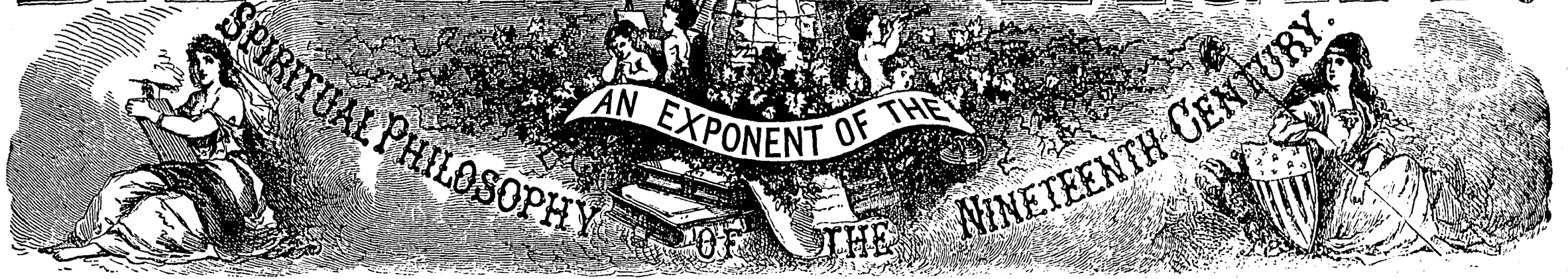


# BANNER OF LIGHT.



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## Banner of Light.

BOSTON, SATURDAY, JUNE 7, 1879.

### THE REMARKABLE HISTORY OF HARVARD STUDENT.

Written expressly for the Banner of Light.

#### PART TWO.

In our last paper we gave an account of the Physical Manifestations of spirit power in presence of the remarkable medium who is the subject of this sketch. We here give an account of the Mental Manifestations which also formed an interesting and wonderful phase of his mediumship; an account drawn from Thos. W. Higginson, containing a statement of facts together with other interesting matter in proof of direct spirit communion. J.—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 glasschord 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 much taste 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 by a master hand. The drumming, also, could 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 all paths.

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 correct.

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 glasschord was manipulated with skill and dexterity, and the bells chimed in always at the right moment, and with taste and expression.

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 it 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 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.

I shall omit the details of the phenomena, and give only the general facts:—  
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 upon. Two were several times played in unison, at opposite ends of the table, and entirely beyond the reach of the medium. During this proceeding, 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, between 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 some of the company, though not known. 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 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 trial of phosphorus, the lights increased in intensity, gradually diminishing when I re-cocked it to their original amount. Everybody in the room perceived 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 instrument. During the darkness, all the phenomena were more intense, but it seemed very disagreeable to the nerves of Mr. Willis, and he begged to have the lamps restored.

5. The room being again lighted, I proceeded 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 imperfect. 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 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.

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 sang was accompanied accurately and gracefully on the guitar, with a constantly increasing facility of adaption. The best accompaniment of all was finally played, to a peculiar and rather difficult foreign 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 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 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 my life a student of the natural sciences, and have earned, 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 phenomena, which I have just described, there is no such thing as evidence, and all the fabric of natural

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 Arago, "He is a rash man who, outside of pure mathematics, pronounces the word, impossible."

THOS. WENTWORTH HIGGINSON.

Worcester, ss., April 15th, 1877.—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 séances 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 wore 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 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. Taps 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 clothes of the medium that were placed upon a chair the opposite side of the room from the bed were emptied, and their contents thrown in all directions. The clothes themselves were tied up in knots. After these playful pranks had ceased, 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 language.

Many times has the medium come out from under 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 who composed the circle, and it was marvelous to listen to the tidings she would bring from the

other shore, and the test proofs she would give of the identity of those she sought and found.

She lives to-day in the memories of scores of persons, as real a being as ever walked the earth clad in the garb of mortality.

By the medium she was often seen. By other mediums she was often described, and these descriptions were as near alike as it is possible for different individuals to describe the same person, even to the minutiae of her attire.

The trance phase of this mediumship was no less 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 Poe were marvelously brilliant, and stamped with all the peculiarities of that eccentric genius.

At a later period, when the medium was in London, one of these remarkable improvisations was given by him in the presence of a select and brilliant company. Mr. Alfred R. Wallace, who was 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, Jr. The essays, addresses and orations given from these sources while the medium was profoundly 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 séance in Worcester, at the house 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 I ever 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 this kind that occurred was wonderfully beautiful and touching.

It must be remembered he had not one friend who was a Spiritualist at the time he first became conscious that he was a medium. He had never witnessed a manifestation, and shared fully in the contempt in which the subject was held by all his associates. He procured and read with eagerness all the books that at that early period in the history of Spiritualism had been written against it. Mahan's work was then out, and also a work by Rogers, on the double, or automatic action of the brain—the most powerful work ever written against Spiritualism.

The medium felt that he could not accept the Spiritualists' theory. He had a presentiment of what it would cost him if he did—the sacrifice 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 he was haunted by them, until at the expiration of eleven months he was driven nearly frantic by them. At that time his developments were largely of a physical character—raps, movements of furniture, playing of musical instruments, etc., 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 spiritual sight.

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; oh ye forces, and do with me as ye will."

He felt that the long, wearisome conflict was over. 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

looked it began to expand, and gradually becoming larger it filled the entire room with light.

