine Love as the Law of Life. The Dutles of Spiritualists, of Scientists, of Christians, and of Worldlings."
Sunday, July 27th, fourth discourse; subject, "The Earthy Paradise—Is it a Possibility? What can we do for its Realization?"
This new church has no creed, but has a law of life—Divine Love, or the Love of Humanity—In which all good men may unite, whether Catholies, Protestants, Materialists, Buddists or Transcendentalists. Divine Love and Wisdom as presented by Prof. Ruchanan offer the highest results of science—a science of religion—eminently rational, practical, and although new not in conditie with the old truths of religion. This new church aims to realize if possible a higher and happler life, a greater and wiser benevolence than has everyet been realized in a religious organization. It may not be entirely successful, but a conscientions effort cannot entirely fail, and it asks the cooperation of all good men and women in promoting the progress of those principles which must rule the world when the evolution of humanity shall have reached its highest plane in the abolition of war, poverly and crime.

Prof. Buchanan would be pleased to see, at No. 1 Livingston Place, New York, those who are interested in religious progress.

Spiritualist Convention at Plymouth, Vt.

The Vermont State Sufritualist Association will hold their Annual Convention in Eureka Hall, Plymouth, Vt., on Friday, Saturday and Sunday, June 13th, 14th and 15th, 1879, It is confidently hoped that all speakers and mediums of the State will be present. The election of officers take place on Sauraday, so as not to interrupt proceedings at a later date. The Trustees of the Vermont Liberal Institute will hold a meeting during the Convention for the transaction of business connected with that institution.

This will be the third Annual Convention held at Plymouth, and all are familiar with the surroundings which make it a place of attraction to all Spiritualists; hence we deem it unnecessary to use any special urging to warrant a full attendance. The usual courtesy will be extended by the ralifoads and stage lines. Stages will heave Woodstock and Ludlow stations for Plymouth on arrival of the mail trains, All are most cordially invited.

Z. GLAZIER, Secretary, Gouldscille, May 12th, 1879. Spiritualist Convention at Plymouth. Vt.

The Next Quarterly Meeting

The Next Quarterly Meeting

Of the Spiritualists of Western New York will be held at Ridgeway Corners, Orleans Co., N. Y., on Sahurday and Sunday, June 7th and 8th. Mrs. E. L. Watson, of Titusyllic, Pa., and others, are expected to address the meeting. We extend a cordial invitation to all who are desirous of gaining knowledge of the Spiritual Philos phy.

J. W. SEAVER.

GEO. W. TAYLOR.

Committee.

Mrs. E. Griegory.

Per order of Committee.

Northern Wisconsin Spiritual Conference. Northern Wisconsin Spiritual Conference.
Our next meeting (all) be held in Spiritual Hall, Omro,
June 27th, 28th and 20th. Every effort will be made to secure the best talent for the occasion. No pains will be
spared to make this the most important and interesting
meeting ever held in this State. Let every lower of free
spirich by present. Our platform is free for all to express
their highest convictions. Further notice will be given as
soon as arrangements are perfected.
Widthalam M. Lockwood, President,
Dr. J. C. PHILLIPS, Sec*y.

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

S. B. MCCRACKEN, Chairman Ex, Com...

Lansing, Mich.

Anniversary Meeting.

Anniversary Accung.

The Harmonial Society of Slurgis, Mich., will hold its annual meeting in the Free Church at the village of Slurgis, on the 13th, 14th and 15th days of June. Able speakers from abroad will be in attendance to address the audience.

By Order Committee.

Passed to Spirit-Life:

From West Bandolph, Vt., May 22d, Mrs. S. O. Water an, a test medium, aged 28 years and 6 months. Fineral services were held at her home on Sunday, May 25th. After an invocation by Jennie B. Hagan, a very able address was made by Mrs. George Pratt, followed by a poem by Miss Hagan, well fitted to cheer the bereaved friends, The services were interspersed by singing. At the grave, after singing, a very touching poem was recited by Miss Hagan. Mrs. Waterman leaves a husband and one child, R. J. H.

From Watertown, Mass., May 22d, of diphtheria, Albertina T., only daughter of Cyrus H. and Jennie M. Cami bell, aged 7 years and 2 months.

From West Windsor, Vt., April 8th, Lucius Smith, aged 78 years and 6 months, He was a firm believer in the Spiritual Philosophy, and a subscriber to and reader of the Banner of Light for over twenty years.

Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in advance. A line of agate type averages ten words.

New Books.

VACCINATION;

ITS FALLACIES AND EVILS. BY ROBT. A. GUNN, M.D.

BY ROBL. A. GUNN, M. D.

All fallacles classified as science must crumble before investigation. Such has been the fate of all the pretentious theories of earlier medicine, and such is the predestined end of the detusive hypotheses upon which are based many of the medical dogmas of to-day. Of these dogmas, I believe the practice known as vaccination to be most absurd and most perulcious. I do not believe that, a single person has ever been protected from small-pox by it; while I know that many serious bodilly evils and even deaths have resulted from its employment. nployment. Paper, 20 pp. - Price 10 cents,

VACCINATION A MEDICAL FALLACY.

BY ALEXANDER WILDER, M.D.

The author takes the ground in this pamphiet that vacelna-tion is physiologically and morally wrong, and its advocates are interiorly conscious of it. Paper, 39 pp. Price 15 cents, For sale by COLBY & RICH.

Our Financial Distress; its Cause. CAN IT BE RELIEVED-HOW? BY MOSES HULL,

BY MOSES HULL,

The author says: "The arguments presented in this little work are not new, nor are they as well stated as they may have been in more voluminous works; but the Shylocks have the working-people's money, so that few of the millions out of employment are able to purchase any of the several works treating the subject more exhaustively,"

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

Rational Review of Theology, is founded on the fall of man. By M. B. CRAVEN, Trice 5 cents, postage 1 cent. For sale by COLBY & RICH.

A Roman Lawyer in Jerusalem. BY W. W. STORY.

BY w. w. STORY.

The story of Judas Iscarlot is here related in a different ght from that usually held by theologians. Paper, 10 cents, postage 1 cent. For sale by COLBY & RICH.

The Bhagavad Gita; Or, A Discourse on Divine Matters between Krishna

and Arjuna. A Sanskrit Philosophical Poem, translated, with Copious Notes, an Introduction on Sanskrit Philosophy, and other matter, by J. COCKBURN THOMPSON, Member of the Asiathe Society of France, and of the Antiquarian Society of Normania. of Normandy.

This beautiful book is printed on tinted paper, gold em-lossed binding, and will be found a valuable work,
Cloth, \$1,75, postage free
For sale by COLBY & RICH.

