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The Rostrum.

What I Have Learned of the Religions of the Past in Spiritual Life.

Being the Second in a Series of Three Typical Discourses Delivered Before the Parker Memorial Society of Spiritualists, Boston, Mass., on Sunday Afternoons, Dec. 15th, 22d and 20th, 1878, by Spirit Theodore Parker, Through the Trance

Mediumship of MRS. CORA L. V. RICHMOND

[Reported for the Banner of Light by John W. Day.]

INVOCATION.

Infinite Parent, our Father and our Mother God, thou source of every bounty and blessing, thou giver of every good and perfect gift, thou ineffable light, thou all-pervading spirit: the majesty of thy law and life abides forevermore. Thine is the central part, thine the circumference, thine the interstitial of all being-thine the atom and the world. The voice of thy praise is made manifest in every sound of Nature. No temple reared by man alone is consecrated to thee-no one altar alone contains the full sacrament of thy spirit; thou abidest everywhere. The flower is the sacred chalice that holds the dewdrop of thy life, and the altars of the universe are the secret places of thy worship; the cosmos itself is the grand cathedral of devotion unto thee: the sweet voices of Nature adore thee, the lips of the flowers are vocal with the voice of thanksgivings; the birds fill the air with songs of rejoicing till every vibration is caught up by each distant star, and the universe hymns thy praise. The soul of man reioices with many tongues, the songs of praise go out from many souls, the fount of the spirit o'erflows with sparkling waters or joy, and the stream of time is augmented by the many tides that flow from the human heart. Oh God, the voices of humanity in ages past echo the name of thy love, and from many an olden and timecrowned altar the fire of offering-the sacred flame—goes up to thee, fraught with the incense of blessings and thanksgiving. The inspirational has come, the sacerdotal has grown dim; bodily imprisonment, physical martyrdom, these are sunk into oblivion, and amid the radiant Now which knows no refluent wave, the glorious rejoicings of the human soul in its freedom of love and truth abide forevermore! No longer bound, tethered, emasculated, the human spirit receives and recognizes the message of thy ministering love, and all souls rise into the freedom of deathless expansion. We praise thee that not alone through throes of social, political and religious change thou dost bring forth the minds that are to enlighten earth and frule the destinies of nations and of souls, but that thy spirit of truth, kindling into flame, finds in our modern day ministering spirits in the babes of the household; while down the vistas of time the risen guardians of all ages ensphere the world with brilliancy, and the glorious names of the earth rise in the full splendor which their toils for that truth have won!

Oh, God, upon the altar of this passing moment we would lay the offering of thankful souls; may thy children here gathered realize the presence of thy love divine, and seek its assimilation with their hearts and lives through devotion and aspiration till every day shall become an anthem, and every thought a prayer of thanksgiving unto thee: till all public places shall be filled with the realization of thy presence. Make thine own altar in the living present, that the glory of the immortal world may shine upon the spirit of man even as the transcendent glory of the present day illuminates the darkness of the material atmosphere. Make clear and plain the glory of the future, and may the sunshine of thy splendor live and abide in each human heart till all men shall join their rejoicings with the angels who sing thy praises evermore in perfect waves of harmony. Amen.

ADDRESS.

Friends, I am giving you a personal narrative, therefore I take up the thread of my discourse where I left it last Sabbath afternoon. I am now in the midst of religious experiences: what have I ascertained of the religions of the ages in spiritual life? Through the vistas of spiritual past, I perceive verging to a common centre all no longer drawing the lines of theologic discus-

of that school of metaphysical thought which came well-nigh breaking up the foundations of the Christian Church at the time preceding the Reformation. Words and letters have their original meanings now. We are placed in the midst of causation; we are one with the interpretation of the Word (Bibles) of the ages; we comprehend what is meant by each revelation; we stand astonished at the ignorance of man concerning the presence and ministry of the Divine Spirit. The mere written word falls at our feet, while the interior soul of revelation comes to us like a life commenced in the past, and not closing to-day. We mark this truth spoken in every age, and by appropriate messengers, voiced by or typified through Brahma, Osiris, Jupiter, Jesus-all teachers and deities worshiped beneath the sun; having the record of thousands of years unknown to man, and bringing the subject of the existence and operation of Deity into the practical compass of the soul's life, rather than placing it in a state of mystic and reverential abeyance.

We are no longer seeking for a limited, personal God; we bow down before the majesty of intelligence-intelligence as personified in its righest life. We can now understand the existence of the intelligent and divine without and apart from the mere attributes of physical manhood or womanhood. We can discern an Immortal Individuality that does not belong to the senses, and trace the purity of the revelations of its existence in all ages of the world. We find Brahma in the chosen heavens of the Orient, an abiding centre of life; no longer the Infinite Spirit his followers deemed him, but a Teacher, giving to all his divine thought—the manifestation of Oriental truth. We find that thought in a three-fold manner brought to the believers in Brahmanism that they may understand it the better, and can discover the ministry and recognize the existence of an individual centre of Brahmanism as fragmentarily outlined in the operations of the creative and destructive forces of the universe. This is what is meant by the belief of the Orient. The material expression of this belief (as in all others), however, is in spirit-life sublimated; we find there rather the expression of cause than effect. We find creation, we find purpose going forth in all the religions of the world and forming the centres of each movement; and later we find spiritual planets as the resultants-suns or centres of suns, around which spirits move, even as the solar system revolves around your orb of day. The foremost of these planets in human his

tory is that worshiped under the ancient Egyptian religion in the name of Osiris, the original being Osiris, or "the Most Ancient Angel"; he, it seems, came from the sun-sphere, around which a spiritual firmament of angelic souls abides. This Most Ancient Angel gave the first forms of spiritual life and light to the inhabitized: The sun represented the central Osiris. Isis was typified by the earth-the different attributes and powers known to or conceived of by humanity, were symbolized by various material things, the clearer to express the sublime and subtle language of the soul. You are no more to interpret literally that Osiris was held to be the sun (or God) because of this symbolization, than you have right to consider any form of speech to be absolute because it is made the vehicle of an idea. The religion of the Egyptians, pictured on stone, imaged forth and portrayed in monumental entablatures its varied insignia drawn from nature's every department for the purpose of better representing the divine spirit of God. The form through which was imaged forth the three-fold power of the divine was also the mathematical symbol representing the triune attributes of matter, and these were always traced to sacred sources. The natural sciences, the spiritual religion merged together. From a standpoint of spiritual observation, which can only be obtained by those who earnestly seek knowledge in this direction. I discern the meanings of all these hieroglyphs; I find there was not only a meaning according to the rules of mathematical science, but also a spiritual and supernal meaning. The sacred Bull (or Apis), the Ibis-every form to which importance was attached—was but the figurative representation of a divine spiritual thought; shadowed forth in these sacred images, and by a knowledge of their meanings the history of Egypt is as plain at this hour as when the inspiration was first brought by the angel who came from the sun-spheres.

Each of these orders of thought has called to spirit-life its followers. Thousands of individuals of whom you have never heard abide now in angelic spheres, clinging to the sun-rays which I have portrayed. These are akin in attributes with those outlined by the visible symbols which were used by the Egyptians with reference to the inculcations made by this Most Ancient Angel, and they bring to other worlds with Osiris a knowledge of higher things-bringing, for instance, to Vulcan, the new-made star, an interpretation of the first meaning of a religious thought which a new world can under-

I can no more interpret to you the essence of the spirit than you can understand the essentials of truth, love, knowledge, or any of the abstract principles of earth's moral philosophy, so-called. Each can only preserve and hand vision, as illuminated upon the altars of the down by speech, through the various avenues of spiritual inspiration, such light as may be atoutward expressions of religion, all forms of tained. Globular forms of existence represent material devotion; but with us the spirit of in the heavens of spirit-life perfected thoughts, these forms becomes sublimated, the soul of and planets represent the individual souls of worship is analyzed and understood. We are those who are perfected in the angelic degree. This angelic degree, we would have you under-

earth as man and woman-do in the angelic state become one angel, as Swedenborg has said. When Christ came teaching that in the immortal world "they neither marry nor are given in marriage, but are as the angels of God in heaven," he expressed the truth as far as his words could go, but he failed to teach to the full what angelhood might be. Upon earth men and women exist separately, but in that state their spirits are one soul; the circle of life being fulfilled, that constitutes the angel state; and when in ancient days there was a distinction made between angel and spirit, the latter term signified a divine messenger from a divine source, who had not yet attained to the full development of the two-fold attributes represented on earth by the conditions of sex) through the attritional experiences incident to life on the physical plane.

In the Brahmanical spheres no souls exist who are not angels. They have completed the circuit of their lives; those who do not attain to the heaven of Brahma are merged into other be-

The Buddhistic heaven is an outgrowth of the Brahmanical; but there are-amid the confines of its passive quietude-still to be found opportunities for the exertion and exercise of individual power; there are the attributes of thought first born to the comprehension of the senses there the spheral or globular thought is taken possession of and expressed to the comprehension of the spiritual, just as the mathematician imparts to the student a knowledge of his couptions. Worlds and systems are fashioned of the thoughts that abide there: From the impetus given in this heaven the original impulses of planets are found—systems are created from the latent impulses of spiritual thought; and that which is termed "natural law" is, but the most extreme and external manifestation of the force that abides in that heaven. In that heaven is generated the exhaustless power that governs in the worlds; each wind and tide (whether of physical or mental character) has its planetary spring: From Osiris, for instance, came the impulse of light; from Brahma, the impulse of formation; from Buddha (the interpreter of Brahma) came organization and the laws consequent to its operation. And later came Chrishna, Zoroaster, Confucius, Rameses or Moses, and other interpreters of spir beal truth as heralds of the Christ-Spirit, which was to be to existing systems at its advent what Brahmanism or Buddhism was to the conditions immediately preceding either. Gradually the impulses of higher dispensations have worked, by messengers, by heralds, by the achievements of angels in human form, by apostles, prophets and seers, till at last in various degrees the whole human family has been merged in some one or other of

ants of earth. That they might be better under-stood, each of these forms of life was external-tions; that matter has in itself no faculty of tral lens, and I look out from this common cen-life. I have seen children that I know came tions; that matter has in itself no faculty of tral lens, and I look out from this common cenindividually molding mental ideality and pro- trealong the converging lines of light and see ducing spiritual inspiration—that all inspiration is the result of law, and that these laws are psychic (i. c., of soul-origin) in their nature, and at other times its ghosen symbols, where Jesus as regularly determined in their operations with | was but another vehicle for its presentation on reference to periods of time, as are the motions psychic periods of time are given the generic name of Messianic, though they each are repre- metaphysical formula. sented by certain persons who appear when the time for them is ripe on earth. The angel who announced the appearance of the Christ era, or that of Chrishna, was none other than a messenger from the sphere to which either Christ or Chrishna belonged; and that of Osiris was from that sphere which represents the Light of Truth in the sun's rays. Every time these dispensations appear on earth it is as if the world passed under the influence of a new constellation. The spiritual constellations are varied; different signs typify the spiritual zodiac as well as the physical; not only are the planetary signals made applicant with regard to the pre-

all these ministrations,

cession of material changes, but to those of the spiritual, also. Always in process of approaching the earth or returning from it is a spiritual wave; through your currents are passed its currents. Such a his day; all these striking coruscations in the wave is palpably vibrating in the material, mental and spiritual atmospheres of earth to-day. I tions of spiritual power working for a purpose, These dispensations are not the result of the power, truth, inspiration, immortality, were miraculous interposition of some eccentric power outside of law, but in obedience to Intelliresponse to natural statutes, firm, fixed and im- | him with the Augel State. You are no accidents movable as those which govern the solar system. The material laws governing that system have met with general acknowledgment on the part of mankind, but the idea of a similar formation on the spiritual plane and controlled by spiritual law has not-save in isolated casescome into the comprehension of the human mind. The wave pulsating in your midst today brings with it a theology, a religion, a philosophy, broad and comprehensive as human need; capable of proof as are the declarations of the mathematician, and presenting the prophetic evidence (as have all past systems) of what the future is yet to accomplish! This cycle abounds with the presence of the

very messengers that have been your dearest friends, your purest teachers; they come but in obedience to law (logos), even as you converse with one another in accordance with law. In regard to Spiritualism, spirit communion will sometime be merged into a grand system of bear in proportion to the whole the same relauniverse, or the smallest world to the grandest spheres that are in space, or the same propor-

this gladsome day that does not symbolize some that with equal clearness the spiritual astronoepicycles; and when I tell you that even as the planets that exert their influence on the earth can be known and classified as to the natural that the ever operative angels and messengers law of their individual workings as clearly pointed out, as the astronomer finds it possible point out the movements of the stars, or the tiges of material creation. The learned savant will tell you the particular time when any form of life existed on this planet, of which you have but the smallest fragment to submit to his examination; and I will tell you, if you will cite to me any religious thought, or practical form of worship, or any question of ethics, to what special order of inspiration that thought belongs; in what day and age the Divine Word has revealed it :- whether it came from Buddha, Osiris, Chrishna or Jesus; whether it is voiced in the weird grandeur of Egyptian lore, or in the vivid but fanciful imagery of the Orient, I can tell you, because I understand its generic properties and belongings, and have traced them is clearly as the astronomer can the stars to their sources. Spiritual fountains whence the rivers of spiritual thought have flowed, thoughts that have been shadowed rather than expressed by hieroglyph, and pyramid, and monolith, find interpretation in the life of the spiritual. Interpretation belongs to you; though the thousand voices of the Spirit may be merged into one, the different forms of thought which have furnished them arenues of expression to mankind can be made clear to the comprehension of the soul. We are no longer groping in the darkness; human testimony is now as available as human growth is; knowledge is its own light; is rays, bright as the sun, move, around our path. No darkened oracle, no mysterious dispenser of the stores of God's secret arcana, therefore confronts us; we apprehend the great truth that the light of inspiration is given to all ages, and for every child of earth, and recognizing, we utilize it to the full measure of our receptivity. We are no longer in doubt; the meaning of words is made plain; principles are unfolded before us: Individual man and what he will become-angel, scraph, archangel-attracts our gaze, and the special laws of his progressive unfoldment in each stage become in due season exhaustively demonstrated.,

I am not groping in the mist-clouds of those by-past ideas which men have outwardly crystallized into systems, and materially embodied of a soul fraught with intelligence, putting the where Buddha was one messenger of the spiritearth. To me is given the power of translation; of the stars, or the heavenly bodies. All these | I can now separate eternal truth from baseless sophism, and living inspiration from ignorant

Every outwardly presented science is made but an instrument, for the expression of the spiritual thought within. My interior vision penetrates through the spheres, through elements of existence, through all of life, all of power from this sublime and supernal altitude. I read the truth in all, that the Christ-Spirit, manifested in forms that were meet for such presentation, was no accidental growth-for accident rules not in any department; neither has the mind of man created the wonderful conditions for the existence of instruments bearing the names of Alexander and Napoleon, Plato or Socrates, or any of the great ones who in the fields of warfare or philosophy have created dynasties material and perishable or spiritual and enduring; Chrishna was not merely walking the earth as a man to interpret the truth of mental heavens were but the fruit of emanabe best applied; so when Christ was needed he appeared. Man rises not but in proportion to of time and sense; sporadic (i. c., accidental) generation did not bring you into existence, nor do the laws of anthropology, merely, decide your fate; other organs (functions) are yours than those of the material plane, other sources are yours from which to obtain powers and capacities to matter all unknown-organs which are utilized in the plane of spirit, sources of power existent in the spiritual realm. The spirit is derived from soul, its ultimate centre. We have descended to earth where you now abide, and have in turn arisen from it; there is a time when the spirit assumes contact with matter, and there is a time when it abides in spiritual sources and has no connection with matter, These spiritual sources are just as much governed by law as were the material atoms with which that spirit was temporarily consociated. I have seen the light of God transcending all

personality; I have seen the Ultimate Source, as you may see the ordinary source of light. I thought, in which that communion itself will have conversed with those who direct the induction of angels on earth; I have seen Gabriel tion that the atom does in proportion to the appear, to take charge of those who are about to proceed to the material sphere. I have seen tion that human speech does to humanity. And forms of matter, the male and female, in order but upon happy mountains and lefty seats of yet when I tell you that no messenger or de- that perfect roundness may be won by the ex- wisdom-pointing not to the "land of the heresion; we are no longer trying to discover the stand, is not simply that of a disembodied spirit, parted spirit, no interpreter of spiritual life, no periences of earth. I have seen the sources after as known of old to you, but to the grand-

meaning of commentaries, no longer in the mist | but that the disembodied spirits-living upon | angel visitor, but represents a portion of this | whence they came. They form either shades or wide, plain and universal law; when I tell you lines of light along the atmosphere of earth; the there is no breath of life upon the atmosphere career of life is the record of the spiritual state. Man is not born here on the earth, but he regisportion of that life-the fact is still to be stated | ters the amount of knowledge that he may attain; that knowledge is the sunt of your materimer may distinguish these glorious spiritual al life; it shapes and surrounds the material, and the form that you possess, the attributes that are yours, the degree of development attained, all point to something beyond and beresults flowing therefrom, I have further to state | fore. Was Socrates the mere outcome of the troubles of his time? Was Plato, was Jesus of the Eternal Spirit may be known, and the raised up as the mere material fruit of popular exigency? Are philosophers, poets, bards to be traced by any continuous line of material ancestry? No! You (as they) are born from spiritscientist is able to do likewise regarding the ves- | ual sources; all glean their life and light from the spiritual state; all of you in your external forms have but assumed for awhile a portion of the great fabric of humanity which is being woven for existence, and which, after awhile, you will yield to other souls that they may utilize it to express their existence in materiality.

Who shall know the degree of growth that the planet possesses? And if we are in advance of Venus we may be far behind Jupiter-far behind the distant Neptune, whose glorious light ean scarcely penetrate your outer atmosphere!

Souls immersed in time in response to spiritual promptings, these may be saving truths emmeiated from this side of existence. It is no longer matter forming the soul, no longer a mold in which man's mind is formed as you fashion the molten ore; but it is the spirit regnant in its mastery, expressing itself by the attributes of intelligence; by which the worlds are molded and shaped; that intelligence has clasped hands with clay, but has done so as a scholastic experimenter not as a cringing slave! Lo! with what divine fervor did I kneel and

bend in the centre of that sphere whence I saw radiate to our planet souls as yet unformed in the earth-cherubin and scraphim who in the ancient spheres may possess and show intelligence and life without them, but fail of the full measure of individual development until the experience consequent on embodiment in the material form is attained. The angel in its first descent toward matter! As this is the sphere of separated individualized life, therefore it is that the cherubin and seraphin prepare to descend to earth-it is thus that they take on the requisite degree of matter which eventuates in the puny form of an infant-whose life in the spiritual may have been as Jove; or as Christ, found in human form, may have been recognized as the Spirit of Truth who has conquered the powers of darkness in every other world. To what does this lead you? That the bake in your arms is a soul from a past as well as a future eternity! The light that looks out of its eyes may not be the light of the sun nor stars, but is that I say to you that it is an indisputable fact that | in what they have agreed to call their Bibles : | windows of matter aside and gazing into your from some diviner place--I have seen eyes while looking in my material form, the intelligence of which I had met before; I have seen souls speaking across time and space by the voice of sympathy, that must have known each other before. And now beyond the panoply of clouds that eclipses the material vision I see the lines of spiritual light commingle; I have found many companions in thought; I am no longer a student of the recorded utterances of Plato, for I now partake of the choicest outflow of his soul as my spirit centres toward him: I am no longer dreaming of Tasso-the voice of his sublime inspiration is poured like music into my soul; the bards and sages are about me-their dual souls reflect the light of eternity; I am made one with them by their voice of inspiration—the inspiration which was common to us all!

I am no longer unfolded by wisdom that has \$\mathbb{Q}\$? flowed toward me from divers ages and worlds: I now find in familiar groups the explanatory. agents of the interior understanding crowded around me, and am an humble pupil in their assembly. There are those around me who have been working in time with hearts of courage and prescient souls aglow with the light of coming morns—there are those who have for human good faced the contuniely and scorn of mankind; and all have worked in obedience to the eternal law, even though to you unseen. A and appearing at a time when that power could gleaming of light flashes at times across the common idea of earth, and you wonder from whence it came; but we need not ask such gence and law, and make their appearance in the tension of the spiritual link which unites things, for from the spirit-life the chosen ones descend, one as scholar, another as messenger, another as a Messiah, and upon the masses they outpour the uplifting wealth of the soul: Their mission ended, behold them withdrawn from matter, ready, should occasion arise, to again enter it.

The gospel of the kingdom of heaven, the fruit of everlasting life, the immortal persistence of individuality—these are now unfolded terms: my soul is transported with their realily. My pilgrimage experiences have been varied; I have pierced the substratum and beheld? the firm-set foundations of hitherto (to me) impenetrable mysteries; I have discerned the clear rivers that flow by the city of the living God; they are never closed by the ice of gloomy doubt, nor are their streams dried up by the fiery sun of militant skepticism; the music of their waters is not stilled, however fiercely the winds of material time and change may blow; and the sound of deathless melody that breathes amid the clustering branches of the tree of life is the high symbol of the spiritual state!

With what sublime accord shall you as risen spirits, translated and glorious, view the outreaching vistas of the land of souls-standing the division of the soul as it takes on the dual not where Moses stood, not even upon Olivet,

yet to be! As upon some souring height the traveler may rest, and view alike that, through which he has already passed and that which lies before and beyond him, so from these heights of spiritual fame I can see the kingly powers which during each era bind alilie man's liberty of conscience in systems of religious and governmental polity, with the chains of fierce persecution, stolid ignorance, half-hearted doubt, and barbaric darkness and terror-and I can see too what other kings and other kingdom, are coming at each crisis to resome a long-suffering humanity! I can see souls mounting upward through the red fires of trial-what martyr heights they are attaining, what grand vistas of experience he key, and there all I si can see that mortal attainment in the solere of time, however rich and varied its extent, hears not more conquision with that of the spiritual state than the faint rays of the midnight lampelear to the most of all as or other tills immensity! I shall not dancie you with portrayal of this radiance, but only say that all religion as a settled flame is the language of the soul! living in many emboding hts, revealed in many Saviours, it may be, but existing ever as a spiral chain of light ascending up to the same central source. And as their source is one, so all souls shall ultimates ly gather in the great heritage of eternity! In the n'es yet to come your souls, victorious and free, shall be as archangels now are when compared to you. Nor do I promise in vain; the great pulsations of spiritual life that flow to our view make this possible. We see each open window of the vast and eternal heavens, gleams of whose brightness have come to you through time, but the whole radiance of which eternity alone shall reveal.

And because I wish, to be understood as individual in this atterance and because it is my own, although it may be that also of many thousands of others who have met the same experiences, I will, on Sunday afternoon following, give you a closing discourse upon the next change that is coming to my spirit, of which I am now aware, and which I will then endeavor to explain. I will name it THE NEXT STEE.

THE SPIRITUAL LARE. Poem Caprovised by creating from a subject chosen by the audience.

Not the sliver strings, nor gold, Not the silken chords that huncr-Upon Sappho's neck of old. Though sacred numbers round them clung. But the vibration of pure love? The haunting of the sout's desire: The music mariants from above These form The Spiritual Lyre.

Did Orphens wake his magic strain By sounds too fine for lamman car? And Pan's sweet pipe assuage the pain Or music that is tertured here? Alt no! the minstrel's notes that blend High up in the clear begiven above. Pull many sounds within them teach The magic of their birth is love.

Within the spirit's sacred place A vestal altar is oferhang With garlands of sweet perfumed grace, Round which the hiv bells have clung: And golden waves of melody, And wreatlding grace of song most fair, Make up its potent harmony And breathe their voices everywhere!

Oh, sound more audible than speech! Oh soul more palpable than fire! Its strains unto the soul may reach And fashion there the Spirit Lyre. Fingers of many regnant things: The ministry of love and faith. The fervor of hope's wondrous wings Forever through his tiving breath. The strong, clear power, the soul's desire, These make the spirit's potent lyre!

THE PYRAMIDS OF EGYPT. FROM A SPIRITUAL STANDPOINT.