As he looked upon it with wonder and some degree of awe it suddenly rayed open, and he beheld a vision of rare and wondrous beauty. Clad in celestial raiment, with an effluence of 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 matron 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 unceasingly yearned, for which even through the years of his young manhood he felt it to be no weakness to long, and he was prepared for the words that were spoken before they were uttered, as she said:

"I am your mother. From your cradle up I have watched over you with such love and tenderness 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 hallucination 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 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 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 to come upon the medium, and bade him not to shrink from it, because the advancement of a grand truth demanded it, the vision faded, the glory departed, and he was left to solitude but 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, some of which were secrets between the mother and daughter.

This 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 beautiful 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



was his knowledge, and so keen was his wit, that Mrs. Davis, who had passed many years in Washington during the public career of her husband, where she was the center of a brilliant and cultivated circle, and knew personally many of the foremost men of these days, exclaimed once most enthusiastically: "I had rather converse with the spirit of Dr. Mason than with the 'Lords with Daniel Webster or Henry Clay.'" Dr. Benjamin Heywood of Worcester, who was several years President of the Massachusetts Medical Society, conversed hours with this spirit upon the intricacies of medical science, the pulse of the nation, utterly ignorant of it. These conversations took place at séances, or alone with the medium in his office, or out riding, and on several times affirmed to the medium, in his normal condition, that the control was never found wanting in any department of medical science.

I feel this control the medium soon began to manifest surprising accuracy in diagnosing disease, and great skill in curing it. This fact seemed accidentally to develop itself. He called upon a lady who had a dear friend who had for a long time been a great sufferer from difficultly that had baffled the skill of several of the most eminent physicians of Boston. She had lain for months suffering tortures that they with all their skill could not remove. While making this call, the medium passed under the control of Dr. Mason, who told the lady that if she would procure a lock of her friend's hair, and give it to his medium, he would diagnose the case. She did so, and was 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 honored physicians of Boston, of the All-Atlantic School, and yet he was unacquainted enough to consent to meet a medium, whom he knew to be unlearned in all medical matters, and was so impressed with the phenomena presented to his observation that he urged the medium to meet him and another eminent physician in the kitchen of the patient. Most reluctantly he consented to this arrangement, and on a given day, by the bedside of a 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 words that fell from the lips of a blindfolded young man as he sat by that sickbed, delineating 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 type for treatment by the mystic forces that controlled him. Certainly, this fact afforded positive proof that they had been profoundly impressed by the diagnosis.

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 shrunken and entirely useless. It was restored whole and sound as the other.

Another child was carried through a very severe form of scarlet 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 had said the limb must be amputated. Circumstances were much against his surviving the operation. This was an extreme case. The limb was flexed nearly double. It had been so for months. Dr. Mason, working through his medium, manifested the most consummate skill. In a few days the improvement was most manifest, and in a few weeks the limb was whole and sound and straight as the other.

A beautiful girl of nine years, the idol of her parents, was utterly wrecked by chorea, or St. Vitus' dance. She had been under the care of the family physician for a long time without any help. Then several of the most noted physicians in New England were consulted, but without avail. For six months she could not articulate intelligibly. She could not walk or stand or feel 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 Harvard Student cured her. Through the wonderful power vested in him he made her sound and whole.

On one occasion he performed a difficult and delicate surgical operation upon a lady in the presence of her husband and an attendant. At this time the medium had never witnessed a surgical operation, 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 instrumentality.

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 Canadian 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.

Dr. Willis, for six years after his expulsion from college, devoted his time to lecturing upon the science, the philosophy and the religion of Spiritualism, always to large and enthusiastic audiences. At length it was made clearly manifest to him that his controlling influences wished him to educate himself as a physician, that they might the more perfectly control him in the great work of alleviating human suffering. He has been repeatedly urged to give to the world a full and complete history of his mediumship, together with the details of his trial and all the documents pertaining to it, many of which the public has never seen. It belongs to the history of New England Spiritualism. We

have never known a more diversified mediumship. It covered nearly the whole ground of mediumship, rapping, writing, trance, inspirational, clairvoyance, clairaudience, healing, levitation, materialization, the gift of tongues, the independent playing of musical instruments, independent writing, odd 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 New England's most distinguished names, we do not doubt that this book would be one of rare interest.

#### MY BOOKS AND WEALTH.

BY JOHN S. ADAMS.

I have a goodly company  
Of books that converse with me,  
To them as to a friend, I flee.  
They're on my shelves in good array,  
First this, then that one hold I lay  
Over my mind from day to day.  
I am not 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 they by me were wrought,  
I see a fortune in each book.  
And, counting all by books in store,  
The bliss I've had 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.  
Westborough, 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 purpose the phenomena of nature are." But he neither denies nor affirms for the reason that "man cannot comprehend the Infinite, and it is useless 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 essential, nor pause to pursue the futile inquiry of their creation, or relation to an Infinite Spirit. Whatever that Spirit may be, the laws of matter, by which term I mean the fixed order of events, is the only means we possess of understanding and bringing ourselves in contact with him."

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 infinite space or extension, but it does not follow that 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 non-existence 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 learn the designations applied to a few of the nearest stars; and though he may never attain all knowledge, he may yet become tolerably certain of some things. So of the Infinite Spirit: man may know so much as comes within the reach of his limited comprehension, or is made manifest to his perceptions, intellectual and spiritual. And this comprehension may be continually expanding, these perceptions growing clearer and keener through an endless existence.

If "the laws of matter" or "the fixed order of events," furnish a means by which we may understand something of the Infinite Spirit, as implied in the above quotation, then, surely, a 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 bringing 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 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. 24).

"As man is the fruit 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" (p. 38).

Creative energy, having an aim and purpose—what 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" (p. 144).