STRANGE VISITORS:

A series of original papers, embracing Philosophy, Science, Government, Religion, Poetry, Art, Fiction, Satire, Humor, Narrative and Prophecy, by the Spirits of Irving, Willis, Thackeray, Brouté, Richter, Byron, Humboldt, Hawthorne, Wesley, Browning, and others now dwelling in the Spirit-World. By Mrs. Susan G. Horn, Among the essays contained in it may be found Prediction of Prophecy, Life and Marriage in the Spirit-Land, Predictions of Earthquakes, Causes of Insanty, Apparitions, The Mormons, Invisible Influences, Locality of the Spirit-World, Drama and Painting there, etc., etc., etc., Cloth, beveled boards, Price \$1,50, postage 10 cents.

Adbertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN,

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

Office No. 701 Saratoga Street, Baltimore, MD

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

She is claimadient and clairvoyant. Reads the interfor condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly cohameed 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 unfailing remedy for all diseases of the Throat and Lungs, Tebencellan Consumption has been caused by it. Price \$2.00 per bottle. Three bottles for \$5.00. Address WASH, A. DANSKIN, Balthmore, Md. March 31.

DR. J. R. NEWTON,

URES all Chronic 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 paper will be sent at \$1,00 a sheet. Post-Office address. Fonkers, N. Y. April 5.

Dr. F. L. H. Willis

May be Addressed till further notice Care Banner of Light, Boston, Mass.

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 searching Chairvoyance.

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

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

April 5.

SOUL READING,

Or Psychometrical Delineation of Character.

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

Address,

Centre street, between Church and Prairie streets,

Centre street, between Church and Prairie streets, 5, White Water, Walworth Co., Wi-

THE DINGEE & CONARD CO.'S BEAUTIFUL EVER-BLOOMING

ROSES! THE BEST IN THE WORLD

Our Great Specinity is growing and distributing these Benutiful Roses. We deliver Strong Pot Plants, suitable for immediate bloom, sofely by mail at all post-offices, 5 Spiendid Varieties, your choice, all labeled, for \$1; 12 for \$2; 10 for \$3; 26 for \$4; 35 for \$3; 56 for \$10; 100 for \$13. \$5^5 Send for our New Guide to Rose Culture—60 pages, elegantly illustrated—and choose from over Five Hundred Finest Sorts, Address THE DINGEE & CONARD CO., Bose Growers. West Grove, Chester Co., Pa., Feb., 15, - 10 few

Feb. 15, 101cow

WANTED MEDIATELY: 25 Young Men and Women to prepare for special positions as Book keepers, Penmen, Salesmen, &c., Situations Guaranteed, Address with stamp, COBR'S COLLEGE, Painesville, O.

The Orient Mirror,

AN AID TO CLAIRVOYANCE, Price, \$1,60. Sent by mail postpaid. Descriptive Circulars free. AD-AMS & CO., 203 Tremont street, Boston. Jan. 18.

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

Onset Bay Grove. TIWENTY CHOICE LOTS for sale, at low figures May 16.

PHRENOLOGY. PSYCHOMETRY.

FOR a Phrenological and Psychometrical Reading of Character, Capacities, and Advice on any Business, also a Forceast of the Future or Greatest Desires, send lock of half, sex, \$1.00, two 3-cent stamps, and return envelope directed, to MRS, C. E. DENNIS, care Letter Carrier 22, Cincinatt, Ohio, March 8,

Boston Investigator,

THE oldest reform fournal in publication. Price, \$3,00 a year,

31,50 for six months,
Secuts per single copy.
Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind,
Address J. P. MENDUM.

AENDUM, Investigator Office, Paine Memorial, Boston, Mass

PSYCHOMETRY.

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

JOHN M. SPEAR, office of the Banner of Light.

Jan. 17.—† 9 Montgomery Place, Boston, Mass,

NEW GOSPEL OF HEALTH, CONTAINING seven sections on Vital Magnetism and litustrated montpulations, by Dr. Stone. For sale at this office, Price §1,25; cloth-bound copies, §2,50. Sent by express only.

PRICE REDUCED.

THE WRITING PLANCHETTE,

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those macapianted 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 (triends.

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

Planchette, with Pentagraph Wheels, 75 cents, scurely packed in a box, and sent by mattly postage free.

PLANCHETTE, 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 at MERCHANDISE RATES, but are charged Letter Postage. 25 cents; or they can be sent by express at the parchaser's expense.

For sale by COLBY & RICH.

MIND AND MATTER: A SPIRITUAL PAPER LATELY COMMENCED IN PHILADELPHIA.

A Free, Independent, and Liberal Journal. PUBLICATION OFFICE, SECOND STORY, 713 SANSON ST. J. M. ROBERTS.....PUBLISHER AND EDITOR. C. C. WILSON.....ASSOCIATE EDITOR.

TERMS OF SUBSCRIPTION. To mail subscribers, \$2,15 per annum; \$1,09 for six months; 57 cents for three months, payable in advance. Single copies of the paper, six cents, to be had at the principal news stands. CLUB RATES FOR ONE YEAR. Five copies, one year, free of postage. \$ 8,00
Ten 15,10
Twenty 30,00
Dec. 21.—tf

The Psychological Review.

PUBLISHED MONTHLY.

OUBSCRIPTION—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: E. W. ALLEN, II Ave Maria Lane, Glasgow: HAY NISHET & CON152 Ropework Lane, P. O. Orders payable to HAY NISHET & CO., as above. April 12,—cow

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.

D. C. DENSMORE Pub. Voice of Angels.
Jan. 4. Jan. 4.

PHOTOGRAPHS OF JAMES A. BLISS. We have received from Philadelphia a supply of Photographs of James A. Bliss, the well known physical medium. Calinet, 35 cents: Carte de Viste, 20 cents.

For sale by COLBY & RICH.

Mediums in Boston.

Dr.Main's Health Institute,

AT NO. 60 DOVER STREET, BOSTON, TIHOSE desiring a Medical Diagnosts of Disease, will please enclose \$1.00, a took of hair, a return postage stamp, and the address, and state sev and age. All Medicines, with directions for treatment, extra.

April 19.

DR. H. B. STORER. Office 29 Indiana Place, Boston.

My specialty is the preparation of New trigande Rem
Meter for the erme of all torms of allowases and debility
Send leading symptoms, and if the medicine sent ever fai
to be nefit the patient, money will be refunded. Emelse
for medicine only. No charge for consultation. Nov. 39.

Mesmeric Healer.

