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Spiritual Phenomena.

A Capital Test of Mansfield's Mediumship.

In a time like the present, when an effort to depreciate in public estimation the value of Phenomenal Spiritualism is showing itself rather prominently in some localities, it is well for those who, having arisen from a material plane, are not disposed to destroy the road by which they have ascended, and thus prevent others from going up, to look back over the past and give due credit to the means by which their progress has been attained. We should bear in mind that over the same path we have walked, by the same means we have availed ourselves of, millions of mankind are yet to journey and be aided.

It is no new thing for a medium to be charged with fraud. If we remember rightly, there was one eighteen hundred years ago who did many mighty things, yet, notwithstanding his beneficent acts and humane teachings, he was condemned as a deceiver of the people, and sentenced to an ignominious death.

Notable among the illustrations of spirit-power, and one that has done an immense amount of good among the inhabitants of earth for more than a quarter of a century, has been the mediumship of Mr. J. V. Mansfield. The evidences of the fact that communication between this and the spirit, world is fully established that have been given through his instrumentality, are numbered by thousands, we may almost say by tens of thousands.

Business calling us to New York City recently, we availed ourselves of the opportunity visit Mr. Mansfield. After a pleasant conversation upon the condition of the cause, and a narration of reminiscences of the past, he remarked that he had just written out a reply to a scaled letter received a short time previous from Canada, which he thought might interest us. He then produced the following. We may mention, in passing, that there were also present a New York judge, and a gentleman of this city who had accompanied us thither:

ARTEMISIA, April 26th, 1879. Inistinge Post-Office, County of Grey, Ontario, Canada.

Will friend Mansfield do all he can for an old Spiritualist seventy-one years old? I do not expect you can bring all the spirits to confer with me, but I hope you will take some time to satisfy me, as I am in spiritual darkness heregross darkness, and if I get something satisfactory I may do some good with it, and you may hear from me again. I resided in your city for forty years and knew a great many Spiritualists there. I took the Spiritual Telegraph, published by Partridge & Brittan, from the first to the last; also the Banner of Light and all of friend A. J. Davis's works, from "Nature's Divine Revelations," as soon as printed. If I get anything worthy, I shall take the liberty of doing all the good I can to enlighten the people here. Yours truly, Henry Moore, To J. V. Mansfield, No. 61 West 42 St., New York City.

Enclosed with the above came a letter closely

Enclosed with the above came a letter closely sealed, which in due time Mr. Mansfield took in hand, and in reply to which the following was written out:

MY DEAR SON HENRY-Yours of April 26th '79, at hand. I am happy beyond expression, not only to have this opportunity of talking with you, but to know we, your parents, aunts and uncles, sisters and brothers, have a place in your loving heart.

Many of us have been here scores of years, have been careful observers of your life-doings and your hopes of immortality through the faith or evidences you have had for nearly one and a half score of years since you have talked with the dwellers of the Summer-Land.

There has not been a day since but some one

of your dear ones have been near you and to bless you in your attempts to satisfy the skep-tical world of your faith in the power and will-ingness of the angel-world to listen to and respond to the supplications you have so often

addressed to them.
Since you have formed home circles we have often gathered about you and yours, and in ou limited or very imperfect control attempted to encourage you in your attempts to talk with your dear departed ones. At times our control was such we were unable to come to you save in a vague way—which would render the communications unsatisfactory to all parties concerned. Yet at other times we found the conditions of your circle more harmonious, at which times we seemed to communicate more artisfactimes we seemed to communicate more satisfac-

I say we gather about you; I mean your grand I say we gather about you; I mean your grand-father, John Moore, your brother, John Moore, your sister, Fanny Moore, Ann and Joseph Brock, your brother George, and your dear wife, Jane. She, too, is often with you at your circles; not only those, but your and Jane's dear children, Libbie, Bell, Melissa, Mary Elizabeth Moore Perry are among the band that gathers about your loving circle.

Say to Charles H. Moore that his dear angel wife



PORTRAIT OF J. V. MANSFIELD,

Your uncle Charles Hulse and Wm. Snider, Charles and Elizabeth and Isaac Haven, would so rejoice to talk with you! John Brown and Francis J. Smith, Geo. E. Baker, John Snidin, Phil Harmon, John N. Waters, Sands Brown, are often with me and about your home circle. We often attempt to control at the Banner of Light circles, but as yet we have not found the way clear to speak. It will give us pleasure to talk with you through your own loving circle, and through such mediums as we can best control.

Thanking you, my son, in the names of all I have above represented, and with love to you and yours, I am your loving father,

May 5th, 1879.

John Moore.

We confessed to being greatly interested in this case, as were also our friends, and desired to be informed whether the reply proved satisfactory to the writer of the sealed letter.

Shortly after our return we received information from Mr. Mansfield that it had more than met the most sanguine expectations of the sender of the letter, and that the latter considered it of sufficient value to be made public as an addition to the great mass of proof already existing of the ability and truthfulness of the medium, in which view we fully agreed, and hence this article.

We immediately wrote to New York for the correspondence, and received in return the letter to which Mr. M. referred, and of which the following is a copy:

ARTEMISIA, May 15th, 1879.
MY DEAR BRO. MANSFIELD—Yours of May
5th at hand, and in reply I would say that I
have carefully examined every word that the have carefully examined every word that the spirits through you have said, and now, before the angel-world, who know I speak the truth, (and I would say the same before your friend, one of the judges of your country, who was present at the time of your writing) that all the writing received in response to my sealed letter is true, every word. I knew, with but one exception, all the spirits whose names are given, when on earth, familiarly, and that exception is my brother Charles's wife, though since her departure I have met with her three interesting daughters, now grown to womanhood. And as daughters, now grown to womanhood. And a you desire a truthful account from me, I shal deal, as I ever have done in my life before the angel-world, and say that you have given me more joy than I ever anticipated receiving while on earth. I did not expect a tenth part of what I received from you.

I now return the original sealed letter to you. that you may open it and see for yourself, as it will be more satisfactory to you and your friends to do so. I did not include so many names in my letter with any expectation of having a reply from such a multitude, but I thought some one or more might say something, and not know-ing who might thus favor me, I addressed the many. You can publish the entire correspondence, if you choose, for the good of the cause.

I am amply repaid by your communication, and you are worthy of all you receive, and much more.

Your brother,

HENRY MOORE

HEXRY MOORE. Accompanying the above Mr. Mansfield sent us the scaled letter, thinking we would be better satisfied if we were to open it at our own office. We proceeded at once, in the presence of several witnesses, to carefully examine the outer (white) envelope, and found no evidence whatever that it had been tampered with in the least. Desiring, however, that others might be satisfied hereafter that the seals were intact we cut open the envelope at the end, (thus preserving the wax discs unbroken for future examination,) and found within a yellow envelope—also free from all appearance of having been disturbed-containing

the following letter, which we here subjoin: My Dear Grandfather, John Moore:

FATHER, BROTHER, SISTER, FANNY

It is now many years since you departed from this mundane sphere for the spirit-land. Will you please give me a test and a message? State visit us at our family circle. Dear mother, a Say to Charles H. Moore that his dear angel wife would be over-delighted to speak with him and their dear daughters at Birkenhead. Tell Char-

THE CELEBRATED MEDIUM FOR ANSWERING SEALED LETTERS. ley to talk with his dear wife; it will give him a new lease of life. Tell him also that Mrs. Dickinson would talk with him and her nieces.
Your dear old uncle, idolized Mr. Hulse, is often about you and frequently at your circles. Your uncles Thomas and Charles Hulse and their sister, Dorothy Hulse, are with you, doing all within their power to sustain you while journeying through the life of the body.
Ann McCormick and your mother-in-law, Elizabeth Bird, and your son John, are near you from time to time. They would be pleased to speak to you about their beautiful home in the world of spirits.
Your uncle Charles Hulse and Wm. Snider, Charles and Elizabeth and Isaac Hayen, would. report of his-life in the Summer-Land, what a rejoicing to us, to brother Charles and his sons and daughters. Brother William can give us a test to satisfy us and his children here. I should like to hear from my wife Jane, and daughters Elizabeth, Isabella, Melissa and Mary E. Moore Perry. We would know whether or not they visit our family circle. Give us a test; it will rejoice us. Tell us, daughter Mary, whether your two children are with you, or are living on this earth—Henry and Jane Perry—and what you wish me to do in regard to them. Would Mrs. Charles II. Moore confer a favor on her husband and three daughters living in Birkenhead? Brother Charles is rather disconsolate. Can you not comfort him and them with a word? What a deal of good it would do. I would send them the message, and it would be a great comfort and do them immense good. And a good word from Mrs. Peter Dickinson, God bless her, great good can she do us all, with a word to comfort her three nices and brother Charles, who is disconsolate.

I would like a communication from my dearly loved old friend, Mrs. Charles Hulse, of Tunstall. It would be a great joy to me; also a test from my uncles Thomas and Charles Hulse, and aunt Dorothy Hulse. A test from Margaret, Mary, Emeline and Thomas Bird, and Hannah Bird Wheeler, and brother William's wife, Elizabeth Moore, and Sarah Moore, William Griffiths and Mrs. Griffiths. I would write to their son, John Griffiths, A word of love from Mrs. Elizabeth Bird, my wife's mother. John, my son, would like to hear from her. A test from

Elizabeth Bird, my wife's mother. John, my son, would like to hear from her. A test from my old uncle, Charles Hulse, and from his son, Charles Hulse, I would treasure very much.

Would William Snider come and tell us how her content that a content.

Would William Snider come and tell us how he enjoys that country? I would like, also, a word from John Brown, Francis J. Smith, George Edmonds Baker, John Sniffen, (God hless him,) Philip Harmon, (I often think of him,) John N. Waters, Sands Brown.

Will any of our friends go to the Banner of Light Free Circle, Boston, or Volce of Angels, Waymouth Mass, and sould a message to me?

Weymouth, Mass., and send a message to me? God bless you all. HENRY MODIE.

Were there no other evidence than the above to the genuineness of Mr. Mansfield's mediumship, it would appear to every reasonable mind to be sufficient. The influence, too, of such a manifestation of spirit-power cannot be toldand such is the power that is redeeming the world from a cold, heartless, hopeless materialism, and saying to millions obsessed by a bar-baric theology, "Arise."

The correspondence of Mr. Mansfield is worldwide, and there is scarcely a place of note on the globe from which he has not received scaled letters to be subjected to his extraordinary power. A descriptive account of the various strange methods that have been resorted to to guard against all possibility of his obtaining a knowledge of the contents of these letters would form a very interesting chapter in the history of Modern Spiritualism; and many of the letters in their protective garbs would be no insignificant addition to a museum of curiosities. They would be objects of wonder and surprise as exhibiting the ingenuity and skill of men when directed to a single purpose.