So much, at least, our author assumes to know of the Unknown—namely, that it (or He) has a plan, an aim, and a purpose, and has written this plan, even in all its minutia, upon the ultimate atoms of matter—has pursued it unerringly through countless millenniums of evolutions, with no mistakes—and that the highest aim of the Unknown in this plan was the creation of immortal man. This, surely, is much to know. And since man has Intellect, Reason, and Moral Consciousness, in fact "embodies the essence of all the virtues" (not "as the resultants of experience," as some evolutionists have claimed, but as inherent qualities—for his "spirit has in itself the immortal germs of goodness and purity," pp. 50, 75)—it must follow, according to the laws of thought, that the Unknown pos-

sesses all these same powers and qualities. That is, it (or He) is an intelligent, reasoning, conscious, moral Being, perfect in goodness and purity. Else, how could He or it impart such qualities even to atoms, or plan to embody them 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 reality finds it necessary to invest matter with all 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 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,' 'bad' 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. 26).

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 readily known to the scientific mind as 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 an INTELLIGENT MENTAL FORCE, linked in harmonious association and essential relations with other forces, but leading and constraining them to higher aims of evolution. To speak of such evolution as the course of nature is to confer an undefined agency with the properties which are commonly assigned to a god, whether it be called God or not." ("Limits," etc., 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 science, as well as modern Spiritualism, is unmistakably pointing. In fact, the demonstration seems already complete to such as will admit the evidence and are capable of perceiving its force. The Unknown is becoming the Known, in spite of all asseverations of impossibility.

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 corpuses and cells, which make up his complex being.

Such a Being, as all can see, is not a *Deus ex machina*, a God outside of the mechanism of nature, acting capriciously upon it, according to childish misconceptions, but is the Immanent Force, the Inherent Life, the In-dwelling Intelligence, Love and Wisdom, everywhere present in lower or higher degrees of manifestation—the Substance 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 impresser, 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 Universe, a DIVINE VITAL PRINCIPLE, which pulsates affectionately and intelligently through all life; whose operations are to us illimitable; a being who has made of man, as in the material so also in the spiritual universe—methods, so to speak, by which the Divine Principle lives in, and regulates unerringly, the boundless empire 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 Father 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 science, 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 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. 26).

As this process evolves man, the same laws extend into a higher domain and evolve his spirit." (Ib., p. 34).

"The mortal body is the scaffold by which the immortal is created." (Ib., 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 attributing all spiritual phenomena to "some unknown law of nature," "some occult law of the human organism," etc. It is unfortunate that many loose and superficial thinkers 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 and misleading. —A. E. N.

Ancora, N. J.

#### Lake Pleasant Camp-Meeting.

Prospects for the coming season—Marked Improvements to be Made on the Grounds—Recommendations of the Fitchburg Band—A List of the 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 season of the year. The birds sang merrily; the trees were resplendent with buds and blossoms; the earth seemed radiant in its 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 splendor, 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.

#### THE CONFERENCE.

In a short time Superintendent John Adams, of the Fitchburg Railroad, accompanied by the 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. 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.

The grove is in first-class condition. The cottages are unimpaired. The trees have been trimmed and men are already at work clearing 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 public houses, will have charge of the "Lake Pleasant Hotel"; also of the "Depot 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, \$2.00 per week; single meal, 50 cents. The "Depot Restaurant" will be conducted on the European plan, and can be had as cheaply as he desires. Mr. Stedman has built an ice-house, which now contains one hundred 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. 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 enabled to specify a few of the new pieces to which the campers will listen this summer: *Overtures, Overture and Jubel* by Weber; *Ta-ra-ra* by Rossini; *Jubel* by Laidpaiter; *Fidello* by Beethoven; *Rule of Spirits* by Weber; *Die Vespulin* 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 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 this fact?

Yes.

Do they think that a stingy policy will pay in connection with the conduct of the platform?

No.

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 wait impatiently—as is often the case—for the introduction of a speaker at one of the Sunday sessions of a public meeting. The talent of the spiritual movement—regardless of cost—should be brought to the grounds to meet the demands of the hour.

The Association is prosperous: it has a good bank-account, and its officers fully appreciate the requirements of the time.

#### THE SPEAKERS.

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, J. 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. Storor, 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, Wellesley; Sunday, Aug. 31st, Prof. William Denton, and J. Frank Baxter, Maplewood.

#### SUNDRIES.

Parties desiring information relative to building cottages or renting rooms, should address Harvey Lyman, Lake Pleasant, Montague, Mass. John Harvey Smith, Box 1200, 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," three miles from the grove, keep a good hotel and stable. Horses and carriages can be had at reasonable rates.

H. E. Stedman will rent boats on the lake at low figures 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 subscriptions 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 the subscription list. Readers, 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. The cause should be a reform at once on this point. All Spiritualists should take pride in supporting the journals devoted to the noble cause of Spiritualism. At least five hundred persons should subscribe 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 Etheric-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 20 exquisite Photographs, Engravings, besides four Super Colored Plates, printed on Seven Plates each, by Edwin D. Babbitt. New York: Babbitt & Co., Science Hall, 141 Eighth Street, 1878.

The book is creating a greater sensation than the scientific 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 of the first time, the time, the time, the time, of the basic principles of Chemistry and etheric forces, of the marvelous chemical and therapeutic power of light, color, and other forces invisible to the ordinary eye, but 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 contains, will convince you 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.

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.

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



Sent free on application to COLBY & RICH. 16



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



## W. J. Colville's Meetings.

On Sunday last, June 1st, Mr. Colville recommenced his duties in Boston. In the afternoon at 7:15 a good audience assembled in Kennedy Hall, Warren street, Boston. The subject discussed 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 entire service. Two poems were improvised—one on "Progression," the other on "William Lloyd Garrison"; 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 mediumship 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 mankind 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 Poet's 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; admissions 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 funds.