ANNIE LOOMIS, the great London Mesimetic and Head-laye been the wonder of London, can be consulted at No. 16 Dartmouth Place, off Partmouth street. Hourstrom to x, w, to 5 r, W. London cred-uttats to be seen upon apple acion, May 31, 2 w.*

MRS, E. A. CUTTING has taken rooms at 52 Village streat, Boston, where she will continue her business as Healling Medium. She has been very sheerestial in her specialities. Ladies Suffering from nervousness and general debility will do well to consult her and learn her mode of treatment and its favorable results. Mrs. Cutting gives Vapor and Medicated Baths at her house of at the residuaces of patients.

Miss Jennie Rhind,

TYPICAL MEDIUM, will answer letters in figurative verse. Address in own handwriting, dathing age and sex. Inchese time bollar. Will give Typical and Business Strings daily. 7 Montgomery Place, Boston, Myss. June 7. 1 W

D. Evans Caswell, DUSINESS, Test and Healing Medium, No. 9 street, Bunker Hill District, Boston, Mass, 64, Mr. C. will attend lumerals when requested, May 21, -6w*

Dr. D. H. Spofford. Ontologist, WEST CONCORD STREET, BOSTON, Office bours, 9 A. M. to 4 P. M. (Thursday and Friday exterpted.) 25 Mathr street, Worcester, Thursday; 21 Charlestreet, Haverhill, Friday, 48 June 7.

Miss Nellie B. Lochlan,

Susie Nickerson-White, MRANCE and MEDICAL MEDIUM, 130 West Brook-line st., Hotel Brookline, Suite 1, Boston, Hours 9 to 4, Feb. 45, -26w*

I. P. GREENLEAF,
Medical Clairvoyant and Homeopathic Physician. Office and residence, 91 Waltham street, Boston, Mass, May 3,

LOTTIE FOWLER. DISTINGUISHED Trance, Medicai, and Rusiness Medium, 150 Tremont st., Room 9, Roston. Hours 11 to 8, May 37.

Mrs. M. J. Folsom,

MRS. E. J. KENDALL, TEST AND BUSINESS MEDIUM, S₂ Montgomery Place, Boston, Hours 10 to 3. June 7.

C. C. YORK, M. D. CURES Cancers and Tumors without pain. Office N Whithyop street, Charlestown, Mass. — Iw June

MRS. JENNIE POTTER,

MEDIUM—Test, Medical and Business—137 Castle 81, EW* - April 5, CLARA A. FIELD

USINESS MEDIUM, 7 Montgomery Place, Boston, April 5, 10 Mass.

LOHN N. EAMES.

MAGNETIC PHYSICIAN, Will visit the sick at their homes, if desired, Address 11 Joy street, Boston, May 21, 1 W* DR. E. A. PRATT, Clairvovant Physician, of Milloud, Mass., can be consulted every Saturday at Green street, Boston, from 9 A. M. to 4 P. M. May 21, -4W

MRS. JENNIE CROSSE, Test, Clairvoyant, Bustness and Healing Medium. Sty questions by mail 50 cents and stamp. Whole life-reading, \$1.00 and 2 stamps, 37 Kemball Street, Boston.

S. HAYWARD'S MAGNETIZED PAPER
• performs wonderful cures. Two packages by mail,
• Magnetic treatment from a to-4, 5 Davissa, Boston,

SAMUEL GROVER, HEALING MEDIUM, No. 30 Dwight st. Dr. G. will attend funerals if requested.

MRS. IDA RANDOLPH, Tests and Magnetic Treatment. Circles every Sunday at 7:30 P. M. 3 INC. June 7.

T. WILLIAMS, Magnetic Healer, No. 7 Inc. June 7.

MRS. C. H. WILDES, Test and Business Medium, 7 Hamilton Place, Boston, two June 7.

DYSPEPTICS.

ittle Giant Pill. A RELIABLE VEGETABLE MEDICINE.

I T has become an established family remedy for bowel and liker complaints. It is not a purgative. It is a tonic. One pill is a dose. Find directions in each box. Trade mark on square boxes. Give it a trial.

TRIAL BOXES, 35 cents. FAMILY BOXES, 50cents, Sold by all Druggists. EDWIN C.STONE, 75 Addison street, Cheben, General Agent, GEO, C. GOODWIN & CO., 38 Hanover street, Boston, E. R. ELINT, 96 Chambers street, New York, May 17.—iw. Wholesnie Denlers.

"IN HOC SIGNO VINCES." "THE SPECIFIC CURE"

IS a sure remedy for the appetite for alcoholic drinks and optum. It never fails to cure fits and theumatism. Price 52 per package, containing the two bottles. For sale, or sent by express on receipt of price, by GEORGE C. GOODWIN & CO., 38 Hanover street, Boston, Wass. June 7.—18*

ASTROLOGY Onesdons answered, \$1, 16 83. Dreams Interpreted, \$2.96. Magle Crystal, with instructions, \$5, Also Books, Ephemerises, etc., supplied by "RAPHAEL." the "Astrodoger of the Nineteenth Century," anthor of the "Prophetic Messenger." the "Gulde to Astrodogy," etc., 7881, Paul's Churchyard, London, Eng. May 31, 41

DR. C. D. JENKINS, Astrologer,

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

TERMS.

THE SPIRITUALIST NEWSPAPER.

A RECORD of the Progress of the Scheme and Ethics of Spiritualism. Established in issa. 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 for Which is 25c., payable to Mr. W. H. HARRISON, 38 Great Russell street, Bloomsbury, London, is \$3.75, or through Messrs, COLBY & RICH, Banner of Light office, Boston, \$4.00.

Spiritual Notes.

A MONTHLY EPITOME of the TRANSACTIONS OF SPIRITUAL AND PSYCHOLOGICAL SOCIETIES, and Auxiliary to the SPIRIT CHRCLE, the MEDIUM and the LECTF RER, and containing Articles and proceedings, brief Notes of the month, programme of armagements of societies and mediums, and other interesting information for reference purposes.

Published on the first of each month. Price twopenees, Annual Subscription 25,64, of E. W. ALLEN, II Ave Maria Lane, Libidian, E. C.7 England, Orders can also be sent through Messrs, COLBY & RICH, Ramer of Light Office, Rosion, Annual subscription, 75 cents, postage free, Aug. 24,—1f

New York Advertisements.

THE GREAT SPIRITUAL REMEDIES

MRS. SPENCE'S Positive and Negative Powders,

DUY the Positives for any and all manner of diseases Percept Paralysis, Deatness, Amanosis, Typhoid and Typhus Fevers. But the Negatives for Paralysis, Deaf-ness, Amanosis, Typhoid and Typhus Fevers. Buy a bea-of Positive and Negative (half-and half) for Chilis at 1 Fever.