A Strong Case of Materialization. To the Editor of the Banner of Light:

Permit me, through your columns, to give to the public what to me and all those acquainted with the circumstances is most positive proof of materialization. For several years previous to 1872 our family, including myself, had been on the most friendly terms with a family by the name of Palmer, all of this place; but about the above mentioned time some misunderstanding occurred which cut off our friendship, and especially so the female portion of the two families. I moved to Unionville, Lake County, Ohio, and Mr. Palmer and family moved to Chicago. since which time we have had no communication with them in any way whatever. In 1876 I moved to Sandusky City, where in September my wife died, and the following spring I returned to Lake County. Two weeks ago to-morrow I received the following letter from Mrs. Palmer, which will explain itself. The reader will please keep in mind that we have never had any

acquaintance with Mr. Mott or any one in that country. Read the letter. W. II. SAXTON. Geneva, Ohio, June 13th, 1879.

to Memphis, Mo., to see the noted medium, Mr. Mott, and I there saw and talked with your wife. Mr. Bledsoe, one of the controls, made his appearance first. I asked him if any of my friends were there, and he said, "Yes, Mrs. Saxton." You can imagine my astonishment at the answer. I was then called up to the curtain of the cabinet, and a voice from within said, "I am so glad to see you!" I asked, "Who is it." The answer was, "You know." The curtain parted, and your wife stood before me as natural as when in the flesh. I said, "Oh, Mrs. Saxton!" The answer came, "God bless you!" (Here followed an explanation of and an adjustment of past misunderstandings.) Then she proceeded to say, "I want to see Henry so bad! tell him, oh, tell him how I love him and how I want to see him!" I said, "He is a long way off; how can I tell him? Shall I write?" She said, "Yes; and say to him you have seen me; tell him he has done right with the children. Oh, my children! how I love them!"

She said a great deal more that I cannot remember, but I have done the best I could with the many interruptions I have had since I commenced this letter. She appeared three times during the evening, and if I ever saw her in the flesh I saw her materialized form, which looked just as she did the last time I saw her. The above statements are true, and I would make oath if it was necessary to them.

After the séance for materializing was over one of Mott's controls, a German, went over the matter again, and told what spirits had been there and what they wanted: he described Mrs. Saxton perfectly; told what she died with, saying it was consumption, and that you were a Spiritualist. I said I did not-like to write to Henry, as he was not a friend of mine. He said it made no difference, that I had promised, and I must keep my word. Your wife plead so hard for me to tell you, that I could not refuse. I don't know how you will take it, but I expect to go to Mott's again before I leave the State, and I could not think of meeting her again and saying that I

Honors to Dr. Slade.

To the Editor of the Banner of Light:

Our city and coast, though remote from New England influences, have occasionally been favored by the presence of gifted mediums and speakers from the Atlantic shores. Among the lecturers who have been listened to with rapt attention in San Francisco, Mrs. Cora L. V. Richmond, Mrs. Emma Hardinge Britten, James M. Peebles and William Denton are justly prominent.

At the present writing our local talent is mainly relied upon, and Mr. Charles M. Plumb, formerly of New York, and others, have given able addresses. The Spiritualist Society now holds its meetings at Covenant Hall, on Eddy street, a spacious and well-appointed room, and the Children's Progressive Lyceum, a flourishing institution, has its sessions at the same

We have been less frequently visited by mediums giving other phases of spirit-manifestation, of the Trinity among the Brahmans, and some but we are now enjoying the scauces of Dr. remarks on metempsychosis. This is followed Henry Slade, the renowned slate-writing medi- by an extract from the Lerida Buen Sentido on um, whose remarkable powers are well known to many of your readers, and to the Spiritualists generally in Europe and America. This excellent gentleman has excited unusual interest in our citizens, who, not less than our Eastern friends, are seekers for spiritual truth.

Among those who have welcomed Dr. Slade to our city, the first to give him a public reception was Mrs. L. Pet Anderson, the superior trancemedium, whose parlors at 850 Market street were elegantly decorated with floral offerings. A large assemblage of our most intelligent citizens was present at this reception on the 5th of May, to greet the hostess and her distinguished guest, who was accompanied by his niece, Miss Slade, and other friends. A choice musical entertainment was supplied, interspersed with addresses by various persons, and the harmony of the occasion was remarked by all. Mrs. Anderson, who is universally esteemed, both as a lady and a medium, has been giving weekly receptions to her friends, which have been largely attended, and at one of them Mr. and Mrs. Daniel II. Hale, of Chicago, Ill., favor-

ably known in spiritual circles, were present. The second reception to Dr. Slade was given on the 16th of May, by Capt. and Mrs. W. E. Bushnell, at their residence, 511 O'Farrell street, and was attended by the elite of our city. One who observed the cultured and well-dressed assemblage, would have thought that Spiritualism was in danger of becoming popular here. The programme of the evening was varied and interesting, including vocal and instrumental music, conversation, dancing and refreshments. Among the sourcairs presented to Dr. Slade,

was one by the hostess, a cake, finely ornamented, and bearing the inscription, "Welcome, Slade." These social attentions to our esteemed visitor

have contributed to make his stay an agreeable one, and show the personal appreciation which he has received, and justly merited. It is to be hoped that he may be everywhere welcomed in as true a spirit of friendship and esteem. Yours fraternally.

San Francisco, Cal. JULIUS H. MOTT.

CURE FOR DRUNKENNESS.—Drunkenness in Norway and Sweden is cured in the following manner: The drunkard is put in prison, and his only nourishment is bread soaked in wine. During the first day the prisoner receives the bread and wine with much pleasure. On the second day the food is not so acceptable. After that he takes his food with great repugnance. In general eight or ten days of this treatment, suffices to produce such a disgust of liquor that the unhappy man is compelled to absolute abstinence. After leaving prison his drunkenness is radical cured, with an occasional exception, and the odor of liquor produces an invincible repulsion.

—Philadelphia Press.

Edison has been made a Ph. D. by Rutgers. Perhaps with that boost he can supply the missing link in his chain of electric light,—Boston Post.

Mr. W. II. SANTON—Dear Sir: You will be surprised to get a letter from me. I have been Therefore is the support of weakness; impatience is the ruln of strength.—Colton.

Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

Prepared expressly for the Banner of Light, BY G. L. DITSON, M. D.

ITALY.

In my recent review of foreign periodicals I ould only partially notice an article in the Annali Dello Spiritismo (of Turin), from the pen of S. D. Sabastiano Fenzi, which feelingly relates his experience in the domain of Spiritualism. He frankly states that he began his investigations without believing anything; or rather, perhaps, with the feeling that if there was anything in it it was superfluous; but having lost a beautiful and dearly beloved wife and a little son, at whose birth the mother was sacrificed, the keynote of celestial longings and belongings was sounded, and a chord vibrating between the two worlds found an echo in his heart which he ould not still. In an old mansion in Florence, where the clite of that home of genius, of seience, of taste, were often gathered to commune with "departed ones" through the mediumship of Daniel Home and others, he first saw a table, instinct with life and intelligence, rise in the air and respond by raps (and with seemingly sage impulses) to questions reaching beyond the grave. When he placed his hand beneath the table there came within it a delicate hand-his wife's? With a thrill of joy he exclaimed, "If this be of the one I think it is, give some proof." Hardly had he uttered the words ere there came to caress his the tiny hand of an infant, that by request he was allowed to press, to feel sure of a reality; and by pattings in response to questions, to be reassured that he was warranted in the assumption that his child, his loved little Carlino, was present. I will not attempt to portray the felicity which the writer here expresses as from moment to moment there grew the conviction, inevitable, that his wife and child were again with him. One night subsequently he had a vision of his fair partner, and some sweet converse with her; perhaps it was a dream; (?) for he awoke as she pressed his hand saying, "Do you see me?" Three months afterwards, in the house of a friend, the name of his wife was spelled out to him; and when he asked her if she had anything to communicate to him, she

reminded him of his "vision," his "dream."(2) I must pass over another very interesting communication from S. D. Malinverni, relative to an assassination in a noble family, to examine a later number of the Annali which has just come to hand. "Catholicism Before the Time of Christ" occupies its first six pages, giving some detailed account (with notes from M. Jacolliot) the "Social Influence of Christianity," it is sought to show that in the role of human progress it has played a beneficent part. The 'State With God," from the Ley de Amor (discontinued); the "Responsibility of Mediu:as," from the Belgian Monitour, and séances and spirit-photography in England, are the principal items that remain to be noticed. A few lines are given to Miss Laura Mosier, of San Francisco, and Mott, of Memphis—to "stupendous physical manifestations.'

BELGIUM.

Le Messager, of Liege. Each of the numbers, of the 1st and 15th of May, of this attractive little periodical, has an article on "Fluidic Operations." "The science of this invisible and mysterious force," says the writer, "is a palpable reality never ceasing to produce effects. This force, which one may call divine, is like God himself, so veiled that it does not permit material eyes to penetrate to it; and if it be inaccessible to the investigations of the savants, and inappreciable even by their most perfect instruments, it is nevertheless accessible and appreciable by other means more refined perhaps cinstruits) as regards science, properly so called." As the nerves are the medium of communication between the mind and the body, this fluid is claimed to be the active agent between the soul and the spirit; hence its importance in any psychical analysis. In France much attention is given to this subject, and further revelations will doubtless be imparted concerning it as soon as our astonishment at what we have recently learned from the world of spirits has somewhat subsided, and our minds are prepared for higher developments.

Miss Fancher's intensely interesting autobiography is continued in these two numbers of the Messenger, and will doubtless awaken much scientific interest; and the query which hammers at the soul for a response, as we hammer a rock for a spark, may lead to that "astral light" in which the Oriental adepts find recorded all past events. The Messenger has also three articles translated from the Banner of Light-'A Piano Séance," held in the "spacious salons of Dr., Grover"; the "Medium Artist," as reported by Mr. Granville; and "Scenes of Materialization" which took place at Fulton, at the residence of Mr. Andrew Jones. Following these, and the "continuation of the Fancher case," I find some very important truthful affirmations, from la Religion la que, on the "Identity of Successive Generations." "Man now makes the conditions of following generations," says the paper just quoted. "Is it just then that he should do evil? Assuredly not. . . . You who make an iniquitous law and suppose that you will profit by it, 'after you perhaps the deluge,' you may think; you deceive yourselves. After being the past you are the future. The consequences of your personal faults will weigh directly upon you. Make, then,

the way easy for your contemporaries and for

and d. Marmetis ar, Paris, May numustan i, that she would find it in a certain zar- language. den a little distance finder the earth, near a There, found her ringues i repolit.

Miles Julith Chard seet, pergetty sured by the "things Zonaver for loss of velocities was to be one of the shapers; and that the "charmers of India" have devoted medicina and a highly educated woman, le-Saultier, a young manusamed Louis Grange- Af Spiritualism. At Talemine, near Messina, a rat, who, having established him self as a charm- "groupe" has been formed in which much proerat, who, having established himself as a charm-offess is being made. ed and killed more than two the useful five hun-

neau.

serpents and other dargers us reptiles.

days in the prison was sent to Blidoh. The replies to his assailant. is able to see the spirits in a glass of water; but was dedicated to the spirit of a friend. This had half an hour or more becomes unconscious."

(Mans) have been quite remarkable. Among found that I could use my organs better when Moses says, "The gates being ajar a motley other things a spirit-hand visibly wrote an im- asleep than when awake," we. Mme. Calcar has crowd rushes in." That spirits are often unother things a spirit-hand visibly wrote an im- asleep than when awake," &c. Mme. Calcar has pressive communication beginning with: "Love placed at the beginning of her work above mistakably identified there is no question, and one another." Music was made on an instru- named her autobiography, stating how she bement carried about the room from floor to ceil- came a Spiritualist, etc., and this alone will ing; several of the ladies' slippers were taken make it attractive, independent of the celebrity from their feet, and placed upon the table; and she has long enjoyed. a candle was taken from the mantel-piece, and moved here and there by a visible hand.