A gentleman lately informed the editor of the Westfield Messenger that he had attended Mrs. Stewart's séances 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 spirit-materialization.

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 Harding Britten delivered the first of a farewell series of inspirational lectures at the Opera House in Melbourne, March 2d, Dr. Britten presiding. He announced that the course of lectures would terminate April 6th, which would close Mrs. B.'s lecturing career in the Australian colonies.

"The Remarkable History (mediumistic) of a Harvard Student," the first part of which was printed in the last issue, and the second part appears in this number of the Banner, contains many important facts in regard to the Spiritual Phenomena, which will have no doubt command general attention. Let those here given in regard to Dr. F. L. H. Willis's mediumship no honest person can for a moment gainsay.

Mrs. Adams's New Book.—In reply to the inquiries of some of our readers, we would state that the new work in course of preparation by Mrs. J. S. Adams is a novel, and one which will embody and illustrate a wide range of advanced thought upon social and spiritual subjects. The admirers of her previous novel, "Dawn," will welcome the forthcoming work with great pleasure.

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

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.

Maud Maynard is having good success as a magnetic healer. She is located at Room 4, No. 84 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 Merriek 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 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 preferred. When they can be conveniently obtained, a post-office money-order on Boston, or a draft 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 hereafter 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.

**ARMORY HALL.**—Children's Progressive Lyceum No. 1, holds its sessions every Sunday morning at 10 o'clock, in West Washington street, commencing at 10 o'clock. The public cordially invited. D. N. Ford, Conductor.

**ARMORY HALL, HIGH STREET, CHARLESTOWN DISTRICT.**—The Children's Progressive Lyceum No. 2, holds its sessions every Sunday morning at 10 o'clock. The public cordially invited. Attendance free. J. B. Hatch, President.

**PSYTHIAN HALL.**—The People's Spiritual Meeting (formerly held at Eagle Hall) is now held at Psythian Hall, 127 Tremont street. Sessions every Sunday morning and afternoon. Good mediums and speakers always present.

**EAGLE HALL.**—Spiritual meetings for speaking and testing, held at Eagle Hall, 127 Tremont street, at 10 o'clock, on Sunday, June 2d, and 7 1/2 p. m. Excellent quartette singing provided.

**SCIENCE HALL.**—Spiritual meetings for speaking and testing, held at Science Hall, 127 Tremont street, at 10 o'clock, on Sunday, June 2d, and 7 1/2 p. m.

**ESSEX HALL.**—Meetings are held at this hall, in Essex street, every Sunday, at 10 o'clock, and 7 1/2 p. m., under the management of M. Milleson.

**KENNEDY HALL, WARREN STREET, BOSTON HIGHLANDS.**—Free Spiritual Meeting every Sunday, at 3:30 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 7 1/2 o'clock.

**Armory 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 brilliant 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 program 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, selection by orchestra; poem, on the occasion, by Mrs. Dix; song, "My Angel Mother's Grave," Nellie Thomas; recitation, "Waste Not, Want Not," Gertrude Jackson; reading, "Memorial Day," Gertrude Kemp; song, "Beautiful Bells," Alice Bond; piano duet, by Harry and Jennie Bonds; reading, "Our Father," by Harry and Jennie Bonds; recitation, "We are All Here," Hattie Collier; song, "Jack and Jill," little Alonzo Bond; recitations, "No Parting There," Daniel Welch, "The Departed," Jennie Smith; song, "The Glittering Stars," Mrs. Josselyn; recitations, "He Died with his Arm on Me," May Waters, "Over the River," Jennie Bicknell; song, "When the Mists have Cleared Away," Mr. Fairbank; recitation, "The Duties of a Christian," Mr. Driscoll; song, "Don't Marry a Man if he Drinks," Grace Fairbanks; recitation, "The Orphan's Plea," Affy Peabody; song, "Rest, Soldier, Rest," May Waters; reading, "The Blue and Gray," Helen M. Dill; reading, "A Greeting from Spirit-Life," written by Mr. Ford, by Mrs. Carnes; remarks by Drs. Currier and Richardson; notices, Treasurer's report, singing and target march. Wm. D. Rockwood, Cor. Sec. 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 a goodly audience. The exercises were very interesting, 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 direction of Mrs. Shedd, 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 pupils: Master Arthur Rand, Ida Brown, Lena Weymouth, Nellie Morris, Minnie Goldthwait, Lulu Aborn, Grace Burroughs, Fannie Moore, Nellie House, Phyllis 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, 75 Warren street, or can be left at the hall on Sunday morning. Parties residing in the country are earnestly invited to send contributions.

B. F. BUTTRICK, Sec'y.

Children's Progressive Lyceum No. 2, Charlestown District, May 25th.

**Pythian Hall.**—The conference last Sunday afternoon was quite interesting, the subject, viz., "The Source or Origin of Thought," being one that called out a good variety of talent. Mrs. 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. Huyglue, Ditson, Hall, McGarran, Crooker, Mrs. Waterhouse, (entranced) Miss Jennie Rhind, and others. It was a very interesting occasion. The same subject will be considered again next Sunday afternoon, Miss Rhind being the first speaker.

**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 media have to confront. His remarks were highly appreciated. Several others took part in dealing with this important subject. M. Milleson opened all the meetings, and in

the evening Miss Pollard gave a half hour in describing 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 followed with remarks of a like tenor.

## Movements of Lecturers and Mediums.

Matter for this department should reach 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 Fairbank, Minn., who has received some very convincing tests of spirit-communication through her mediumship. She is now in Philadelphia.