Fever, Mailed, postpaid, for \$1.00 a box, or sky hove for \$60, Send money at my risk and expense by Registered Corfer of by Money Order. Pampidets maded free. Agents wanter, sold by Druggists.
Address Prof. Prayton Spence, 138 East 16th stree', New York City.
Sold also at the Banner of Light Onice. April 5.

MRS. J. W. STANSBURY Will write you a Psy-or answer brief questions on Health, Business, Marriage, &c., with advice, and practical films concerning the future, and mail you become find to Christovanice. Send name, age, sey and lock of hair, with 45 cents (stamped, Consultations at other broads). Consultations at other, to to 12 V, M, and 2 to 5 P, M, \$1.00 and \$2.00. Address No. 164 West 20th street. New York, May 10. 500.

JUST PUBLISHED --- SENT FREE. COMPLETE History of Wall Street Finance, containing valuable information for investors. Address BAXTER CO., Publishers, 17 Wall street, New York, Nov. 2, -45

SARAH E. SOMERBY, M. D., Psychometrist, and Magnetle Healer, its Last pull street, New York, May 24, 4 w.

THE MAGNETIC TREATMENT.

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

April 5.

18 ELEGANT New Style Chromo Cards with name to postpaid, Geo, I. Rei to & Co., Nassau, N.Y. April 26, seew

EIGHTH EDITION.

THE VOICES.

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 "Pratrible of the Prodigat's Son," of vicarious atoennent, etc., in this part of the work, is of especialisations.

THE VOICE OF NATER, represents God in the light of Reason and Philosophy in His machangeable and glottons attributes.

THE VOICE OF A PERBLE deliterates the individuality of Matter and Mind, tratemal Charity and Love.

THE VOICE OF A PERBLE deliterates the individuality of Matter and Mind, tratemal Charity and Love.

THE VOICE OF A PERBLE AND A STATEMAR AND A

MERCURIUS'S PREDICTING ALMANAC FOR 1879.

Containing Predictions of the Winds and the Weather for Every Day,
How to view the Heavins and the states,
By the aldest Professor nam living. Editor of Astrologer's Magazine, the last published.

IMPROVED TRADE AND A FRUITFUL YEAR. IMPROVED TRADE AND A FRUTTFFF, YEAR, Also many Hundreds of Piedlethors the kind of Winter and Harvest. Predletions concerning all the Crowned Heads of Europe, and other Leading Personages. Thomastion to Sportsmen. Fortunate Days for every Subject. Rest Days for Photography. List of Fairs in England, &c. Among the works of like character published in Englant this is considered to be the bast. Its predictions for the year 1878 were nearly all, fulfilled, many of them with perget exactness as to date and manner. Price 25 cents, For sale by COLBY & RICH,

SPIRIT IDENTITY.

BY M.A. OXON.

The author sats this book differs from his previous work on Psychography, and that he wife s now for those who have studied and made themselves familiar with spiritual phenomena, whereas then he wrote for the uninstructed world who have no knowledge on the subnet beyond what can be gained from a casual conversation or a misleading paragraph in some new-paier. Then he was carried normalizations, no state no theory for acceptance, and to refrain generally from the use of any language that might serve to increase the preindice wherewith new truth is away viewed. In this work, on the contrally, he is speaking to the associate hooly, and propounding exteines for the perpetuation of the and individuality after the death of the body.

To advanced investigators the book is especially addressed, To those who may have doubts upon the subject of the full establishment of the fact of spirit identity, we think the reliations and the reasons here presented with be especially acceptable. The book is one that will repay several permade and of the body is the subject of the full establishment of the fact of spirit identity, we think the reliations and the transits head to spirit identity, we think the reliations and the transits head to spirit identity. The book is one that will repay several permade; and so it should be with all good books. We heartify comment "Spirit Identity" to the attention not only of all spirits delition, uniform with Psychography. Cleth, 13 pp. Price \$1.25, postage forceints.

For safe by COLSIV & RICH. Aythor of "Psychography."

Discourses through the Mediumship of

of Mrs Cora L. V. Tappan.

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

Sixty-Three Extemporaneous Poems, and Sixtoon Extracts. Plain cloth 52.00; gill 52.50; pastage 12 cents. For such by COLEV & RICH.

MANOMÍN: A Rhythmical Romance of Minnesota. the Creat Rebellion, and the Minnesota Massacres.

BY MYRON COLONEY. BY MYRON COLONEY.

The author says he does not expect this work is a greet, poem; "I do, not expect It with and favor with the rich, highly-cultured minds of the East. I have chosen by characters from the common wakes of it), and my story is largely a recitation of life?Secommon events. My hero is intended as a fair type of what free institutions develop a hards working, intelligent, high-minded boy, a dutiful son, a true patriot springing at once to the call of his country, a free-thinger, trusting his own Gos-legiven judgment to decide all questions for him, a brave, uptight and fearless private soldier, an unostentations officer, and a faith 4 lover."

Cloth. Price Stan person from

Cloth. Price \$1.00, postage free, For sale by COLBY & RICH. ON THE CONNECTION OF Christianity with Solar Worship. Translated from the French of Dupuls

BY T. E. PARTRIDGE.

The author assures the reader that external forms and ceremonies, which alone he treats of, are but the outer shell of redigion; the kernel is the mystery of spiritual Mr. which has been always so cloaked, concealed, and fenced round in every way by its priests and initiators as to be outlied impenetrable to all but the brotherhood, who partake of its benefits, English edition. Paper, 59 pp. Price 30 cents, postage free; [3] free. For sale by COLBY & RICH, A Discussion

About Jesus and Religion, between Prof. S. B. BRITTAN in the Affirmative and W. F. JAMIESON in the Negative, All who have read Professor Brittan's "Democracy of Christianity," should peruse this analytic reply, Paper, Schages, 25 cents, the Abde cloth covers, 50 cents, For sale by COLBY & RICH.

Dialogues and Recitations, Adapted to the Children's Progressive Lyceums, and other forms of Useful and Liberal Instruction. By Miss. LOUISA SHEPARD.
This Work is particularly adapted to Children's Progressive Lycenus, and will be found to contain a variety of pieces suitable for all grades and classes in the Lycenus. Cloth, 50 cents, postage 3 cents, For sale by COLBY & RICH.

CHRISTIANITY:

Its Origin, Nature and Tendency, considered in the light of astro-theology. By REV. D. W. HULL. Paper, 25 cents, postage 2 cents. For sale by COLIV & RICH. THE HEREAFTER;

A Scientific, Phenomenal, and Riblical Demonstration of a Future/Life. By D. W. HULL. In this book Mr. H. discusses the question of the origin of the Physical and Spiritual man. One chapter is devoted to the demonstration of a future life by the occult science L. Then follow arguments based on Phenomenal Spiritualism, Clairvoganes, Mesmerism, Sommambulism, and the Rible, Cloth Facettle.