To the Uditor of the Banner of Light:

On a recent Sunday your correspondent visited " Republican Hall," in New York City, where Mrs. Brigham lectures to the Society of Spiritualists and those who may be drawn thither by interest or emiosity. At the morning service, any one has the privilege of placing a written query upon the desk, and the answers, to these questions form the subject of her address. Most of the questions refer to controverted points, in respect of theological belief, and a good many consist of Bible quotations, for comment or explanation; but inquiries of general interest are also admissible, and these are the ones that form the best tests of her medial power, because the answers to most of them are not matters of speculation of belief, but such as require positive information—that can subsequently be verified or re-

On this occasion I had prepared a question that I felt would be a pretty exhaustive test, because few persons possessed full information on the subject, and It was one very little likely to have been presented to her on a previous occasion; while, perhaps, there were hardly any in the room who realized how admirably: the duestion was answered, and what thorough familfarity with the subject was manifested, to any one who knew what were the sallent points that should be embraced in the answer to do justice to the subject. The question referred to the great Pyramid of Jeezeli

-the pyramid, after which all others rank as inferior copies. I inquired its age, builder and use.

She said, in reply, that the date could not be positively given; it lay far back in pre-historic times, among the predecessors of those we call the ancient Egyptians. It was built by command of a ruler who exercised despotic sway over the lives and services of a prolific people, who had attained marvelous perfection in mechanical and other sciences. But, back of this potentate ("the power behind the throne") was a directing mind-the real author of this miracle in stone; and that intelligence was directed and inspired by a superhuman knowledge, which fell upon the seer or prophet of ancient times, and enabled him to contrive and do what was beyond the power of unassisted humanity, in that or any other age.

The object of this consummate structure has been the subject of great dispute; its vast-size and perfect mathematical proportions; that strange, mysterious central chamber, with its porphyry coffer and naught besides-no treasure, no mummified monarch, no lid or inscription, no means of introduction, or removal, subsequent to construction-what a gigantic puzzle to the ages! No doubt the structure was to have a selentific object-science pure and simple, just as it came from the fountain of all knowledge, and then to be sealed up in this stony volume, a record for all succeeding generations, if ever there were found those to penetrate into the recesses of this treasury of stand ard lore; at once a record and prophecy for the human 'race. Thousands of years have passed and the records remain fresh and inviolate in their rocky fortress whose gates of ponderous stone have held them so se curely that the memory of what was behind them had long passed away, completely. Rude hands stripped the pyramid of its easing-pure white marble blocks, of matchless size and symmetry, and at length quarried into its interior. In fruitless search of the hidden mysteries. Science finally took up the task, and now begins to learn some of the secrets of its construction

to spell out the lessons it has to teach. Without going into minute details, reference may be made to two telescopic openings in the solid masonry, one of which, if opened at the outer end, would give to an observer at the other extremity of this mighty tube a view of the exact place in the heavens occupied by a star in the Dragon's tail at the time the great pyramid was built; the other points in a different direction, and

er signs and tokens of an inerfable hereafter a new dispensation shall dawn upon the earth, and her great evil Dragon be subdued; then will be a time of universal joy and rejoleing, and that in the early future, so near that it may be counted by a few hundred years from this a but think not that it is to come without a perfod of great conflict and trouble, such as ever has preceded the momentous changes of the world's

> mant question. Who could have given it but one thoroughly posted in the latest and best theories in respect of this wonderful work? Had Mrs. Brigham read all the best authorities upon this subject, she might not have answered so exhaustively and well. But of all the scores of questions so prescrited, she has no knowledge of any in advance. She has but little time at best for culture of any kind, and it would really be a greater marvel if she were able to answer or evade all the questions, by her own amassisted knowledge for ingenuity, than to suppose her to be assisted, as she claims, by spirits of those who have preceded her in being, and who now possess all the knowledge they had on earth, augmented by the acquirements of a more advanced state of being, compared with which all our knowledge and capabilities are but feeble and rudimentarys

"THE ETHICS OF SPIRITUALISM."

A REVIEW. IV.-SPIRITUAL THEORY OF EVOLUTION.

The theory of Evolution presented by the author of "The Ethics of Spiritualism," as we have seen, is based on the assumed coeternity. of matter and force-what is called matter being supposed to contain inherently all the possibilities of life and consciousness, and having within itself the forces by which it acts; consequently it proceeds to evolve out of itself, by gradually successive steps, all forms of organism and all species of living creatures, culminating in man with all bis; superior rational and moral characteristics—his spirit being merely a more refined and sublimated form of matter, but not necessarily invested with immortality until "a certain degree of advancement" is attained. This theory, inasmuch as it starts from matter as the prime and all-important factor, may properly be termed a materialistic, or at best a materio-spiritualistic, hypothesis.

In contrast with this, is that theory which regards spirit as the primary and indispensable starting-point, and which is brence entitled to be called the spiritual theory. Deducing from the sensible phenomena of nature, and the not less significant facts of consciousness, the unavoidable conclusion of the presence and potency of an Universal Spirit, which term includes all forms and degrees of cosmic force, coordinated with intelligence and moral consciousness,) it regards what is ordinarily called matter as (not an eternal entity or combination of indestructible elements; but) an evanescent form of underlying forces, or a precipitation from spirit, and in itself but "a fleeting shadow"; while the everywhere present Spirit is the eternal substance, adequate to the origination out of itself of all forms, and the production of all phenomena, in whatever particular order or mode they may have been produced.

The special method of evolution actually employed on our globe, according to this hypothesis-whether that of the production of species' and of successively higher orders of life by a slow and gradual process of differentiation, under the action of uniform agencies operating through uncounted tiges, or-by a series of generations of new and higher types, after catastrophic destructions-is not essential. Whichever has been the process employed, it has doubtless been orderly, and therefore not miraculous, in any objectionable sense of the term-though either mode is sufficiently miraculous in the true sense, i. c., wonderful. (Latin, miror, to wonder.)

It may be said that, inasmuch as our author discards the old definition of matter, and invests it with all the qualities of spirit-i. c., inherent force, life and consciousness-in fact makes it a "living organism of spiritual energies," and thus equivalent to a Universal or Ina Being-his theory is virtually identical with that given above.

The answer is, that, even if it be so, it introduces a confusion of terms and of ideas that is not favorable to a clear understanding of the truth. It is well known that the word matter has been and is almost universally applied to that phenomenon which is cognizable by the external senses, and which has the properties of weight, extension, inertia, etc. It is so defined in all our text-books of science. If it be not an eternal and imperishable entity, but merely a form of force, and capable of being transmuted into something which is not perceptible to the senses, and which has neither weight nor inertia-i. c., into force or spirit-then it is plain that the term matter properly applies only to the sensible and ponderable forms, and not to that into which these may be transmuted. And the conception that all forms of life originate from matter is directly the reverse of the conception that all such forms, with matter itself, originate from spirit.

The latter doctrine is believed to be the one more generally taught and accepted by intelligent Spiritualists. Many examples might be quoted, but one must suffice. Among the inspirational teachers of Spiritualism there has been no one more acute, clear-headed, profound or elequent than the late lamented Selden J. Finney. From a collection of his writings, lectures, etc., now being printed in the Religio-Philosophical Journal (copyrighted by Hudson Tuttle and G. B. Stebbins), I take the following excerpts, in which the author seems to have anticipated the latest conclusions of modern scientific research:

"All forces, modes of motion, imply an uni-tive, eternal and infinite power."
"Bodies themselves are only embodied forces, forms of force."

"Rocks are forms of force. . . . Rocks are not eternal, self-existent entities, but products of active forces. . . . Forces are modes of motion. Rocks are forms of forces, therefore are forms of motion.'

The whole solar system is a form of forces All motions are waves of eternal invisi-power," etc.—Religio-Philosophical Journal, 28th, 1878.

"Power is before form, function beford organ, as God is before the world in the eternal order of procedure. Hence new organs may be added and new functions evolved ad infinitum, through importal ergs." nmortal ages.'

immortal ages."

"If infinite mind evolved the physical universe, then mind first begame body, physics. If mind becomes body, form, 'matter,' it 'must do so by descent, precipitation, condensation.

Infinite mind descends into 'creation,' its' body and 'chronology, only by 'materialization' of what was at first pure spirit; it ascends through the spiritualization of body, again into pure reason, pure spirit. The two processes are pure reason, pure spirit. The two processes are equivalent and correlative."—Ib. Jan. 18th, 1879.

The same illuminated writer, in another discourse, printed in Mr. Sargent's Planchette (pp. 304-313) says: "Starting with the fact that man is a spirit per se, it [Spiritualism] rises to the inference that all aboriginal substance may be spirit per se. Or, starting with the idea of God as infinite spirit, shows that there is no room

is all, and in all.

GENESIS OF THE HUMAN SPIRIT. evolved from the physical body, and is composed of matter, refined and sublimated. In this, too, such was a brief outline of the answer to this preg-3 if I mistake not, he is at variance with the gennot universal teaching of intelligent spirits. These regard this physically-derived spiritual organism as only the spirit-body, or outer envelope of the spirit-that which becomes its external body after the physical has fallen away; while the true spirit, or soul, as some term it, is a more interior entity, not derived from the physical body, but said to be an imperishable admissible. But not only is such proof wantgerm from the universal spirit, and therefore most buman spirit, is by no means peculiar to form of force, and thus a "fleeting shadow." of the Ganges." But it is neither the more nor, the purpose. That is furnished by the spiritual ant question is. Is it true?

existence of a third somewhat, a "tertium quid," it ever appears or exists except in connection all. with the spiritual body."-Debatable Land, p. 502. A. J. Davis, the Seer, constantly insists ing, and in "The Thinker" bears the following explicit testimony as to the source of the inmost spirit. (He applies the term "soul," as will be seen, to the intermediate organism, or pirit-body.)

"Let me repeat this: the body does not make and concentrate the essence of which the spirit is composed, but the physical organism gives permanent form to the soul, or spiritual body,

which encases the image immortal."—p. 382.
"The body of the spirit is different from the spirit itself..... The spirit itself is immost The body of the spirit is inherent from the spirit itself. The spirit itself is immost and is intimately allied to the perfect and supreme. It could not be created; it could not be destroyed. The golden inmost, that which is at once heat and light, love and wishing the spirit is at once heat and light, love and wishing the spirit is a spirit in the spirit in the spirit in the spirit in the spirit is the spirit in the s dom; which is pure and good, sacred and di-vine, essentially impersonal and infinite, is an eternal wavelet of that divine ocean which

 $^{\prime\prime\prime}$ Lives through all life, extends through all extent; Spreads undivided, operates unspent, $^{\prime\prime\prime}-Pp$, 400–401.

True, Mr. D. detracts somewhat from the force of this-testimony by coupling it with the questionable dictum that the "individuality' of this inmost germ becomes "fixed," and it becomes "detached from the deific ocean of spirit within twelve weeks of birth" (p. 386) - thus giving rise to the inference (likely to be taken criminal advantage of) that the human feetus in its earlier stages has no element of immortality. Those Spiritualists who have had conclusive evidence of the survival in spirit-life of infants whose embryotic development was interrupted at earlier periods than that named, may well question the accuracy of this conclusion.

In fact, there is no evidence that man's inmost being is not germinally present from the first moment of inception, or that it ever becomes "detached," in any real sense, from the everywhere present and eternal spirit. Ever within it pulsater the tides of Deific Life. Ever is it the shekingh of the Divine Presence. The infinite Ocean "spreads undivided." The "individuality" which distinguishes one human being from another, it would appear, pertains rather to the "soul," or intermediate entity, derived in some sense from the human parents, near and remote, and partaking largely of their finite Spirit, though he explicitly ignores such peculiarities and imperfections; while the inmost spirit is essentially the same in all pure and good, sacred and divine, essentially impersonal and infinite," as our seer has said-its divine qualities shining through the external personality in proportion as the latter becomes transparent, or purified and conformed to the

This threefoldness of the human constitution, and essential divinity of its inmost, whether demonstrable or not, is at least largely accepted by intelligent Spiritualists, and it appears to receive confirmation from consciousness and the manifestations of human nature. The best developed or most spiritualized of humanity in all ages and among all nations seem to have been conscious of an internal impulse to good and right, to justice and kindness-call this impulse the Divine Voice, the Inner Light, the Better Self, the Conscience, the Moral Sense, or by whatever name you will. Though its discriminations as to what is good and right are modified more or less by the perceptions of the external intellect, yet its promptings are ever upward, or toward the best that is known. From the same source has arisen an intuition of universal brotherhood-a feeling that all human beings are akin, or of one origin, and hence entitled to the offices of kindness and service, with an unselfish impulse to relieve all suffering and abate all evils that can be abated. Beyond this, we find spontaneously uprising in the most exalted natures a yearning toward and a recognition of a Universal Parent, a brooding Oversoul, in conscious oneness and harmony with whom the spirit finds alone and at once its most blissful activity and its fullest repose. And these upspringing impulses and intuitions are strongest and clearest in the most highly developed of the race. Surely they indicate the presence in man of an element or essence which may well be termed divine, and of which the lower animals exhibit no trace.

How, then, can we rationally conceive that this higher element of man's constitution is evolved out of the animal?

It is evident enough that man's external selfhood, or proprium as Swedenborg terms it (i. e., what is peculiar to the individual), is largely akin to the animal world, and hence may be chiefly evolved from it. In its impulses it is essentially selfish, antagonistic. "Nature," says our author, most truly, "is'a remorseless strife of all against all; a pitiless struggle to annihilate competitors. Selfishness and the passions are the motives of action. "Ethics," p. 110.)

Then, it would seem, something higher than 'nature" is absolutely required as a basis for moral action.

But, our author affirms, "when we reach the plane of humanity a new and distinct element enters into the problem. The intellectual and moral nature of man is opposed to this antagonism." (p. 111.)

True. But what is this "new element," and whence does it come? The only answer to this question furnished in this book, so far as I can discover, is, that the atoms or elements of matter, indicates where that Polar star will be at the time when | for 'matter' as aboriginal substance in the uni- | which in the highest animal are essentially self- | of the individual to the good of the whole, as

verse." And he proceeds to show that "spirit ish and antagonistic, and do not confer immort the highest morality, is by no means a modern ment is essential for the manifestation of reason and moral intelligence, so it is to the preseral belief of Spiritualists, and with the usual if | ervation of the organization through which that reason is manifested." (p. 37.)

Here we have the two theories, material and spiritual, in vivid contrast at a vital point. The reader will make his own selection.

Had we any proof that the atoms of matter are eternal entities, and capable of evolving such high qualities, the materialistic theory might be ing, but, as we have seen, the best evidence atthe problem.

It is perhaps impossible to give what would. If the immost spirit of man is in any true sense be considered a scientific demonstration of the an emanation or offspring of the universal spirit, and in its essence pure and good, then we have been so constantly reiterated that it has come within ourselves, or rather as expressed through to be generally received as a fundamental truth | the clarified intellects of the noblest and most of Spiritualism. Robert Dale Owen, with his unselfish men and women of the race, in order usual caution, says: "Facts appear to favor the | to obtain a guide to the best moral action. One opinion that man is composed - First, of an of these intuitions, as already mentioned, is that ence, as well as his own showing elsewhere, earthly or natural body, Second, as St. of Universal Brotherhood, the kinship of make it plain that much of error and evil arise Paul alleges, of a spiritual body, Third, all humanity, from which follows the duty of from "yielding to the impulses of the lower of a soul, as to which we have no evidence that | universal kindness, good-will, service, of each to | nature," instead of obeying the promptings of

It is only necessary to intelligently consider in upon this threefold character of the human be- detail what Brotherhood requires, and we have a complete system of Ethics, resting on the ltighest possible authority. And such a system. founded as it would be on the immortal spirit- | Children, Duty of Parents, Duties to Society, ual nature of man, would be entitled to be Duty and Obligations of Society, Rights of Govtermed the Ethics of Spiritualism.

boring with great ability and ingenuity to trace the evolution of both the immortal spirit and, while they present little that is open to excepthe rules of its moral action from matter, yet tion. The subject of Marriage, however, is by itions of the spirit, (or "soul,") and hence for ular mistakes about "love," and the follies of the most part is right. In reference to the materialistic doctrine of Vogt, that "Mind is a se- as seems desirable. cretion of the brain, as the bile is of the liver; and that as death restores the atoms of the at the hands of his printer, or proof-reader. body to the ocean of matter, mind ceases to be,' he says :

Again, speaking of Love, in its higher sense, as an element of human nature, he declares : Full of truth is the expression, 'God is love,'

meaning that the foundation of all things is this

And again, of Reason and Conscience: "As in the early ages Reason seems to have been endowed with prescience, and intuitively grasped results only demonstrated after thousands of years of observation, so Conscience, with only greater forecast and more wonderfu breadth, grasped moral relations so clear[ly] and profound[ly], that not yet has man progressed to their practical realization." (p. 70.)

Surely, the presence of such yearnings, and such godlike qualities and powers; comports more rationally with the idea of a divine emanation than with that of evolution from animalism, which is essentially selfish, antagonistic, destitute of the higher Reason, and utterly devoid of moral sense.

SOME DETAILS OF THE SYSTEM, But we have dealt so largely with the unsatisfactory hasis set forth for this new system of Moral Philosophy, offered for the acceptance of Spiritualists, that little room remains for notice of the details as claborated. As already indicated, these are less open to exception than are the basic principles, though not wholly above criticism. Of course, the author's ignoring of an Infinite Spirit, and his denial of the personality of Deity, lead him to repudiate the duty or utility of prayer in any case (at least to any "advanced" person), as also the propriety of reverence, devotion, love, trust, or piety, as exercised toward a Universal Parent. Thus the universal prompting of intuition, in all spiritually developed persons at least, that which adds the highest beauty and sweetest grace to human character, and which is amply justified by a truly spiritual philosophy, as well as by experience, is set aside as a childish superstition, and the aspiring soul. vearning toward its Everlasting Father and Mother, is coldly pointed to eternal orphanage! Such is the inevitable outcome of materialism. But I need not stop to refute this error here.

For the same reason, our author's definition of Conscience seems defective, and inconsistent with facts. He makes it synonymous with 'Spiritual Reason," and says: "It is clear that Conscience cannot exist without Reason, of which it is a higher part. It is the result of all the perceiving, knowing spiritual faculties." And as "In the order of development the Intellect first expands in perceptions of nature; its higher perceptions of spiritual phenomena and forces are last to appear," (pp. 72-73,) it should follow that children ordinarily have little or no conscience until their intellects have become well developed. Whereas it is common for wellborn children to have exceedingly tender consciences from their early years, and not uncommon for the moral sense to become less acute as intellectual culture advances. Our author's statement and elucidation of the

law of moral government, that "the highest faculties should always control the conduct of life," is admirable, and points the way to the worthiest and noblest living-though it seems apparent that had he clearly apprehended and planted himself upon the grand intuition of BROTHERHOOD, he might have set forth more forcibly the great duty of LIVING FOR EACH other, as the only true or spiritual morality. True, in the motto of his book, he has announced the rule, "Do all for others," as characterizing. "The New" system of morals (in contrast with the familiar Golden Rule of Jesus, "Whatsöever ye would that men should do to you, do ye even so to them," which he styles "The Old"). But the expositions in the body of the work do not seem fully attuned to that exalted key. Much is said, and very properly, of the duty of selfculture, care of the bodily health, etc.; but the highest motive for such culture and care—namely, that one may thereby attain and retain the best conditions (not for self-aggrandizement, or nersonal enjoyment, but) for useful service to others, seems inadequately presented.

Besides, the propriety of announcing the precept, "Do all for others," as new, is not apparent. Surely the idea of the unselfish devotion

tality, when they enter a human organism, become one-much less is it peculiar to our author's somehow progressed or advanced, (or at least a system. The same great teacher who epito-But the author, of "Ethics" recognizes no portion of them do,) and then they exhibit both mized the ancient Jewish "law and prophets" spirit in man except that which is derived or reason and moral qualities, and are capable of into what is known as the Golden Rule—he does conferring immortality! "As a certain advance- not claim this as his own-(see Matt. 7: 12) also, according to the record, taught as his special "new commandment," "That ye love one another, as I have loved you," that is, with unreserved devotion. And this love was to extend not merely to friends who reciprocated it, "But I" say unto you, love your enemies, bless them that curse you, do good to them that hate you." "Do good, and lend, hoping for nothing again." 'Whosoever will be chief among you, let him be your servant," etc. And his early followers so fully caught the spirit of these teachings that in their first associations they "had all things immortal as its source. True, this doctrine of tainable goes to show that atoms are merely common," those who had property dividing with the deitie emanation, in some sense, of the in- points of force, that matter is but a changing | those who had none; and these disciples in turn taught, "Let no man seek his own, but every Modern Spiritualism, nor is it of modern origin
It may have come down to us from the "banks" to something more substantial and adequate to
ye one another's burdens"; "Let him that stole steal no more, but . . . labor, working with the less valuable on that account. The import- | theory, which answers all the requirements of | his hands, . . . that he may have to give to him that needeth": "We ought to lay down our lives for the brethren," etc. Thus the celestial precept, "Do all for others," is, in spirit if not in form, eighteen hundred years old, at as a part of the human constitution. Yet it has but to consult its monitions and intuitions, least. Its practice, in our times, to any large extent, would indeed be new!

Our author, moreover, repeatedly falls into the mistake of representing "ignorance" as the "source of all error," whereas common experithe higher. This distinction is of no small im-Here we have the whole thing in a nutshell. portance in an ethical system.

Notwithstanding these defects, the work under review has much that is valuable, and of the highest moment. The chapters on The Will, Charler of Rights, Natural Duties, Duty of ernment, Duties of Society to Criminals, The It is worthy of note that our author, while la- | Culture of Morality, and Marriage, are crowded with suggestions of the gravest practical import, in fact bases his conclusions largely on the intu- | no means exhaustively treated, nor are the pop-'free love," so called, as fully or clearly set forth

Our author, unfortunately, has suffered badly Errors of typography, punctuation and grammar are quite too numerous for the comfort of "The highest culture of all ages, and the instinctive yearnings of the soul, contradict this seured and sometimes quite obliterated. Works conclusion." (p. 33.) devoted to such important themes ought to be presented in at least a creditable style of "the art preservative."

In conclusion, if any apology is needed for the large attention that has been bestowed on Mr. power. . . . Love is always benevolent. It always seeks the good of others. It hoards not for itself. It is self-forgetful, and self-denying. From it flow the so-called virtues, gentle affections, and humane emotions." (p. 58.) ists will determine in a large measure the tendency of the movement, as a philosophical system and as a moral force, for an indefinite period. And while this work may prove an important step toward meeting the great want of the time, yet it seems clearly apparent that we have vet to "wait a little longer" for a true and satisfactory exposition of THE ETHICS OF SPIRIT-UALISM. A. E. N.

Ancora, N. J.

Central New England, Etc.

Stafford, Conn.—Notes of the Revival—Spiritual Birth of Calvin Hall—His Generous Deeds— Miscellaneous Notes.

To the Editor of the Banner of Light:

Since the first of May the writer has sojourned in the pleasant little town of Stafford, Conn. The meetings in the "Spiritual Hall" have been full of interest; indeed, a genuine newfashioned revival has been going on. All classes have attended the services. Dr. J. M. Peebles -better known as the "Pilgrim"-set the ball rolling the last two Sundays in April. His lectures are highly spoken of. Next fall the friends hope to receive another visit from the great THE RESURRECTION-DAY.

In the midst of the revival festivities Uncle Calvin Hall passed to the spirit-world, aged 94. Of course there was a feeling of sadness in view of course there was a reemig of sadness in view of the fact that we should miss his dear presence in our midst; but so far as regards the event of his transition, we all felt like rejoicing. Uncle Calvin was impatient to go to the spirit-land. His old body was wearing out. Death was to him a birth into nobler spheres of being. So we bade the good brother God-speed.