Dr. L. K. Connelley addressed the spiritualists of Newburyport last Sunday. He reports more progress in private than in public in the spiritual ranks in Vermont and in Newburyport. The Doctor goes to Vermont, 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 501 Monroe street, Brooklyn, or care of Dr. C. E. Giles, 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 much animation. In spite of the withering effects of the weather, the children exerted themselves earnestly to entertain their numerous visitors. Angie Howard gave a recitation; Leslie Allen a song; Mary Grenzbach recited "The Family," and Myra Kugles with her usual wholeness described "My Lover." Little Lawrence gave a sweet recitation entitled "This Beautiful World." Rosie and Daisy Howard sang a "Song of the Rose," and Mary and Howard, Frank Lyon and Lizzie Mills recited respectively "The Flying Star," "Drops of Water," and "Jesus of Nazareth." Passes by: Leona Conley sang "When the Mists have Cleared Away," and Florence Rice recited "Over and Over Again." Mrs. Beckwith's song and a reading from the Guardian closed that part of the exercises. On account of the inconvenience which many of the children would experience by leaving their schools on June 5th, the picnic is postponed until June 7th.

HATTIE DICKINSON.

Brooklyn, N. Y., June 1st.

## In re Mrs. Richmond's Lectures.

I have just finished reading the magnificent discourse spoken through Mrs. Richmond, by Theodore Parker before the Boston Society of Spiritualists, and which appears in the Banner of Light of May 20th. It is an address of first-class merit and ability, and of equal force to both parties most concerned. It is every way worthy of its source, and its paternity there can be little question—at least with those who either heard it at the time it was delivered or who have since candidly and impartially read it. No one, it seems to me, can rise from a careful consideration of its thoughtful pages without feeling proportionately wiser and better for the degree of attention given to it. It is permeated with an influence and it radiates an atmosphere born of the spirit of truth and wisdom. Fortunate are they who become imbued with these divine principles, and more fortunate still if they become exponents of the same.

I shall avail myself of the opportunity of the succeeding discourses from this master-mind, spoken through an organism second to none in our country for its adaptability to voice the inspirations which flow to us from out the realm of the hereafter.

G. A. B.

Boston, May 24th.

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. Hall, Mrs. Pickering, Mrs. Markee and Alfred James, have all been tested thoroughly and absolutely, scores of times, and yet all are denounced as fraudulent mediums, and this, too, by spiritualists 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 mediums, 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 our Matter.

## Something New! Electro-Magnetic Flesh-Brush.

R. Bisbee has invented a fine steel flesh-brush, which not only gives 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 them. Without question in cases of numbness or paralysis, or with persons using coarse harsh 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 the same effect as a magnetite hand. The brush sells for \$2.00; 25 cents extra required for postage when sent by mail.

The first three-year endowment policy of \$1,000, annual premium \$27.76, issued at age 20, and payable at age 65 or at previous death, containing an agreement that if (for example) only twenty-five 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 \$577.35—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 nervousness and nervousness; instantly allaying 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-trust in Hop Bitters.

## RETAIL AGENTS FOR THE BANNER OF LIGHT.

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THOMAS MARSH, 99 Washington street (south of Pleasant street), Boston.  
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MRS. M. J. REGAN, 62 North 5th street, St. Louis, Mo.  
RICHARD ROBERTS, 105 South street, Washington, D. C.  
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ELIAS BAZAAR, 16 Woodland Avenue, Cleveland, Ohio.  
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S. CHOWNSKY, 314 Broadway street, San Francisco, Cal.  
SMITH'S PERIODICAL DEPOT, 122 Dearborn street, Chicago, Ill.  
PERRY & MORTON, 162 Vine street, Cincinnati, Ohio.  
S. M. HOWARD, 31 East 12th street, New York City.  
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J. R. ADAMS, 225 Seventh street, and 34 E. 11th street, Washington, D. C.  
WILLIAM ELLIS, 104 Wisconsin street, Milwaukee, Wis.  
WILLIAM WADE, 526 Market street, Philadelphia, Pa.  
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E. W. KIAN, Main street, Greenfield, Mass.  
[Other parties who keep the Banner of Light regularly on sale at their places of business can, if they so desire, have their names and addresses permanently inserted in the above list, without charge, by notifying Colby & Rich publishers, No. 9 Montgomery Place, Boston, of the fact.]

## RATES OF ADVERTISING.

Each line in Agency notices twenty cents for the first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line. Month, each insertion.

BUSINESS CARDS.—Thirty cents per line. Agents, each insertion.

Payments in all cases in advance.

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

Electrotype or Cuts will not be inserted.

Advertisements not to be renewed at continued rates must be left at our Office before 12 M. on Sunday, a week in advance of the date whereon they are to appear.

## SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. Montgomery, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street, New York.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 124 West Eleventh street, between 4th and 5th, New York City. J. A.

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

Dr. F. L. H. WILLIS will be at the Quincy House, in Brattle street, 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 articles, etc., is established at this office. Strangers 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. MOTTIE, the well-known English lecturer, will act as our agent and receive subscriptions for the Banner of Light at three shillings per year. Parties desiring to subscribe can address Mr. Mottie at his residence, Elm Tree Lodge, Clontarf, Dublin, Ireland, or Mr. Mottie also keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

PHILADELPHIA AGENCY. DR. J. H. RHOADES, Philadelphia, Pa., is agent for the Banner of Light, which can be found for sale at Argyle and Spring Garden streets, and at all the Spiritualist and Liberator's Book Depots.

G. D. HENCK, No. 16 York Avenue, 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 Colby & Rich.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 526 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail prices every morning.