Cloth 75 cents, For sale by COLBY & RICH. EXETER HALL!

A Theological Romance. Most startling and interesting work of the day.

Every Christian, every Spiritually, every skeptic and every pivacher should read h. Every, ruler and staresmay, every leacher and reformer, and every woman in the land, should have a copy of this extraordinary book. Astemoling includents and revelations for all.

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

Banner of Light.

BOSTON, SATURDAY, JUNE 7, 1879.

William Lloyd Garrison.

If ever there was a man rate of apole Divine Presidence, and comind-stone of for a certain work by the uncontrollable impulses of his nature, that man was WPTIME 1 by detailed and the free divine the vertical solution is not be a knowledged, then he was a phenomenon not to be explained. New York Times.

Last week we chronicled the fact that this world-known champion of human rights had passed to his reward. As an example of the impression his labors have produced on the popular mind, we quote from the Boston Post the following selections concerning his life career:

"William Lloyd Garrison died in New York, May 20th of Bright's disease. He was born at Newburyport, Mass., Dec. 12th, 1804. In consequence of the Intemperate habits of his father, his parents separated, and his mother, being utterly destitute, his early years were passed in great poverty and amid hard labor. In 1sts he was apprenticed to Ephraim W. Allen, editor of the Newboryport Herald, to learn the art of printing, and began his literary career by communicating articles on political and other topics to the Herald. After contributing to several papers for some time, he finally, in 1826, became editor and proprietor of the Newburyport Free Press, which the edited for a while, . . . He was after this engaged in several newspaper enterprises. He prepared a course of lectures on davery, which he delivered in Philadelphia, New York, New Haven, 'Hartford and Boston, In Baltimore be failed to obtain a hearing. In Boston he was unable to find a half or church to speak in, and announced his purpose of addressing the public upon the Common. Thereupon a society of 'Infidels' offered him the use of their ball, and there he delivered his lectures. The lectures were targety attended, and awakened great interest in the subject

The first number of the Boston Illigrator was Issued Jan. 1st. 1stl. Mr. Garrison had associated with blimself Mr. Isaac knapp in the printing and publishing department of the business. Both were very poor. They were unable to establish a printing office of their own, but Garrison made an arrangement with the office of the Christian Examiner. He, with Mr. Knapp, was, to work at the case, and for their labor were to be allowed to use the Learning's types. Finally they were able to have a small office of their own. The paper created a stir and. Southern, people demanded its suppression, and the Georgia Legislature offered a reward for the arrest of the publisher. The New England afterward the Massachusetts Anti-Slavery Society was

presson, and the Georgia legislature offered a reward for the arrives of the publisher. The New Ingland at ferward the Massachusetts Anti-Slavety Society was organized on the 1st of January, 1-52. It fool originally twelve members, including the founder, Mr. Gartison. This was the parent of most similar originality twelve members, including the founder, Mr. Gartison published his. Thomplets on African from the contemporary in the spring of this year Mr. Gartison published his. Thomplets on African to boile and the spring of this year Mr. Gartison published his. Thomplets on African to boile and the spring of the seedens. In 18-15 to went to England as the agent of the New England Ant Slavery Society. He there me Wilberforce, Bronelam and Clarkson, and was treated with marked at the fine of the special properties agently the Miller force and eleven of his anti-slavery was a protest agentic the American colonization Society was a protest agently the American colonization Society was organized at Philadelydia. This body published a doctariation of sendingents, setting forth its principles and marthods. The paper was perpared by Mr. Gartison, and intensified the public eventual of the public eventual of the public public eventual to the public public

from his writings. Mr. Garrison was always a poor man, but made a-

host of warm friends by his carnestness, courage and philanthropy: He did not gain ground very rapidly at first, and though be always had a warm support for hispaper, it was not such as would make the enterprise a financial success. Indeed, it may be said that his newspaper never supported him, but his friends from time to time came to his aid, and helped him to fight the batthe that he was so earnestly engaged in. He was an eloquent man, always ready in his utterance, always happy in the words he chose, and expressing himself with great force. He was very social, always gental to

was unharmed. Dear friend, farewell; yet we seem nearer to thee than ever, and know that thy enlarged spirit will forever beat in behalf of freedom and truth. After a song by the choir, Mrs. Lucy Stone was introduced, who continued in the line of the previous speaker's remarks: "Instinctively a shout of joy leaps to our lips as we remember how loyally he stood at his post three-score years and ten, and how straight his footsteps always followed the clear line of duty; how in circumstances of trial, such as rarely fall to mortal lot, his courage never faltered and his faith never wavered. With a sublime trust that what is right has the eternal forces behind it and must succeed, he bent every power, without a doubt and without a fear, to uproot the greatest crime of the age, unmoved by mobs, by threats of by entreaties, and he lived to see the triumph of his life-work."

or by entreatles, and he lived to see the triumph of his lifework."

Mrs. Stone then referred to Mr. Garrison's faithfulness to his convictions, when, in 1840, he refused to sit as a delegate to the world's convention at London because Licretia Mott, who had been sent as a delegate, was refused a seat on the floor because of her'sex, "it seems to me," said Mrs. Stone, "that, instead of sorrow, we ought to re olde that this example is left to us, and that, in the full possession of his powers, he has laid down his body, which had become one of pain and suffering to him, and gone on."

A selection by the quartette supervened, after which lev. Samuel Johnson addressed the large congregation, making in the course of his speech the following points:

"A volce for half a century the inspiration of a matthon's stringgle for existence is forever stilled. This great career has shown the power of personality, that one is greater than a multitude, the soul master of the state, and in this fact is our strongest assurance of immortality. Here is one whose conscience was a landmark to his country, summoning it in its degenerate days to a self-reformation deemed impossible, a task note nodde than the struggle for independence; a conscience whose logic kept its place against the fallacles these fifty years have bred and madeithe emancipation of the slaves one with the emancipation of culture and conscience."

conscience."

He closed by reading the following poem, which had been written for the occasion by John Greenleaf Whit-

The storm and peril overpast,
The homoling hatred shamed and stiff;
Fig. Sont of Freedom! take at last
The place whileh thou abone canst fill,

Go up and only thy day well done. Thy morning promise well fulfilled. A trise to fittinglis yet unwon. To holicitasks that God has willed.

Go leave behind thee all that mars The work below of man for man: With the white legions of the stars Tro service such as angels can.