Appropriate services were conducted over his sacred clay in Stafford and in Somers—ten miles distant—his native place. I. P. Greenleaf delivered an eloquent oration in the spiritual hall in Somers. in Somers. A very large audience was in attendance. Mr. Hall built the edifice several years ago. He was a generous, whole-souled Spiritualist. The meetings in Stafford are sustained by a legacy from Mr. H.; and he has, in all probability, made arrangements in his will for the workers of a with the stafford the superior of the s

all probability, made arrangements in his will for the maintenance of spiritual meetings in Somers. Here is an example for thousands of wealthy Spiritualists.

Calvin Hall's last days were passed beneath the roof of Mr. and Mrs. Ed. Dwight, of Stafford. The good old man was most tenderly cared for; all of his wants were provided for, and in a beautiful peace and rest the declining years of his life went out.

Mr. and Mrs. Dwight have done their duty nobly, and for all their tender kindnesses Uncle Calvin will repay them a thousand-fold in the higher life.

NOTES.

Argument" wins with the people. Spiritualism without fanaticism is what the masses want.

C. F. Taylor, of Schroon Lake, N. Y., (Saratoga County,) is busily engaged preparing for the camp-meeting to be held at that place in September. I. P. Greenleaf will lecture in Stafford, Conn., June 15th: and J. Frank Baxter will sing, speak, and describe spirits, at the same place, June

22d and 29th.

22d and 29th.

It will keep one very busy to attend all the Spiritualist camp-meetings this year. At this writing we think of the following: Onset Bay, Mass., Lake Pleasant, Mass., Sunapee Lake, N. H., Schroon Lake, N. Y., Neshaniny Falls Grove, (near Philadelphia,) and the State campmeeting in Michigan. There are, undoubtedly, several other camp-meetings which we have not mentioned—one or two which are usually held near Boston. The cause is "dying out," you see, reader, in a very peculiar manner.

Prof. Wm. Denton's lectures in Music Hall, Springfield, Mass., have been largely attended. The Republican, which never "gushes," speaks of the meetings in most respectful terms. Mr. Denton's work is of the enduring kind. It was a wise move on the part of the Lake Pleasant camp-meeting managers to engage him for two Sundays.

Sundays. Mrs. Martha Dwight, of Stafford, is an excel-Mrs. Martha Dwight, of Stallord, is an excellent clairvoyant physician. Dr. Peebles speaks
in the highest terms of her medical examinations. She has patients all over the country.
Calvin Hall assisted the Willimantic, Conn.,
friends in the building of their church.
Facts are valuable; so are ideas. There is no
fundamental antagonism between phenomenal
and philosophical Spiritualism. Cephas.

and philosophical Spiritualism. -

CREED.

BY MARY ASHLEY TOWNSEND.

I believe if I should die, And you should kiss my eyelids when I lie Cold, dead and dumb to all this world contains, The folded orbs would open at thy breath, And, from its exile in the isles of death, Life would come gladly back along my yelns.

I believe if I were dead,
And you upon my lifeless heart should tread.
Not knowing what the poor clod chanced to be,
It would find-sudden pulse beneath the touch
Of him it ever loved in life so much,
And throb again, warm, tender, true to thee.

I believe if on my grave,
Hidden in woody deeps or by the wave,
Your eyes should drop some warm tears of regret,
From every salty seed of your dear grief
Some fair, sweet blossom would leap into leaf,
To prove death could not make my love forget.

I believe if I should fade
Into those mystic realms where light is made,
And you should long once more my face to see,
I would come forth upon the hills of night.
And gather stars like fagots, till thy sight,
Led by their beacon blaze, fell full on me!

I believe my fatth in thee, Strong as my life, so nobly placed to be, I would as soon expect to see the sun Fall like a dead king from his height sublime, Ilis glory stricker from the throne of time, As thee unworth the worship thou hast won.

I believe who hath not loved
Hath half the sweetness of his life unproved;
Like one who, with the grape within his grasp,
Drops it with all its crimson juice unpressed,
And all its luscious sweetness left unguessed,
Out from his careless and unheeding clasp.

I believe love, pure and true, Is to the soul a sweet, immortal dew That gems a life's petals in its hours of dusk— The waiting angels see and recognize The rich crown jewel, Love, of Paradise, When life falls from us like a withered husk.

Spiritual Phenomena.

Materializing Scances.

To the Editor of the Banner of Light: Mrs. Bliss, of Philadelphia, has made us several vis its of two or three weeks each this season, giving her materializing receptions at private residences. Attendants were admitted by invitation, and only earnest seekers after truth who were likely to add to the strength and harmony of the circles were invited. This course is pursued upon the theory that materializations are in accordance with natural laws, and that one of the first of these is that harmony is the prerequisite of power.

In material things and enterprises we say "union is strength." The same law when applied to the subtler forces of the spiritual economy means harmony is strength or power. Now, upon this principle, the admission of fuharmony or violent opposition into a circle of sensitives is the almost certain prevention of manifestations by the destruction of the power through which they are produced. Harmony and passiveness in a circle, then, are essential to good materializations. Hence novices of a positive character, like your curiosity-hunters and testing apparatuses, are obstacles to success. Mrs. Bliss does not invite such, because if she fails she does not receive remuneration; and she furthermore holds that it is an insult to her faithful band of materializing spirits to admit such obstacles, and then ask them to strive to overcome them. These novices and curious people should begin at the foundation of the philosophy, and having first acquired the rudiments, and learned that Spiritism is not only a science but the chief of and promoter and instigator of all sciences, and that it is governed by laws as welldefined and irreversible as that of gravitation, or electricity, or magnetism—and also that under proper conditions, sometimes attainable even now, the power of spirit over matter is such as to warrant the belief that it may become by improved conditions an universal solvent. When by study and experience in the early stages of this science these things have been tested and received, the mind will be fully prepared for the light of materialization; or, as some choose to term it, of the resurrection. Mrs. Bilss declines to listen to the imputation of fraud that is implied by propositions to sit under test conditions unless the parties proposing will put up \$500 upon named conditions to be agreed upon, she to put up a like sum; the whole to be hers if the referees agreed upon by the two parties decided in lier favor, and to go to the other parties if they decide that she falls. This offer has been-standing open here over three months without takers.

She wishes violent opponents of materializations to understand that she is not aware that the spirit-world deems their conversion by force at all important. The only losers by their opposition are themselves and those they may influence to remain in darkness and error. They cannot receive light and ruth until their minds are prepared. What to us is the light of truth may be to them in their present state the darkness of error. If they would advance, they must pray for light and passively receive what dawns upon their minds. Gradually they will approach the spirit of truth, instead of longer starving on the diet of its shadow or letter. ditions, sometimes attainable even now, the power of

They could not receive the full light of our philosophy all at once if they would, any more than a new-born babe can endure the blaze of the noonday sun. Nature does not do things that way. Her laws provide for gradual progress in everything.

Mrs. Bliss, when her guests are assembled in the parlor, has her cabinet brought in piece by piece. It is composed of five pieces. There are four sides and a top, or roof. They are composed of light framework, covered with paper, felt and black muslin. These are examined by all the company as they are set up on the carpet, the frame being fastened together at the corners by hooks and eyes. The front, facing the audience, has a window and a door, which are closed by curtains. A single light cane-seat chair is placed inside for the medium, and nothing else can go in or come forth except in full view of the company.

The medium is short and stout, with dark complexion, a native of Cuba, and speaks with a strong Spanish accent. I attended one of her séances May 9th. When the light was subdued to a dim twilight, and singing was indulged in by the circle, she was controlled by "Rosa," her second self, who speaks with her normal accent, and always controls her before taking her into the cabinet, and never leaves her until she has brought her forth again at the end of the seance. The medium had scarcely disappeared behind the curtains of the cabinet before they were again parted, and a form stepped forth clad in white robes from head to foot. A few moments later came Lucille Western, fully materialized, clad in a full suit of white, with a fashionable train. She came again and again, advancing forward closely to different members of the circle, calling for more light, and putting her face close to theirs, and in whispers telling them to look sharp and see if it was a mask. She joined in singing her favorite aria from the "Bohemian Girl," "Then you'll remember me," with a powerful voice. The door-bell rang to announce some late visitors, and she went to the front hall door, saying she would answer the bell, but the door being locked, she did not succeed. She took the arm of a gentleman of the circle, and walking around, was presented to the various members. promenading with her stage-step and kissing her hand in acknowledgment of salutations. She was evidently in high spirits, and enjoyed the scene very much. She was half a head taller than the medium.

"Billy the Bootblack" came out with great strength. He had the hall door unlocked, and the gas turned low in the hall burner, and then darted quickly back to a sideboard at the rear end of the hall, and brought thence a large silver pitcher full of water, and silver goblet. After returning to the parlor he offered a lady in the circle a drink, and then placed the pitcher and goble in the middle of the parlor floor, and hastened to the cabinet "for fear he should fall in pieces," he said. A member of the circle asked if any of his friends from the other side were there, when Billy replied quickly, "If you have any friends here I will aid them all I can to come to you, for I know what it is to want friends.' Poor little waif! in this life he had no one to care for him, and was fatally injured finally by being run over.

he is one of the brightest and strongest of the band. Helen Western then appeared, first in pure white, and afterwards in the character of the "French Spy," two or three scenes of which she personated charmingly. After her came Dr. Kane, w shook hands with

Billy is at least a head shorter than the medium. But

nearly all the Masons present, giving those who could receive it the Master's grip. Blue Flower, the Indian girl, expressed the most extravagant delight at the presence of a friend who had not been to the circle for some weeks previous. She told him she had been to see him at his office, and at his house, and described his little yellow dog. The gentleman was greatly surprised at this dog business, for he was sure the medium did not know anything about his having had a dog,

but he said the description was correct. But I must not weary you with further details. The power was the most pronounced I have ever seen, and the variety was so great, both in size, voice and costume, as to disarm all suspicion of the medium's personition of the characters. Both male and female volces distinctly joined our singing from the cabinet, at the same time, and in tones loud and clear. Many forms appeared, and called up friends for recognition. A young lady appeared at the curtains, and sang "Sweet Home" very finely. Another came to the aperture, and whispered loudly in French several phrases, and was answered in the same tongue by a member of the

Another, Mercedes, late Queen of Spain, announced herself, and came forth in full bridal array—a magnifi-cent profusion of lace and jewels. She spoke in several different tongues with a linguist present. Her sis ter, the Princess Christina, came also just after in much plainer costume, and with a timid school-girl air.

Mrs. Bliss has had many distinguished visitors, and her frank unassuming manners have won the confidence of most of those who have attended her receptions. To those skeptical persons who doubt her she says, " If I could do these things myself, do you think I would be fool enough to remain here in poverty? Such talents would soon bring me a fortune on the stage."

Banner Correspondence.

Maryland.

BALTIMORE .- Chas. E. Brooks writes, May 31st, as follows: "I take advantage of this opportunity to write a few words for Spiritualism. Living and moving in this city, and having a deep and sincere interest and appreciation for the cause, have actuated and enabled me to find out all I can concerning its progress and welfare in this community; and I feel that I have no motive or occasion to misrepresent the exact condition. My observations up to this time convince me that, whilst both outward energy and finances are greatly needed, the cause is gradually working along flourishingly, and creating an unusual commotion in Orthodox religious circles. That both these statements are absolute facts. I judge from the number of private circles being held in various parts of the city, the fair manifestations received, and the discussions they have created among Christians, materialists, and of course Spiritualists. And judging again from a course of sermons on 'Spiritualism', now being delivered in this city by an Orthodox clergyman, Rev. Mr. Poulson, at Hanover church, it is pretty evident that some of the 'divine's' flock have been 'going astray' in that direction. A friend of mine recently called my attention to a report of one of these sermons in one of our daily papers, but when I had read it I found it was too 'tame' for comment, and contained some remarkable concessions for a minister of his persuasion. Aside from heling contradictory and inconsistent from beginning to end, and from his apparent ignorance of what Spiritualism really is, and has been doing for humanity, he admits its goodness and truth (at random) and says: 'The church has seemed to banish the departed members to the greatest possible distance and haction,' &c. I thought that was at least coming at the truth with a vengennee; but the next moment, feaving no doubt that he had said too much, he added: 'This comforting doctrine ought to be brought to the surface in spite of the ohnoxious teachings and methods of Modern Spiritualists.' This, together with the following contemptible assertion, was all that was of an objectionable nature I could find in the sermon: 'The calculating philosophers who are in the ranks are there for the same reason that Satan became a leader in a heavenly revoit'; referring, I take it, me to find out all I can concerning its progress and welfare in this community; and I feel that I have no

Tradfishters.

NEWPORT .- A correspondent writes: "I see by the last Banner of Light that you quote a paragraph from the Independent Age, the purport of which is that Dr. J. M. Peebles has been organizing independent Christian churches' in Ohio. Of course there was no injustice intended, but traveling in Ohio and Indiana, I know—absolutely know—that Dr. Peebles has simply been organizing Spiritualist societies upon what he considers a rational and financial basis. You will certainly agree with me that the time has come to perfect local organizations. These must serve as the foundation of State organizations, and ultimately. I hope, of a National Association, with advisory powers. Permit me further to express astonishment that so many Spiritualist families do not patronize the Banner of Light, nor any other Spiritualist periodical. Does this neglect on their part arise from thoughtlessness? Is it a reckless indifference, or is it a want of love for the sublime truths which we mutually cherish?" the Independent Age, the purport of which is that Dr.

Pennsylvania.

PHILADELPHIA .- A correspondent writes, May 26th: "Mr. Wm. Peck, the celebrated spiritual medium from England, has, with his family, a wife and four um from England, has, with his family, a wife and four children, taken up his abode in Southern Philadelphia. He is privately preparing to publicly resume his work, and, so far, his manifestations are strengthening, a private circle at the residence of Mr. Evans, in Mell-wain street, having been formed to facilitate him and his controls in the work.

Another private medium, Harry N. Evans, through whose organism wonderful developments have been made privately for four years, is also about to be brought out before the public. It is possible that Mr. Peck and Mr. Evans may join in giving scances."

New Hampshire.

ENFIELD.-William G. Denison writes: "I gladly and cheerfully renew my subscription to the Banner of Light. It has been a very welcome visitor at our home for a good number of years, and I carnestly and sin-cerely invite and solicit a continuance of its arrival weekly as formerly, for the return of only \$3,15 a whole year. Please find the money enclosed; and my hope is that a very large number of new subscribers will go and do likewise."

Ohio.

PIQUA .- Mrs. Maggie Stewart writes: "The Banner of Light is always hailed at our house as a messenger bearing glad tidings of great joy-every member of our family being a believer in Spiritualism. Whenever there is an opportunity, we distribute the paper, that others may be benefited by the sparks of truth that emanate therefrom."

Tennessee.

HENRYVILLE .- Jas. J. Pennington writes: "I am very anxious a materializing medium should come this way. Here we have chean lands and a good climate, good water, water power, timber and Iron ore in abundance, and a prospect of two railroads. There is a good opening for a hundred families. I wish some good Spiritualists would locate here."

CAMPHOR BALLS.—Clarify a pound of mutton suct, and add to it three pounds of spermaceti, two of white wax, and one of gum camphor cut into very small pieces. Melt these together with gentle heat, and stir until the camphor is dissolved, then pour it into molds. Frequent applications of this emollient will prevent disagreeable roughness of the hands. Should they become chapped, a most effectual but slightly inconvenient way of healing them is to wrap them in wet cloths with an outside bandage of flannel, first making a free application of the camphor balls. This treatment will soften and whiten the roughest skin, and it is also an excellent application in chronic rheumatism.

John D. Zimmerman - A Great Soul Emigrated.

To the Editor of the Banner of Light:

Last week I saw in our daily journals mention made of the departure of John D. Zimmerman, of Union City, Michigan-an event worthy more than a passing word, as it indicates that a great and gifted soul has emigrated to a higher realm of the eternal life.

Union City is a pleasant interior town of some three thousand people, twenty miles south of Battle Creek. There my friend Zimmerman settled, with his good wife, in an early day, and there he worked daily in his blacksmith shop more than forty years, giving up to his sons a few years ago, when his overtaxed strength failed. There he kept a dépôt of the "Underground Railroad" in fugitive slave days, and advocated temperance, the equality of woman, and freedom of thought and speech; there he graduated from the Congregational Church, (leaving without their personal censure) up to liberal religion, and at an early day gladly and thoughtfully became a Spiritualist, commanding the respect of all by his probity and fidelity, as well as his marked ability.

There he "grew in grace," his thought and life gaining in beauty and strength and tenderness as he ripened for the great change, which came to him with the devoted care of his excellent wife and the presence of his loving children ministering to his needs.

He was a thoughtful and careful reader of many of the best books, especially of poetry, moral and spiritual philosophy, and choice essays, and had a fine taste and rare insight. His private conversation was rich and charming, such as one is seldom privileged to hear, simple, unpretending and beautiful. One of the last visits we paid him, after talking of some articles in the Banner and some of Frothingham's last discourses (he was one of your constant readers, and had all the productions of the New York preacher at hand), he looked out of the window from his easy-chair and said to my wife and to me: "This is a sunny and bright morning. The air is pure, the influences good, and the good spirits are hospitable and numerous all about us," his fine eyes and noble features lighting up eloquently as he spoke.

To spend a day with him was a rare and precious privilege, an enjoyment not forgotten.

In wealth of intellectual and spiritual endowment and culture he had few equals, even among the famed and eminent, and his good neighbors the famed and eminent, and his good neighbors hardly realize how great and gifted a man has been with them and has now passed on. He was about sixty-five years of age, but was physically worn out, though mentally strong and clear. There was a grand and simple courtesy in his manners, which made the gifted feel the presence of their peer. But enough, for my poor words are inadequate to say what I would of this dear and valued friend.

Yours truly,

G. B. Steinins.

Detroit, Mich., May 30th, 1879.

Yours truly, G. Detroit, Mich., May 30th, 1879.

The Lyceum Library.

To the Editor of the Banner of Light: In trying to make the Lyceum as attractive as possible, there is one important feature which ought not to be lost sight of, namely, the library. If this is well selected and well managed, it will

prove of great benefit to the children; because, while the Lycoum meetings are only held on Sunday, a book may be used from day to day, as a companion in solitude—as an instructor—and its influence given to strengthen the teachings at the Lyceum sessions.
It will be necessary to be very careful in selecting books, for books are powerful for evil as

l as good.
the Lyceum is formed for the purpose of

teaching and leading the children in such a manner as to prevent them from being creedbound, it seems like folly to furnish them with books to read for six days that teach sectarian doctrines, to combat which you have only the seventh day. Yet there are some Lyccums that have such books.
While there are a few books for children em-

braced in the literature of Spiritualism, its im portance does not seem to have been appre-

If we could have such engravings as those of Joseph Johns's reduced to book-size, and have a pleasant little story to each illustration, it might prove of great benefit to the Lyceum. The more books of such a class the better. Of course, as children grow older, they will

need longer stories and possibly fewer pictures. nrilling stories from Nature might be writi from a spiritual standpoint, with cause and effect so strongly depicted as to need no pointing out of the moral. There are many able writers in our ranks; is possible there are very few who can write

children's books?

There can be but one excuse for not having a good Spiritualist library for adults connected with every Spiritualist Society or Lycoum—that is, want of money, and this difficulty may be overcome by effort. Respectfully, Chicago, June 1st, 1879.

SPIRITUALIST MEETINGS.

BROOKLYN, N. Y.—Society of Spiritualists meets at the Brooklyn Institute, corner Washington and Concord streets, Sandays. Lectures at 3 P. M. and 7½ P. M. Mr. Charles R. Miller, President; Dr. A. B. Smith, Vice Pgesident; Mr. B. French, Secretary; Mrs. C. E. Smith, Treasurer. The Children's Progressive Lyceum meets at 10½ A. M. Jacob David, Conductor; W. C. Bowen, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. Battle Dickenson, Assistant Guardian; Mrs. Rotter Guardian; Mrs. C. E. Smith, Secretary and Treasurer. CHICAGO, BLL. The First Society and Treasurer, CHICAGO, BLL. The First Society of Spiritualists noids regular meetings in the Third Unitarian Church, corner of Laffin and Monroe streets, every Sunday at 10½ A. M. and 7½ P. M. Dr. Louis Bushuell, President: A. B. Tuttle, Vice President: Miss Nettle Bushuell, Treasurer; Collins Eaton, Secretary.

Eaton, Secretary.

**CLAPVELAND ONE O. — Spiritualists* and Liberalists* Sunday School. — The Children's Progressive Lyceum meets regularly every Sandry at 122 p. M. in Halle's Hall. 33 Superior street. Class. Collier. Conductor: Mrs. Emelle Van Scotten. Guardian Mr. George Benedict, Sectetary. The public are cordially invited.

TRDEANAPOBLES, IND. The First Society of Truth-seckers meets for religious service at 80% East Markot street, every Sunday at 2½ and 7½ P. M. J. R. Buell, President; S. D. Buell, Secretary.

every Sunday at 2% and 7% P. M. J. R. Buell, President; S. D. Buell, Secretary.

NEW YORK CITY.—The Society of Progressive Spiritualists holds meetings every Sunday in Trenor Hall, on Broadway, between 22d and 23d streets, at 10% A. M. and 7% P. M. J. A. Cozhio, Secretary, 312 West 32d street, Children's Progressive Lycenm meets at 2 P. M. Mrs. M. A. Newton, Guardian and acting Conductor; Mrs. S. E. Phillips, Assistant Guardian and Treasurer; Mr. Kirby, Recording Secretary; Misse C. R. Perkins, Corresponding Secretary.

PHELADELPHIA. PA.**—The Keystone Association of Spiritualists meets every Sunday at 2½ P. M. at Lyrie Hall, 230% North Ninth street.

**The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 10% A. M. and 7% P. M. at Hall 80 Spring Garden street. H. B. Champion, President; Mrs. Dr. Samuel Maxwell, Vice President; J. H. Jones, Treasurer: J. P. Landing, Secretary.

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

Sunday at 3 P. M.

SPRINGFIELD, MASS.—The Free Religious Society
(Spiritualists and Liberalists) holds meetings every Sunday
at 24 and 72 P. M. J. S. Hart, President; S. C. Chapin,
Vice President; Mrs. J. H. Cook, Mrs. E. M. Lyman, Mrs.
M. A. P. Clark, Pradential Committee; W. H. Jordan,
Treasurer; F. C. Coburn, Collector.

Areasurer, F. C., Comura, Collector.

SAN FRANCISCO, CAL—Under the patronage of the San Francisco Spiritualists Union, a Children's Progressive Lyceum is held at 10½ A. M., and a Conference at 2 P. M.; also regular Sunday evening lectures are given at Charter Oak Hall, Market street.

Dak Håll, Market street.

SANTA BARBARA. CAL.—Spiritual Meetings are beld every Sunday at Crane's Hall.—Children's Progressive Lyceum meets every Sunday at same hall at 132 r. a. Contuctor, Mrs. H. F. M. Brown: Assistant Conductor, Mrs. Mary A. Ashley: Guardian Mrs. Mary F. Hunt; Secretary, Mr. Geo. Childs; Muscal Director, Mrs. Luma Scarvens. Mr. Geo. Childs; Musical Director, Mrs. Edmon Scarvens, SALEM, MANS, Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 P. M. S. G. Hooper, President, SUTTON, N. H. Society holds meetings once in two weeks, Chas, A. Fowler, President; James Knowtton, Sec-

winer.

VINELAND, N. J.—Meetings are held every Sunday morning and evening. H. R. Ingails, President; Mrs. Ellien Dickinson, First Vice President; Dr. L. K. Goonley, 2d. do.; Mrs. Mary A. Howe, Recording Secretary; Mrs. Mary E. Thottson, Corresponding Secretary; N. E. Shedd, Treasurer, Children's Progressive Lyceum meets WORCESTER, MASS.—Meetings are held at Temporanco Club Hall, 418 Main street, every Sunday at 2 P. M.

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

This book contains the record of one of the most extraordinary experiences ever voncheafed to main. Martyclous as it will appear, the whole has been the work of a bout infine which time the caller has been placed in it, red communication with so large a number of split intelligences with so while a range of gradation, that he can present this record, of which he is only the humble citier, with great confidence as a flexibility of the five destiny of mankful, of transcrudent importance to them, both here and hereafter. Certainly, no book was ever published with a more sincer love of Truth, a more carriest desire to benefit mankful, or a firmer conviction of the obligation imposed upon the cellfor by Dythic Providence, than this cone.