GERMANY.

At Breslau, in Silesia, a city of two hundred of its nature, its history, its Christian signifiand fifty thousand inhabitants, according to the cance and the origin of the ideas of justice-occu-Revue, a professor in the college, Dr. Frieze, gave a lecture on Spiritualism, in which he declared, from the able pen of Don Juaquin Calero. Lady to the great astonishment of his pupils, the savants, and the public, that, like Prof, Zöllner, he had obtained with Mr. Slade, the medium, the phenomenon of knots in a cord fastened, at | nothing violent, preaches morality the most each end to a table by sealing-wax; and he expressed his great surprise that while Spiritualism had more than twenty millions of adherents, without limit, and that there is no death to the it had not the right of citizenship at Breslau, spirit, . . . that there is one road, the good, The La Chronique, of Silesia, says that the large all others being vain pretexts, useless subterassembly which attended these lectures at first | fuges." laughed and tossed their heads, but at last gave to them their most religious attention.

At Leipsic, M. Kasprowich has delivered a discourse, which has been printed, in which he declares that Spiritism is in accord with Christ's teachings, but that the Spiritualism of M. Aksakow is the work of Antichrist and of Materialism disguised. Mr. A. has replied that the Spiritism of Allan Kardee is wholly also rationaliste like American Spiritualism; that an accord exists between them on the doctrine of Christ; taking arguments from the (Kardec's) "Book of the Spirits" to combat his antagonist. "Mr. Kasprowich is a sincere Spiritist, but should not forget that tolerance is a rule of conduct traced by Kardec himself." He is establishing a new weekly journal entitled, From light, always more light, universal religion in accord with nature. A prayer or a communication from a spirit will be put at the head of each number of the publication. If it should be successful, it is intended to issue an edition of it in Borgono. Too imbecile to resist the Church in-French, Italian, Spanish and English, "to establish, as far as possible, a true fraternal feeling | had lived happily, to take Constanza de Provenamong all the peoples.'

young man, Artemowsky, who, becoming a this interesting subject, much that is truly gifted with the powers of healing, went to Mosout pay, without reward, to his suffering fellow- its author for favoring the editor with a copy. I wicked lie. She said she did not, but that a

. L. Messen or very kin fly he patients, generally with only one imposition of given here in full. tices, also, Mr. J. W. Flet her's lectures in the the hands. The whole account of his wonderful Cavendish Rooms, and his successful chirvoy- works is graphically rendered by M. Osvaldo ant exhibitions, which had met with so much . Stacker, of Moscow, and is endorsed by Mr. favor, beling remarkable and recognised as Alexander Aksakow. See also Annali Dello S. ritism .

NORWAY AND SICILY.

I am indebted to M. Leymarie for the followber, yeas with a pignant letter from the vens, inc notices of what is being done in Norway and enable Baron du Potet, the great master and in Sixily in the cause of Spiritualism. M. Storteacher of magnetism, in which he facctiously beliann writes from the village of Christiansund says that he may be excused for appealing to that good seed has been sown at Bergen; that in scientification in behalf of his cause, as he is see the principal towns of the Kingdom the press and find but out. M. Bud for is this value has begun its attacks on Spiritualism, and the gailled mais, with a description of one clergy from their high-soats hurl their anathehis marroll is ones-the removal of an ova- mas against it; a proof that the cause is adrian tun, rand ther evils -by the force of mag- wanging, and that our people are applying themnotion. Mr. Br. In an editorial is compared selves to the science of sciences. There are with Laster in his rate abilities to develop mediums at Christians and. One lady writes the serve hal global physiological phenome- with both hands at the same time, obtaining the takes such great interest. Any communications in two languages which she ther willer. M. Green in cites a case where held es not kindw. There are two more, but they manufacts, as she is called, but only all on- have not the courage to declare themselves. ing herself to be for the sleep when some beneves. The "Book of the Spirits," the "Book of the ent as its the institue, stated to a friend who Mediums," and "The To-morrow of the Dead" add of a ting presented to her by a deceased. According been translated into the Norwegian

M. Retella writes from Messina that the mayor ertain plant. The lady then remembered that of the village of Zonarana, at the foot of Etna, she hidly lanted a "z-tree in the zarden of a Mr. has for some time been persecuted by the spirits. No two kilometres from Libourne, and zeinze The sister of the mayor is lifted in the air and thrown violently to the floor. The mayor's The Journal and energy also that from the clothes and furniture are entirely consumed, as celebrated addishing house of Messrs. Hashette if by fire, and yet no fire is to be seen. What-& Co., a new edict of a work by M. Ernest ever in fact particularly pertains to this official, Berset, entitled, "Mesmer, Animal Magnetism. M. Cavallaro, the spirits aim to destroy, while Turning Tables and the Spirits," has appeared: all other objects remain intact. All the village that the Afferican healer, M. Strong, is about its in commetten about it. The house has been to establish in Marswilles a society for the study - zuarded by carabiniers, and the clergy, who exof magnetistic that at the first of the Zomye of ise with their hely water, have been power-Jacobish of the rethan five hundred persons these to arrest, this destructive force. A social, were present-harry coming, perhaps, because M. Silvestri, has been sent there by the bishop it was known that the zenerous and able a gister of Catane, but without being able to define any-

Mme. Zuchero, wife of a Sicilian deputy, is a been distanced by a simple inhibitant of Louis- using her great influence to spread the doctrine

dred thers, besides a respectable number of The April number of Electionia Explicits by, of a Toute Editor of the Banner of Light: Madrid, has some to hand. After the able and Reside St. With Pacis May number, is Largely interesting address continued delivered by the taken up with the speeches made at the Allan distinguished orator and writer, D. Cesar Bas-Kai dec celebration speeches by elequent Spir-sels, at the inauguration of the new hall of the in almost everything I undertake, and it is apitualists, such as Musel It sen, Muse. Georges. Spanish Spiritualistic Society, the Critic has an parent tome in these "cogitations," and I think Cocket, M. Leymarie, and M. Camille Chairs satisfic continued also on "Natural Somnams, it must be to the reader also. I have not yet Remarkable cases of healing median ship have ed to a Franciscan priest; a "communication been developed in Besam on according to the from one who was Lucas Aldama," and some my pen something always appears on hand, or B'rry. One Mme. Maillard being initiated uninor contributions which I will further notice; rather in my mind, pressing for expression, and there into Spiritualism, was informed that she if space permits. From the letter above refer-crowds my plans out of the line of promotion. was to be a powerful healing median, and esperred to I learn that the priest Lugin "permitted. A barber can say "next," and the next in order cially in cases of obsession; this not only proved himself to preach in one of the temples of An-steps up. Not so with my "cogitations": the to be true, success following her efforts; but daiar against Spiritualism; or rather not against; subject supposed to be in order has to wait, for several of her own family, as well as others, had Spiritualism, the principles of whose sublime I have learned to follow the inspiration of the this gift bestowed upon them, and wenders, as philosophy he did not combat, for to do that it | moment. Order does not seem to be heaven's related here in detail, followed in the train of was necessary to know it but against its adepts, first law, even if the poet said so, and for me to their ministrations. It does not yet appear that holding them up to ridicule and declaring Spir- say to a pressing thought, "It is not your turn," they have been arrested for the good they are itualism to be only a farce," etc. After a page only spolls both mental claimants; so on the doing, though this much cannot be said of a or so of clear statement of rebutting facts, the principle of two evils to choose the least, I write lady in Medeah (Algiers), Mile, Julie. "This writer adds: "You see, Sr. Snarez, that this is as the spirits move me. I do not know as there well-educated young woman knowing my daugh- not a system of opinions, does not proceed from its any spirit about it, for what I say seems to ter," says a Mr. Faber, "and that she had been any human caprice, is not to satisfy any person- bear more of the image and superscription of paralyzed for eight years, came to heal her, al interest. For this it enjoys a special inde- Casar than of God; but the persistency of the though in France and elsewhere we had tried pendence, is not forward, and does not hide itthe ablest physicians without any good results; self, for the truth does not require it; but noble | would indicate a backer of influence. Oliver and God only knows how many tears we had and generous always, is found by those who shed over her. Hardly, however, had Mile, seek, and abides with these who love it." This, pression when he wrote in his "Mechanism in Julie begun her blessed work ere she was ar- however, is but a faint shadow of many brilrested by the police, and after being kept five, liant phrases with which D. Manuel Gonzales

in a convent, through the benevolence of the and my philosophical treatises have always had thought or two also that the reading of it has Viscountess de Wismes de Polish family. She a leaning toward Spiritualism, and my first book when one that is evil manifests itself she is a poetic aspect. Spiritualism was in my family. seized with coldness and trembling, and for In my childhood my mother recounted to me many a curious legend pertaining to her family: Manifestations, at a "circle" at Lebreton and I was in my girlhood a somnambulist, and I rator at the other end of the line" is; as Mr.

MEXICO,

La Ilustración Espirita, of Mexico April number', is also before me. "Liberty,"-something pies the first pages of this grand periodical, and is Soler contributes also two articles. In the one on "Exclusiveness" she says: "Spiritualism is the declared enemy of exclusiveness, wishes pure, love the most comprehensive, charity the most ardent, study the most profound, hope

In the "Comparison of the Rites and Ceremonies of the Christian Religion with those that have preceded it," there is about a column and a half, subdivided into six groups-head, body, feet, &c .- under which are set down the number of heads, arms, fingers, &c., the different Catholic saints must have had. Following this is the 'bull" of Pope John VIII., which is sufficiently fierce; then comes a brief history of "excommunion," which says that "the Pagans prohibited to the excommunicated any part in the sacrifices or an entry into the temples: that according to Casar's commentaries the most rigorous punishment imposed by the Druids on the Gauls was to forbid any communion in their mysteries to those who did not recognize their justice. . . Excommunions multiplied in the eleventh, twelfth and thirteenth centuries. . . . In 508, Robert son of Hugh Capet, was excommunicated by the Bishop of Rome, Greg-

ory V., for marrying his second cousin, Berta de fluence, he repudiated Berta, with whom he za, whom he made very unhappy." Several The Psychische Studlen gives an account of a more columns of the Ilustracion are devoted to pupil of the celebrated composer M. Glinka, was dramatic, including the act of Innocent III. in found to possess a decided genius for music, and relation to the repudiated Ingerburge. of Denwas consequently sent to Paris to complete his | mark. I must also pass over, for the present at education. Returning to St. Petersburg in 1842 least, the Advocate D. Juan Cordero's article, he was made a leader at the Imperial Opera; also, "Spiritualism in England and Algiers," and but discovering eventually that he was greatly other minor but inviting items, to say that Mr. Charles Beecher's book is here noticed with uncow, and devoted the remainder of his life, with- | qualified gratification, and with warm thanks to | for supplementing her true words with that

your smilessors, for it is working for your own man-healing daily some forty, fifty, or more. The contents of each chapter are translated and

SOUTH AMERICA.