Wherever wrong shall right deny,
Or suffering splitts urge their plea,
the thine a voice to smite (he lie,
A hand to set the captive tree)

Mr. Theodore D. Weld then spoke with great power, caring testimony to the faithfulness of his departed riend to his convictions of duty; the 'quartette' ren-lered a hymn, and Hon, Wendell Phillips proceeded to

dered a hymm, and Hon. Wendell Phillips proceeded to pay clophent tribute to the deceased:

It has been well said, and repeated, that we are not here to weep, and neither are we here to praise. In the spirit of the great life which we contemplate, this hour is for the utterance of a lesson; this hour is given to contemplate a grand example, a rich inheritance, a noble life worthing ended; to emphasize what that life traches; to tell it in the hearing of those whose imma-ture youth did not witness that notifying effort; in their

marvel again at the instinctive sagacity. Archimedes said: "Give me something on which to rest my lever, and I will move the world." O'Connell leaned back on and I will move the world." O'Connell leaned back on three millions of Trishmen, all allame with sympathy. Colden's hands were held up by the whole manufacturing interest of Great Britain; his hands were full of the wealth of the middle classes of the country, and behind him. In fair proportions, stood the religious convictions of England. Marvelous as was their agitation, as you gaze upon it in its successive stages and analyze it, you are astonished at what they invented for tools. And yet this boy stood alone, utterly alone, at first. There was no sympathy anywhere; his hands were empty. No matter if he starved on bread and water, he could command the use of types; that was all. Trade endeavored to crush him; the intellectual life of America disowned him.

special man, always ranged in the interpretability of the control of the control

change. While that eye was open, while that ear could listen. God gave what has been so rarely given to man—the plaudits and prayers of five millions of vietlins, thanking him for emancipation, and through the clouds of to-day, no matter how dark nor how heavy, his heart, as it ceased to beat, felt certain, certain, that whether one flag or two rules this continent in time to come, one thing is settled—it, never henceforth can be trodden by a slave!

a slave!
Well, if anything strikes one more prominently than

a slave!

Well, If anything strikes one more prominently than another in this career-10 your astonishment, younger men, you may say—it is the plain, sober, unmixed common sense, the robust English element which underlay Cromwell, which explains Hampden, which gives the color that distinguishes 1640 in England from 1790 in France. Plain, robust, well-balanced common sense, No erratic mistake; no enthusiasm that got beyond the feeling of earth, rising unsupported in the air; no mistake of method; no miscalculation of time; no unmeasured confidence in forces; no miscalculation of opposition. Whoever mistook, darrison seldom mistook. Fewer mistakes in that long agitation of fifty years can be charged to his account than to any other American.

I know what I claim. History, fifty years hence, dispelling your prejudices, will do justice to the grand sweep of the orbit which to day we are hardly in a condition to measure. I do not fear that, if my words are remembered by the next generation, they will be thought unsupported or extravagant. When history touches the sources of New England character and northern life, when men begin to open up and examine the hidden springs that make the foundation and have effected the changes in American life within the last half century, they will remember Parker, that Jupiter of the pulpit; they will remember the grand, potent, unmeasured influence that came to us from the seclusion of Concord; they will do justice to the masterly statesmanship which presided for a part of his life. unmeasured Influence that came to us from the seclu-sion of Concord; they will do Justice to the masterly statesmanship which presided for a part of his life-over the efforts of Webster, but they will recognize that there was only one man north of Mason and Dix-on's line who met squarely, with an absolute logic, the impregnable position of John C. Calhoun—only one brave; far-sighted, keen, logical intellect, that dis-cerned that there were two moral tools in the universe, right and verong; that, when one was asserted, subter-fuge and evasion would be sure to confront nothing but defeat.

At the conclusion of Mr. Phillips's oration, of which the above is necessarily but a sketch, the congregation took a last look at the still face of the deceased liberator, after which the remains were borne to their resting-place at Forest Hills Cemetery.*

On Sunday, June 1st, the transition of Mr. Garrison was made the theme of several discourses. From the tributes by Rev. C. A. Bartol and Rev. M. J. Savage we select the following sentences. In the course of his sermon Dr. Bartol said:

Bartol said:

"He 'Garrison] combined greatness with righteousness, plety with humanity, and kindness with duty. His life was one of charity and love, united with true courage. He was good as well as right. He started in life a young man against a nation of men, and, in hydrostatic sense, might be compared to a stream of water no bigger than a kinting-needle, which, by its influence, counterbalances the efforts of the intruding and eneroaching sea. When asked as to his views on the emancipation proclamation, he replied. 'Our object is now accomplished: we may as well disband,' which showed that he was not inspired by any ambition of self-aggrandizement, but that, having attained the object for which he had conscientiously devoted his life, he was willing modestly to refire from public view, content with what he had accomplished. Mr. Garrison's character was above suspictou, and Theodore Parker said well when he stated that 'we would have to search in heaven for marble while enough for a monument for him at his death.' The names of George Washington, Abraham Lincoln and William Lloyd Garrison standshe by side, the most prominent in this nation's history. The first achieved our liberty, the second saved our Union, and the latter effected the liberation of the down-trodden. Mr. Garrison's religion was charity, his church was all mankind. He will be remembered as the man to whom all men in his time, such as Summer, Phillips and others, had to refer. It would be appropriate to place upon his headstone his name, with the date of his birth and death alone, for listory will always point to his deeds and memory as a grand monolith of one of the greatest heroes this world has ever known."

Mr. Savage selected as his text the words put at the

litti of one of the greatest heroes this world has ever known."

Mr. Savage selected as his text the words put at the head of the Liberator by Mr. Garrison: "My country, the world; my countrymen, all mankind:" and his memorable utterance," I amin carnest; I will not equivocate, I will not excuse, nor retreat one inch, and I will be heard," and remarked that as It was always difficult to realize the grandem and beauty of a mountain when standing at its foot, so the character of men of large calibre is frequently unappreciated by those of their own time. He believed that in the future the unpoetle people who have fought the fight of the present generation will be recognized as belonging to a herole age as grand as any the world has ever seen. An analysis of the character of Mr. Garrison, in the speaker's opinion, developed the fact that his power came not from marked intellectual ability, but from his being an incarnated conscience. He fought for the right, and knew not the meaning of compromise. The speaker expressed the opinion that Mr. Garrison came upon the stage when the time was ripe for inst such a leader, and that he represented not almself merely, but the better side of the human life of his time and-country. In speaking of the lack of support extended to Mr. Garrison bothe churches of his day, the speaker found one cause for the position taken by the religious world in the fact that Mr. Garrison theroughty bettered in the all-pervading goodness and reasoning power of the Imerican people as opposed to the doctrine of total deparaty which pervaded the church of his earlier days.