ST. LOUIS, MO. BOOK DEPOT. MRS. M. J. REGAN, 62 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

PACIFIC AGENCY, SAN FRANCISCO. The Banner of Light, and all the publications of Colby & Rich, as also other standard Spiritualist, Liberator and Reform Works, like the Philadelphia, Spruce's, Positive and Negative Powers, Store's Nutritive Compound, etc., supplied at Eastern rates. Catalogues and Circulars mailed free. Address HERMAN SNOW, P. O. Box 15, San Francisco, Cal.

ROCHESTER, N. Y. BOOK DEPOT. WILLIAMSON & HIGBIE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published by Colby & Rich.

ROCHESTER, N. Y. BOOK DEPOT. JACOB A. & H. B. BURLING, Arcade Hall, Rochester, N. Y., keep for sale the Spiritual and Reform Works published by Colby & Rich.

CHICAGO, ILL. PERIODICAL DEPOT. SMITH'S PERIODICAL DEPOT, 122 Dearborn street, Chicago, Ill., the Banner of Light and other Spiritualist and Liberator's Papers always for sale.

NEW YORK PERIODICAL DEPOT. S. M. HOWARD, Agent, Bookseller, 31 East Twelfth street, New York City, keeps constantly for sale the Banner of Light.

NEW YORK BOOK DEPOT. G. D. HENCK, Publisher and Bookseller, 16 Eighth street, New York City, keeps for sale the Spiritual and Reform Works published by Colby & Rich.

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CLEVELAND, O. BOOK DEPOT. LEON HAZAAR, 16 Woodland Avenue, Cleveland, O., keeps constantly for sale the Banner of Light, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

LONDON, ENG. BOOK DEPOT. J. B. HULL, Proprietor, 15, Abchurch Lane, London, Eng., keeps constantly for sale the Banner of Light, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

AUSTRALIAN BOOK DEPOT. AND AGENTS OF LIGHT, W. H. TERRY, 31 Russell street, Melbourne, Australia, has for sale the works on Spiritualism, LIBERAL AND REFORM, published by Colby & Rich, Boston, U. S., may at all times be found there.

## ADVERTISEMENTS.

AUGUSTIA DWINELS, Trance and Prophecy Medium, Also Medical Clairvoyant and Business Medium, 19 Tremont street, Room 10, Boston.

MRS. M. A. EATON, Magnetic Physician, Business and Test Medium, 29 Shawmut Avenue, Boston. Patients treated at their homes if desired.

## PICNIC.

## Shawsheen Grove, Ballard Vale.

THE FIRST GRAND UNION SPIRITUAL PICNIC of Boston, Charlestown and vicinity, to be held at the CHILDREN'S PROGRESSIVE LYCEUM, No. 1, of Boston, will take place on this beautiful Grove Wednesday, June 25th, 1879.

Made by J. Howard Richardson's Orchestra. Excursion train leaves Boston and Maine Depot at 9 o'clock. Other trains leave at 10:15, 12:30 and 2:30, stopping at regular stations. Tickets, with admission to Grove, 50 cents. All stations above mentioned. Spiritualists and friends from Lowell, Lawrence and Haverhill will take regular trains, and all are cordially invited to join us on this occasion. Tickets from Lowell, 50 cents; Lawrence, 25 cents; Haverhill, 25 cents.

A lunch will be at Ballard Vale, and are requested to take your own refreshments with you.

THE TENTH ANNUAL CAMP-MEETING of the Spiritualists of Massachusetts will commence in this Grove Tuesday, July 22d, and close Tuesday, Aug. 12th.

DR. A. H. RICHMONDS, Manager.

## OPENING DAY.

## ONSET BAY GROVE,

Thursday, June 12, 1879.

FOLLOWING is the program of the Association for the day: 10 o'clock, June 12, at the opening day, on which occasion there will be a 15-cent picnic at the Grove.

DR. ISAAC P. GREENE, DR. H. C. STORER and







# 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:

"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 Bible, 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 agreeing 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, yet 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 criticize. 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 event."

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 unparadiseable, 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 whole 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 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 dilettantism 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 uppermost.

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 unkindly of their advantages and improvement, we must see less enervating and fastidious

intellectual pride, less of a sort of arrested development of mind earnestness, 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 mummify a living soul." As toward Spiritualism, there is yet too much of this mummifying process. Truly yours,

CHAS. B. STEBBINS.

Detroit, Mich.

## PUBLIC MEETINGS, ETC.

(SECOND OFFICIAL ANNOUNCEMENT.)

### Christian Society of Divine Love and Wisdom.

FIRST ORGANIZATION—THE WOMAN'S CHURCH. The monthly meetings will hereafter be held at 11 A. M., on the fourth Sunday of each month, at Republic Hall, New York City, and the public being invited, no ticket of admission will be required.

Sunday, June 23d, third discourse by Prof. A. B. Buchanan, subject, "Divine Love as the Law of Life: The Duties of Spiritualists, of Scientists, of Christians, and of Worldlings."

Sunday, July 27th, fourth discourse, subject, "The Earthly 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 Catholic, Protestant, Jew, or Pagan, and although new not to conflict with the old of religion. This new church aims to realize a higher and happier life, a greater and wiser knowledge, that has every been realized in a religious organization. It may not be entirely successful, but a conscientious effort cannot entirely fail, and it asks the cooperation of all good men and women in promoting the progress of the world, which must rule the world when the evolution of humanity shall have reached its highest plane in the abolition of war, poverty and crime.

Prof. Buchanan would be pleased to see, at No. 11 Livingston Place, New York, those who are interested in religious progress.