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the medium; for To do this would have been superstitions and dangerous in the highest degree. There is a mighter spirit than any of those communicants; and to Him the editor and his coworkers have entrestly appealed for guidance and Humination, in the exercise of their own judgment and conscience-speed to be superseded.

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This who intend to warding notices of spiritual meetings, etc., for see record commes, will peace to remember that the Execution Literationis go to press on Tuesday of each week. Then notices, therefore, to meate prompt first than in stee for warded in time to reach this office on the processing Menday.

Banner of Light.

BOSTON, SATURDAY, JUNE 14, 1879.

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THE MISSION OF MODERN SPIRITUALISM IS TO ENTER INTO EVERY DEPARTMENT OF LIFE: To bring forth a new and more divine order of things; to infuse a better splift into every profession; to enter loisiness circles, and proclaim the "Golden Rule" as the legitimate standard of action; to redeem the world; to make men and women better; to teach them to live according to the dictates of the inner man, that their fives may be pure and true, leading

"THREE REMARKABLE MATERIALIZING SE-MEDIUMS," by Hon. Thomas R. Hazard, of South Portsmouth, R. L., will appear in the next white man, as long as he behaves himself." issue of the Banner of Light.

Moral Leprosy.

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It is not a little, singular how much time and labor some persons will voluntarily give to the promotion of what they regard the welfare of object so strenuously to having those others pay any attention to their welfare in return. In point of fact, the inconsistency is so glaring as almost to baille the efforts of the most astute inquirer. When your irrepressible "reformer" decides that his mission in the world is to be eternally taking the measure of people around him, as if they had come to him in all possible haste to be fitted with moral suits of his making, it is not a great while before he comes to regard it as his sacred duty to practice this gratuitous officiousness, which is not to suffer from any relaxation of his efforts until it is wholly fulfilled.

But it makes no difference how persistently he may endeavor to make his case out, or how often he may thrust his officiousness under the public nose and eyes, his selfish and shallow motives are very soon penetrated, and properly estimated by the good common sense of true men and women everywhere. He may even seek to disguise himself in the clothing of ornate rhetoric and classic phrase, thinking that the public judgment is more likely to be swayed by the form than by the essence of his self-conscious assertions; but it makes no difference still, for he is one who was born to no higher or more important mission than simply to be found out. Silent contempt is the right treatment for this moral leper. It is the most effective upon him, and costs the least to those who confer it. That such specimens, are to be found in the ranks of Spiritualism there is unhappily too much evidence to be successfully confuted.

Law for the Indians.

The Ponca Indian case has deservedly attracted wide attention. It shows at last that the red men have rights which white men are bound to respect. Judge Dundy, a United States District Judge, has decided in Nebraska that even Indians cannot be held prisoners by a military force unless captured in war or under a positive law of the United States which they are found disobeying. The Poncas were chargeable with neither of these. These Indians, a small remnant from a once powerful tribe, were removed from the frontier to that part of the Indian Territory which the Government has reserved for temporary uses. That part of the Territory was purchased of the Five Nations, and the title reverted to the United States, from whom it was originally conveyed to the individual tribes comprising the Five Nations. The Northern Cheyennes, the Modocs, the Nez Perces, and remnants of several other tribes, including the Poncas, have been placed on these lands by Executive order.

The Poncas were not captives of war, as were the Nez Perces and Modoes, for example. But they were gathered up by a military force, and were forcibly detained on the land allotted to them in the Indian Territory. It should be borne in mind, also, that not one acre of the land in the Indian Territory, owned by the United States, has ever been set apart as a reservation for any tribe by act of Congress. The Modocs, it is true, although held as prisoners of war, so to speak, are allotted a certain tract. which they cultivate and otherwise use for purposes of their own. But the so-called reservation is simply leased land, which the Indians occupy temporarily, and from which they may be dispossessed by the Government at any time. It | reliability of this medium will be looked for

be taught to imitate the Modocs, and be encouraged to make for themselves permanent homes and farms on the lands where they had been placed by such force as was necessary to move them.

as an Indian could be expected to behave. After treatment from the parties concerned. their departure from the Territory an armed ! Dundy, in order to ascertain why they were thus have probably never been publicly known.

As a leading New York journal remarks: "The only novelty about this whole proceed-The only noverly about this whole proceeding was the fact that the Indians had any 'standing in court.' To be sure, Indians have often appeared as defendants in criminal cases; and it may be added that they have uniformly been convicted. But the Poncas before Judge Dundy were in the attitude of petitioners in civil proceedings; and what is more, their civil rights were granted them. Gen. Sheridan, having made one of his characteristically hasty criticisms regarding this decision, Judge Dundy has explained that there is no low creating a reservational that there is no low creating a reservational that there is no low creating a reservational control of the position of Superintendexplained that there is no law creating a reservation in the Indian Territory, none for removing Indians thither, and none for keeping them there. This is the whole case. It is not insisted there. This is the whole case. It is not insisted that Congress might not make a treaty with an Indian tribe, the conditions of which should require the Indian party to the agreement to remain on a reservation, or that such a treaty could not be enforced by all the power of the United States in case the Indians should leave their reservation. But, until some such treaty is made with the Poncas, or until they may be taken in active hostilities, they are as free to go and come as any white law shiding citizen of and come as any white law-abiding citizen of the United States. The fact that they are 'In-dians not taxed,' does not make them vagrants,

cision of Judge Dundy not only awakens lively that fact they would desire at once to withsatisfaction among all who have viewed with draw the proposal. He therefore felt bound pity the mishaps of these much-enduring fugitives, but it has a wider sweep-"it strikes, at thought that would be the shortest way out the roots of the reservation system. It declares, of his perplexity. He immediately wrote to too, that Indians are entitled to the writ of Mr. McKim, apprizing him of the fact, and hibeas corpus; that they have the right of mi- leaving him free to withdraw his offer-supposothers, in whom for indefinite reasons they gration and expatriation, like the white race: ing that would be the end of the matter. On affect to take so deep an interest. But it is yet and therefore that the order issued to Gen. the contrary, the return mail brought his commore singular that these very persons should. Crook to remove the Poncas by force to Indian mission as Superintendent of Freedmen's Territory are in violation of the laws of the Schools for the District of Columbia, with no United States." Standing Bear and his party reference whatever to his religious or Spiritwent out of the court-room free men. Now, unlistic belief. In speaking of the matter subthey try to escape from their prison pens, will was no disqualification. receive a hard blow.

civilization on their Dakota lands, until per- largely the intelligence and philanthropy of gave up their mills, threshing machines, reap- Newton to take charge of their schools and ers, and a great growing crop, and journeyed other operations in the same District, jointly winter escaped north, and after a terrible jourthemselves able to work again, having been hosallowed to plant and sow. They were discovered, arrested, and, at the orders of Carl Schurz, were to have been forced back to fever and despair in the Indian Territory, when Judge Dundy's order restored them to liberty.

Now then, continues the same journal, with an energy which is fully warranted by the na- that city. ture of the subject, if it be true that the Poneas had a right to leave their reservation, and if it be true, too, that it is a violation of the laws, 'under color of the authority of the United States," to force them back, what shall we say of the costly and bloody Nez Perces war, which quitted the Indian Territory peacefully, like the part, should be remain connected with the they had been swindled, and so felt free, after the contract was broken, to return to their old homes in the North. The difference was that. while the few Poncas escaped unnoticed, the fact until after his and their connection with Chevennes were followed at once and shot down like dogs. If these Cheyennes had the right of expatriation, as Judge Dundy says, what words are strong enough to tell the cruelty and infamy of their massacre?

The reservation system was a good enough one if it were carried out according to the principles on which it was based. It is admitted that it possessed great advantages for red men and white. Its foundation was free consent and fair dealing. But unfortunately, since it was established as a system, force and fraud, violatthe present decision of Judge Dundy will open a way for escape, temporary at least, for the race that is crowded to the wall. The Government has issued orders to the District Attorney at Omaha to have an appeal taken to the Supreme Court.

A New Flower-Medium.

A well-attended and orderly public séance was held with a lady about forty years of age. named Hatch, at the house of Mr. H. T. Rowell, 59 Clarendon street, this city, on the evening of the 5th inst., upon which occasion every pre caution, it is said, was adopted to prevent fraud. Under these circumstances, it is alleged that over one hundred fresh flowers were distributed among the audience. Further evidence of the was probably intended that the Poncas should | with interest.

Spiritualism No Disqualification.

The case of Henry Kiddle, Esq., Superintendent of Schools in New York City, whose recent conversion to Spiritualism and publication of a | it was expected to make among the local preachbook relating thereto have caused such a flurry ers and their fellowers. It was in the main ex-They refused to stay on the tract assigned in Gotham-raising the question of his sanity tremely eulogistic of the one lying in his coffin, them. They escaped, as the Northern Chey- and his fitness to hold the responsible station he ennes did last summer. But they did not com- has long worthily filled-reminds us of another tawdry for such an occasion, and coming from mit any acts of violence while on their way back instance in which the same principles were innorth. They have behaved of late as peaceably volved, but which received far more liberal to the departed. But fraternal love proved too

Some of our readers will remember that our force was sent out to reclaim these ungrateful well-known correspondent, A. E. Newton, a prodigals, and bring them back to the protection stanch and veteran Spiritualist, now residing of a paternal government. The people of Ne- at Ancora, N. J., was at one time and for sevbraska evidently sympathized with the fugitives, real years Superintendent of the Colored Schools who did not make bloody resistance, as the in the cities of Washington and Georgetown, Chevennes did on a similar occasion, but sur- D. C., and also for a considerable period (until rendered at discretion. While they were thus other duties compelled his resignation,) a mem- wailing cry. From the voiceless lips of the unheld by the military force, a writ of habeas core ber of the Board of Trustees of the Public pus was sued out in the United States Court, (White) Schools of Washington. The circumand the Poneas were brought before Judge stances of his appointment to those positions

deprived of their liberty. It was shown that the | Mr. Newton was holding a government clerk-Indians were not prisoners of war, taken while ship in Washington, during the late civil war, engaged in active hostilities. Neither were they when he became deeply interested in the edu-"treaty Indians," confined upon a reservation eation of the recently emancipated slaves, of under the provisions of a convention with the whom thousands were at that time congregated word," and if it is also true that the only an-United States government. They were illegally at the nation's capital, and his interest was swer to our cry is an echo, then how can it be detained on certain lands of the United States, practically shown by opening and teaching a that "in the night of death Hope sees a star"? restrained of their liberty, and that without any free night-school for both adults and children, And how can "listening love hear the rustling pretence that they were offenders against law or which he maintained for several months, at the of a wing "? treaty obligations. The Judge accordingly or- expense of much labor and money. In the meandered the release of the prisoners, who have time several Freedmen's Relief Associations, gone to their friends, the Omahas, where they organized in Northern States, had sent teachers were promised assistance in taking a new start; to those cities and opened free day-schools for colored children.

One day, in the latter part of 1864, Mr. Newton was sought out at his desk in the Quartermaster General's office, by a well-known philanthropic gentleman, the late J. MILLER McKIM, Esq., of Philadelphia, then Secretary of the dreds of thousands of dollars for benevolent and melting love for childhood to be all wasted in ent of the schools and relief operations' mainfained by that Society in the District of Colum-

Taken wholly by surprise, and seriously distrusting his own qualifications for so responsible a position, Mr. N. hesitated to accept the offer. His visitor insisted, but at length consented to allow a few days for consideration, and left him with the emphatic injunction, "Remember, you are not to say No!

In thinking of the matter, it soon occurred to Mr. Newton that if the gentleman and his associates (who consisted largely of prominent divines, clergymen and business men of the Quaker City) had known that he (N.) was a Spiritualist, this offer would probably have Another New York journal says that the de- never been made, and doubtless if informed of in honor to give them this information, and says the same journal, if this decision be sound, sequently, the liberal-minded secretary said the practice of coaxing Indians from their that he was fully informed beforehand on this healthy and fertile grounds on false pretences, subject, but that extensive inquiries had satisand cooping them up on unhealthy and sterile | fied him that Mr. Newton was the man wanted ones, and the pastime of shooting the victims if for the position, and that his foligf in Spiritualism

Not long after, the New England Freedmen's In the case of the Poneas, it is admitted that Relief Association at Boston, and a little later they were happy, healthy, and progressing in the New York Association, both representing suaded or prodded away from them. They their respective sections, also applied to Mr. hundreds of miles to the Indian Territory, with those of the Pennsylvania Society. This where one hundred and fifty out of the seven placed the majority of the colored schools in hundred and thirty-five died within a year and | that locality under his supervision; and when a half. From this miserable place a few last at length these benevolent associations closed up their work, transferring the schools to the ney, for the first time in many months found local authorities, these authorities continued him in the same, position. Thus was devolved pitably welcomed by the Omaha Indians, and upon him largely the work of modeling the system of public instruction for the numerous colored population of the National Capital.

His well-known efficiency and success in this undertaking led to his being called by the Mayor of Washington, at a later day, to a position on the Board of Trustees of the white schools of

No one acquainted with the educational work accomplished by Mr. Newton in those important fields, it is believed, has ever questioned the wisdom or propriety of his appointment or retention therein. No complaint was ever heard from any source relative to his Spiritualistic was brought on solely because Chief Joseph, a views. And as evidence of the groundlessness non-treaty Chief, refused to leave lands to of certain editors' fears that Mr. Kiddle's "usewhich he had a clear legal right, and to be fulness and efficiency" have been impaired by penned up in a reservation? What shall we say his conversion to Spiritualism," or that "misalso of the massacrd of the Chevennes, who chief" will ensue from proselyting efforts on his Poncas, and quitted it because, like the Poncas, | schools, we will add that Mr. Newton found a number of his most capable, efficient and conscientious teachers to be believers in Spiritualism -though in some instances he did not learn this the schools had ceased----

The notion that belief in Spiritualism, more than other forms of religious faith, leads to inefficiency in either public or private duties, or to unseemly efforts in proselyting, could originate only in pitiable narrow-mindedness and intense bigotry.

Mr. D. M. Bennett, of the New York Truth-Seeker, it seems, has been sentenced to serve at hard labor in the Albany penitentiary thirteen months and pay a fine of three huned promises, and the murderous bullet have dred dollars by the United States District Court been substituted for liberty of action and intel- at New York, under a loosely-framed law ligent choice. It is thought probable now that against obscenity. This law, as at present framed, is manifestly unconstitutional, and should either be repealed or radically changed. When the President of the United States, who possesses the pardoning power, learns all the facts in this particular case—as the liberalminded people of the United States hold sacred the liberty of the press, which has been thus summarily jeopardized—he will doubtless speedily liberate this last victim of bigotry and intolerance. Petitions are already in circulation for signatures with this end in view.

> Miss Mattie A. Houghton, (late of this ity,) the medical clairvoyant, is located at 99 Park street, Grosvenor Square, W., London, England.

The London Daily News of May 27th publishes a column editorial on the life-work of the late William Lloyd Garrison.

The Ingersoll Funeral.

The address of Col. Robert G. Ingersoll at his brother's funeral in Washington made the stir and its rhetoric was considerably strained and one who stood in such a close earthly relation strong for the blank negation which is the characteristic of Col. Ingersoll's addresses. Inadvertently he let fall a very few words which showed that he really had hope for a future life for his dead brother, after all.

"Life is a narrow vale," said he. "We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our replying dead there comes no word; but in the night of death, Hope sees a star and listening love can hear the rustle of a wing." This is fine as rhetoric, but it is nothing except as it carries some sort of suggestions. What, then, is suggested at first is practically contradicted at last. If it is true that "from the voiceless lips of the unreplying dead there comes no

Ah, there is that in the human heart, and placed there with a divine intention, which, after all, scouts the feeble pleadings of cold intellect and refuses to be satisfied with blank truth which contains none of the warmth of sympathy. The instinct of immortality was born within us, and cannot be extirpated. Where there is love there is a deep and steady belief in an immortal existence. Men and women who feel, likewise know; they cannot believe that all their love was given them for no other purpose than to be wrecked. Is the tender and forgetfulness at last? Are these props and stays of mortal affection to be entirely useless in assisting our inborn love to grow and climb, none of us can presume to say how high or in how wide a direction?

And so it comes, as we see it came to Col. Ingersoll, that actual tests of our love and affection are what start confessions from within which nothing else could have discovered either to ourselves or others. What we call our afflictions thus become our chief blessings, inasmuch as they lead us to a clear and direct acquaintance with what it is our ultimate destiny to know, but what we might the most of us haughtily refuse to consider if not pressed hard and close upon our recognition in this way. What a wealth of blessings does not Spiritualism freely bring to the heart that is afflicted by the loss of loved ones, assuring it that there is no death, that what seems death is but transition, and that there are voices waiting to be heard and visions waiting to be seen all around us, if we will but consent to be humble and attentive.

On Our Special Correspondence.

The Hartford Daily Times, in republishing Dr. Brittan's letter on "The Movement in Gotham," printed in our issue of the 24th ult., bears the following testimony to the candor and ability of our Special Correspondent:

"In a vigorous and well-written paper, on the dishonest course of the press toward Spiritualism, Dr. S. B. Brittan, of New York, one of the most fundations minds in the ranks of the Spiritualists, pays his respects to Mr. Henry Kiddle, the Superintendent of the New York schools. Dr. Brittan gives him credit for sincerity and manly independence ir publicly avowing his faith, but does not coincide with him In his estimate of either the value or the origin of the 'comnunications ' published in Kiddle's book,

This was the view taken by this journal in regard to Mr. Kiddle's vapid and inane 'communications' which he attributed to Shakspeare. Bacon and other great minds disemodled. The history of the rise of Spiritualism is full of instances of such misleading credulity of 'new converts' who too hastily rush into print with their communications and their evidences; it seems to be a disciplinary experience for thousands on thousands who need it, Dr. Brittan narply arraigns the newspaper press for demanding Mi

A journalist of long experience and widely known, in a private letter thus expresses his views on the same subject:

"I was much pleased with Dr. Brittan's spirited and effective paper on Kiddle and the dishonestly unfair course of the press in regard to Spiritualism. It is so vigorously and well done that we reproduce and commend it. Among so much crude, conceited, and otherwise foolish writing by professed Spiritualists, it is really refreshing to come occaionally upon something from the Doctor's pen."

More Stealing from the Indians.

It is stated that by the direction of the Inte rior Department a remnant of the Yanktonnais Sioux, who have for many years occupied a reservation confirmed to them in 1866, were removed tast fall to the Crow Creek agency, near Yankton, Dakota Territory. In their absence, their land, houses and crops were seized by white settlers, and restitution is now refused them. To add to the injustice of the act, these Indians are said not only to have been themselves peaceable and friendly, but to have been active and valuable allies to the whites.

A parallel case to Freeman, of Pocasset, Mass., who sacrificed his five-year-old daughter 'to the Lord," took place in Delaware in 1857, near Concord, Sussex County. Gilles Hitchens, a farmer, murdered his eighteen-months-old son, under similar religious convictions. He had been in the habit of reading his Bible a good deal, and thé night before the killing he attended a Methodist protracted meeting. That night he thought he heard the voice of God commanding him to sacrifice his boy, and the next morning he took the baby out into the woods. A dog ran to the father's feet, and supposing that like Abraham's ram it was to take the place of the child, he waited for such a command, but none came. Hitchens was arrested, tried for murder. but through the efforts of able counsel he was acquitted. Since that time he has lived an upright life, and is kind to his children. Would the ends of justice have been any better answered if the State had judicially committed another murder? Reason and common sense most emphatically respond. No!

Be sure and read the advertisement of The Spiritual Record, on our fifth page. It is the desire of those having the Record in hand to enlarge it, so that they may be able to give to their patrons two lectures per week, instead of one. This publication is worthy of the widest circulation among the friends of the cause. The lectures of Mrs. Cora L. V. Richmond, therein contained, are not only worth \$2 per annum as reading matter, but are spiritually beyond all

A report (prepared specially for our columns) of the eighth and last reception of the season, held by the First Society of Spiritualists of New York at the genial home of Mr. and Mrs. Henry J. Newton, on the evening of June 7th, will appear next week.

Gone Home.

Mrs. Jennie Fairfield, the wife of Dr. H. P. Fairfield, of Greenwich Village, Mass., passed on to enjoy the greater and grander realities of spirit-life on Sunday evening, June 1st, 1879, aged 58 years and 15 days. She was earnestly devoted to the truths and principles of Spiritualism. And one of the most prominent virtues of her useful life was her untiring interest in the spiritual ministry. A friend writes us, "She lived as peaceful as a dove, and died as blossoms die." The funeral services were conducted by the Rev. Mr. L. S. Crosley, at the old homestead, June 4th. Our sympathies go out to Bro. Fairfield in this season of his affliction. May the glorious truths of a demonstrated after-life, and a possible communion between the two spheres of being, which he has been so efficient an instrument in revealing to thousands in the past, be with him and sustain him in this trying hour.

About the last words uttered by Dr. II. F. Gardner upon the public rostrum in this city were to the effect that Spiritualism was true, that he had had unmistakable evidence of the sublime fact, and that he should live and die a Spiritualist! And he did. He returns today assuring us that since he has become himself a spirit he has had no reason to change his views. He said all that had been given him in the past was true; and that as soon as his strength permits him to control a suitable earthly medium he shall return and speak with the same power he possessed while controlling his own physical form.

We are in receipt of bound Volumes 1, 2 and 3 of The Spiritual Offering, which monthly magazine, as our readers well know, is brought out regularly and in a highly creditable manner in Rochester, N. Y. Any person desiring to possess these books, which are now of marked value as works of reference, and will continue to be more so as time advances, can obtain the three (containing nearly 1300 pages of reading matter) for the sum of \$3,50, by addressing the publisher as above.

THE SEVENTEENTH OF JUNE being a legal holiday, there will on Tuesday afternoon next be no public circle at our Free Séance Room, and the Banner of Light office and bookstore will be closed at 1 o'clock. As the inside forms will go to press on Monday next instead of Tuesday, we trust speakers and all others who have notices for insertion in our issue for June 21st will bear the fact in mind, and forward their matter so that it may arrive early on the morning of the 16th.

Mrs. L. S. Goodnow writes us from Millington, Mass., as follows: "I take the present opportunity to express my warmest approval for the wisdom displayed in the management of the Banner of Light. My inward assurance is that light from the Most High illumines its columns—especially the writings of such men as Wetherbee, Hazard, Peebles, and many, many others, who exhibit so much knowledge and love combined."

ED It is said that "corporations have no souls." This seems to be the reason why there is so much trouble with the Fall River operatives. The mill-owners are mulish, not willing to do justice to their employés, hence another strike is impending. Factory-agents are wouldbe tyrants, and always have been. The factory system is one phase of slavery, degrading to the operative, and a breeder of ignorance, and should be radically changed.

A. Bushby-Bank Building, 54 Exchange street, Lynn, Mass.-who is one of the very best among the family of photographic artists in the United States, sends us two excellently gotten up and easily recognizable cabinet pictures of our old friend, Warren Sumner Barlow, Esq., author of "The Voices," etc., for which we return our thanks. Parties desiring good work should give Mr. Bushby a call.

A clerical investigator writes us from Auckland, New Zealand, under a recent date, saving that he has been "led to inquire concerning Spiritualism a little through reading a few copies of the Banner of Light kindly lent me by a friend." He seems to take to the Banner as readily as does the editor of the Investigator, who carefully pockets it for Sunday

Charles R. Miller informs us that Dr. J. M. Peebles will speak for the Brooklyn Spiritualists in the large hall, Brooklyn Institute, Sunday, June 15th, at three o'clock P. M., and in the evening at eight o'clock.

A correspondent writes: "The New Haven (Ct.) Ethical Union recently gave a very fine exhibition in Loomis's Temple of Music. Frank Hermance, the efficient conductor, is loved by all the children.

"During the interim of our lectures," writes a correspondent from Philadelphia, "we are having at the hall of the First Association of Spiritualists, a series of interesting Sunday Conferences.