As we intimated last week, Mr. Garrison gave

As we intimated last week, Mr. Garrison gave another manifestation of his fearlessness of soul by investigating into the verity of the spiritual phenomena, at their earliest appearance, the result being in his case as it is with all honest and independent inquirers into the subject. We have been ourselves privileged to sit with him in circles at the residence of Mrs. Mary M. Hardy, (afterward Perkins, and we have received additional proof of Mr. Garrison's interest in the subject from John M. Spear and other old and well-known disciples of the New Dispensation of Modern Spiritualism, who are cognizant of his belief for a

BRIEF PARAGRAPHS.

A SONG OF MAY. Down in the valleys the brooklets are making Rich, melting music so charming to hear; Upon the green hillsides the wild flowers are waking. And sending their fragrance abroad in the air. Along by the pathway which leads through the meadows To cool, quiet places in forest and glen. On lovely green banks 'neath the trees' cooling shadows, The ferns and the mosses are growing again.

With voices united all nature is raising
A fervent thanksgiving to heaven above:
The merciful Father so joyfully praising.
Who cares for his children and keeps them in love.
—[F. S. Lovejoy, in Boston Transcript.

There is in Macon, Ga., says the St. Louis Timesfournal, a gray mule pulling a dump-cart that is known to be forty-seven years old. Now that the age of the eart is given, the Boston Post wants to know how old the mule is.

As Talmage is going to Europe the variety show business in Brooklyn will probably be good for the

"Though we do not want any secturianism established," says a reverend gentleman, "we must, as religious men, have religious men in office." Must we? Who is to settle who are religious men, or what constitutes religion? Are we to have a Test Act? If yes, shall Congress enact it? A nice religious body that would be, to "ix" a religion for the people, would n't it?—Hoston Evening Traveller.

That 's what they 're up to, notwithstanding.

Does a man who pitches his tent on the seashore necessarily do so to keep dry?

It is said that the refusal of Chief Cetewayo to receive missionaries was the cause of the Zulu war. He objected on the ground that rum would come next. He didn't like that sort of "commercial prosperity." It might do well enough, he said, for Englishmen, but not

The Pope don't like the new Italian law which re quires a civil marriage to precede the religious cere mony. What business is it to him, anyway?

Henry Morgan told the people of Manchester, Suaday, that it had fost him "as much to expose and drive slu from Boston as it would to travel around the world." We notice that Boston is an altogether different place since Morgan drove sin out.—Boston Herald.

Mt. .Etna is preparing for a great eruption, in fact a double eruption, as craters are forming on two slopes of the mountain. Already clouds of ashes overhang Pledmonte, which place is said to be now in almost to tal darkness.

We don't think much of that class of professed Spir itualists who "fold their tents like the Arabs, and si lently steal away," because our grand philosophy is not yet popular. How true it is that "many are called and few chosen." But, notwithstanding such defections, all true Spiritualists have cause to rejoice, as accessions to our ranks are numerous in all parts of the world. The truth is mighty, and must prevail.

A drunken man was arrested on Boston Common, yeserday, when he laconically remarked, "All right—I 'm in fav'r of lawn order"!

The man who collapsed while reading the Boston Transcript's Jokes has joined Barnum's managerie. He looks "dreadful thin."

A vessel recently sailed to Africa laden with innumerable horsheads of rum and carrying one poor, meagre missionary. It certainly could not be expected that a single, missionary would be the antidote to the rum, though it might easily be predicted that the rum would be a perfect antidote to the missionary. Consistency is a great jewel, and hereafter when ships are laden with those things which are expected to beguile the poor heathen, it will be far better to send one article at a time—either all rum or all missionary.—X. Y. Herald.

The Fays are still duping their victims. The last time at Meadville, Pa., if all accounts are correct. Our Evansburg correspondent, "C. C. F.," pronounces their performance at M. "a miserable hoax from-beginning o end," as he was a witness of the whole proceeding.

The Springfield Republican thinks that, when such a man as Renan is received with honor into the most eminent literary body in Christendom, and from the literary class in all countries receives friendly greeting it must seem to earnest churchmen as if there was in. deed a prodigious gulf between themselves and the world at large.

QUES .- Who among us are the wise? Ans .- Those who often advertise. Q .- Who have competence to-day? A .- Those who, prompt, the printer pay-and adver-

tise in the Banner of Light. The resolutions presented at the recent Sal Convention in Boston were, taken as a unit, a very Slack affair.

A Roman Catholic paper says that a recent decision in a Civil Court in Italy in regard to church property is tantamount to doing away with the Pope and Catholic Church altogether.

According to the following lines there are some clergymen whose eyes are never visible, and for the best of reasons:

I cannot praise the doctor's eyes; I never saw his glance divine— For when he prays he shuts his eyes, And when he preaches he shuts mine.

The foundation for the meanest man is laid when the small boy turns the worm-hole in an apple for his

companion to bite from. We never weary of reading a good epitaph, one which indicates the work of a lifetime in a few short, erisp words. Here is one, for instance which needs no explanation. It was inscribed on the tomb of a can-

nibal: "He loved his fellow-men." And here is a double obituary, which shows that the state of matrimony sometimes a happy one:

I am anxiously expecting you. A. D. 1827, Here I am. A. D. 1867.

Love's tangles end in wrangles.

Pinel, the physician who brought about the substitution of moral suasion for chains in the treatment of lunatics in France, is to have a statue at Paris.

M. Grévy is reported to have recently said to a dele-M. Grevy is reported to nave recently said to a delegation of Protestant Clergymen that he considered the "Protestant Church the mother of democracy in modern times." Who would have thought that a man holding such opinions could be elected President of a French Republic? The Republic is no less a wonder than that it should have a President not only tolerant of but actually helping Protestantism.—Boston Transcrint.

.The warmth of the sun maketh the sweat to run. or, it did last Sunday and Monday, the thermometer ranging from 98° to 102° in the shade! Cn Tuesday in Boston the weather was uncomfortably cold.

Mary had a little lamp Filled full of kerosene; She took it once to light a fire, And has not since benzine.

Anniversary week passed off quietly, without the slightest disturbance of the public peace.

"Patrick," sald a priest, "the widow Molony tells me you have stolen one of her finest pigs. Is that so?" "Yes, yer honor." "What have you done with it?" "Killed it, and ate it, yer honor." "Oh, Patrick, when you are brought face to face with the widow and her plg on judgment day, what account will you be able to give of yourself when the widow accuses you of the theft?" "Did you say the pig would be there, yer riverence?" "To be sure I did." "Well, thin, yer riverence, I'll say, 'Mrs. Molony, there's yer pig."