The Constancia, of Buenes Ayres (March number', opens with a lengthy article on the reason why "We Publish Letters About Magnetism and Odyle." The writer's attention being called to the subject by a translation of Baron Reichenbach's work, he evidently considers it an adjunct to those means by which mediums are developed, and says that "to-day we affirm that Spiritualism with its mediums, who are all sensitives of a higher or lower grade, is the only doctrine that can help science to march with a firm step and clear eye in the labyrinths so intricate, so impenetrable, so obscure to positive science which blindly leads down among the dead rashes of materialism." Thus I pick out a pebble from the ocean of important matter, and hasten on to notice, but with equal brevity, "The Works of God," by Carlos Santos; The Force of the Will," by M. Flammarion, in which is graphically told the story of the wonderful perseverance of Bernado Palissa; "The Human Soul," in relation to Miss Fancher: a contribution from Lady Soler, and "Spiritualism and Insanity," by D. Torres-Solanot, in which he says: "Spiritualism is eminently rational and consoling, and far from producing alienacion nantal," etc.

The Revista Espiritista, of Montevideo April number, claims also for its few pages large commendation; for its editor, D. Juande Espada, contributes one of his valuable articles on "Reason"; the "Angel Guardian," as a spirit, notices that "the evil passions are constantly at war with the moral and intellectual progress of the individual"; Donna Amalia Soler relates a touching story of a sinning, repentant, forgiven wife, who finally passes to the spirit-world as a suicide; Mr. A. Russell Wallace's "Defence of Modern Spiritualism" is ably commented upon, and the Banner of Light is quoted in the matter of Cornelia A. Sheldon, who, through spirit induence or a vision, invented a fire-escape that bids fair to be of no little consequence.

PENUMBRAL COGITATIONS III.

BY JOHN WETHERBEE.

How often I have to quote Shakspeare's inspired words, "There's a divinity that shapes our ends," &c., for I am convinced of the fact bullism and Spiritual Visions"; a letter address- reached the points I proposed to treat when I wrote the heading of the first one. When I take thought, whether worth expressing or not, Wendell Holmes probably had a similar im-Thought" this sentence, I We all have a double who is wiser and better than we are, who puts thoughts into our heads and words into our Procureur of the Republic liberated her at once La Señora, the celebrated Holland author-mouths," I think Spiritualists will understand on her arrival there, and on her return she re- ess and Spiritualist. Eliza Van Calcar," has a what that double is and take it as I do, literally, with itself, no matter whether it be the truth of newed her work, and in forty-live days my child | page of the Critic devoted to an entertaining | Thave just been reading a little book on "Spirit | revelation, or science, or history. There can be could walk a dozen or twenty kilometres. But letter concerning her book, "On the Frontiers, Identity," by M. A. (Oxon), and I feel inclined no contradiction in truth—if there is, apparent-Mile. Julie refuses any pay. She was educated of the Worlds," in which she says: "My novels to say a word about it here and express a ly, then one of the truths is misunderstood, and

suggested. The book is small, but very interesting, as everything is that this distinguished English scholar and Spiritualist writes. It is a very difficult thing to prove identity so as to know for a certainty who "the intelligent ope-I am happy to count it a fact in my experience; and I see by this book that so able and careful a man as Mr. Moses does also. I am sure that nineteen-twentieths of real spirit communications, and those that often pass for tests, are not identifications. Mr. Moses expresses my ideas, or experience, on this potat in the follow-

ing sentence from the book referred to: "I have no desire to stand committed to any narrow definition or limitation of the intellizence at work, any more than I wish to ignore the great weight of evidence that goes to show that, in a large number of cases, the Intelligent Operator at the other end of the line is not the unfortunate in his attempts to make out his identity."

I am very glad that the proof of Modern Spiritualism does not rest on identification. That rests on the intelligent manifestation of the spirit of some one who has departed from the form. It may be the person he, she, or it claims to be, or it may not. It may be a great or a small soul, a good or a bad spirit that has no essential or fundamental bearing upon the truth of Modern Spiritualism.

If one spirit has returned, be he goblin damned or one of the world's lights, it proves that there is a passage through, and by the return of one there is the law for all. I am glad this able writer has issued this little book on "Spirit Identity," for that is what we all want if it be possible. We do not wish to open our stricken hearts to invisible strangers, even if they are spirits, hoping or thinking them to be our departed wives, sisters, sons or daughters. I think, however, there is a wisdom in the difficulty and scarcity of unmistakable identifications. We are, on general principles, stronger men and women for depending upon ourselves than we would be if we had our invisible elder brothers to draw upon with a certainty of having our drafts honored. The best swimmers do not depend upon corks.

One of the most perfect identifications I ever had, had "a trail of the serpent" on it. Let me state it. It was a communication, through a mediumistic relative, from a dear friend in the spirit-world. This communication proved itself, for I did not know the facts, and proved them by investigation afterwards, but she or the spirit (or I presumed it to be the same spirit) added a finish to the communication which proved to be an unmitigated and mischievous lie. This tail-end worried me, and having a sitting soon after with this medium again, I asked this estimable spirit-friend her reasons

mischievous spirit slipped in and finished the communication, or added the offensive part to it, and she was unable to control and make the correction. So it would seem that virtue, temperance, godliness, brotherly kindness and charity, as attributes of both the spirit and the medium, are no preventives of imposition or filterers of the communications, though, with Mr. Moses, I think the virtues as qualifications are safer to depend upon than the vices.

I merely refer to this instance, without going into details, though the investigation of it was quite instructive and on this very point, so I will only say it is hard to tell, even in the communications, where honor leaves off and shame begins. I would like to quote some of the fine thoughts from this book, but as I am not reviewing it I will not do so, but say to the lovers of spiritual literature that it will do them good to procure the book and carefully read it.

I am as well aware that life is more than spirthey were the alpha and omega of Spiritualism. I do think, as I have often said before, that phenomenal Spiritualism (or the spiritual manifestations) is the only distinguishing feature of Modern Spiritualism; everything else is held in common by other religious or irreligious bodies. I agree with those astute lights, that if Modern us wiser and better for having embraced it, its mission would be practically a failure. But I maintain that the bare fact of the perpetuity of the human life beyond the vale being settled, the being wiser and better follows as a matter of course. If we know as surely as we know Christmas will come, that we will have a conover, we cannot help being "wiser and better." If it is not apparent in a believer, the deficiency is the measure of the doubt he still has. In the days of Millerism the world was to end in a few months; the truth and the proof of the fact were held by that body, at least theoretically, to be as sure as the multiplication table; there did not a great many of them, however, part with real possibly they thought the world might not end after all; the measure of their doubt was apparent by this caution. The mission of Modern Spiritualism is to prove the post mortem survival of man. When that has become the accepted thought of the world, we shall live for others as well as for ourselves, and selfishness will show signs of becoming one of the lost arts. The an-mind. cient said, seek first the kingdom of heaven and its righteousness, and all other things shall be added unto you, so we can say with as much truth, establish the fact that man exists consciously after the "shuffle," and alkother things desirable will follow as a matter of course.

By the side of "Spirit Identity," and on the table before me, is another book, which I have read with more than ordinary pleasure; it has been spoken of so often of late by well-known and able writers that a word from me may be a superfluity, but I think I will risk it, and let my 'double," as Dr. Holmes calls it, take the consequences. I refer to the Rev: Charles Beecher's late book, "Spiritual Manifestations."

This reverend gentleman has called the phenomena that so interest us spiritual, as all the lights of the church should, and they would if they had level heads on current matters. Mr. Beecher sees the manifestations as facts. not frauds; and sees, also, and admits in a wellwritten book, that they are what they claim to be, messages and communications from the other life. Mr. Beecher is an Orthodox minister, and believes in the bible, and that it is a divine revelation. He knows, also, what but few ministers seem to know: that truth must be consistent is only a supposed truth. The world of mind and of matter is full of these half-truths, passing current for truths, and they will be and are often in conflict. If revelation says in Genesis that God made heaven and earth out of nothing in six days, and logic says something cannot be the product of nothir,g, and geology says the world was millions of years in the making, and the facts prove it, Genesis must conform to ge-

ology and logic or step down and out. Mr. Beecher has faith in the bible claims, takes the book pretty literally, is willing to stretch the sax days into lengthy periods, is willing to Circumscribe the deluge into a small area of the earth, thus considering that the revealers as well as the revealees were intelligences of limited information. He is disposed to locate Eden, which he considers historic, and locate the deluge, which in a circumscribed sense he considers a fact, between the Mediterranean and Caspian Seas and the Persian Gulf. By this elasticity of statement he relieves Noah from finding room in the ark for a pair of elephants, and makes the reduced fact possible. In order to conform to ethnological facts, he is disposed to consider Adam a late improvement upon an older race-not the first man produced on the earth, but the beginning of a superior race. He thus rationalizes the literal reading of the bible, and is thus in a fine condition to accept both the bible and Modern Spiritualism, and finds them proving each other. He considers (and so do I) that the bible is a valuable record of spiritual manifestations, and that, I think, every thoughtful Spiritualist will admit. Mr. Beecher is very ingenious, and shows great power of thought and language in making the Orthodox essentials of the book fit the modern idea. To me any straining of this kind is superfluous; the facts of Modern Spiritualism will not sustain evangelical religion, though they will sustain the supermundane character of the greater part of that ancient and valuable book. One thing is very certain: a condemnation of

the facts of Modern Spiritualism is a condemnation of the bible; they will stand or fall together, and the clergy who do not see it are either prejudiced or stupid. Mr. Beecher has wisely opened his eyes, and has had the courage to say so: there are others that know that the manifestations are what they claim to be, but who lack Mr. Beecher's courage. The pleasant feature in the whole matter is the acknowledgment that these claims of the Spiritualists are true from the enemy's standpoint. It is very disagreeable to know that these phenomena are actual facts, and are what they claim to be, and yet find half the world doubting our statements and considering us deluded and credulous. The statements by Mr. Beecher, though not new to Spiritualists, will command attention from skeptical people in these matters, when they would have no eyes or ears for the testimony of Spiritualists. In time, a few more reverends will be courageous and own up as Beecher has, and it will grow safer to do it. Let us thank the early birds, and one way to do it is, to buy and read their honest autographical utterances, even if they tell us nothing new.

The Rostrum.

WHERE ARE THE HARVEST FIELDS?

An Address Delivered by Mrs. Nellie J. T. Brigham before the First Society of Spir-itualists, New York.

[Reported specially for the Banner of Light.]

On the evening of Feb. 2d, the above topic being selected for treatment, Mrs. Brigham spoke substantially as follows :

Our subject this evening is "Where are the Harvest Fields?" You cannot fail to see at any time that the world is in great need of laborers; that there are harvest fields everywhere, and that they are white for the harvest. To have them specialized, that you may know just what they are, and just how the work is to be done, must be a work for your intelligence, aided or unaided a work from which no right-minded person ought to think of shrinking. Where are the harvest fields? Religionists, Christians, as 'they call themselves, will itual phenomena as those astute lights are who tell you the harvest fields are wherever the unconverted are wanting Spiritualism to have effect on our are, where the heathen are, the infidel, the materialist; lives, and not stop with the manifestations as if those who do not walk in the path which the religion ist recommends. Now it seems to us that the harvest fields are on every side.