Mr. John Tyerman, on his way to Australia, went on shore at Cape Town, Africa, where he stopped six hours, but was unable to remain and give a course of lectures, which the friends there very much desired.

Mr. Milleson's meetings, recently started so successfully in Essex Hall, are discontinued for the present for reasons over which he has no control. Mr. M. wishes us to state that the meetings will be resumed at no distant day.

We have on file, and shall print at our earliest opportunity, an address delivered recently in Republican Hall, New York, by Prof. J. R. Buchanan, and entitled "Four Aspects of Religion."

Charles H. Foster, after a successful season in New York, has now located for the "heated term" in Salem, Mass. Those desiring to test his wonderful gifts as a medial instrument can find him for the present at 20 Hardy street, that city.

J. S. Dodge writes: "The Spiritualists of Boston, Chelsea, Lynn and Stoneham will unite in holding a grove meeting at Howard's Grove, East Saugus, on Sunday, June 15th. Lynn horse cars leave Boston at 9:20 A. M., via Charlestown and Chelsea."

Dr. Brown has just published an eightpage Circular on Scientific Religion, which is of great importance in this crisis of religious confusion and change. See advertisement.

The amount of water passing over Niagara Falls each hour is estimated at 100,000,000 tons; while the force represented by the principal fall alone amounts to 16,800,000 horse power! The Yanks think of building an immense water-wheel there to run machines five

Spiritualist Meetings in Boston.

AMORY HALL.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 104 o'clock. The public cordially invited. D. N. Ford, Con-

ductor.

ARMORY HALL, HIGH STREET, CHARLESTOWN DISTRICT.—The Children's Progressive Lyceum No. 2, of Boston, holds its session every Sunday morriing at 10 clock. The public are cordially invited. Admittance free. J. B. Hatch. President.

tance free. b. p. ratco. research.

PNTHIAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall. Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present. **EAGLE HALL.**—Spiritual Meetings for speaking and tests are held at this hall, 616 Washington street, every Sunday, at 105 A. M. and 25 and 75 P. M. Excellent quartette singing provided.

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

A, M, and 1757; M.
ENNEDY HALL, WARREN STREET, ROSN HIGHLANDS, Free Spiritual Meeting every Sunat 315 p, M. W. J. Colville lectures regularly under

PARKER MEMORIAL BUILDING, APPLE-TON STREET, -W. J. Colville occupies the platform ev-ery Sunday evening, at 7% o'clock.

Amory Hall.—One might naturally suppose that the Sunday after Memorial day would be dull and listless at our Lyceum, and that we should open with small numbers; but such was not the case: we had a large audience and full school. The bracing air and beautiful sunlight were enough of themselves to call out nature's worshipers; but when we can induce such to forego all the beauties of so glorious a morning, and a communion with nature in her own glorious temple, and persuade them to sit quietly for two hours and listen to our entertainment, we ous temple, and persuade them to sit quietly for two hours and listen to our entertainment, we feel that there must be an innate love for children in the hearts of the people, for our exercises are mainly by the children. When this is true how surprising that we have not many such schools in our midst. The following was the programme to-day: Overture, singing, responses, banner march, selections by the orchestra; song, "A Gentle Little Dewdrop," Nellie Thomas; recitation, "If We Knew," Jennie Lothrop; piano solo, Alberto Kemp; recitation, "Dollie's Christmas," Jennie Smith; song, "The Home Over the Hill," Nellie Sheehan; reading, "My Welcome Beyond," Helen M. Dill: recitation, "How Bennie Got His Drum," May Waters; reading, "Keeping His Word," Hattie Collier; song, "The Banner of the Free," Mr. Fairbanks, assisted by his little daughter Gracie, Miss Bell playing the accompaniment: wing movements, led by Mr. Ford and Miss Dill; remarks by Mrs. Folson, Prof. Milleson and Dr. Richardson; notices, singing and target march. tices, singing and target march.

Wm. D. Rockwood, Cor. Sec.

Children's Progressive Lyceum No. 1, 3

Boston, June 8th, 1879.

Armory Hall. - "Decoration Sunday" was Armory Indi. — Decoration Stinday was duly observed by Children's Progressive Lyceum No. 2, of Charlestown District, on the morning of June 8th. The hall was finely ornamented: flowers, streamers, singing birds and trite mottoes, combined to furnish an appropriate framing in of the happy scene. Over the gallery rail in the rear of the hall and directly gallery rail in the rear of the man and directly fronting the platform were suspended banners bearing the inscriptions: "Salvation only through Progression," "The Stroke of Death is but the kindly frost which cracks the shell and leaves the head were to require the first the head were to require the first the head were to require the head were the leaves the kernel room to germinate," "The Love of God is the beginning of Wisdom," etc. The seats devoted to visitors were thronged an early hour, and if close attention to and oftexpressed admiration of the numbers in the order of exercises gave a correct standard of measurement of the appreciation by the adults present of the work now accomplishing for the young at this hall, then Mr. Hatch and his able

young at this hall, then Mr. Hatch and his able associates have every reason to feel encouraged to the utmost in their labor of love.

The services opened with an overture by an orchestra of six pieces, led by Mr. Charles Elliot, followed by the singing, by the school and congregation, of "Sweet By-and-By" to orchestral accompaniment; Silver-Chain recitations came next, led by the Guardian, Miss May Biggs. The Grand Banner March was then in order, and was participated in by about eighty members and leaders; it was headed by Miss May Biggs, Guardian, and Mrs. Hattie Sheldon, Assistant. During its continuance the leading files displayed, among other insignia, two banfiles displayed, among other insignia, two banners, the first of which was formerly borne by the old school of the Monument District, and was inscribed on the front, "Charlestown Lyceum," and on the reverse, "Light." The second was that of the reverse, "Ingite" The second was that of the new school, and read on its face: "Children's Progressive Lyceum, organized April 6th, 1879, Boston"; and on its reverse, "Let integrity and uprightness preserve

us,"
At the conclusion of the march, Mr. J. B. Hatch, President, made a few remarks appropriate to the occasion, and closed by introducing Mrs. Hattic E. Wilson, who offered a feeling invocation: a fine triad of voices, composed of Misses Nellie M. King, Esther Singleton, and Mr. John C. Bond, then gave a vocal selection in excellent fashion, introducing the opening section of the literary proceedings. Miss Kittie May Bosquet and Master Albert Rand gave declamations; Mrs. M. A. Carnes read Antice may Bosquet and Master Albert Rand gave declamations; Mrs. M. A. Carnes read "The Witch's Daughter," by Whittier; Gracie Burroughs performed a piano solo; Nellie Hughes and Walter Howard presented declamations; a dialogue was participated in by Minnie Goldthwaite and Gracie Burroughs; and Hattie Rice sang two selections at the request Hattie Rice sang two selections at the request of the audience; after which Dr. John H. Curof the audience; after which Dr. John H. Currier, of Boston, briefly addressed the school in an eloquent manner. Master John Cunningham performed a piano solo; after which the Wing Movements—led in this case by Miss Ella Carr and Master Frank Rand—took place; Mr. H. B. Drisco, of Lyceum No. 1 of Boston, then read "The Dutchman's Story" concerning Special Prayidence

read "The Dutchman's Story" concerning Special Providence.

President Hatch then briefly sketched the rapid progress of this new school, which in the short space of two months has gained so large a number of pupils, and so decided a hold on the popular favor. He thanked the donators of the lioral and other tributes, which made the hall on this really to be considered dedication day of the Lyceum so charming to look upon. He stated that there were present in the audience spectators from Brooklyn and New York, Philadelphia, Cambridge, and Boston proper, and that he was glad to see that the adult Spritualists of Charlestown were manifestly awaking to the importance of the Lyceum movement now to the importance of the Lyceum movement now going on in their midst. He deprecated rivalry going on in their midst. He deprecated rivalry among Spiritualist organizations, and hoped for an era of harmonious union among all the friends working under whatsoever named society for Spiritualism. He announced that he had, on his own responsibility and risk, secured the services of Mrs. C. Fannie Allyn, for the three remaining Sundays in June—that she would speak in this hall on the afternoons and evenings of those days, and would also do what she could for the Lyceum in the morning. As she was a noted promoter of interest in the children's cause, he (Mr. H.) hoped to be able to state that ere the close of her engagement the school would increase in membership—up to

state that ere the close of her engagement the school would increase in membership—up to one hundred and fifty scholars at least.

A duett, "The Faded Coat of Blue," by Misses Lillie Wells and Annie Murray; an original poetic reading of decided merit by Miss Carrie I. Clark; recitations by Miss Gracie Burroughs, Addie St. Clair and Arthur Rand; remarks by Mrs Lettie Belocket; a piane sole by Hattie Addie St. Clair and Arthur Rand; remarks by Mrs. Hattie Richards; a piano solo by Hattie Davison; a spirited selection by Misses King and Singleton, and Mr. Bond; a short address by Mrs. M. A. Carnes (entrancéd); an original reading dedicated to Mr. Hatch by Ella Pratt; a song by Mrs. H. Sheldon, accompanied by Miss Davison, and remarks by Mrs. L. W. Litch; were also included in the carriege: and by a mayon and property of the carriege and by a mayon. also included in the services; and by a move-ment similar to the Target March each member of the Lyceum was given a pretty bouquet as a remembrancer of the occasion. A selection by the orchestra closed the exercises, which, though they lasted from eleven o'clock till two, held the audience almost intact throughout the lengthy

During the course of the meeting (of which this report is, on account of lack of space, but a mere outline), Vice President C. F. Rand read the following correspondence between Lyceums Nos. 2 and 1, which tells its own pleasant story:

Nos. 2 and 1, which tells its own pleasant story:

To the Officers and Members of the Children's Progressive Lyceum No. 1 of Boston:

At the me ting of the Children's Progressive Lyceum No. 2 of this District, held on Monday evening, June 2d, it was unanimously voted to extend an invitation to you to participate with us in our exercises on the occasion of Decoration Day, Sunday, June 8th. Belleving it to be a duty of all good Spiritualists to promote by all means in their power a feeling of harmony and brotherly love, which is the basis of our religion, and feeling by reading over your re-

ports from week to week that we shall meet a reciprocal return on your part, hasled us to invite you as our guests, and extend to you the hand of love. Let us show to the world that our actions are in harmony with our words. Per order,

CONVERSE F. RAND,
MRS. HATTIE E. WILSON,
Committee. MRS, JOSEPH STEVENS, Charlestown District, June 2d, 1879.

Charlestown District, June 2d, 1879.

To Converse F. Rand, Hattie E. Wilson, and Mrs. Joseph Stevens, Committee:

At the regular meeting of the Children's Progressive Lyceum No 1, held June 6th, 1879, your letter of invitation was read and accepted, and placed on file. On consideration, if was voted inexpedient to accept, and that the Corresponding Secretary be instructed to communicate the same to you. We fully appreciate the motive that prompts the invitation, but on consideration of the many difficulties attending the transfer from our hall to yours, and the disappointment of the many who would expect to whitess our entertainment, it was deemed best to decline.

Wishing unbounded success to every honest worker in the noble cause of Spiritualism, I am respectfully yours,

WM. D. Rockwood, Cor. Sec. C. P. L. No. 1.

Boston, June 7th, 1879.

Festival and Scance.—A well-attended festival for the enjoyment of the members of Lyceum No. 2 was held, under management of the ladies connected with this school, at Armory Hall, Saturday, June 7th. Mrs. Maud (Lord) Mitchell gave a highly successful scance, both as to phenomenal and pecuniary results, for the benefit of this Lyceum at the residence of Mr. Hatch, in the District, on the evening of Tuesday, June

Pythian Hall .- The meetings in this hall on Sunday last were interesting and profitable. The morning session was devoted to healing and speaking, which were participated in by Dr. S. A. Wheelock, of Cambridge, Mr. Hughue, Mr. Hall and others, upon the philosophy of "Magnetic Healing."

In the afternoon an animated and interesting conference meeting was held (continued from

conference meeting was held (continued from the previous Sunday) upon "The Source or Ori-gin of Thought." The discussion of this theme was participated in by Jennie Rhind, Messrs. Guerney, Huyghue, Crooker, Starr, Downs and

others. others.
Subject proposed for next Sunday afternoon conference: "The physical, mental and moral perils incident to mediumship"; and as this subject is one of the greatest importance to mediums especially, it is hoped that there will be a large number come prepared to take part in the meeting, and give valuable experiences and counsel for those who are just developing as mediums.

F. W. J.

Thursday evening, June 5th, an assemblage of the friends of Dr. Samuel Grover convened at his residence, 40 Dwight street, to congratulate him on the attainment of his 59th birthday. Drs. J. H. Currier, A. H. Richardson, and Wheelock, Mr. J. B. Hatch, and Mrs. Dillingham of Salem, made remarks, Dr. Grover responded, and vocal and instrumental music, refreshments and social converse made up a pleasant occasion.

The New York and Brooklyn Lyceums. To the Editor of the Banner of Light:

The New York Lyceum is to hold its annual pienic this season at Elm Park, in 92d street, a short distance west of 8th avenue. The Park has been engaged for Saturday, June 28th, and if the weather proves favorable, a most joyous time is anticipated. The grounds are very pleasantly situated, and their nearness to the city renders them easily accessible at all times of day or evening. Dancing in the afternoon and evening will add its peculiar charm to the occasion, and afford its devotees an opportunity of enjoying themselves. The friends of the little ones and of the cause are cordially invited to join with us in making the day an enjoyable onc.

The entertainment given by this Lyceum on May 29th was a very pleasant exhibition of its abilities, and augurs favorably for the future of its numerous particl-pants. The programme consisted of recitations, songs, piano solos, etc., to whose admirable execution the generous applause of the audience amply testified. Part first ended with a dialogue by the younger members of the Lyceum, entitled "The Girls of the Period"; and the amusing farce of "The Boston Dip," by the older members, in appropriate costumes, closed part second, and sent the audience home with smiling faces, and, I

The officers of the school are as follows: Conductor, Mr. Chas. Dawbarn; Assistant Conductor, Mr. Wn. Hunt; Guardian, Mrs. M. A. Newton; Assistant Guardian, Mrs. S. E. Phillips; Recording Secretary and Treasurer, Mr. Kirby; Corresponding Secretary, C. R. C. R. PERKINS, Cor. Sec. Perkins.

New York, June 9th, 1879.

To the Editor of the Banner of Light:

According to the previous announcements, yesterday was a day of jubilee. Our hopes were fully realized. The weather was decidedly fine, and the people most generously inclined. At an early hour the beautiful greensward was thickly dotted with busy little bodies gaily sporting with the bubble Pleasure.

At two o'clock the large dinner bell was rung, and the hungry little mortals came trooping to the table loaded with the goodles taken from numerous baskets.

the tables were again more than filled by the older members.

The afternoon was quickly spent with the scups, croquet sets and races, which were agreeably rewarded with prizes from Mr. Kipp. Toward nightfall all again trooped about the tables, and fully two hundred were regaled with cake, lee cream, oranges, apples, bananas and nuts. At the hour of separation all departed well satisfied with the day's pleasure.

We take this opportunity to extend our thanks to our friends for their generous response to our solicitations. That the Brooklyn Spiritualists may long retain their reputation for liberality, is the sincere desire of Brooklyn, June 8th, 1879.

HATTIE DICKINSON.

Writing Without a Pencil.

To the Editor of the Banner of Light: Fattended, June 9th, a unique and very satisfactory sé ance given by Mr. W. H. Powell, late from Philadelphia, who is now giving public manifestations every evening for a short time at No. 8 Davis street; and any Spirit ualist, or hospitably disposed seeker after truth, will be well pleased by paying Mr. Powell a visit. His phase of mediumship is very novel, requiring no conditions and is done in the light. Any one can be perfectly satisfied that there is no trickery. It is a genuine manifestation, by which we mean done by some intelligent, invisible power, and by some law not yet understood claimed to be spiritual, and I do not object to the claim.

I have heard of and seen independent slate-writ ing, and where I consider it a genuine and marvelous spirit manifestation. But this young man when entranced seems to be controlled by an Indian, and takes a clean slate and writes an intelligent communication on it with his index finger. Any one or all can see the whole operation, and be sure that there is no penell and no substance on or in his finger, and every-thing in connection can be scrutinized, and the observers know it to be as it appears. This writing is not confined to his own finger—the power runs through any person's finger he chooses to use, as the power of a magnet runs through a nail or a needle to the next, all becoming magnetic. He takes a person's finger, holding it as he would a penell, and writes just the same as he would with his own finger. This is very satisfactory, for the said person can know and be doubly sure that he has no writing attachment to his own digit. The writing is plain, made with very little or no noise, as if the substance that marked the words was soft like a pointed piece of chalk. But, understand me, there was no substance; a glove on the person's finger makes no difference—it writes just the same; and when his hand was tied up in a handkerchief, his finger, thus protected, wrote just as well. JOHN WETHERBEE. Yours truly,

Movements of Lecturers and Mediums.

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

J. Madison Allen is still busily at work in the South. He has been, since the close of his very successful ten weeks' engagement in Atlanta, Ga., occupied in Cartersville, Ga., Chattanooga, Tenn., and Northern Alabama. He spoke in the M. E. Church, Stevenson, Ala., May 9th, 10th, 12th; in the Opera House, Huntsville, May 18th and 20th; in Madison, May 25th; in Athens, May 31st, June 4th, and (at grove meeting near Athens.) June 7th. He would like to make engagements for the summer and fall months anywhere north of "Mason and Dixon's line." Will be in Mississippi till

about the 25th of June, and may be addressed at Tuka, that State, in care of J. M. D. Miller.

Capt. II. II. Brown will attend the meeting of the State Association of Vermont at Plymouth, June 13th, 14th and 15th. Dr. G. Amos Peirce can now be addressed, Box 129,

Lewiston, Me.

Abby N. Burnham closed a successful engagement at Schroon Lake, N. Y., May 25th; spoke at Bolton, Lake George, May 22d; lectured at Saratoga, N. Y., Sunday, June 1st; in Ballston Spa, N. Y., June 8th, and will speak there again on the 15th. Would like to make further engagements. Address 20 Porter street, Boston, Mass.

Mrs. Mary L. French, trance medium, has returned to her home in Townsend Harbor, Mass.

The "revival" in Stafford, Conn., started by J. M. Peebles, and temporarily presided over by Cephas B. Lynn, will be under the charge of I. P. Greenleaf June 15th, and J. Frank Baxter will officiate June 22d and 29th.

M. Milleson would be pleased to visit friends in the country, or suburban cities, where some missionary work is wanted, where lectures, spirit-paintings, or starting new societies may be demanded. Address, care Banner of Light Office, for a short time.

Something New! Electro-Magnetic Flesh-Brush.

R. Bisbee has invented a fine steel flesh-brush, which not only proves a luxury to those using it, but has great curative properties in the action upon the surface of the body, and produces friction without irritation bringing the circulation to the surface and leaving the skin in a more healthful condition. The action of the fine steal bars, on a composition of copper and zine, 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 then:. Without question in cases of numbness (a paralytic condition), or with persons using coarse crash towels, this brush would prove a blessing, and in using it people will have reason to rejoice in this new discovery. The brush possesses durability, and is applied when the flesh is dry. It contains sixteen hundred fine, elastic, steel bristles, and being soft and pliable a pleasant sensation is produced in its application. Seeningly it has life similar to a magnetic hand. The brush sells for \$3.00; 25 cents extra required for postage when sent by part

The first forty (40) year endowment policy protected by law from forfeiture for the non-payment of premiums, was issued by the Union Mutual Life Insurance Company. At age 30 the annual premium on an insurance of \$1,000, payable in case of death, as on the lifeplan, or to one's self at age 70, if then living, is only \$25,26, while the ordinary life-rate is \$22,70. By paying \$2,56 more each year the same insurance is given, and an endowment of \$1,000 is secured at the end of the endowment period.

Ladies, do you want to be strong, healthy and beautiful? Then use Hop Bitters.

To Correspondents.

AGE No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

F. M. P., ITHACA, N. Y.-Do as you propose, and oblige W. E. C., FORT LEAVENWORTH, KAN,-Your article entitled "Dr. Babbitt's 'Principles of Light and Color'— Clairvoyant Discoveries in/Science," is received, and has been placed on file for publication.

Spiritualists' Camp-Meeting.

Spiritualists Camp-Meeting.

The Spiritualists of Philadelphia will hold a Camp-Meeting between July 18th and August 13th, 1879, at Neshaminy Falls Grave, at Willet's Station, on the route of the North Pennsylvania Raliroad, eighteen mites from Philadelphia, and about seventy miles from New York.

Information given by S. P. Kase, Chairman of the Executive Committee, No. 1601 North 15th street, or the Corresponding Secretary.

JOSEPH WOOD,

No. 1506 North 7th street.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ili. Price 8 cents per copy. §3, 15 per year.

Voice of Angels., A Semi-Monthly Spiritualistic Journal. Published in North Weymouth, Mass. §1,65 per annum. Single copies 8 cents.

MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 6 cents per copy. Per year, §2,165.

THE SPIRITUAL OFFERING. A Monthly Magazine, published in Rochester, N. Y. Per annum, §2,00; six months, §1,00. Single copies, 25 cents.

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

cents.
THE SHAKER MANIFESTO, (official monthly) published
by the United Societies at Shakers, N. Y. 60 cents per anum. Single copies 10 cents. Тие Olive Branch. A monthly. Price 10 cents.

Subscriptions Received at this Office

FOR

MIND AND MATTER. Published weekly in Philadelphia,
Pa. \$2.15 per annum.
THE SPIRITUALIST: A Weekly Journal of Psychological
Science, London, Eng. Price \$4.00 per year, postage \$1.00.
THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price \$2.00 per year, postage \$5 cents.
HIMAN NATURE: A Monthly Journal of Zoistie Science
and Intelligence. Published in London. Price \$3.00 per year,
postage 25 cents.
SPIRITUAL NOTES: A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in
London, Eng. Per year, 75 cents.

RETAIL AGENTS FOR THE BANNER OF LIGHT.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers street, New York City.

NEW ENGLAND NEWS COMPANY, 14 Franklin treet, Boston. THOMAS MARSH, 919 Washington street (south of casant street). Boston. F. O. OSTRANDER, Republican Hall, 55 West 336 street, iew York City.
MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo. RICHARD ROBERTS, 1010 Seventh street, Washington, W. A. & C. S. HOUGHTON, 75 and 77 J street, Sacranento, Cal. LEES'S BAZAAR, 16 Woodland Avenue, Cleveland, blio. WILLIAMSON & HIGBIE, 62 West Main street, Rochier, N. 1. JACKSON & BURLEIGH, Arcade Hall, Rochester, N. Y. G. D. HENCK, 446 York Avenue, Philadelphia, Pa. WASH. A. DANSKIN, 70½ Saratoga street, Baltimore,

II. N. CHOYNSKI, 34 Geary street, San Francisco, Cal. SMITTL'S PERIODICAL DEPOT, 122 Dearborn street. SMITH'S PERIODICAL DEPOT, 122 Dearborn street, Inleago, III.
PERRY & MORTON, 162 Vine street, Cincinnatt, Ohlo. S. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HEES, westend from Bridge, Oswego, N.Y. J. B. ADAMS, 527 Seventh street, and 814 F street, Wash-netton, D. C. ngton, D. C. WILLIAM ELLIS, 130 Wisconsin street, Milwaukee, Wis.
WILLIAM WADE, 826 Market street, Philadelphia, Pa.
E. M. ROSE, 56 Trumbull street, Hartford, Conn.
BRENTANO'S LITERARY EMPORIUM, 29 Union
Square, New York.
E. W. KEAN, 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 Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. SPECIAL NOTICES. - Forty cents per line. Minion, each insertion.

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

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

W Electrotypes or Cuts will not be inserted. Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

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

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 126 West Eleventh st., between 5th and 6th ave., New York City. Ja.4.

MRS, LIZZIE LENZBERG, Medical and Business Clairvoyant, and Trance Test Medium, N Fourth Avenue, New York. [Ring twice.] tings daily, from 9 A. M. to 5 P. M. English or German. Je.14. German.