The divorce mill has been in full operation of late in Boston. Domestic felicity seems to be at a great discount. What is the prime cause? Rum! that leads to all sorts of vices, hence family quarrels and final sepa

It is said that the power of the petticoat is potent. Is this the reason that Petticoat Bishop succeeds in gulling the flats so effectively?

One of the meanest, not to say the most infamous, acts of bigotry which has been perpetrated, was the vote of the vestry of St. George's, Hanover Square, London, against the erection of a statue of Lord Byron in St. James Street. The over-plous vestrymen carried their opposition by thirteen majority. In this liberal age, when men are supposed to exercise their reason, such a display of prejudice and Puritanism is almost incredible, says the New York Mercury.

London Spiritual Notes.

To the Editor of the Banner of Light:

Sunday evening services are held at the Spiritual Institution (office of Medium and Daybreak), and are very well attended. James Burns, Esq., and others address these convocations, which to a large extent take the place of the meetings once held in the Doughty Hall.

Sergeant Cox, President of the Psychological Society, has a séance weekly with a noted physical medium, and is still devoting much time to the subject of Spiritualism, in which he has always been deeply interested. The result of these scances will be made public at no distant

Edmund Yates, editor of the World, was present at a séance a short time ago, the Duke of Wellington and others of note making up the party. It was a most successful evening, the noble Duke expressing himself much surprised at what occurred.

Never in the history of Spiritualism have such cultured audiences assembled to listen to a trance speaker as weekly convene at Stein-way Hall to listen to Mr. J. William Fletcher, the American medium, who completely dumfounds the skeptics by his unfailing clairvoyance. He is at present more sought after than any Spirit-nalist in London and will probably be personalist.

is at present more sought after than any spirit-ualist in London, and will probably be perma-nently settled here.

Mr. J. J. Morse is constantly employed in the provinces, and London is seeing yeary little of him. He is, however, doing the vause great good by his indefatigable labors, and is highly esteemed as a medium.

good by his indefatigable labors, and is highly esteemed as a medium.

Rev. Stainton Moses has returned to London.

Mr. J. W. Fletcher is to give a series of lectures in June, entitled: "Is a Belief in Spiritualism Evidence of Insanity?" Mrs. Georgina Weldon will sing.

Americans are plentiful in London this year.

Mons. Capoul, the popular Catholic priest, admitted at his convérsazione that the phenomena of Spiritualism were true but were not to be meddled with.

of Spirituans and meddled with.

Miss Kate Field recited an address at the opening of the Shakspeare Memorial, Stratford-FideLity.

New Publications.

T. B. PETERSON & BROTHERS, Philadelphia, Pa., furnish us with copies of the following works (in paper): 1) L' Assommoir, and (2) THE ABBE'S TEMPTATION, by Emile Zola, translated from the French by John Stirling; (3) PHILOMENE'S MARRIAGES, by Henry Greville, translated by Helen Stanley; and (4) FATHER TOM AND THE POPE; or, A Night at the Vatican, (with illustrative engravings) by John Fisher Murray. The first named of these works has created a profound sensation in America, and has called marked attention to the author; and the second is as full of interest -though of a somewhat different nature—as its predecessor. Those who know the style and character of Henry Gréville's books will need no one to advise them to read the third in this list; and those who wish a hearty laugh will find material for its provocation in the quaint style and singular situations of No. 4.

RECEIVED: NEW ENGLAND AND THE PEOPLE UP THERE. An essay read before the Fourth New York Liberal League at its Twelfth Bi-Weekly Meeting, March 9th, 1879, by George E. Macdonald. New York: D. M. Bennett, Liberal Publisher, 141 Eighth street.

NEW MUSIC.—We have received from the publishers, White, Smith & Co., 516 Washington street, Boston, No. 4 of "Smith's Musical Album"; contents vocal

and instrumental—some thirty pieces in all. TOWNE & STILLMAN, publishers, No. 50 South Sangamon street, Chicago, send us a temperance song, entitled "Save the Boy!" words and music by Rev. L. F.

The publisher, F. W. HELMICK, 136 West Fourth street, Cincinnati, Ohio, furishes a copy of "Only An Emigrant." Song and chorus. Words and music by Charlie Baker.

GEO. D. NEWHALL & Co., 62 West Fourth street, Incinnati, Ohio, forward us the following: "Harvest Time Comes By-and-By," words by Arthur W. French, music by Robert Challoner; "The Old-Fashioned Fire-Place," song and chorus by Will. S. Hays; "Listen to the Old Church Bell," words by A. W. French, music by L. Fairfield.

Information Wanted.

To the Editor of the Banner of Light: Dear Sir—Can you or any of your correspondents inform a citizen of New Jersey when and where the "First Harmonial Association of where the "first Harmonial Association of New York City" holds its public meetings, if it has any? Expecting to spend a few days in that city ere long, I should like to avail myself of the opportunity of learning what I can of its superior methods "in the sphere of public uses"; but I find no notice, in either your paper or any other, of its sessions. Please enlighten me, and

oblige,
An Old Spiritualist who Desires "Har-MONIZATION."

Read of, procure and use Hop Bitters, and you will be strong, healthy and happy.

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,

Aided by a large curps of able writers.

THE BANNER is a first-class, eight-page Family Newspaper, 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:

Three Months.

75

83 Postage Ifteen cents per year, which must accompany the subscription.

In remitting by mail, a Post-Office Money-Order on Boston, or a Drait on a Bank or Banking House in Boston or New York City, payable to the order of Colmy & Rich, is preferable to Bank Notes, since, should the Order or Draft be lost or stolen, it can be renewed without loss to the sender. Checks on interfor banks are flable to cost of collection, and in ruch cases the term of subscription will be proportionally shortened in the credit. As the substitution of silver for fractional currency renders the transmitting by mail of coin not only expensive but subject also to possible loss, we would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—ones and twos preferred.

preferred.
Subscriptions discontinued at the expiration of the time paid for.

Subscriptions discontinued at the expiration of the time paid for.

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, Hehry C. Wright, Ernest Reinan, Glies B. Stebbins, D. D. Home, T. R. Hazard, A. E. Newton, William Denton, Warren Chase, Rev. M. B. Craven, Judge J. W. Edmonds, Prof. S. B. Britan, Alen Putnam, Epes Sargent, W. F. Evans, Kersey Graves, Hudson Turtle, A. B. Child, P. B. Randoph, Warren S. Barlow, Rev. T. B. Taylor, J. O. Barrett, Rev. William Mountford, Mrs. Emma Hardinge Britten, Mrs. J. S. Adams, Achsa W. Sprague, 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

Any Book published in England or America, not out of print, will be sent by mail or express. 47 Catalogues of Books Published and for Sale by Colby & Rich sent free.

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 one year, provided a marked paper is forwarded to this office.