Without any shrinking or fear we take that one word Spiritualism as the true expression of reform, reform in all directions; the true spiritual liberty is that which reaches down through the brain of man to the heart of man: that which does not ignore his reason: that which claims the reason, and speaks to it. First we Spiritualism did not have the effect of making will turn to that which is called infidelity. Does it need a defence? What would theology say? It would say no, and we agree with theology in that. The only true way to silence infidelity is by reason, by giving to it proofs which it has so much asked for. When we speak of infidelity we take the word in its ordinary acceptation. If to be an infidel is simply to be an unbeliever, then it means one who does not believe in the that the sun will rise to-morrow, or that next existence of God as the Christian does, one who does not believe in the immortality of the soul, one who does scious existence after this life's fitful fever is not believe in the Bible, but who turns to nature, and seeks through his own reason to learn all that he can.

How shall we prove to him the existence of God? We bid him to look at the wonderful mechanism of the human body; consider the purposes for which it exists; look at the revelation of life and think howeverything that goes to make up that life has a purpose in it and is guided by immutable law-from the delicate leaf of the smilax to the rolling star whose glory shines through all the canopy of heaven; you learn property for nominal considerations, because that the law is as perfect in that delicate leaf as it is in the moving spheres of light above; there is no deviation in the law; when you think of law that is changeless, immutable, can you not see that there is a soul that speaks through nature, that there is a God? The grandeur of the mountain, the beauty of the flowing river, the power of the tides of the restless, rolling sea, the light shining from the everlasting suns above us, all are grand, but grander than all these is one human

> If a man die shall he live again? Yes, man lives again. But, says the infidel, can you prove it? Theology says yes, from the Bible. Then he reads that "this mortal shall put on immortality"; that "this corruptible shall put on incorruption." Friends, wherever Spiritualism knocks at the door of a human heart a voice is heard saying: "Come in," unless pride has possession of the man so that he does not know his own heart. When the word has gone forth and the door is opened just a little way, messages come to the mind that seeks for the light.

> Do you not know that one fault of men has been that they have looked down instead of up? The tree of life has had all its branches filled with golden apples of everlasting truth, but men have looked down and thus famished in those orchards. Spiritualism says to you, look up, and it says this to you in all things. You cannot bury your love, you cannot bury your loved one; it is only dust that you bury.

> No person of ordinary intelligence has made a thorough investigation of Spiritualism without having been convinced of the truth of it. Could we say anything better for Spiritualism than that? One after another of scientific men have investigated this subject and have become thoroughly convinced of its truth. We know this to be true-that the only positive evidence of immortality that can ever be given to the infidel, to the skeptic, can be given and must be given through that which is known as Spiritualism. In this nineteenth century even there is no force that can stay the power of Spiritualism.

> Is there another harvest-field? Yes, in the field of sectarianism; and we tell you in this harvest-field. the great and glorious work of the Spiritualist. It is said that Spiritualism is the Harmonial Philosophy. We like the name. Friends, wherever men need the truth, there is your harvest-field and there your place as workers; wherever there are tears to be wiped away there is work for you; wherever there are wrongs to be righted there is your place of labor in the harvest-field; wherever there is discord, wherever there are contentions, envy and jealousy, wherever there are error and superstition, there is your place in the harvest-field. See to it, each one of you, that you are found in the harvest-field doing the will of God.

The following poem was improvised by Mrs. Brigham at the close of her remarks:

REST.

E'en children wearied pray for it when day, So long and bright, draws to a close and dies. In golden glory of the setting sun, They ask for rest.

Tired with their merry song and happy play, The little feet that ran so lightly mid The morning flowers, move slow and weary now, And when the twilight comes the rosy lips Pray for sweet rest. And it is sweet to feel

The purple gate of dreams swings open wide, And angels come to them; with tender touch They guide the dreaming fancies mid the flowers Whose fragrance breathes of rest.

The old pray for it, looking up with eyes Yearning, and dim with many tears they 've shed, Along the pathway of the vanished years. Their feeble hands all trembling, clasping close, They pray for rest. How weary are their feet That pressed the flowers in childhood's morning hours The hearts that beat so gaily in life's noon, Strong with ambition, or with deathless love, Long in the quiet eventide for rest.

And so rest comes: A bantism from above. Rest for most happy childhood, rest for youth Down through the deep still night beyond which lies The golden dawn, where age shall be no more. There out of clinging shadows life comes forth, Forgetting all the weariness and toll. Where action brings us everlasting rest!

PRINCIPLES OF LIGHT AND COLOR, BY E. D. BABBITT.—This work claims to have reached the laws of atomic and chemical action, and through them to have established the basic principles of Electricity, Heat, Cold, Magnetism, Light, Color, and other forces. While Gen. Pleasanton makes blue his leading color, and Dr. Pancoast blue and red, Dr. Babbitt gives an immense array of facts from scientific authorities and from his own experiments, as well as from cases of actual cure, to show that all colors have their exact chemical and therapeutical power. The demonstration of chemical affinity and chemical repulsion and the great number of cures wrought by light and color where other methods have failed, are certainly remarkable features of the work. New and more beautiful octaves of color above the visible spectrum are demonstrated by spectrum analysis and otherwise. This higher world of hues and tints is shown to have been hinted at, and more or less believed in, by Sir John Herschel, Stokes, Hunt, Tyndall, Reichenbach, etc., while the author claims that he and many others are able at times to see them, and deduce marvelous laws of terrestrial, mental and physiological action from them:"—Chicago Tribune.

Very well. The boys who read The Alliance will understand that there is no more danger in going in swimming on Sunday than on Monday. We hope our young readers will not receive this doctrine.—Herald and Precluter.

And this is the nineteenth century. And this the mission of a great Christian journal to terrify the unwashed school-boy. For our own part, moral sense shall displace superstition, love shall supplant fear in our tutelage of the children in right and wrong,—The Alliance, Chicago.

For the Banner of Light. INSPIRED MOMENTS.

BY MARY DANA SHINDLER.

Oh, the thousand, thousand wondrous thoughts In the quicken'd soul that rise! Filled with new life seems every spot, Creating glad surprise.

Things we but one short hour before Beheld with unconcern, Grow full of meaning, as we now Their vast importance learn. The spoken word, the quiet smile,

The glancing of an eye, Bring forth a world of hidden things From their obscurity. We are, in moments such as these, Endow'd with quicken'd sense, And feel, as we ne'er felt before.

The soul grows yet more strong.

The soul's omnipotence. Not then could frown, nor fire, nor sword, . Compel us to the wrong; Amid temptations strong as death

Oh, could we, as our life glides on, Thus ever quicken'd be,
Then should we learn the things of time Have their eternity!

Western Locals, Etc.

MICHIGAN. The Sturgis Meeting, June 13th, 14th, 15th—The Banner of Light and its Western Constituency— Rev. Samuel Watson and Hudson Tuttle—What the Speakers Said—Notes.

To the Editor of the Banner of Light:

The yearly gathering in the free church in Sturgis is an item of considerable importance to the free-thinkers and Spiritualists of Southern Michigan and Northern Indiana. For many years great numbers have convened in the church, and the oldest representatives of Liberalism and Spiritualism have addressed the people. Many of the old familiar faces are missed, and one is often stirred to tears as the remaining veterans refer to their arisen col-

This season the meeting opened on Friday morning. A Banner of Light representative was the first person in the church. He arranged a large pile of specimen copies on a nice little table, then prepared his writing materials and quietly awaited the coming of the people. Soon Mr. Gardner, Dr. Thomas, Mr. Harding, and a few others, entered the church. A copy of the Banner of Light was handed to each individual, and the Ranner scribe answered numerous questions. Banner of Light was handed to each individual, and the Banner scribe answered numerous questions relative to the Boston office, the health of Messrs. Colby & Rich, Mrs. Rudd, Mr. Day, Mr. Wilson, and Mr. Dudley, the chief clerk, whose kind consideration in answering all interrogations propounded by visitors to the office has gained for him many friends.

Finally Hon. J. G. Wait and Rev. Samuel Watson, of Memphis, Tenn., put in an appearance. Mr. Wait introduced Mr. Watson to the audience. The reverend gentleman spoke in an easy, self-possessed, yet impressive manner. He re-

ence. The reverend gentleman spoke in an easy, self-possessed, yet impressive manner. He referred to his experience with mediums. He had witnessed many wonderful manifestations. He realized the importance of phenomenal Spiritualism, yet he considered it as alphabetical. We should press onward. There were several heights in philosophy and personal spiritual excellence which all should strive to gain. We shall soon be in the spirit-land. Let us try and gain a high place there.

Dr. Thomas, of Sturgis, next spoke. He was a Spiritualist from evidence. The phenomena were absolutely indispensable. He could not do without the manifestations. There was no such

were absolutely indispensable. He could not do without the manifestations. There was no such thing as a separation of phenomenal Spiritualism from the movement. Spiritualism could not exist without the manifestations.

Mr. Metcalf, of Constantine, a prominent Spiritualist, was called upon for some remarks. He declined to speak at that juncture in the meeting.

Mr. Kelley, an old resident of Sturgis, and a Mr. Kelley, an old resident of Sturgis, and a firm Spiritualist, made a very interesting speech. He said, substantially: Mr. Chairman and friends, I have attended these meetings for eighteen or twenty years. I am an aged man. My opportunities for gathering with you in the future are necessarily limited. Soon I shall pass on to the spirit-world. Many with whom I have been accustomed to meet here have gone on to the other life already. I shall follow them. Thave been accustomed to meet here have gone on to the other life already. I shall follow them in a little while. I rejoice that I look forward to the change without fear. I am a Spiritualist. The manifestations convinced me. I love the word phenomena. It is a good term. I love this for only through spirit-phenomena was I carried from infidelity into Spiritualism. I love this meeting; may it prosper, and may sweet peace and rest come to all our good friends who have labored so valiantly for humanity.

city.

Saturday Morning.—Meeting called to order by our worthy President, A. A. Whitney. Song by the choir of our society, Mr. Whitney, Miss Bladwin and the Misses Snow, Messrs. Robertson and Ikaymond, of this city, assisting; Miss Birdle Snow, organist.

G. H. Geer, of Minnesota, made the opening address.

This gentleman has been with us the most of the time for the past six months, and his high moral worth, gentleman has been with us the most of the time for the past six months, and his high moral worth gentleman has been with us the most of the time. labored so valiantly for humanity.

Mr. Harding followed with some pointed remarks. The statements of the preceding speaker, he said, constituted as good a religion as he wanted. Sometimes he was at a loss to understand how people could be professedly religious and yet so selfish. Referring to Spiritualism, he said: I consider Spiritualism simply as a fact, which is eminently satisfying so far as regards another life. I do not associate it with religion. Concluding, he affirmed that the proper course to pursue was to act squarely with others and with one's self.

THE SECOND SESSION.

In the afternoon the audience was much larger. Strangers came in on the different railway lines, and the cordial greetings which were extended

ualism. Spiritualism to me is an all-inclusive term. I do not limit it to the mere fact of spirit-communion; it includes everything which re-lates to the world of matter and the world of mind. Spiritualism is the calculus of sciences. lates to the world of matter and the world of mind. Spiritualism is the science of sciences. If you cast about you and examine all the grandeur of the universe; if you trace all the forms of life from their earliest beginnings, you will find that the dignity of creative energy reaches its climax in the creation of man. Man is the fruit of the tree of life. The evolution of a spiritual being—that is the purpose of the universe. Spiritualism teaches that man is a conscious, indestructible, spiritual being. There is no harmony between old theology and Spiritualism. Theology argues that man was created to be everlastingly punished. Spiritualism says man was made to grow in grace, to acquire spiritual excellence. Theology dwarfs the spirit; Spiritualism enlarges, renders symmetrical the spiritualism enlarges, renders symmetrical the whole personality of man. I am not an icono-clast. I would not tear down unless I could build. The speaker then proceeded to analyze the cardinal ideas of the old theological systems,

and then showed the contrast by presenting the views of intelligent Spiritualists. Closing, Mr. Tuttle made an eloquent plea for culture on the part of Spiritualists. His remarks were attentively listened to, and his fine effort at the Sturgis meeting was in every sense

a success.