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

BUSINESS CARDS.

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

Count & Rich.

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AUSTRALIAN BOOK DEPOT, And Agency for the BANNER OF LIGHT, W. H. TERRY, NO. St. Russell Street, Melbourne, Australia, has for sale the works on **Spiritunism**. *LIBERAL AND REFORM WORKS*, published by Colby & Rich, Boston, U. S., may at all times be found there.

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W. H. HARRISON, No. 38 Great Russell street, London, Eng., keeps for sale the Banner of Light, and a full line of Spiritual and Reformatory Works published by Colby & Rich. He also receives subscriptions for the Banner.

ADVERTISEMENTS.

PICNIC

Shawsheen Grove, Ballard Vale.

THE FIRST GRAND UNION SPIRITUAL PICNIC of Boston, Charlestown and yleinity, in connection with the CHILDREN'S PROGRESSIVE LYCEUM NO. 1, of Boston, will take place in this beautiful Grove Wednesday, June 25th, 1879.

Able speakers and mediums will be present to take part in the exercises of the day.

Mustle by I Harmond Blahamadan.

Music by J. Howard Richardson's Orchestra. Music by J. Howard Richardson's Orchestra.
Excursion train leaves Boston and Mane Dept at 9 o'clock. Other trains leaves 19:30, 10:15, 12 and 2:30, stopping at regular stations. Tickets, with admission to Grove, 60 cents. All stations above Melrose, tickets 50 cents.

Spiritualists and friends from Lowell, Lawrence and Haverhill will take regular trains, and all are condially invited to John us on this occasion.

Tickets from Lowell, 35 cents; Lawrence, 25 cents; Haverhill, 50 cents.

As this will be a Basket Picule, you are requested to take your own refreshments with you.

THE TENTH ANNUAL CAMP-MEETING of the solutionalists of Massachusetts will commence in this Grove Spiritualists of Massachusetts will commence in this Grov Tuesday, July 22d, to close Tuesday, Aug. 12th, June 7. DR. A. H. RICHARDSON, Manager,

THE SPIRITUAL RECORD, A Paper Issued Weekly in Chicago.

EACH number containing a lecture and one or more po-ems, recently given through the trance medianiship of Mrs. Cora L. V. Richmond. This paper contains no advertisements, and can be bound in a neat form for pres-creation and reference. Price 82.00 per ansum (post paid). Sample copies free. Liberal rates to Clais and Societies. All orders for back, numbers can be supplied. Address COLLINS EATON, Secretary, H Canal street, Chicago, III. June 14.

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TICHING PILES—SYMPTOMS are mosture, distressing itering, as though pin-worms were crawling in about the parts diseased, particularly at night. "SWAYNE'S OINTMENT," pleasant, sure cure also for tetter, all skin diseases. Mailed to any address on receipt of price, 50 cents a box, or three boxes 41.25. Address letters DR, SWAYNE & SON, No. 330 North Sixth street, Philadelphia, Pa. No charge for advice. Sold by leading druggists.

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FEES For the first month, 35, including analysis and diagnosis; or 35, for a chiffseof three months' treatment, securing inlader, with witherever of the following inhality with witherever of the oflowing inhality with with wither of the oflowing inhality with office of the office of the office of the office of the off

car constitution to the body of the case made for \$5, Independent of any freatment. Packages transmitted free of all expenses to the Institution, and stamps for return answers must be enclosed in all cases, or no riphy will be made. Address, ANDREW STONE, M. D., Consultante, Andrews, Physician, Howery Phage, Ida.

made, Abdress, ANDREW STONE, M. D., Consulting and Attending Physician, Bowery Phace, Ida Hill, Troy, N. Y.

Is—April 12.

LAY—PEVER Can be refleved by CLOVER BLOSSOM. All sufferers should use this ration, that has refleved so many from the tortures of that disease. Price One Dollar. Descriptive Circulars may be had of GEO, C. GOODWIN & CO., as Hanover street, Boston, JOHNSTON, HOLLOWAY & CO., 62 Arch street, Philadelphia, C. C., POTTS & CO., Chemnati, SAMULT. 100, 3011 NSCON IROLLOWAY & CO., 502 Arch Street, Philadelphia, C. C. POTTS & CO., Cincinnati, SAM'L T. WALCOTT, Proprietor, 55 N. Liberty St., Baltimore, Md. April 19. 13wis*

SEND for the Circular entitled "Scientific Spir-SEXD for the Circular entitled "Scientine Spirite Hualism is the Bastsof a Scientific Religion and Government." It will awaken your best thoughts, and cause your hest efforts to establish the religion of truth. Address II, S. BHOWN, M. D., 527 Milwankee street, Milwankee, Wis. Price a cents single copies; \$1,00 for 20 copies; \$3,00 for 100 June 11.

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sell 20,000 shares of stock at the price (for the present of \$2.00 per share. Prospectuses and samples of ore at company's office. April 19.

oF ANCIENT AND MODERN TIMES

SPIRIT MANIFESTATIONS

COMPARED BY JOSEPH BEALS, GREENFIELD, MASS,

Message Department.

The Spirit Messages, given at the Banner of Light Public Free-Circle Meetings, through the mediumship of Mrs. JENNIE S. III 10D, are reported for and published each week in this Department.

We also publish on this page reports of Spirit-Messages given each week. In Baltimore, Md., through the medium-ship of Mrs. SARAHA, DANSKIN.

These Messages indicate that splitts carry with them the characteristics of their earthly life to that beyond, whether for good or evil consequently those who pass from the earth-sphere in an undeveloped state, eventually progress to a higher condition.

We ask the render to receive no dectrine put forth by

spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-

The Banner of Light Free-Circle Meetings

The Banner of Light Free area are the Are had at No. 89 Monty more Planer (second story), corner of Province street, every TLESONY, THURSDAY AND FRIDAY AFTERNOOS. The Had will be open at 2 o'clock pinelsely, at which time the door will be closed, neither allowing entrance nor egres until the condision of the scance, except in case of absolute meessity. The problecure conflictly invited.

P The majority of the messages given at the Banner Undes, and particular do unselves, we respectfully request that these whe at any time may recentize the justy communicating will do us they have to inform us of the fact, for pulmentation, as added and direct proof of the verify of spirit communication.

ommonners.

##9 Onestions auswored at these Seances are often proounded by unity bina's among the audience. These read to
be controlling intelligence by the Chairman, are sent in by

refrespendents,

Wits, Rudd holds no private choics. She receives no
Visit is at her residence on Tuesdays, Thursdays or Fridays,
until after befules & P. M.
LEWIS B. Willson, Cherrmen,

REPORTS OF SPIRIT MESSAGES GIVEN THEOLOGICABLE MEDICAL-HIP OF MRS. JENNIE S. RUDD.

Invocation.

Father of all life, light and beauty, we feel thy power each loar of our lives. Oh, Father, send to us those pure and lovely spirits who have gained knowledge in the spiritual world, that we may bring of their faith, of their truth and of their power to baptize humanity anew. Oh, may we bring a bright star of promise that shall rise in the spiritual firmament and send forth words of wisdom which shall con-Vince the peoples of earth that far, far beyond, is the Bethlehem to which they must 20.

Questions and Answers.

CONTROLLING SPIRIT. -Mr. Chairman, we will

ONTIGILING SPHITE—MET hairman, we will now listen to your questions.

QUES.—From the audience." It is said in a letter to the Banner that "Hiram Deming, a firm Spiritualist, wandered away in the snow, on his way home from a Christmas festival, and was frozen to death." Did spirits see him in peril? If so, why was he not led to his home by them."

by them. 224

Ass. Many of our questioners wonder why

thooks stranger impossibilities cannot be done. It looks strange to many of the people of earth that spirits cannot do this, that or the other thing; that they cannot control this or that person and carry them to an distance; that they cannot warn them in times and yet, have you never of yourself been warned of certain affairs? Lave you never been touched. the finger of institution, as we may say, with the later of its justion, as we may say, and told to leware, to lod, forward to something different, the stand firm and strong-and go onward into certain pathway, yet have failed to accomplish it? It an individual was a fluxical inaclion, possessing powers by which we might lift and carry him a long distance, we might then isave him infan bours (peril like the one spoken of. Again, if he was simply impressional, no matter how strong a Spiritualist le might be, we could only impress him: alist Le might be, we could only impress him; and if Le heeded not that warning word, what more could we do? Life seems to have certain pathways. He walked the one that brought him to the spiritual world, perhaps, seener than if he had taken anotherseand yet weethink it

understand that we may lean upon a broken reed when we trust them, and that they may not hear us when we call upon them?
A.—You have only to seek for evidence from

those who live on earth, and who strust truly in the spiritual, and live spiritual lives, to receive an answer to your question. If you live true to the spirit, you will realize that we never neglect the spirit, you will realize that we never neglect your cry. We will come to you if conditions are so that we may. Conditions are all in all to us. We cannot come if you are surrounded by a power that throws us aside. We cannot enter your houses if those homes are made invulnerable to us. You must trust us, but not against reason. We would ever have you use reason's reason. We would ever have you use reason's eye-for he who fails to reason is as much a bigot as he who believes whatever is brought to him through the records of the past. Give us a footbold, and bless us with conditions, then we

foothold, and bless us with conditions, then we will give you higher instructions.

Q.—In the Banner of May 10th 1 noticed a communication, dated Feb. 18th, purporting to a person who lived in Providence. I know the family. She refers to a Dr. B. who put her to sleep every night—I think it, was Dr. Barrows. Cannot the spirits assist Annie Windsor to free herself from torturing influences? Will she please return sometime and give the flating of the lady whom she "sticks needles into," in another State, giving the name of the State if posother State, giving the name of the State if pos-

sible?

A.-Please refer the party to Dr. Hull, of Bristol, Conn. The spirit was freed from the condition by coming here. What may come to the individual alluded to through the magnetism thrown upon her, we cannot say. But this much we do know, that Annie Windsor herself is freed from the trouble of which she combinined

James Aubrey Hills.

My name is James Anbrey Hills. Leame from New York State. I have been in the spiritworld some seven or eight years. I left your world with some difficulty of the lungs—I cannot tell what it was—but I have a friend here in spirit-life, (for I recognize now the spiritual, which I did not in the past, before I left the form, and I now believe that Spiritualism is the truth,) and this friend of mine cannot, or if he can be will not, control the medium, consequently he sends a message by me to a friend of can be will hot, control the medium, consequently he sends a message by me to a friend of his who, he says, lives in Providence, R. I. Say to her that she is very much mistaken, is on the wrong track, and will find herself feeling very foolish before she gets through; that if she will speak to him—Isaac—at some place where he can talk with her truthfully, he will tell her work between the state. more about affairs. The deed won't be worth a fig, because the taxes have never been paid: the matter has never been looked into; therefore she is lame in almost every direction. Sofry, but can't help it. Tell her her husband, Daniel, is gaining fast, will feel better by-and-by, and be able to do something for her. Direct this letter to Mary Emerson, Wood street, Providence, R. I.

I believe I have done my duty. I have spoken
the best I could under the circumstances.

April 1. Lucy A. Anderson.

I am Lucy A. Anderson, of Ogdensburg, N. Y. I went out with consumption in 1870, I think it was somewhere near Christmas time. I am fifty-two years old. I have left friends round in that neighborhood whom I would like to reach. I have been to one medium there and tried to improve him. but their tany uses I can't seem to

impress him, but 'taint any use; I can't seem to get anything through; and I was told that if I came here I should be able to reach somebody, or do something that would benefit me, and

so I've come. I want you to send my letter when the right time comes. No hurry about it. They will get it some way. Please give my love to the friends, especially to Harry. April 1.

Thomas McCarty. .

[To the Chairman.] Shure, sir, I suppose I lave as much right to come in as any one else. I was born in the County of Cork, and I came to landed in New York. I worked as soon as I was able to work. My father and mother came over with nie. I was named for my father—Thomas; able to work. My father and mother came over with nie. I was named for my father—Thomas; and my mother's name was Rosa. I don't remember what my grandfather's name was, but I believe it was Thomas too. We were well-to-do people—that is, we were working-people, we never begged from anybody. When we arrived in this country we went right to work. Feould n't do much to help, for I was a wee bit of a boy; but I could do errands. I went into the mines when I was big enough to go—out in Pennsylvania—it was near Schuylkill Haven, if ye mind where that is. I was sick there. I grew thin, had no appetite, my lungs were bad, and I could n't breathe good. It was hard work getting up and down, but I did n't complain, I did the best I could. I found friends most everywhere: but, sir, at last it got the best of me, and I played out. The praist forgave me all the bad deeds I did. I never was very bad, sir. It wasn't drinking that took me out. I never cared for drink. I never cared to be bady. I think it was overwork. I worked as hard as I could, because I wanted to send home all I could. My mother and father did n't go out with me. I don't know how old I was, I must have been somewhere in the neighborhood of twenty-live or thirty. I gave you my mane—Thomas—and if you not McCarty to didn't go out with me. I don't know how old I was, I must have been somewhere in the neighborhood of twenty-live or thirty. I gave you my name—Thomas—and if you put McCarty to it that will be all of it. I don't know why I put this letter in. I don't know as any of my folks will ever get it. I got here and heard them talking, and it seemed like as if it would be good for me to talk, too. I am much obliged to you, and if I can help you any I will. I think it was the coal-dast that hurt me. It got into my lungs and throat and tilled me up. Like as not it was that that took me out. The praist has done all he could for me, but someway there is another that I want to get to. Do you think you can tell me the way? There's an old gentleman here: that I want to get to. Do you think you can tell-me the way? There's an old gentleman here: will be show me the way? If he does, I'll come back and tell you, if I get where I want to. Good day to you. I'm much obliged. April 1.

Anonymous.

Susan Oldham.

Susan Oldham.

Oh, dear children of the earth! Oh, dear ble I was going to be. I had the promise of friends in humanity, all of one family, tending speaking here on this, the first day of April.

Toward one God, one heaven, and one Christ, to Speaking Lere on this, the first day of April. I toward one God, one heaven and one Christ, to die is gain, for the grave holds not the spirit. Spiritualism, and an eventful day that advents of hell and brought up a brighter heaven than ever man had been taught of or understood before. And yet you know but very little of Spiritualism—but very little of the spiritual world. You may suppose from all that has passed in physical tenement and to be free from all the transport of the physical tenement and to be free from all the You may suppose from all that has passed in the years gone by that you have learned a great deal. Thave no fear in saying that you have learned more in these few years than the Christian world has learned in eighteen hundred years. I am skeptical in regard to Christianity -skeptical in regard to the old record. For years I could not accept it. I could not under-years I could not accept it. I could not under-trand fully whether an individual like Christ-ever lived or not. I believe now there was such a being, but I believe the record of his works a being, but I believe the record of his works and of his lite was written by a set of ignorations in their hand of his lite was written by a set of ignorations in their heavenly home, to teach you peace and their heavenly home, to teach you peace and their heavenly home, to teach you peace and the conception of the inner workings of spiritual life than these old writers had of the life and healthmaship of Christ. I believe that the time will come when Spiritualists, as a people, will come when Spiritualists, as a people, will the wide open for your entrance. There are they do to day. I believe they will work you will meet all those who have gone before them they do to day. I believe they will work than they do to-day. I believe they will work from a scientific knowledge of truth, not blindly take, every niche there is in the wall; building carefully the foundation of the temple of truth, more could we do? Life seems to have certain pathways. He walked the one that hooghit him to the spiritual world, perhaps, some than the spiritual world, perhaps, some than the positive of the spiritual world, perhaps, some than the positive of the spiritual world, perhaps, some than the positive of the spiritual s

learned, I will come and give you my name; but on this day I mean to do what I feel is best

I will say to a friend of mine who is looking for the light, and who is wondering why she don't get that light: The best thing you can do is to learn the law of life, learn the magnetic power of life. Run away from old conditions, break the thread of the past, go forward, and take up something that will give you strength in the future, else your life will be sapped, and you will be an invalid for years. April I.

Josephine A. Thomas.

My name is Josephine A. Thomas. Levent out of this life with hardly a moment's warning, so I suffered not; but I have left one who suffers much from my having gone out, therefore I return. I come here to gain power, hoping, when I go to my home, to make myself understood. I am confused. I have not told you where I came from. I came from Utica, N. Y. I was guided here by a friend—Dr. Curtis, who formerly was there. He was there at the time when Spiritualists were nobbed. I was not a Spiritualist then. I have a child, a little daughter, and I come here to get strength to go to her; and then when Hattie gets so can make her understand where I am, that am near her, I want to come again, if you will let me, and send a message to my husband, and to a sister of mine who lives in Boston.

William · Crary., Mr. Chairman, I wish very much to send a Mr. Chairman, I wish very much to send a word to my wife, of whom I think a great deal, and who has suffered much. She is in trouble. Sunshine seems to have left her, and darkness has overshadowed her, therefore I feel as if I would like to put my arm around her and draw her up to me, and speak to her words of loving cheer. But that is denied me. I cannot do it, and I know of no place where I can reach her except here. I have been here once before. I was formerly an apothecary's clerk in New York. I send this message to her asking her not, to be downcast but joyous, tellelerk in New York. I send this message to her asking her not to be downcast but joyous, telling her that the change they are about to make is the best thing for them that has ever happened; and never until they were fully rid of that home, that building, that farm, would they have ever been happy. When they go back to the old homestead and get settled nicely, then will she begin to feel more like herself. Please say it is from William Crary, to his wife Louise. I died many years ago, suddenly, in New York City.

April 25.

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

The Divine Philosophy.

BY WASH, A. DANSKIN.

In the absorbing desire of individual accumulation which civilization has engendered and current theology has strengthened and perpetuated, men have lost sight of their true relation to each other. They forget the common ties that bind them and the common cen-

sustaining atmosphere is diffused throughout space

or enactments apportion these vital elements of nature for the exclusive use of favored individuals; he cannot tax one and make him pay tribute to another for the use of these necessities of human existence; they are too subtle, too ethereal to become subject to his rule; they clude his grasp, and consequently remain free and unfettered, a common bond of union by which the whole race is held in fellowship without regard to nationality or religion. The Jew and the Christian, the Turk and the Infidel, the sage and the savage, the pampered child of fortune and the veriest beggar whose pathetle appeals for help go so often unheeded in this Christian land-all, all alike may breathe the free air and enjoy the bright sunshine, which is their common heritage. But wherever man-at least, civilized man-has had the power to appropriate to his individual use that the power to appropriate to ms individual use that which was given for the benefit of all, he has never failed to establish his personal claim, forgetting or overlooking the fact that he has no absolute right of property in anything; that he is not, indeed, the owner of himself; that even the tenement of flesh in which he dwells is not his own; it has been merely loaned to him for a time, and must be returned sooner or later to the Great Architect of the Universe, to be fashioned into other forms and applied to other uses.

Peter Putnam.

It is pleasant for me to speak, for it conveys the idea to mortals that I am not dead; that my faculties are all alive, quickened into activity, giving forth here and there a fact as I others. I was not an investigator, nor a reader, nor a thinker on the subject of Spiritualism. After I entered the celestial home, I was taught that all have immortal life, and also that we have power to speak to our friends on earth.

Susan Oldham.

pains and aches which the earthly elements give to the human frame! I come in my Re-deemer's name, for through his life and precepts I have found my life and my glory and my eter-nal salvation. Oh, I come with a heart full of joy, with not a tear upon my wrinkled checks, for they have all been dispersed by the dews of

eaven.
This is telling a new story, one that you are not familiar with; but you can be, for you, like others, can draw your guardian angels from you, and will realize there is no death—that life has no ending. Susan Oldham. I died in Kent County, Maryland, in my eightieth year.

Prudence Worcester.

the earthly standpoint.

Never mind who I am. It is n't necessary now to say. When I can tell you where I am, what I am doing, how I am, and what I have beautiful I am in the change called death! I learned, I will come and give you my name; but now have the gentle winds and the rays of the

life-giving sun, without asking for them.
Ilow pleasant it is to be independent! I do
not want for food or clothing, for my Heavenly
Father has given them to me in abundance, and some to spare for those who thought me ugly and ill-behaved. Oh dear! oh dear me! I have gone through that "awful ordeal" called death, and find everything more pleasant than in life; so you see the God of the universe works justly and harmoniously. He is not a partial God; but one who works good to all—as much to the sin-

one who works good to all—as much to the sinner as he does to the saint, as much to the outest as he does to the preacher.

Oh, I know this is a new lesson, but it is one that every one must learn. Prudence, now, with a light and joyous heart, coming back gradually to her youthful days, can exclaim, with the voice of a spirit, I am happy! I am happy on the ocean of life, where there is no death!

MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS.

April 4.—James W. Parker; Charlie; Nancy R.—ni; Sa-lle Leoninster; Mailits N., to her father; Robert Mansell April 4.—James W. Parker; Charlie; Nancy R.—d.; Sade Leconduster; Mafilts N., to her father; Robert Mansell Mason.

April 8.—Emma J. Phipps; Albert H. Keene; Phebe A. Crossman; John Chandler; A Friend.

April 19.—Fanny C. Perry; George L. Long; Mary N. Morse; The Flat-Boatman; Charles Foster.

April 19.—Bangaret Milk; George M. Dobson; Mary A. Chameain; Mary, to William Potter.

April 19.—Banksheba B. Jones; Winnie; Louis Way; J. Edwards; Pany,

April 17.—Dr. Walter B. Congdon; Walter Richards;

John Gurney; Gus F. Goward.

April 18.—Fanny E. Whitmore; George N. Smith; Gilbert Morris Delano; Terrence Martin; Daniel Mason.

April 2.—Deborah N. Danforth; Chas, A. Rooke; Sophia N. Lee; Win, D. Morse; Henry A. Snyder; A friend, to Hattle Chaer.

April 2.—Deborah N. Danforth; Chas, A. Rooke; Sophia N. S. Shebton; Charles Norross; Dr. Morgan.

April 2.—Willand D. Eaton; James B. Rogers; Peter Devine; Anonymous,

April 2.—William J. King; S. M. Ballard; To Mary; Eunice Robinson; Sarah B. Allen; Charles H. Badger; Georgie E. Winship; M.

May 1.—James B. White; George A. Horn; Fanny E-y; William B. Goddard; Adelaide E. Bigelow; Amos Harvey; George William Balley; Mary E. Burr.

May 2.—Francis J. Mears; James Pike; George H. Steele; Martha H. L. Somers; William A. Tinkham; Cecil A. Munroe.

Martha H. L. Somers; William A. Tinkham; Ceell A. Munroe,

May 6.—Mary Macomber Wood; Franklé Steele; Joseph
B. Gladding; Fanny F.—y, to Emma G.—e; Henry D.
Samuels; Isaac,

May 8.—John T. Wilder; Emma B. Baxter; John Murphy; Bertha S. Osgood,

May 9.—Charles D. Gibson; Elizabeth S. Jones; George
Beals; A. B.—r; Doreas C. Moseley,

May 13.—Isabella Johnson; To E. and R.; Sam; To Maria Williams, from her Mother; Henry Harding,

May 15.—George W. Sanger; Edmund C. Andrews; Gold
Sminy-she; Sarah M. Lesdie; Minule Turner,

May 16.—Albert C. Wesley; Abner K. Kliburn; White
Lity; Andrew A. Allen; B.

May 20.—Antolnette Marla Gifford; Mercy N. Andrews;

William H. Godfrey; Isadore Snow; H.—; Cella D. Somerby; J. W.—g, to Maty E.—h.

May 20.—Henry Bernardson; William D. Melbourne;
Thmothy C. Coates; Aunt Sally Stearns; Frank M.—h.

May 21.—Percy H. Davis; Angusta E. Dunham; Lucy

Mford Lord; Sarah A. Bur; Oliver Alden; Abbot Bisbane.

May 21.—Isaac B. Crose; James M. Burgess; Catharine-

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

Le Roy: Patrick Reeves; Michael I. Jones; Lucy A. Kerlogg; Charles C.

May 29. -Charles H. Seymour; Percival B. Greene; Susan B. Atwood; William, to friends who are looking for him; Abner K. Leonard; Ada L. Josephs.