### Spiritualist Convention at Plymouth, Vt.

The Vermont State Spiritualist Association will hold their Annual Convention in Republic Hall, Plymouth, Vt., on Friday, Saturday and Sunday, July 13th, 14th and 15th, 1879. It is confidently hoped that all speakers and mediums of the State will be present. The election of officers and other important business will come before the Convention. It is thought best that the election of officers take place on Saturday, so as not to interrupt proceedings at a later date. The Trustees of the Vermont State Spiritualist Association will hold during the Convention for the transaction of business connected with that institution.

This will be the third Spiritualist 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 say anything regarding its success. The usual order of business will be followed, and the usual order of business will be followed, and the usual order of business will be followed.

Admission Free. Free will contributions for the poor and needy. Free will contributions for the poor and needy. Free will contributions for the poor and needy.

Goodwill, May 12th, 1879.

### The Next Quarterly Meeting

Of the Spiritualists of Western New York will be held at Highway Corners, Orleans Co., N. Y., on Saturday and Sunday, June 7th and 8th, 1879, at 10 A. M. and 2 P. M. The following are expected to address the meeting: Wm. A. R. Seaver, Geo. W. Taylor, Committee, Mrs. E. G. Giddings, and Mrs. E. L. Clark.

Per order of Committee, E. L. CLARK.

### Northern Wisconsin Spiritual Conference.

Our next meeting will be held in Spiritual Hall, Orono, June 27th, 28th and 29th. 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 lover of free speech be present. The platform is free for all to express their high religious notions. Free will contributions for the poor and needy will be received. Free will contributions for the poor and needy will be received.

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 20th, and closing Monday, August 4th, 1879. For circulars, announcements and other information, address

S. B. McCracken, Chairman Ex. Com., Lansing, Mich.

### Anniversary Meeting.

The Harmonical Society of Sturgis, Mich., will hold its annual meeting in the Free Church at the village of Sturgis, on the 13th and 14th days of June, 1879. All persons from abroad will be in attendance to address the audience.

By order Committee.

### Passed to Spirit-Life:

From West Randolph, Vt., May 22d, Mrs. S. O. Waterman, a test medium, aged 28 years and 6 months. Funeral services were held at her home on Sunday, May 25th. After an invocation by Jennie H. 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. Campbell, aged 7 years and 2 months.

From West Windsor, Vt., April 28th, Lucius Smith, aged 78 years and 10 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.

(Ordinary 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 eight to ten words.)

## New Books.

### VACCINATION;

#### ITS FALLACIES AND EVILS.

BY ROBT. A. GUNN, M.D.

All fallacies classified as science must crumble before investigation. Such has been the fate of all the pretentious theories of earlier medicine, and such is the predicted end of the delusive hypothesis which is based upon the "medical dogmas of to-day." Of these dogmas, I believe the practice known as vaccination to be the most absurd and most pernicious. I do not believe that a single person has ever been protected from small-pox by it; while I know that many serious bodily evils and even deaths have resulted from its employment.

Paper, 20 pp. Price 10 cents.

### VACCINATION A MEDICAL FALLACY.

BY ALEXANDER WILDER, M.D.

The author takes the ground in this pamphlet that vaccination is physiologically and morally wrong, and its advocates are intrinsically conscious of it.

Paper, 32 pp. Price 15 cents.

### Our Financial Distress; its Cause.

CAN IT BE RELIEVED—HOW?

BY MOSES HULL.

The author says: "The arguments presented in this little work are new, and as they 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.

### Rational Review of Theology.

As founded on the fall of man. By M. B. CHAYEN.

Price 5 cents; postage 1 cent.

### A Roman Lawyer in Jerusalem.

By W. W. STONY.

The story of Judas Iscariot is here related in a different light from that usually held by theologians.

Paper, 10 cents; postage free.

### 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 Asiatic Society of France, and of the Antiquarian Society of Normandy.

This beautiful book is printed on tinted paper, gold embossed binding, and will be found a valuable work.

Cloth, 81 pp. Price \$1.50; postage 10 cents.

### STRANGE VISITORS:

A series of original papers, embracing Philosophy, Science, Religion, and Poetry. Arcton, Saffron, Humor, Narrative and Prophecy, by the Spirits of Irving, Willis, Thackeray, Browne, Richter, Byron, Humboldt, Hawthorne, Wesley, Emerson, and others now dwelling in the Spirit-World. By Mrs. SUSAN G. HORN.

## Advertisements.

### BALTIMORE ADVERTISEMENT.

#### SARAH A. DANSKIN,

Physician of the "New School,"

Pupil of Dr. Benjamin Rush.

Office No. 703 Saratoga Street, BALTIMORE, MD.

DURING fifteen years past MRS. DANSKIN has been the pupil of and medium for the spirit of Dr. Benjamin Rush. Many cases of chronic diseases have been permanently cured through her instrumentality.

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

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

### The American Lung Healer.

Prepared and Authenticated by Mrs. Danskin.

Is an infallible remedy for all diseases of the Throat and Lungs, suitable for immediate relief. Price \$2.00 per bottle. Three bottles for \$5.00. Address WASH. A. DANSKIN, Baltimore, Md., March 31.

### DR. J. R. NEWTON.

The Celebrated Healer.

CURES all Chronic Diseases by magnetized letters. By this means the most obstinate diseases yield to his great power, and the patient is cured without the necessity of any medicine. He claims to have cured, by his letters, all cases of chronic diseases, such as Rheumatism, Gout, Gravel, Dropsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis claims special skill in treating all diseases of the Throat and Lungs, and all the most delicate and complicated diseases of both sexes.

### Dr. F. L. H. Willis

May be Addressed (all further notice)

Care Banner of Light, Boston, Mass.