Mrs. Emma Tuttle then read a lengthy article, Rev. Mr. Stewart made some very appropriate remarks suitable to the occasion, and the meeting adjourned.

THE FOURTH SESSION. Mrs. Emma Tuttle favored the audience with

Mr. Watson delivered a powerful address, showing the relation between Spiritualism and the Bible. No digest would do justice to his elaborate speech. He proved conclusively that the Bible was a most formidable weapon in the the Bible was a most formidable weapon in the hands of Spiritualists to prove their doctrine. Referring to his emancipation from the church, he said religious bigotry was very hard to outgrow. Closing, Mr. Watson spoke with great vigor upon the iconoclastic tendencies of the age; he credited science with great victories, and he emphatically declared his conviction that Spiritualizary was a power for salvation to that Spiritualism was a power for salvation to

THE FIFTH SESSION.

Rev. Mr. Stewart spoke upon the spiritual gifts of clairvoyance, prophecy and healing. He was attentively listened to. The discourse displayed considerable research. Mr. Stewart is an earnest worker. His permanent address is Kendallville, Ind.

THE SIXTH SESSION.

humanity.

The writer said a few words in the evening. He incidentally adverted to the spiritual press, and called attention to the claims which the Banner of Light had upon the people. THE GREAT DAY.

On Sunday the church was crowded. The utterances of the speakers were attentively listened to. A letter of greeting from Giles B. Stebbins was read. The great audience finally dispersed, feeling that the June meeting of 1879 had been equal to any of its predecessors in point of interest. NOTES.

The Banner of Light is held in the highest esteem by the Western people.

Emma Tuttle is a graceful reader. The country papers speak in high terms of commendation of her efforts.

Hudson Tuttle has become a fluent and element tolker. The is in great dependence a leasure. quent talker. He is in great demand as a lectur-

Giles B. Stebbins was missed at the Sturgis meeting. He did valiant service at the Rockford (Mich.) meeting June 13th, 14th and 15th.

Spiritualist Grove Meeting at Battle Creek, Mich.

To the Editor of the Banner of Light:

The yearly June meeting of the First Spiritualist Soclety of Battle Creek, always largely attended, has just closed with more than usual interest, and a success far beyond our most sanguine expectations. This is doubtless owing to the celebrity of some of the speakers, and especially to the presence of the gifted flower medium, Mrs. Simpson, of Chicago.

Saturday and Sunday, June 7th and 8th, the day sessions were held at the charming, picturesque resort, Gognac Lake, two miles south of the city, which place affords every facility for comfort, pleasure and enjoyment to those desiring rest, and to bask in nature's fair domain away from the labor, din and the dust of a busy

tlemanly conduct and superior mind, have won the admiration and esteem of the community at large.

Dr. Samuel Watson, of Memphis, Tenn., the gifted author, followed, and spoke briefly in a happy vein saying many excellent things which at once riveted the attention of all present. At the close of the session on all sides were heard expressions of satisfaction. It was the first appearance of this popular speaker among us. True nobility of character is plainly stamped upon

us. True nobility of character is plainly stamped upon the features of this worker in our cause; and the evidences of experience, rich and ripe, and a life of kindness and love, are written on his brow.

Dinner was then served at the hotel of Brown & McCard, near by, at reduced rates. After dinner the people enjoyed themselves in various ways, exchanging the greetings of friendship with distant friends, or riding upon the beautiful lake in the commodious steamer Low Clark.

Strangers came in on the different railway lines, and the cordial greetings which were extended were pleasant to observe.

At 2:45 Hon. J. G. Whit made the formal speech of welcome. It is said:

Boed of welcome. He said:

Boed Friends: I welcome you here to-day. For the most plant in the property of t

trols, to a small child in the audience. The hall was crowded, and these tests produced a great sensation.

Mr. Clapp, a young lawyer of great ability, came forward, by request, and related what took place at a private séance with Mrs. S., during the afternoon, at the residence of Dr. Spencer, in the presence of the Hon. George Willard, ex-congressman, Mr. E. C. Nichols, of the widely-known and wealthy firm of Nichols & Shephard, and a few others, including blusself. He said that Mr. Nichols, a great skeptle, obtained a common quart glass fruit-can, filled it with water, screwed the cover on tightly, then placed it on the slate, holding it closely under the table, when, after a few moments, it was withdrawn and there appeared within the can a live ect, four or live linches long.

Sunday Morning.—Song by the choir. Mr. Keyser read a poem, "Jesus will Settle the 1911." Mr. Wasson, being loudly called for, discoursed briefly upon the "Fallacles of the Christian Religion," saying many good and wise things. J. P. Whiting gave an invocation and made a short speech under control and in his usual harmonizing manner. Mr. Stevens related his history as a Spiritualist, not with egolistical reference to great things accomplished, but with tear-dimmed eyes and suppressed voice he told of his life-long sorrows and the results consequent to the same, which developed his present mediunistle powers. Song, "Only the Brave who Win," sung by the choir.

Sunday Afternoon.—Song by Mr. Vandercook, "The Beautiful Home of the Soul." The andlence had now largely increased, extra trains having arrived, one alone bringing eight hundred people from the West; it was thought there were five thousand persons upon the ground.

Mrs. Pearsall was the first speaker. The sea of upturned faces anneaged to well relight the moden truts

largely increased, extra trains having arrived, one alone bringing eight hundred people from the West; it was thought there were five thousand persons upon the ground.

Mrs. Pearsall was the first speaker. The sea of upturned faces appeared to well relish the golden truths that fell in a rapid shower of pithy sayings from the lips of this noble sister.

Mrs. Simpson then gave another séance, greatly confounding and pleasing the vast assemblage. Considering the noise, unavoldable in a large open-air gathering, the tests were wonderful and convincing. In the flower tests the following varieties were produced: A large carnation pink, double; the same, variegated; a double white, of the same variety. Then came the slate-writing tests: The first message read, "For McC—"spappooses"; the second, "For my children," signed "McC." The Speacer then explained that the "McC." referred to Mrs. McCumber, who had lived a few miles distant, and had passed away recently. He further stated that her spirit appeared to him just as he was conducting Mrs. Simpson upon the-rostrum, and whispered these words: "Get flowers for my children." The fact that the medium knew nothing about Mrs. McCumber, or her request for thowers for her three children, makes this a rather significant test of spirit-presence and power, as well, also, as the previous manifestations, and was so considered by the andlence, many of whom were affected to tears.

T. H. Stewar's then read a scientific lecture, which bore the usual profound impress of this deep thinker. Sinday Evening.—A good-sized audience assembled at the Opera House to witness other physical manifestations, and listen to Dr. Watson.

After a song by the cholr, Dr. Watson spoke at length, and gave an interesting account of his experiences which level him to write those works which have attracted so much attention, viz., "The Clock Struck One." "Two," etc.

Mrs. Simpson then held her third public séance. She was seated on the platform, by the side of a small plain table, with a shawl thrown over it

Several messages were written on the conditions.

Mr. Nichols then addressed the andience, and gave an account of a scance held at the residence of Dr. Spencer, by Mrs. Simpson, at which he was present. He considered the production of flowers and the live cel as something marvelous.

The meeting was then brought to a close.

Mrs. L. E. Balley, Secretary. Several messages were written on the slate under test

1957 Victoria, Queen of Great Britain and Empress of India, completed her sixtieth year on the 24th of last month, as she was born on the 24th of May, 1819. She has reached to a greater age than was attained by about twothirds of her predecessors since the Conquest; and apparently she has many years yet to live, with fair prospect of becoming the oldest even of British sovereigns; such sovereigns, dating from 1707, when the union of England and Scotland took place, Anne being then Queen Regnant. About one-fourth of English sovereigns lived to see sixty years, namely, William I., Henry I., Henry III., Edward I., Edward III., Elizabeth and James II.; and William I. died in his sixty-first year. With the exception of Anne, all British sovereigns lived more than sixty years—and two of them more than seventy years; and one (George 111.) died in his eightysecond year, at the beginning of 1820. He lived the longest, and reigned the longest of any of the successors of the Conqueror; but his granddaughter may outlive and outreign him. She is as good for twenty or thirty years more as any of her children, grandehild children. It is forty-two years since she began to reign, and there is not one person on a throne in Europe who ruled then. She has outlived them all-seen them pass to the grave, where they were reduced to the level of subjects and paupers. She is a good woman, a model queen, and a great empress. None before on the British throne has been a superior ruler; and none has seen the realm so prosper, strengthen and ex-

SPIRITUALIST MEETINGS.

BROOKLYN, N. Y.—Society of Spiritualists meets at the Brooklyn Institute, corner Washington and Concord streets, Sundays. Lectures at 3 P. M. and 7½ P. M. Mr. Charles R. Miller, President; Dr. A. B. Smith, Vice Presi-dent; Mr. R. French, Secretary; Mrs. C. E. Smith, Treas-urer, The Children's Progressive Lyceum meets at 10% A. M. Jacob David, Conductor; W. C. Bowen, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. Hattle Diekgison, Assistant Guardian; Miss Belle Reeves, Musi-cal Director; Mrs. C. E. Smith, Secretary and Treasurer.

CHECAGO, ELL,—The First Society of Spiritualists holds regular inectings in the Third Unitarian Church, corner of Ladin and Monroe streets, every Sunday at 103 A. M. and 73 P. M. Dr. Louis Bushnell, President; A. B. Tuttle, Vice President; Miss Nettie Bushnell, Treasurer; Collins Enton Society.

Eaton, Secretary.

**CLEVELAND.OBIIO.—Spiritualists* and Liberalists* Sunday School.—The Children's Progressive Lyceum meets regularly every Sunday at 1225 p. w. in Halle's Hall, 233 Superior street. Class Collier, Conductor; Mrs. Emelle Van Scotten, Guardian; Mr. George Benedict, Sectetary. The public are cordially invited.

INDIANAPOLIS, IND.—The First Society of Truth-seckers meets for religious service at 894 East Market street, every Sunday at 295 and 79, P. M. J. R. Buch, President; b. D. Buell, Secretary.

S. D. Buell, Secretary.

NEW YORK CITY.—The Society of Progressive Spiritualists holds meetings every Sunday. In Trenor Hall, on Broadway, between 324 and 330 streets, at 105 a. M. and 75 p. M. J. A. Cozino, Secretary, 312 West 32d street. Children's Progressive Lyceum meets at 2 p. M. Charles Dawbarn, Conductor; William Hunt, Assistant Conductors Mrs. M. A. Newton, Guardian; Mrs. S. E. Phillips, Assistant Gandian; Mr. — Kirley, Recording Secretary and Treasurer; C. R. Perkins, Corresponding Secretary.