Jene 3. -Deacon Clapp; Mary Bates; Luclla G. Simons; Edwin A. Frost; Julia A. Emmons.

June 5. -George S. Coburn; Phebe A. Putnam; John Manley; Rosa A. Belmont; Godfrey B. Ledbeig; Anonymous; Julia A. Willis: Increase Robinson.

June 6. -Willis in Thomas M. Morse; Norman, to Amelia Clark; Simon L. Babcock; Lucy Ann Jones; Joel N. Hanson; John Smith.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

Huldah Gridley; William Robbins: Fanny Small; William Hildreth; Louisa West; Esther Willetts.

Written for the Banner of Light. THE MYSTERIES OF LIFE.

BY BELLE BUSIL

There are marvels unseen at our very door, There are richest hearts that the world calls poor; There are lives so true and so dutiful That men see not they are beautiful-There are lowly ones whom the proud despise. And yet to watchers with angel eyes They are heirs to wonderful destinies.

There are "still small voices" that greet the éar, At times, when no visible forms are near; There are nameless sounds in the raindrops falling. And silvery tones to the spirit calling; There are visions of joy and of glad surprise, Through which to mortals with watchful eyes Are revealed life's wonderful prophecies.

There are "echoes that come from a far-off shore," There are gleams of light from a noiseless oar, That, tracking the sea of humanity, Is guiding the ship of our destiny. There are numberless things in the earth and skies That are signal-lights to immortal eyes, Revealing life's wonderful harmonies.

There are frail barks drifting away to sea, With no hand to point where the shoals may be; There are rosy lights through our windows streaming When stars in the robes of night are gleaning, And odors of flowers 'neath wintry skies-All those to mortals with watchful eyes Are revealing life's wonderful destinies.

There's the breath of a kiss on brow and cheek When the lips that gave them we vainly seek: There are depths of love we can ne'er express By the tender touch or the fond caress; There are flashes of light in the sunset skies That seem like the beaming of friendly eyes-All these are wonderful prophecies.

There are hearts that open like flowers in June; There are some like harps that are kept in tune; There are others that long with hate hath striven, Yet on to its desolate shores are driven. All these, and the hearts that the proud despise, Are sacred to watchers with angel eyes, Who read life's wonderful harmonies. Belvidere Seminary, 1879.

Spiritual Communication.

The following message was given through the mediumship of Mrs. Ismena S. Bennett, of Red Wing, Minn .:

Rev. Mr. Partington, late of Knowlesville, N. Y., of the Presbyterian church, (who once denounced all mediums as unworthy of any favor from God or mankind,) would say, let me come through your mediumship and acknowledge this error of my earth life; let me say the power that I as a spirit have to return to earth and communicate to those in mortal life, is the highest calling in our sphere, because we are enabled thus to correct some of the errors of our own thus to correct some of the errors of our own rudimental life. Then first, let me say, I find this spirit-life so very different from anything taught in the school of theology, that when I think of the errors that fill up the measure of all the creeds of the churches, I can only feel the deepest sorrow for the errors of a false education. deepest sorrow for the errors of a faise educa-tion in these things, which are generally too strictly adhered to through the earth-life. There is much to learn in earth-life in relation to the second sphere, that is so little known to theologians that they cannot teach with the thorough knowledge that would be proper for those who would be teachers of mankind. But one could not teach anything that does not ac-cord with the doetrines of the church without being cast out of the synagogue, and reproached as a heretic, till his name is more infamous than an intidel who never made any profession of re-ligion. But there is a better time coming, when we who have seen the future home of man will-not be repelled in our efforts to instruct those in the earth-life—a reformation that will cause joy both in earth and heaven. I am trying to lay aside the false theories that were cherished

bed in hell. There is no such place, that we in this sphere have found; nor do I now believe there is such a place of torment, except in the creeds of men. We know there are many degrees of happiness in spiritual spheres, and that those who would come up higher in the beauty of holiness are always advancing. There you will have better opportunities to learn the perfect law of love than you could have in the rudimental life. There is no night there, but a succession of pleasurable occupations to fill the cession of pleasurable occupations to fill the measure of joy in doing good. We are never so happy as when we are doing something to help those who need help—it is our employment—and thus we come with benedictions to the children of earth.

Brethren of our Father in heaven, we ask you in love: Will you receive the gospel of this dispensation from the hand of one who now comes to you through the agency of a feeble woman? She is shrinking from public notoriety, yet the love of truth prompts her to lay her reputation on the alter of public opinion; but she will reap a rich reward in the life that now is, and that which is, to come. Who will receive our message of love and truth?

sage of love and truth? Ear The ritualistic services in St. Clement's Episcopal church, Philadelphia, were conducted as usual on a recent Sabbath, in spite of the formal censure that had been applied. Many of the worshipers made genuflections in the aisles, and crossed themselves on entering the pews. Upon the altar was the chalice, covered with an embroidered veil. Candelabra were on the super-altar, at each end of which was the figure of a kneeling angel, with a large cross in the centre. On the small table in the chancel, known as the credence, were a basin, a napkin, and two cruets holding wine and water. Four and two cruets holding wine and water. Four shanners were displayed, one bearing a picture of the virgin and child. There was also a golden crueifix and a perpetual light. At the commencement of the services a procession entered, composed of robed boys bearing crosses and can-dles, twenty-four boy choristers in cassocks and dies, twenty-four noy choristers in cassoeks and surplices, twenty-four men choristers similarly dressed, two cornet players, two violinists, and finally three clergymen. These marched through all the aisles of the church. During the service the choir stood in the chancel, the celebrant kissed the altar several times, acolytes assisted and frequently knelt, and the preacher was escorted to the publit by two cross-hearers. After corted to the pulpit by two cross-bearers. After the sermon the chalice was uncovered, ten candles were lighted, and the communion service was conducted with more than the usual forms.

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mg wherever they occur.

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DR. JOHN S. ZELLEY, Germantown, Philadelphia, Pa.

THE GRUMBLER.

 $His\ Youth.$ His Youth.

His coat was too thick and his cap was too thin, He could n't be quiet, he hated a din; He hated to write, and he hated to read, He was certainly very much injured indeed; He must study and work over books he detested, His parents were strict, and he never was rested; He knew he was wretched as wretched could be, There was no one so wretchedly wretched as he.

Ilis Maturitu. His farm was too small and his taxes too big, He was selfish and lazy, and cross as a pig; His wife was too silly, his children too rude; And just because he was uncommonly good, He never had money enough or to spare, He had nothing at all fit to eat or to wear; He knew he was wretched as wretched could be, There was no one so wretchedly wretched as he.

His Old Age. His Old Age.

He finds he has sorrows more deep than his fears, He grumbles to think he has grumbled for years; He grumbles to think he has grumbled away His home and his fortune, his life's little day. But, alas! 't'is too late—it is no use to say That his eyes are too dim, and his hair is too gray. He knows he is wretched as wretched can be, There is no one more wretchedly wretched than he.

—[Dora Goodale (ton years old), St. Nicholas.

THE MOTHER OF PETER THE GREAT.

Natalie Narischkin, the mother of Peter the Great, was a lovely, highly gifted woman, though of humble origin. Alexis, her husband, was a prince of unusual energy and intelligence. He encouraged agriculture, established silk and linen manufactories, reörganized the army, compiled a law code, which is in use at the present day, and did all which lay in his power to improve both the social and moral condition of his people. When he became a widower he resolved to marry a second time to please himself.

solved to marry a second time to please himself.
With this object in view, he went through the country in various disguises, seeking to pene-trate into the inner circle of homes blessed with daughters. Sometimes he would go dressed as an apothecary in search of healing plants,

as an apothecary in search of healing plants, sometimes as a merchant or traveling professor. In this way he became more thoroughly acquainted, too, with his country and its inhabitants, with their desires and cares, duties and trials, than would have been possible otherwise. As he was one day walking through the suburbs of Moscow, he met one Matwerf, with whom he had often talked concerning the ignorance of the Russian poor and the best way of rance of the Russian poor, and the best way of remedying it.

Matwerf invited the Czar to sup with him,

Matwerf invited the Czar to sup with him, and introduced him as a merchant from Kasan. The busy, bustling housewife received her guest with true Russian hospitality, but the Czar's glance passed over her short, round figure, to rest upon that of a tall, slender girl, who stood behind her. It was Natalie, a poor orphan, whom the Matwerfs had taken to their home through rity. through pity.
She were the simple national costume of the

olden time. Upon her soft hair was a black velvet cap; around her neck hung a triple row of pearls, from which was suspended an image of the holy St. Nicholas. The remainder of her outfit consisted of a short overskirt, a bright-colored underskirt, blue stockings and low shoes.

shoes. Supper was served by the ladies, and though the kind hostess urged Alexis to do honor to her honey-cakes and meal, he ate but little, so absorbed was he in listening to the praise which she gave her adopted child. "She reads and writes well enough to be the first secretary of the Czar (the holy St. Nicholas protect him), and yet no girl, far or near, can spin better or faster than she. From early till late she helps me, and then in the evening she reads to Matwerf, because the lamplight pains his eyes. She is indeed the blessing of our old age."

The Czar's eyes rested with pleasure on the blushing face of the lovely maiden, and with reluctance he took his leave, only to repeat his visit soon and often. Finally he declared his love, and won her promise to be his bride.

And now an imperial proclamation was issued, ordering all the fair young girls in the Empire to assemble in the Kremlin on a certain day, that, following an ancient custom, the Czar might make his choice from among the daugh-

Very unwillingly did Natalio prepare to obey the imperial summons. Her heart throbbed at the possibility of being the chosen one, and the dread of being unfaithful to her plighted lover. Tremblingly she followed Matwerf into the saton, where several hundred other maidens awaited the coming of the Czar. The strange position the ungountered splaydes the wire of

awaited the coming of the Czar. The strange position, the unaccustomed splendor, the noise of the multitude, confused her so much that she was not able to lift her eyes from the floor.

A clang of trumpets announced the Czar's approach. The doors were thrown open, and Alexis, in gold embroidered dress, a diadem on his head, and jeweled scimitar by his side, entered. Laughing and chatting, he passed from one group to another of blooming girls.

When he came toward Natalie she raised her timid eyes, her glance met the Czar's, whom she

When he came toward Natalie she raised her timid eyes, her glance met the Czar's, whom she recognized as the merchant from Kasan, and she fell unconscious to the floor. When she next opened her eyes it was to find herself in the arms of Alexis, and to hear her name called as that of his beloved bride.

Crowds of servants now brought fruits from Damascus, figs and comfitures from Turkey, cordials from Italy, and rich gifts to distribute among the disappointed girls; but to Natalie Narischkin was given the wedding-robe.

The Emperor of all the Russians never regretted having taken to his heart and home the poor orphan girl. With her tender devotion and bright intelligence she soothed and cheered

poor orphan girl. With her tender devotion and bright intelligence she soothed and cheered the hours he spent away from the affairs of State; she sympathized with him in all his efforts to elevate the tone of his people, and in every possible way she strove to implant in the hearts of her realm the same virtue and wisdom which was in her own.—Lizzie P. Lewis, in Home Lownal

Judaism and Spiritualism.

To the Editor of the Banner of Light: A German Jewish physician, an excelleni Hebrew

scholar, translated the following from the Talmud and had it published in the German language. Cleveland, O.

Rabbi Tabi (who existed about two thousand years ago) reasons on the immortality of the soul as follows: In support as one of the principal theoretical proofs of a continued existence after death let us compare the appearance, development and perfection of man upon our planet, and accept it as a logical conclusion of its future destination.

The law of reproduction is to our material cognition like an impenetrable cloud. We observe the development of a human being out of an almost invisible germ. Suppose such was possible that the child in its embryonic state would be conscious of its existence and conditions, and we here could say to the child while in that little world of his: "In the course of a few months you will leave your present abode, through the process of birth." With the greatest amazement would it regard this occurrence as the ultimatum of misfortune; it could not believe it, and would reason as follows: " I live in this world of mine comfortably, and have no cares; my wants for nourishment are sufficiently supplied." So it lives, progresses and prepares for what? So it lives, progresses and prepares for what? To live again-to enter through birth into another sphere of existence-a more progressive state than the previous one. And if we continue our conversation and say: "The protective habiliment which surrounded you while in your primary, limited world, is destined to decay-has to be given up when you enter into the larger liberty of daily life," how the factus would bewall its approaching departure from the only world it has known; how tenaciously it would try to cling to it. You could not possibly acquaint it with the idea that there is another school of life with oceans of experiences to pass through, and how instantly it would so-liloquize, like Schiller: "None of our travelers ever returned to this world of ours to bring tidings from his new home"; and so you would already have materialism and atheism in its first form, even in a pre-natal life. But, nevertheless, in spite of all sophistry, Na-

ture will assert her rights, demand the child's depart,

ure from that primitive habitation, and will usher this coming man into a new sphere of life-this world of ours—to become a citizen upon our planet.

Trembling, and with faint cries, the undeveloped-more animal than human-form appears among us to begin its second life, the next grade in the school of development. An entire stranger in this land of ours, man is ignorant of its laws, is unable to act without the assistance of his brother-man, has to imitate first, then learn, and step by step his spirit advances as fast as his physical organization permits. The more congenial man's body is to his spirit, the more knowledge will the latter acquire. Reaching the summit of his physical existence, the finite man will again descend toward the prime element, mother earth, to return gradually that which she, in her kindness, lent him to use so long as it was necessary for perfecting his spirit. Finally, obtaining all the possible knowledge he could in this school of life, he again prepares for the next approaching state of existence. The finite man is again absorbed by his kindred elements. The infinite man, when neglecting to improve himself while sojourning upon our planet, will surround his mind with walls of prejudices, built to keep out the glorious rays which attract the comforting messengers from the higher spheres. Shut within himself, the personified egolist creates the shadows of his own thoughts, and paints horrible pictures of death, grave and decay upon his mind. He hates to surrender his earth-life, for, animal-like, he only learnt to appreciate the flesh-pots of Egypt, to serve Manmon andworship at the shrines of sensualism. He fears, trembles; and, filled with anguish, he stretches forth his hand to grasp something earthy-and dies! While such human imperfections cause anguish, motirning and despairing deathscenes, the improved infinite man leaves his material tenement with a smile upon his face.

PUBLIC MEETINGS, ETC.

Spiritualist Convention at Plymouth, Vi.

Spiritualist Convention at Plymouth, Vt.

The Vermont State Spiritualist Association will hold their Annual Convention in Euroka Hall, Plymouth, Vt., on Friday, Saturday and Sunday, June 13th, 14th and 15th, 1879, It is confidently hoped that all opeakers 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 Liberal Institute will hold a meeting during the Convention for the transaction of business connected with that institution.

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

Z. GLAZIER, Sceretary, Gouldseitle, May 12th, 1879.

The Northern Wisconsin Spiritual Conference The Northern Wisconsin Splritual Conference Will hold a Three Days' Meeting in Splritual Hall, Omro, June 27th, 28th and 29th, 1859. Mrs. S. E. [Warner] Bishop and E. Sprague are the only engaged speakers. All Liberalists invited to participate, as our platform its a free one. Remember this is a three days' meeting, and will be called to order at 10 o'clock sharp Friday, A. M. So, friends, please he in season. Good music secured for the occasion. Those wishing can bring provisions for table and hoard same as at home. Meals will be furnished for 15 cents. Now, friends, jet there he a good attendance. Social party Friday evening. Those expecting to attend from a distance, please notify the Secretary, that ample arrangements may be made for their entertainment. Whilliam M. Lockwood, President. Dr. J. C. Philliams, Sec'y. Omro, May 29th, 1859.

State Camp-Meeting—Michigan State Association of Spiritualists and Liberais.

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

Lansing, Mich.

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

By Order Committee.

A Meeting of Liberalists Will be held in Onelda, Central New York, on Sunday, June 15th. Prof. C. D. B. Mills, of Syraense, will address the meeting. All are invited. Per Order Committee,

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April 5.

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The author says this book differs from his previous work on Psychography, and that he writes now for these who have studied and made themselves familiar with splitfinal phenomena, whereas then he wrote for the uninstructed world, who have no knowledge on the solved become what can be galand from a casual conversation or a mi-leading paragraph in some newspaper. Then he was carried to employ nemerical magnetic from the case of any language that might serve to increase the prejudice wherewith he with this always viewed. In this work, on the contrary, he is speaking to the esteint body, and propounding evidence for the perpetuation of life and individuality after the shorth of the body.

To those who may have doughts upon the subject of the full establishment of the lact of spirit blentity, we think the relations and the reasons here how shows the esterially asceptiable. The book is one Matwill repay several perusals; and so it should be with all good books. We heartify commend "Spirit Identity" to the attention not only of all spirit afters edition, uniform with Psychography. Cloth, 13 pp. Price St.25, postage to cents.

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Banner of Light.

BOSTON, SATURDAY, JUNE 14, 1879.

WESTERN ETCHINGS.

BY J. M. PEEBLES.

To the Editor of the Banner of Light: Out in the West, and away to the West, are, considering this vast Commonwealth of ours, vague terms. Suffice it then to say that I came to Ohio from Connecticut the last of April, and have been lecturing every Sunday, and with few exceptions each evening since.

It is no more true that in union there is strength, than that it is energy that succeeds. Grit leads to glory. Mr. J. P. Allen of Springfield, Ohio, and his wife-who, by the way, is a superior singer-usually accompany mé. We have held meetings in London, Dayton, Zimmermanville and Columbus. I spoke every evening of last week in Springfield, Ohio, and twice on

ORGANIZATION.

Considered personally—perhaps selfishly is the word-I have not the least interest in any spiritualistic organization; for with my lectures! upon foreign travels, and cognate subjects, I can ! go into any city or village and meet with excellent success. This is the course generally taken? by William Denton; and it certainly has the merit of moral independence. But self should be subjected to the general good. Seen with an eye to the permanence of Spiritualism in its organic and unitive relations, organization becomes a necessity. And these local organizations should have both a financial and religious basis-a Spiritualism without any religious convictions or moral obligations is little more than a rope of sand. It has afforded me great pleasure to aid. Bro, Allen in organizing societies in Dayton, London and other localities in Ohio.

AND STILL THE QUESTION IS, What constitutes a Unitarian? Have Unitarians any general belief—any definite purpose in view? During the meeting called for the ordi-nation of the Rev. W. C. Gannett, of St. Paul,

"About" a hundred came (up, one by one, and signed their names below these words:
"As those who believe in religion,
As those who believe in Freedom, Fellowship and Character in religion,
As those who believe that the religions life means the thankful, trustful, loyal and helpful life.
And as those who believe that a church is a brotherhood of helpers wherein it is made easier to lead such as life.

We Join ourselves together, name, hand and heart, as members of Unity Church."

Incombers of Unity Church,"

The above, to say the least, has the merit of brevity and liberality—a creed par excellence!
During the past year Phave occupied Unitarian pulpits in Vineland, Toledo, Chleago, and a full half-dozen in the New England States but Cincinnati Unitarians fulndinate a veto! A prominent citizen and accomplished writer, as well as Spiritualist, of Cincinnati, made application for the to occupy the Unitarian church that portion of some Sunday when it was not in use, and the unital restourse was—"No, we an use, and the quick response was—"No, we do not propose to have any more tramps in our house of worship." What "tramps" had previously descerated their church we are not informal.

formed.
If Jesus Christ, who, according to the Scriptures, "got angered," "learned obedience," was made perfect through suffering," and "leaf not where to lay his head," should beg of the Cincinnati Unitarians the privilege of teaching in their temple, would they not politically inform this "Lord Jesus" that they did not show any forces to "tramps"?

THE GRATHUDE OF REPUBLICS.

It has been said by some pessimist that "Republies are ungrateful." But no man could justly say it after visiting the Dayton, Ohio, "National Hence for Disabled Volunteer Soldiers."

Here are six hundred acres of choice hand, beautiful many a balth, acres of choice hand. there are six impared acres of choice rains, healted upon a healthy eminence, with nearly live thousand soldiers, having not only the comforts but the luxuries of life. The music hall, the chapel, the library and reading-room, the gardens, prottoes and bands of music alternating ject into new quarters, and is also one of the during the entire day, all combine to relieve finest compliments ever paid to a medium, the mind momentarily from the sadness continued with our late every large.

There has never been more interest in Spirit-

soldiers' home. the West should miss of seeing it. By the way, the Key, Mr. Weeks is a rgenial, liberal-minded clergyman, whose excellent sermons feed and fill the more spiritually-minded Spiritualists in at the British National Association of Spiritualthis Western city,

THE BEHINGEN, OR DUNKARDS. These eccentric religionists are numerous in this part of the country. They consider themselves a "peculiar people," and I quite agree with them. They are rigidly Orthodox, believing in the infallibility of the bible and sectarian dogmas, generally ediffering widely, however, relative to the ordinance of learning. They imrelative to the ordinance of baptism. They immerse each candidate three times, once in the name of the Father, once in the name of the Son, and lastly in the name of the Holy Ghost. Son, and assay in the name of the Holy Ghost. Once a year they wash each other's feet. Once a year, too, they celebrate the Lord's Supper, and it is what the word indicates, a sumptuous supper. They give and take the kiss fraternal, according to the scriptures. They do not mar their beards. They wear broad-brimmed hats and raiment something like the Quakers. As farmers they are generally thrifty. Their preachers demand no salaries. Some of them doubt the earth's revolving around the sun, yet believe the earth's revolving around the sun, yet believe implicity that the whale swallowed Jonah. REV. MOSES BALLOU'S DEPARTURE.

Yesterday's mail brought a letter informing me of the death of this venerable Universalist cler-gyman. He was not only a Universalist, but a brave, outspoken Spiritualist. He patronized the Spiritualist journals, attended Spiritualist scances, and sought aid from clairyoyant physeances, and sought and from charroyant physicians. I visited him in April. He was calm, happy and anxious to pass-on. The most of our conversation was upon the progress of Spiritualism and the blissful facilities for unfoldment awaiting him in the world of spirits. I join taking his hand to leave, I remarked: "Well, I have when the weather rate settled you'll get

hope when the weather gets settled you'll get out and down to Hammonton."

"Oh, no," said he, smiling, "there's no more in me; my work is done; I shall never get down to your house again. The next time we meet, in all probability, will be in the better land."

I replied, "If not here, I lone we shall meet I replied, "If not here, I hope we shall meet over there."

"Hope so," he exclaimed, still holding my hand—"hope so. If we don't meet there I shall make a fuss about it. Good-by, and God bless

So pass on God's moral heroes. Father Ballou was one of the most sincere, upright, kind-hearted and royal-souled men that I ever knew. He has become a dweller among the angels, crowned with immortality.

THE TONGUE THAT POISONS.

A late London Spiritualist has the following

from Mr. Fletcher:

"There is one evil blacker than all else, which broods over the people; a sin so fearful that it takes the heart-blood of the strongest and best, and easts its long dark shadow over many happy homes, while ruin and desolation follow in its train. Everywhere it is welcomed, everywhere it is courted, and everywhere it is the viper that brings discord to everythreshold it crosses—and that sin is slander. He who slanders is worse than he who murders, for he takes the dearest prize of all—reputation and good name. The time will come (fod hasten the day) when the true Spiritualist would no sooner think of uttering a word of slander than of taking his own life. Join your hands together, and register a vow never to speak of another save in kindness and charity."

THE APPEARANCE OF JESUS.

Recent European reviews contain sharp criticisms relating to the personal appearance of the Nazarene. It seems that the ablest book-worms of Paris and Berlin not only justify Renan's description, but bring out the following new things, from the oldest manuscripts:

face; his person offered no physical attractions; he only possessed beauty of soul, which is the true beauty.' St. Irenaus, a disciple of St. Polycarp, who was a disciple of St. John, wrote that his master had often heard the beloved disciple say that the hair of Jesus had already turned white when he began his mission.'"

Springfield, O., is a growing Western city. It is the home of those spiritualistic workers, Mr. and Mrs. Allen—the latter a fine singer. Though comfortably quartered in the hospitable residence of Mr. Allen during my stay for the course of lectures, Mr. and Mrs. Maynard, upon the score of old and an intimate acquaintance, insisted that I become their guest. It is in their quiet and sunny home that I indite these etchings. The aural atmosphere is beautiful, and the inspirations are like refreshing breezes from the evergreen gardens of the gods.