DR. WILLIS may be addressed as above. From this point he will attend to the diagnosis of disease by his hand and handwriting. He claims to have cured, by his letters, all cases of chronic diseases, such as Rheumatism, Gout, Gravel, Dropsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis claims special skill in treating all diseases of the Throat and Lungs, and all the most delicate and complicated diseases of both sexes.

### SOUL READING.

Or Psychometrical Definition of Character.

MRS. A. B. SEVERANCE has respectfully announced to the public that those who will send her in person, or send their photograph or lock of hair, she will give an accurate description of their leading traits of character, their peculiarities of disposition, mental and physical, and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental condition of those living; and the future of those who have been married, full description, \$2.00, and four 3-cent stamps. Brief description, \$1.00.

MRS. A. B. SEVERANCE, Centre street, between Church and Parke streets, April 15, 1879.

### THE DINGEE & CONARD CO.'S

BEAUTIFUL EVER-BLOOMING

## ROSES!

THE BEST IN THE WORLD.

OUR Great Specialty is growing and distributing these beautiful roses. We offer Strong Pot Plants, suitable for immediate culture, safely by mail at all post-offices. 5 Splendid Varieties, for choice, all labeled, for \$1; 12 for \$2; 24 for \$3; 36 for \$4; 48 for \$5; 72 for \$6; 96 for \$7; 120 for \$8; 144 for \$9; 168 for \$10; 192 for \$11; 216 for \$12; 240 for \$13; 264 for \$14; 288 for \$15; 312 for \$16; 336 for \$17; 360 for \$18; 384 for \$19; 408 for \$20; 432 for \$21; 456 for \$22; 480 for \$23; 504 for \$24; 528 for \$25; 552 for \$26; 576 for \$27; 600 for \$28; 624 for \$29; 648 for \$30; 672 for \$31; 696 for \$32; 720 for \$33; 744 for \$34; 768 for \$35; 792 for \$36; 816 for \$37; 840 for \$38; 864 for \$39; 888 for \$40; 912 for \$41; 936 for \$42; 960 for \$43; 984 for \$44; 1008 for \$45; 1032 for \$46; 1056 for \$47; 1080 for \$48; 1104 for \$49; 1128 for \$50; 1152 for \$51; 1176 for \$52; 1200 for \$53; 1224 for \$54; 1248 for \$55; 1272 for \$56; 1296 for \$57; 1320 for \$58; 1344 for \$59; 1368 for \$60; 1392 for \$61; 1416 for \$62; 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10536 for \$442; 1



**William Lloyd Garrison.**

The list of pallbearers consisted of the following gentlemen: Wendell Phillips, Oliver Johnson, Charles L. Mitchell, F. Robert Wallcut, Samuel May, Theodore D. Weld, Samuel L. Lewis and Lewis Hayden. The funeral services were held at the Church of the Messiah, on Friday, December 10, 1853, and were conducted by Mr. Garrison before his death, and were as follows: Reading of the Scriptures by Samuel May, Hymns by "Christians," by Handel. Address by Lucy Stone—Address by Rev. Amos A. Phelps—Address by Theodore D. Weld. Hymn—"Amsterdam." Address by Wendell Phillips.

The organist was Mr. John Howard, and the singers were the following: Mr. John Howard, contralto; Mrs. Xellie D. Mitchell, soprano; Miss Fannie A. Washburn, contralto; Mr. William Walker, tenor; Mr. Lewis A. Fisher, basso profundo.

After the singing of the church with the reading of the Lord's Prayer, and selections from Scripture, by Rev. Samuel May, for many years the general agent of the Massachusetts Anti-Slavery Society, Mr. May then addressed the assembly. He said: "I have been told that a word was spoken by thousands, and the fact is the theme of discourse in many circles; but never before did he live as he lives now, in the laws of the land and the hearts of his countrymen, and all who are assembled to express their gratitude to God for his life and work so fearlessly and well done. His task was the overthrow of a system of slavery commanding the respect of his fellow men, and the redemption of a race were intellectual, commercial, social and individual force; but he thought ways was the power by which such work is done, and then came the determination to save himself and his talent to the determination to lead to the very end, never to busy. His words were as those of a prophet, and amid perils he

Farewell, for a very little while, noblest of Christians! men! Leader, brave, tireless, unselfish! The ear that has heard the voice of the poor, the heart that has felt the pain of the lowly, the witness to thee. More truly than it could be uttered since the great patriarch wrote it, the blessings of him that was ready to perish was thine, eternal great reward.

Though the clouds rest for a moment to-day on the great work you see, your heart is still simple and true. Go in and love, let your own little mistakes that your work would be done; that through clouds and darkness one thing, by the favor under God of thy efforts, is fixed beyond the possibility, as men would say, of

The words objected to were finally stricken out, and the bigwigs made happy thereby agree to what was left; to our mind, however, they achieved a barren victory, and well merited the remarks of Rev. Mr. Bates during the discussion, who called attention to the fact, that not a line had ever been written to impugn the character of Mr. Garrison, but that this meeting had spent an hour and a half trying to find some thing against him; "*but, thank God,*" said he, "*you can't do it.*"

\*Sept. 4, 1834. Mr. Garrison was united in marriage, Brooklyn, Conn., to Miss Helen Eliza Benson, the daughter of George Benson, Esq., of that place. Mrs. Garrison died of scarlet fever, March, Jan. 28th, 1876, of acute pneumonia, a few hours before she was removed beside hers in the family vault at Forest Hills cemetery.

such a display of prejudice and Puritanism is almost incredible, says the *New York Mercury*.

respective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT for the year, provided a marked paper is forwarded to this office.