Treasurer; C. R. Perkins, Corresponding Secretary.

PHHADELPHIA, PA.—The Keystone Association of Spiritualists meets every Sunday at 224 F. M. at Lyric Hab, 2393. North Ninth street.

The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 195 A. M. and 75 F. M. at Hall 80 Spiring Garden street. IA, Bay hamplon; Preddent; Mrs. Dr. Sanniel Maxwell, Vied President; J. H. Jones, Treasurer; J. P. Lanning, Secretary.

ROCHESTER, N. Y.—The Spiritualists meed every Sunday morning and evening in Odd Fellows' Teppie, Mrs. Nettle 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 incettings every Sunday
at 22 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. Cark, Prudential Committee; W. H. Jordan,
Treasurer; F. C. Coburn, Collector. FRAN 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 Dak Hall, Market street.

Oak Itali, Market street.

SANTA BARBARA. CAL.—Spiritual Meetings are held every Sunday at Crane's Hall. Children's Progressive Lycenum neets every Sunday at same hall at 15 p. n. — Conductor, Mrs. H. F. M. Brown: Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt; Secretary, Mr. Geo, Childs; Musical Director, Mrs. Emma Scarvens.

SALEM, MASS.—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at and 7 P. M. S. G. Hooper, President. SUTTON, N. H. -Society holds meetings once in two recks. Chas. A. Fowler, President; James Knowiton, Sec-

retary.

VINELAND, N. J.—Meetings are held every Sunday morning and évening. H. R. Ingalls, President; Mrs. Eiten Dickinson, First Vice President; Dr. L. K. Coonley, 2d do.; Mrs. Mary A. Howe, Recording Secretary; Mrs. Mary E. Tillottson, Corresponding Secretary; N. E. Shedd, Treasurer. Children's Progressive Lyceum meets at 128 p. M.

WORCESTER, MASS.—Meetings are held at Tem-berance Club Hall, 425 Main street, every Sunday at 2 P. M.

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SPECIAL NOTICES.

g from the BANNIR OF LIGHT care should that ush between a literial arricles and the ish between a laterial articles and the hence of or otherwise of implements, on for the expression of implemental related winds consistent to enderse the Antied winds correspond in state attention and anonymous betters and communicated a blues of the write tare mail cases cannot be good and the write tare mail cases are to write the write tare mail cases are to write the write tare mail cases are forwarded which contain matter for an activities which would which contain matter for an activities of the desires specially to recommend for the desires specially to recommend for

perise. These who intend forwarding notices of spiritual meetings, etc., for no reconsciounts, will plouse to tementar that the Bayes in our Libert forms go to press on Theolay of each west. Their notices, therefore, to in one prompt which There helices, therefore, form the prompt in must be forwarded in time, to reach this other en-cious Monday,

Banner of Light.

BOSTON, SATURDAY, JUNE 28, 1879.

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es Letters should be addressed to Isaac B.
or of Light Publishing House, Be too, Wess.
As and communications should be forwarded to LUTHER CORRY.

THE MISSION OF MODERN SPIRITUALISM IS TO ENTER ANTER ANTO EVEY PREPARABLE OF LIFE. To being forth a new and modelly accorder of though to infuse a better spirit into every hold solder, bounted business (in less and proclaim the total den Rulett as the deptimate standard of action; to redeem the world; to make his nand women bets ter; to teach them to live according to the dictates of the Inner man, that, their lives may be pure and true, leading them upshigher spiritually.

13) We shall print next week an able address delivered recently in Republican Hall, New York, by Prof. J. R. Buchanan, and entitled by a wider vision into the past and future, and of three or four sprigs or flowers, which have "Four Aspects of Religion."

The Preternatural.

The truths of Spiritualism are making their way silently everywhere, and can no more bekept out of human souls than the light of the sun can cease to be gratefully recognized by human eyes. On all sides, in all quarters, we see increasing evidence that people are opening their minds to these truths and steadily coming under their influence, or, rather, into the sphere of their influence. Spiritualism effects its lodgment in the hearts and minds of high and low alike. It works in the churches no less than without. There is no creed nor dozma which it does not renetrate. There is no authority known, whether ceclesiastical or any other, that can ward off its persistent presence. Were it not a vital truth, it could be resisted with greater case; but the recorded experience of the past quarter of a century is enough to convince any one that not only is it useless to try to obstruct the passage of the new truth into men's minds and natures, but that those who men's minds and natures, but the men's sistant the next Session of the Massachustit. Legislature with Petitions for the Legal themselves made to work at last for the promotion of its ends. There is no resisting a power which creeds and philosophies cannot contain-

for the express and sole purpose of showing that 7 o'clock A. M. to 1 at noon, when, the disease Spiritualism is today permeating all classes of appearing to be gaining rapidly, he summonfully, under its influence. There is, as might be which had been followed, endorsed everything expected, an occasional manifestation of a jeer that Dr. Lawrence, had done, approved of the in the course of the article, but its whole tenor medicines then in use, and agreed with Dr. Le is to demonstrate that it is an age in which that the case was an extremely critical one, spirit and matter are brought together visibly, and the only avenue of hope lay in efforts to and tanzibly as never before in the sight of man-reduce the temperature of the patient's body, that it still lives in our midst, strong and hearty," for the relief of his son till 500 in the aftertheir headquarters, the preternatural enseances "during all that time the remedies he used had itself, and makes itself quite at home. It enters no apparent effect - the slight diminution into the lives of highly cultivated persons, who, which supervened in the heat of the patient's

nation in the world." rior of life is "the fashion" in that great metropolis, but says nothing more. He indulges in a long account of judicial astrology in India, and insinuates that "the gift or quality which we call clairvoyance" is cloaked with them under the guise of this altogether absurd system. The writer, however, would seem to have made a specialty of the study of astrology rather than

of Spiritualism. It is a very common thing, in fact, for certain one reading this narrative need form an unfapersons who are eager to assail Spiritualism to vorable opinion of Dr. Lawrence's powers as a begin by making it responsible for many names physician-if study, training and experience as and a young lady of unusual promise. May her which in no way whatever belong to it. They | the world goes can make a competent doctorsuppose that if they can throw these, astrology for he has successively passed through the stages

and divination, for instance, they have overthrown Spiritualism, too. But that is their affair, not ours. This writer, however, does supply several illustrations of the complete verification of the predictions of astrologers, some of them of the visions which are no longer a novelty to the public, the writer observes that "these telegraphic visions open a strange vista of suggestion. They cannot but make us feel that we are in reality much nearer together than we appear to be, and as, if there is an underlying life hance of matter no longer interferes to separate us." "We mortal millions live alone," and the telephone, and are proud of being able, by dint of controlling matter, to communicate so quickly with other souls. It more rarely occurs to us to investigate our own personal powers, and to simply try the communication of soulwith soil by using the spirits' own telegraph.

How profoundly true and impressive this last observation of the writer quoted is. He goes on to say, "The state of clairvoyance, or the condition when the spirit seems released from the body and allowed to 'tread joyously the silent slopes of air, will come frequently when least coveted, and will sometimes prove its kinship to the inspiration of the poet by a total refusal to come when desired." He then proceeds er hastily, we think, suspected of fraud a few to refer to the insight which clairvoyants have weeks ago. She is a lady of middle age, but who into disease, and cites several remarkable in- has had this power only about four months. She stances in illustration. Of the regular meetings of Spiritualists in London he gives a briefly vivid account, describing them as being participated in by lords and ladies, princes and princesses, operatic, "stars," men of letters, editors of daily papers, a doctor of divinity, and men of sejence. There is a fascination," he says, "in this inner: peep into the inner life, and this bringing of it

the world cannot resist." Speaking of the lecturer himself, he says, "it is perhaps rather a including branches of green fruit and the everreflection upon the official keepers of the keys of spirit that here an unlicensed unlocker of the door should so forestall them at the business. Does he open the door more widely or more palpably, or is such ministration as his preferred because it is more direct, and there is less ceremony about it?"

Then, too," he 'adds, "it is so personal, so very side. Life is doubled and trebled to you! passed beyond the dim gates of death." preternatural," he says further, "is of older family than any science, and we must be careful not to confound the possession of any rare gift with fraudulent imitations of it. Whatever this phase. exists has the sacredness of fact, and it is idle to profess to ignore it. Though we call it preternatural, if it be fact it is part of nature, and it is, only preternatural because it is beyond that side of nature which is most familiar to our senses." And this is exactly what a great number of highly intelligent people are thinking every day. The time has come for recognizing truth as truth, in spite of its shocks to our ignorance or our prejudices. The leaven is visibly working.

Bands.

Establishment of an Allo-Homeopathic Monop-ola.

One day last week Dr. D. Lawrence, of 52 they will be recommenced. which creeds and philosophies cannot contain or confine. It is idle to stand in the way of what is irrespistible on the stand in the way of what is irrespistible on the stand in the way of the following statement: A son of his, a lad to illustrate the fact that Spiritualism is working among the logical and continue we propose to use them to illustrate the fact that Spiritualism is working among the logical and continued and continued and continued and continued article on "The Preternatural in the Present Day," which is a subject chosen for the express and sole purpose of showing that 7 o'clock A. M. to 1 at moon, when, the disease of the particle of the full with increasing anxiety from the express and sole purpose of showing that 7 o'clock A. M. to 1 at moon, when, the disease Independent Age. which come chiefly, or certainly most power- gentleman, on learning the line of treatment kind. "The preternatural," says the writer, which had risen to one hundred and four de-"is not dead. We find, when we look for it, grees. Dr. Lawrence continued his exertions "Here, in our cosmopolitan and most modern noon, when the lad's teeth became firmly set, belong to the most fashionable society of what, body (only a fraction of a degree being to his we are pleased to consider the most intelligent; mind not a favorable symptom, but rather as warning that nature was giving way and that And well may the writer say that such a fact dissolution was drawing nigh. At this critical is "worthy of attention." He may describe be period, at 8 o'clock in the evening, A. P. Weblievers in the spiritual above the material as her, of 57 Williams street, Boston Highlands, a convenience. The description of a truth is al- public capacity, has the gift of healing, which ways colored by the prejudices of the one mak. The frequently utilizes for the benefit of his acmeans to be taken for the truth itself. No mat- boy's serious illness. On entering the apartter what the one who sees visions may be called ment where the sick child lay he at once an--astrologer, soothsayer, or seer, by each of nounced that he believed he could help him, and which names this writer defines him-he is began to suit action to the word by manipulasomething which no decrying title can change, tion. In twenty minutes from the time he comand whose gifts cannot be taken away by any menced working upon him the boy was able to mere depreciation of them or him, however speak, and at the end of an hour he was restored brilliant. "In London," admits this writer, to full consciousness. Dr. Lawrence had last "we have the 'professional clairvoyant,' who is taken the temperature of the lad at 8 o'clock, recognized, if not by the Government, yet by when the instrument indicated one hundred statesmen who compose it, and by many a mem- and three degrees and two-fifths; but at the ber of that inner government of fashion which end of an hour after Mr. Webber commenced has its own laws." He admits, it seems, that working upon him, another testing of the body the spirit which seeks to penetrate to the inte-|showed a decrease to one hundred and one degrees - being a diminution of three degrees and two-fifths in one bour. The lad is now in a fair way of recovering his health in the fullest measure, having had no indications of paralysis, and the gratitude of Dr. Lawrence is, as may be imagined, of a profound nature toward the healer who was so unexpectedly sent in our friend, co-worker and contributor, Mr. Geo. with potent aid at an hour when ordinary medical remedies utterly failed of their office. No