Mrs. Maynard, a very successful lecturer upon the rostrum until failing health forced her to a more retired life, was the medium (or at least the most prominent of the mediums) that President Lincoln consulted during the civil war. The assurance that a full account of these MRS. NETTIE C. MAYNARD.

The assurance that a full account of these scances will in due time appear in a volume edited by the most finished and classical writer, perhaps, in the ranks of Spiritualism, will in-terest Spiritualists everywhere. Mr. Maynard is a very fine artist.

J. H. HARTER, THE EX-METHODIST, Of Auburn, N. Y., is an enthusiastic and carnest worker in the field of Spiritualism and reform generally. If Bro, Harter attends the New England camp-meetings this season, as I presume he will, he must be invited to tell the story of the "Dutchman's stone wall." When story of the "Dutchman's stone wall." When Mr. Harter—who has been styled the "pas-tor of the church of the divine fragments" ctures, audiences both laugh and weep.

BLITER TO WEAR OUT THAN RUST OUT, This month is merging into June. I have lectured every evening of the month except three, and either twice or three times each Sunday. To-morrow evening I speak in Piqua, Ohio, Wednesday and Thursday evenings in Indianapolis, and then on to Terre Haute to both lecture and witness the materializations through Mrs. Stewart. I see nothing but work, continuous work, before me. The vineyard requires more workmen Springfield, Oldo, May 24th, 1879.

THOSE "INDEPENDENT CHRISTIAN CHURCHES." It is only a few years since that I spent the day with Emerson, the "Sage of Concord," and the great man of America, in my humble opinon, though age is blinding his eyes and crip-pling his limbs. His clear-cut criticisms and terse suggestions I shall never forget. During our conversation in his library, I referred to a one-sided review—severe and personal—of his pantheistic views, appearing in an English periodical. "I saw it," he coolly replied, "but I never correct the newspapers and I dislike to have people defend me. As long as all that is said is said against me, I feel strong. It putsme on my mettle and leads to success," It is laudame to imitate those who are almost infinitely our superiors.

seldom do I notice misrepresentations of any kind, or correct the innocent mistakes of newspapers. Permit me to say, however, relative to the Independent Age paragraph copied into the Bonace of Light of May 31st, that I have organ-ized no "Independent Christian Churches" in Ohio or elsewhere; but I did assist Bro. J. P. Allen to organize several Spiritualist Societies upon a financial and religious basis. Any church, society, or religious association, organ-ized "independent" of Spiritualism, must soon er or later end in disorganization and ruin. It is the spirit that giveth life, saith the Scriptures. J. M. P.

London Spiritual Notes. To the Editor of the Banner of Light:

The London Daily Standard is criticising Spiritualism very severely, especially the book edited by School Superintendent Kiddle, of New York. It holds up to ridicule the subject-matter, and

seems to delight very much in throwing mud.

An article-occupying about fifteen pagesappears in the June number of the University Maga; inc. It is entitled, "Clairvoyance in the Nineteenth Century," and deals almost wholly with the mediumship of Mr. J. William Fletcher, the American. It is finely written, and will probably do great good, by introducing the sub-

tian Church, Dayton, conveyed me to this lovely is nightly filled by most intelligent audiences, No one traversing and the enthusiasm is very great. The work

ists, and some important changes will be made Now that the Catholic element has been eradicated the affairs of this body move on satisfactorily enough, and it bids fair to become a great power for good.

The Spiritual Notes is fast becoming a very useful and valuable paper, and when it is issued weekly will fill a place which has long been

Mrs. Hollis-Billings, who has been living in England for the past year in great seclusion, is about leaving for San Francisco. Her delicate health is the cause ascribed. She is a member of the Theosophical Society, and many wonders are reported as occurring through her agency and that of Madam Blavatsky.

Mr. and Mrs. William Tebb will sail for the United States in July, being absent four or five months. Mr. Tebb is still busily engaged fighting the Vaccination Doctors.

Mr. William White, editor of the Psychologcal Review, was recently married.

Mrs. Louisa Andrews's letters to the Banner of Light are read with much interest by the Engish people. She is a lady who is highly esteemed by all who know her. FIDELITY.

Organization in Worcester.

To the Editor of the Banner of Light :

We have for some time past been without a Spiritualist Society in this city, but the work has been going on in a manner that has been productive of great and good results. Much has been accomplished in the home eircle and through the instrumentality of our local mediums, in praise of whom too much cannot be said, for they have done and are still doing truly Christ's work here in opening the eyes of the skeptical and in stirring up in the minds of the devotees of Theology a desire for a more tangible proof of our future conditions than they have been heretofore able to obtain.

I desire to take this public manner of expressing thanks for myself and for many others in this place to Mrs. M. A. Howes, Mrs. G. D. Stiles, Mr. E. P. Howe, Mrs. Hildreth, et als., for the proof they have been instrumental in affording us of the immortality of our souls and of our own individuality.

We have for some time been endeavoring to organize for public and permanent work, and have at length succeeded. We have to day elected the board of officers given below, and have adopted the following Constitution and By-Laws. I hope that I may be able to communicate to you hereafter good news of our success.

THOS. W. STATON, Cor. Sec. 27 Ash street, Worcester, Mass., June 1st, 1879.

Proxident, John A. Lowe; Vice-President, C. A. Blake; Recording Secretary, F. H. G. Morse; Corresponding Secretary, T. W. Suffon; Treasurer, Mrs. M. A. Howes, Managing Combility, —President, John A. Lowe, Mrs. G. D. Sthes, Mrs. S. Maynard, Mrs. L. M. Underwood, Mrs. M. A. Howes, Miss Keys, Messys, C. A. Blake, A. P. Howe, F. H. Dut ett. F. H. G. Morse, E. P. Howe, The Association hereafter meets at Temperance Club Hall, 4ts Main street, Sundays, at 2 o'clock P. M.

Recent European reviews contain sharp criticisms relating to the personal appearance of the Nazarene. It seems that the ablest book-worms of Paris and Berlin not only justify Renan's description, but bring out the following new things, from the oldest manuscripts:

"St. Clement, of Alexandria, thus sketches the appearance of Jesus Christ: 'Jesus had no beauty of

Spiritualism by signing our names to the following Consti-tution and By-Laws, and agreeing to be governed thereby:

tution and By-Laws, and agreeing to be governed thereby:

CONSTITUTION.

Sec. 1. This organization shall be known as the Worcester Association of Spiritualists.

2. The officers of this Association shall consist of a President, Vice-President, Secretary, Corresponding Secretary, Treasurer, and Managing Committee.

3. The Managing Committee shall consist of the President of the Association, who shall act as Chairman of the Committee, and of five (5) ladles and five (5) gentlemen, who shall be members of the Association.

4. The officers and Managing Committee shall be chosen quarterly by ballot at the first meeting held in June, September, December and March.

Art. 1. It shall be the duty of the President to preside at

Art. 1. It shall be the duty of the President to preside at all meetings.

2. The Vice-President may act in the absence of the President.

3. The Secretary shall keep a record of all meetings, said records to be approved by the President and Vice-President.

4. The Corresponding Secretary shall attend to all matters of correspondence coming properly before him in such manner as he may be directed by the Managing Committee.

5. The Treasurer shall collect all moneys, keep a true account of the receipts and disbursements. His accounts shall be examined by the Finance Committee, and he shall pay no bills until said bills shall have been audited by the Finance Committee.

Committees, as may be marked that the charge of all business pertaining to the management of the meetings, and from their number shall elect Lecture, Finance, and other Committees as may be necessary for the good of the Asso-dation.

ctation.

7. Regular meetings shall be held upon each Sabbath, except during the months of July and August, when they shall be held upon the second and fourth Sundays of said months, or discontinued, as the Association may see fit.

8. Any person fifteen (15) years of age, and of good moral character, may become a member by signing the Constitution and By-Laws, and by subscribing opposite their name the amount which they will pay monthly to support the Association.

sociation,

9. Any member in arrears for three months shall be de-prived of membership, provided, however, that he may be reinstated upon rayment of one quarter's dues,

10. All applications for membership shall be referred to the Managing Committee, whose decision shall be final, 11. These By-Laws shall be aftered or amended only by a two-thirds (2,) vote of the Association.

W. J. Colville's Meetings.

On Sunday afternoon, June 8th, Mr. Colville addressed a large audience at Kennedy Hall, Boston Highlands, upon "The Symbol of the Trinity and its Spiritual Interpretation." The speaker said the attempts of theologians to clearly define and state in human language the powers of the Divine Mind were necessarily fruitless of good results, and resulted only as the engenderers of strife; whereas the underlying principle of all theologies which teach the doctrine of the Trinity he considered to be one and the same, viz., that from the infinite source of all things there were continuous revelations made to the entire nature of man. The idea of Father, Son and Holy Spirit was considered as distinct from belief in the absolute Divine Mind, which can only be expressed under the sym bol of the circle, that has no beginning and no endan idea truly inconceivable to the human intelligence. The belief in the Christian world to-day in the three persons of the Trinity was merely a perpetuation of the ancient Egyptian and Brahmanical ideas, and these ideas, if properly interpreted, simply signified that divine forces were at all times working upon earth through various manifestations in nature which arouse our attention. The kingdom of the Father, or of Brahma, may be said to be understood only by the soul of man, which is the centre of life and intelligence, the creative power in human life; the kingdom of the Son. or of Vishnu, may be apprehended by human intelligence, when ideas from the spiritual world are presented to the mind, and are preserved in the memory; the kingdom of the Holy Spirit, or of Siva, destructive and preservative, is symbolical of that power in human life which utilizes all attainable knowledge, and while it constructs in one age, may disintegrate in a succeeding one, in order that an improved structure-may yet

The speaker urged that it was important for each man, first of all, to live a useful and harmonious life on earth, and to relegate to other spheres such principles and ideas which could not be received by the individual mind during its earthly career. All religions contained within themselves a germ or basic principle of truth, though in different degree as to quantity, or development as to quality, but from the very fact of their containing this element of truth, which is ever progressive, they were at all times, as organizations, liable to be superseded by others having a superior order, or a more spiritual unfoldment of that truth.

The guides of the speaker said there was but one religion, and that religion was differently appreciable by every mind—the diverse measures arising from the degree of receptivity possessed by each individual. The Unitarian looks on the entire ray of light, which is white, while the Trinitarian regards only the three primal colors, and appears to lose sight of their harmonious union in the completed ray. Unitarianism and Trinitarianism were not conflicting powers, but were merely the results of the same truth being viewed There has never been more interest in Spirit- from different standpoints by different classes of minds.

The Rev. J. W. Weeks of the Central Christ nalism than at the present time. Steinway Hall The symbol of the Trinity as applied to every day life is from different standpoints by different classes of minds. simply the recognition that all the powers of nature are equally divine: that the information which we are recelving through the physical senses, through the intellectual powers and the spiritual perceptions, is all alike deilic; and that until we acknowledge the universe as the Bible of God, and human life and experience as the interpreters of its pages, we shall be lost in a pathless maze of theological speculation.

The speaker distinctly dissuaded his hearers from entering into metaphysical argument of a purely speculative nature concerning spiritual thought, and contended that the view taken by Jesus was the correct one, when he stated that all those who sought to do right-"to do the will of my heavenly father." the Supreme being-would know all the doctrine which was necessary to their welfare in this and every life.

At the conclusion of the discourse various questions were propounded by a gentleman present, respecting the eternal existence of the human soul, to which Mr Colville's guides gave appropriate replies, and by request of the audience Winoona terminated the exercises with a poetic improvisation on the same topic she also gave the spiritual signification of various flowers, of which a large quantity had been kindly furnished for the platform by members of the congregation.

The guides of the medium desire to take this opportunity of returning thanks to those who are so pleasantly showing their appreciation of these meetings by liberal donations of flowers; they also wish it under stood that these floral offerings, as soon as their Sunday duty of beautifying the rostrum is accomplished. are given, in turn, to persons living in the city, who through confinement incident to ill health are unable to enjoy at first hand the attractions of Nature's sum-

mer adornments. Next Sunday afternoon the subject for Mr. Colville's discourse will be selected by the audience, and an opportunity will also be given for the asking of questions. The services will commence at a quarter past three o'clock. In the evening at half-past seven o'clock Mr. C. will lecture in Kennedy Hall, Boston Highlands subject, by request of the audience, being: "What is the Spiritual Significance of the Lord's Prayer?" On and after next Sabbath two services per day-afternoon and evening-will be held regularly in Kennedy Hall (the meetings at l'arker Fraternity being discontinued). The services of a talented lady musician have been secured as organist.

On Sunday evening, June 8th, Parker Fraternity Hall was filled by an intelligent audience assembled to listen to the views of Mr. Colville's guides on what is known as the Pocasset tragedy. Want of space prevents anything more than the bare mention of the fact. The lecture was well received, and the services concluded with inspirational poems by Winoona on "The Source of

Thought" and "William Lloyd Garrison" (by request) Mr. Colville lectured in Rockland, Mass., for the necuniary benefit of the Lyceum, on Wednesday and Thursday evenings, June 4th and 5th-the entire proceeds going toward the assistance of this worthy organization. On Wednesday evening, the subject of the discourse was "The Relation of Spiritualism to Science and Religion"-on Thursday he considered the topic of "Reincarnation." Many questions were asked and apparently auswered to the satisfaction of all, on both occasions.

Mr. Colville is open to engagements to speak on Monday, Tuesday, Wednesday and Thursday evenings at localities within easy reach of this city. All communications of a business nature can be addressed to him at 8 Davis street, Boston.

Chinamen wear five buttons only on their coats, that they may keep in sight something to remind them of the five principal moral virtues which Confucius recommended. These are jeu, humanity; y, justice; ly, order ; tche, prudence ; in, rectitude.

BRIEF PARAGRAPHS.

MODERN HOME COMFORTS-Waiting an hour and a half for your breakfast "because baby is ill," and then losing the train when you are in a hurry to get into

The narrow-minded ask: "Is this one of our tribe, or is he a stranger?" But to those who are of a noble disposition the whole world is but one family.—Hilopa-

THE FOUNDATION OF SOCIETY-The rock of the

If ill do not be-tide, surf-elt of joy we'll know, For soon at the beach we'll trip the light Nantasket toe. Look out for the under-tow!

Victor Hugo exhorts the European nations to occupy, Africa, offered to them by God, to build towns, to make roads, to cultivate the earth, to introduce trade and commerce, to preach peace and concord, so that the new continent should not be the scene of strife, but, free from princes and priests, should enjoy the blessings of fraternity.—Boston Herald.

"That which is not good for the swarm is not good for the bee," said Marcus Aurelius; and he said much

AN INCIDENTAL. AN INCIDENTAL.

As he feebly leaned o'er the vessel's side,
As he feebly leaned o'er the vessel's side,
His troubles internal and mental.

"Quite a misfortune," they said to him;
But he answered coolly, with visage grim,

"Oh, merely an in-sea-dental!"

—[Yawcob Strauss.

The Boston Herald is a sprightly sheet; but it is peculiarly unfortunate in its reportorial department, as some-how-or-other it of late sends the wrong man to report spiritualistic séances. He should endeavor to be courteous while exercising his right to be critical.

Lady Customer: "My little boy wishes for a Noah's ark. Have you one?" Toyman: "No, m'um, no. We've given up keeping Noah's harks since the school boards come in. They was considered too denominational, m'um."—London Punch.

On shipboard during a cruise, a crew's money accrues rapidly, but when they reach a port a cruse'is apt to get away with it all.

Poetry and prose are no longer at variance; for the poet's eyes are opened; he sees the *changes* of many-colored existence, and sees the loveliness and deep purport which lay hidden under the very meanest of them—hidden to the vulgar sight, but clear to the poet's because the "open secret is no longer a secret to him, and he knows that the universe is full of goodness; that whaterer has being has beauty!"—Thomas

"'T is never to late to mend." Says the cobbler on a bend-er.

Pedestrian (who has dropped half a-crown in front of "the blind"): "Why, you deceitful humbug, you're not blind!" Beggar: "Not I, sit! If the card says I am, they must have given me a wrong one. I'm deaf and dumb."—Funny Folks.

They who "pine" in their youth can never look spruce" in old age.

Professor Lockyer thinks that human life on the planet Mars may be very much like human life on the earth. It must be a common thing, then, to see a resident of Mars slipping around on a foot of lee in front of his own door on the way to the newspaper offices with a communication calling upon the police force to enforce the ordinance in regard to cleaning sidewalks after a freeze.—Bridgeport Standard.

Mayor Doyle, of Providence, (R. I.) must be a very competent and a very good man, as he has held that position for fifteen years.

Then stay at home, my heart, and rest;
The bird is safest in its nest;
O'er all that flutter their wings and fly
A hawk is hovering in the sky;
To stay at home is best.

Jay Gould, of New York, is only worth \$5,000,000 Poor man! He quit the printing business a long time

The Second Adventists should not be censured be cause one of their number fell from grace and com-

> The English are great drinkers, As well as great thinkers.

Garrison seems to have lived in vain, as he failed to receive the unqualified indorsement of the Methodist ministers.—Boston Herald.

There is nothing so fatal to comfort and decorum as

THE TYPO.

His sceptre is his "stick!"
He guides the mighty van;
And by the types' unceasing click
Directs the world of man. The signal flame he lights
On Learning's sacred hill,
That all may reach the rugged heights
And drink from Wisdom's rill. He holds Progression's helm, Philosophy speeds on,
He roams with Science through her realm,
And bears Truth's gonfalon.
Art, through his cunning, lives;
Thought he embalms, and by
His wizard craft to Genius gives
Life, immortality.

It is proposed to admit women to the Medical Department of Harvard University. What will the old

fogles say to this innovation?

The grinning hypocrite is not a more uncommon character than the groaning one.

Man is a kurious kritter. Nothing will diskourage and disgust him more than to giv him all he asks for.—

Josh Billings. People do not know how much they lose by not courting the sunny side of life.

Steamship Bavarian arrived at this port from Liverpool, last week, in eight days and twenty-two hoursthe fastest time ever made between the two ports.

THE PICNIC SEASON. "I Thou season of the year sublime, When Nature tunes her voice— Oh, vernal, happy picnic time When Spiritualists rejoice.

Do n't forget Onset Bay Grove excursion this day, June 12th.

Kansas, it is said, will soon have a million inhab-

PICTURES OF ANGELS.-In his sermon of Sunday morning last, Henry Ward Beecher said: "Angels are generally painted with wings, and to the imagination they present a picture of loveliness and purity beyond and above anything earthly. 'It is not,' said he, 'the painting itself which is lovely, but the idea which the painting represents. I never saw the painting of an angel with wings that did not look more like an old hen than anything else. But the idea, that is beautiful. It is the imagination, and not the artist, which creates ı picture.'"

A contemporary says that the Khedive of Egypt had better look sharp that some of his creditors do n't Suez

Less than two years ago a cotton factory was started in Natchez, Tenn. It is paying twenty per cent. on the investment. Does n't this look like leaving New England "out in the cold"?

> WATER-LILIES. Spotless and pure, and bright with love, lesting there as a white-winged dove On the lake's clear breast; Well does their existence prove—God has creation blest!

-[By the Author of " Daisics."

There is much sickness among the colored emigrants in Kansas. The climate does not agree with them. If they get sick there now, how will it be with them when winter sets in? The women and children in the mills and factories of

India are greatly oppressed. Of all the classes that toil for a livelihood, said the Earl of Shaftesbury in l'arliament, "there is none so helpless, friendless and subdued as these wretched women. They are doubly slaves-slaves to the mill-owner and slaves to their husbands, who, disregarding the sufferings of their wives revel at ease on their hard-won earnings. They have no public opinion in their behalf-no press, no paid or voluntary agitators."

New Publications.

TRUE RELATION OF THE SEXES, by John Ware, M. D., is a very neat and timely reproduction of a little essay by one of our best-known physicians, and read before a meeting in this city in 1848, its object being to consider what means might be employed to lessen immorality and promote the well-being of the young, This fine brochure was written by request of a committee, with a view to publication, who declare their belief in its being excellently well adapted to its purpose, to be accurate, clear and truthful, but never offensive to modesty nor suggestive of evil thoughts. It represents the evil effects of vice faithfully, but without the exaggeration which has sometimes prevented reform, and places the relation of the sexes upon its true grounds, besides arming the tempted with the strongest motives to resistance. Tenth thousand, and published by A. Williams & Co.

TRIAL OF D. M. BENNETT in the Circuit Court of the United States, Judge Charles L. Benedict presiding, in March last, upon the charge of depositing prohibited matter in the mails, is substantially the name of a book just published at the Truth Seeker Office, New York, from whose pages all may glean the facts and the arguments which cover a case similar to that of Mr. E. H. Heywood, of this State. Mr. Bennett was found guilty, fined three hundred dollars, and sentenced to thirteen months' imprisonment in the penitentiary. Those who care to make themselves familiar with this case will read the present volume with avidity.

DEACON SKIDMORE'S LETTERS, by Joel Skidmore, First Deacon of the Zion Hill Baptist church, have been collected from the columns of the Truth Sceker, and published in book form by D. M. Bennett. The letters are an imitation of Josh Billings in regard to their spelling, while as to their contents the readers of the Truth Seeker are already informed. Their aim is to satirize those church doings which are sometimes more effectively dealt with in this way than by direct and open attack.

JUST ONE DAY is a pleasant and more or less humorous little story of a day's experience with young children at home, in which their peculiarities and idiosyncrasies are cleverly portrayed. It is divided into four parts-Morning, Noon, Afternoon and Evening-and each is sparkling with the funny reality of the childish situation. It is dedicated to the Mamma who is to be found in every home, and published by George R. Lockwood, New York.

Helping Hand Society.

To the Editor of the Banner of Light: Your many readers will be pleased to know of the

prosperous condition of our good Helping Hand Society. We are now in our third year, and feel that we have grown quite strong. We have recorded much that is pleasant, for it most certainly is pleasant to be able to give assistance to those sensitives who offtimes are ready to faint by the wayside, and to know that in so doing we obey the "Master's command."

Thus far in this year we have disbursed much larger sums of money in individual cases than heretofore, and have been obliged to make extra efforts to raise funds. Capt. H. H. Brown gave us his willing services, for which we returned him a vote of thanks and honorary membership.

Capt. Brown descrees, while he desires, engagements to deliver his scientific lectures. He should have crowded audiences. Mr. W. J. Colville also earned his membership by his prompt and energetic effort to increase our fund, which he did to the handsome amount of twenty dollars. At a recent meeting of the Society, a vote of thanks was unanimously tendered to both Mr. W. J. Colville and Capt. Brown, and the same ordered to be sent to the *Banner of Light* for publication.

During the summer months we shall discontinue our

meetings, but hope to resume them with renewed energy in the early autumn. L. C. REEVE, Secretary. 4301/2 Hart street, Brooklyn, E. D., N. Y.

Spirit-Form Materialization.

To the Editor of the Banner of Light : William Eddy, medium for spirit-form materialization, and his sister, Mrs. Della Brown, are permanently located at Moravia, Cayuga Co., N. Y. The manifestations through these mediums are wonderful and convincing. In the light seances held by William Eddy, full forms appear; they talk, often allow their friends to shake hands with them, and sit by their side, while those who are sick are manipulated or magnetized. The medium is often shown sitting in his chair in the cabinet whilst the spirit-forms are outside of the cabinet. Mrs. Brown at the present time is holding dark séances; spirits talk, sing, play upon musical instruments, caress their friends, cure the sick by mag-

netizing them, or prescribe some remedy for them, &c. Moravia is a beautiful village of some twelve hundred inhabitants, in Cayuga Co., N. Y., about eighteen miles south of Auburn on the Southern Central Railroad.

In a certain street are three tailors. The first to set up shop hung out this sign: "Here is the best tailor in this town." The next put up: "Here is the best tailor in the world." The third simply has this: "Here is the best tailor in this street."

The greatest appetizer, stomach, blood and liver regulator on earth-Hop Bitters.

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