of a regular allopathic, then homeopathic, and now is an eclectic practitioner; but the case had gone entirely beyond the domain of material remedies, and had reached a condition where | verbatim for this paper at the request of the manifestonly the subtle elements resident in magnetic presenting remarkably striking points. Speaking | treatment could afford the slightest relief. | Dr. | Lawrence has independence enough to come out boldly and state the fact that his son was saved ings of the spirit of Truth and Justice, and that by the laying on of hands. This is to his credit. There are other doctors, Allopathic, Homeopath- with an appreciative sense of the rightfulness ie-and Eclectic, too-in Massachusetts, who, of my position, I did not allow the fiercest opon the contrary, are endeavoring to put down position to crush me, the keenest criticism to which a few people touch upon, where the domi- | magnetic healing by law. Let a discriminating | disconcert me, the darkest peril to alarm me. public-setting aside all questions of sectarian And now, when the victory over a giant wrong belief-ponder on this case and consider in the has been happily achieved, eulogies are being says Matthew Arnold; how much is done by light of its lessons and that of the late relief of pronounced in my memory. But these tributes the "solid unrealities" of material life, as Haw- Mr. Fleming, in Boston to say nothing of hun- that have been offered from time to time of writing. But at the medium's request I lighted thorne calls them, to produce this solitude of dreds of others that are of daily occurrence), late, and alike from pulpit and press, continu- two more burners, and the room was a blaze the individual man. We use the telegraph wires whether it be not better to be cured by an ir- ously affirm that I was alone—that I stood soli- of light. A pitcher of cold water was brought regular than to die for want of the assistance he has to give; and if they decide in favor of be- firmly entrenched evil which was in its hour of he is under control. He soon passed under what ing cured, let them as voters proclaim to the Massachusetts law-makers, next fall, in tones that cannot be mistaken, that success is the BEST DIPLOMA, and that the freedom of medical practice in this State shall in no way be restricted by legal enactments.

Mrs. Hatch at Dr. Grover's.

On the evening of the 17th, agreeable to invitation, a dozen or more persons assembled at the house of Dr. Grover, No. 40 Dwight, street, to witness the flower manifestation in the presence of Mrs. Hatch, the medium, who was rathis under influence when she has these manifestations, and by spirits who, to say the least, inspire confidence in the circle of witnesses. On this occasion-and it is her usual customthe control took a great deal of pains to show that her clothes did not and could not contain fresh flowers, and the guests could not, on this oceasion, be supposed to include any confederacy. into intimate personal relations with us, which Flowers in great abundance, and of great variety, were showered on the persons in the circle. present fresh calla lily. After a rest there was a second display, this time made up of spruces, wild flowers and grasses. The several laps were pretty well filled on both occasions, many of the specimens coming at the request of the recipient as a sort of test. Every person present expressed entire satisfaction; they could do no less, for the exhibition was perfectly fair and real, so immediate, you are not to wait for your the circle was highly pleased, and all present grave before you get a glimpse into a freer life. felt that they had witnessed a genuine flower or before you shake hands with your old friends | manifestation. Mrs. Hatch's power seems on who have gone before you. It is all here, at your the increase. At first, we understand, she was surprised by the advent, in this mysterious way, by the presence of friends whom you hardly gradually increased in number at every subdared hope ever to meet again, because they had | sequent sitting. This was a remarkably good "The manifestation, and in every sense a good circle, and in a good, honest, spiritual house. We see no reason why this lady should not beif she is not already-one of the first or best of

New Camp-Meeting.

The Neshaminy Falls Grove Camp-Meeting, near Philadelphia, bids fair to be a most successful undertaking. It will commence July 18th, and hold four weeks. The ablest speakers will be selected. S. P. Kase, Esq., 1601 North 15th time has gone by for sneering truth out of its street, Philadelphia, is Chairman of the Execuright place in human consciousness; and the tive Committee, and Joseph Wood, Esq., 1506 North 7th street, Philadelphia, is Secretary. The camp-meeting will be conducted under the auspices of the First Association of Spiritualists of Philadelphia. We congratulate our Philadel-Remarkable Cure by Laying on of phia friends on their favorable prospects for a successful meeting.

Our Circle-Room Closed.

Due notice will be given in these columns when

The Banner is not at all "alarmed" in regard minds, and that the educated cass are the ones ed another physician for a consultation. This to Bro. Peebles's orthodoxy. The paragraph sent out by the Age was so equivocal in language that we simply queried the point, supposing of course that the Pilgrim, who has done for so many years yeoman service in our ranks, would set the matter right-which he has done satisfactorily. As this seems to be an era of "new departures," it was well that our most prominent speaker fully defined his position.

Truly says our contemporary, the Post, referring to the death, June 3d, in a skirmish in Zu-London, where science and materialism and no medicines could be administered; but luland of the Prince Imperial of France, "There are at least two ex-Empresses in Europe whose experiences have been crushing in the extreme. Poor Carlotta' is hardly more to be pitied than poor Eugenie. The death of Prince Louis Napoleon, viewed from the standpoint of human feeling, is lamentable in the extreme. It is one of the saddest tragedies of history. He was brave, manly, and, so far as he had made a record, honorable. He believed himself ordained of heaven "visionaries," but that is only to suit his own gentleman who, while he employs his time in a for a great work on earth, and he did his best to prepare.himself for the mission to which he considered himself divinely appointed. Like others ing it, whether for or against; and is by no quaintances, called to see Dr. L., hearing of the of his family, he was a believer in destiny, but in his mind that destiny was allied to Providence. He was chivalrous and accomplished, a dutiful son, a faithful friend, and his death we know has brought as deep a sorrow as a fond mother's heart can feel."

> The Michigan Doctors' Bill - efforts to force which through the State Legislature were editorially noted by us recently, and were also severely excoriated in these columns by Giles B. Stebbins, Esq.-has failed to become a law! Gov. Creswell refused to sign the ordinance, on its presentation to him, because of its failure to comply with certain important legal technicalities. Thus the Wolverine Regulars have met their fourth defeat, and freedom in medical practice still exists in the Peninsular State!

We are pleased to note the fact that Miss Belle Bacon, the interesting daughter of A. Bacon, won the junior prize for class declamation last week at the commencement exercises of the Wesleyan Academy, Wilbraham, Mass. Miss Bacon is an accomplished reader, future be happy and successful as her past has been peaceful and meritorious.

WILLIAM LLOYD GARRISON.

[The following message was recently spoken through a well-known trance medium in this city, and reported ing intelligence.-ED B. OF L.]

I stood before the nation, instinct with the answer which my soul felt to give to the promptnation hurled back my words in scorn. Filled tary and unsupported in my opposition to that | in, as the medium drinks profusely of it while pride the darkest blot upon the shield of Amerialone! I heard the rallying call of unseen armies marshaled for the cause of freedom; I skilled in the phenomena could doubt its genheard the voices of the world's deliverers in uincness. He spoke only in brief guttural utterworld paled before the nearing presence of that receive through the lips of those whom the friends of truth in the higher life, bidding me be of good cheer-that the full triumph was able impression on all present.

I sought not for victory for the mere sake of or from the open channels of communion with what the spirit of God, as some say, spoke to me, but it was the voice of the angels; the voices of those who while on earth helped to strike down its tyrants and to uplift the masses of humanity, bade me have no fear. This I now understand even more clearly than I did while in

Could I feel alone, then, when I was conscious that my path was filled, that I was surrounded with spirit identities working to bring to completion the reform for whose advancement Ithe individual, William Lloyd Garrison-was the chosen agent? Recognizing this while in earth-life, I sought not to be remembered by what I did, but by what was done through me.

I received my reward for faithfully fulfilling the mission with which I was charged; I am satisfied with the immortality of the soul, as far as my investigations have gone; I rejoice in the truth of Spiritualism, now newly proven to me, and recognize that that movement is a grand and noble wave pulsating along the great ocean of time, and hearing humanity still further on in the voyage of progression.

I can truly say I am with my darlings-with the beloved friends who preceded me to the spirit shore of existence. And to my children I would say: Go on, William, and fulfill your work; to you, daughter Fannie, blessings be with you for the kind and tender care that you' gave me in my last hours: Wendell, remember my last word; seek me now-I wish to speak to

William, George, and Francis, I know you will come, and I know I shall have the privilege of

conversing with you. [To the amanuensis:] Tell them I am Garri-

son, their father. The children will not come soon enough. I wished to speak through a public source at once, because I loved to put my name No Public Circles will be held at this office to a truth as soon as I could, and in as outspokduring the ensuing months of July and August. en a manner as was possible for me to do. Bless you, friends. Good-by!

The Materialization of Spirits.

An interesting article by Mr. C. C. Massey, in the London Spiritualist, describes a good test materialization séance with Mrs. Elgie Corner (Florence Cook):

"From evidence which has long been accumu lating, there is reason for supposing that what takes place at such seances is this: A phantom takes place at such seances is this: A phantom form, the duplicate of the medium and her clothes, comes off from the medium, and is at first not visible to normal eyesight. It gradually clothes itself with more matter from the medium, until a solid head, shoulders, arms and hands are formed, and at this stage we have the living half-length forms which sometimes show the present a tark civales which the horizon. themselves at dark circles, while the hands of the mediums are held. They are covered with common-place drapery, as at the Amsterdam scace. By a continuation of the process a duplication of the full-length form of the medium is produced; both forms are solid to the touch, and both, we think, half the normal weight of the human instrument. The process may then go on, until most of the weight is in the spirit form, and the medium gradually becomes more form, and the medium gradually becomes more ethereal, then invisible, and finally is altogether amalgamated with the materialized spirit, which at this stage is but the entranced medium. This accounts for the occasional freeing of mediums from bonds without the cutting of the knots or ligatures. The whole process sometimes goes on with such rapidity that the observers consider the manifestation to be merely the freeing of the medium from bonds in the twinkling of an eye. In the case of death-bed apparitions, probably the same changes take place. The spirit, in a distant house, draws enough materiality from its dying body to make itself visible."

Charles R. Miller, Esq., writes us, under date of June 17th: "Dr. J. M. Peebles was with us last Sunday, and spoke afternoon and evening to large and delighted audiences. The evening lecture was on the subject of 'Materialization, and the Marvels I have just seen in Terre Haute.' Dr. P. came to Brooklyn directly from Terre Haute, where he had spent the previous ten days attending materializing séances at Mrs. Stewart's and Laura Morgan's. I have never witnessed a more attentive or interested audience than that which listened to his address.'

Information reaches us from other sources that Dr. Peebles is in demand-as he should be -as a lecturer in all quarters. It is whispered that the San Francisco friends desire to secure his services for October, November and Decem-

Protestants have ever contended as against Roman Catholics for the right of private judgment in reading and interpreting the Bible. They have never been willing to yield that right to be passed upon by a jury of Roman Catholics. Mr. Giles, in his article in to-day's Banner of Light, "Sectarianism vs. D. M. Bennett," argues that Mr. Bennett had the same right to exercise his private judgment in determining whether Mr. Heywood's pamphlet, "Cupid's Yokes," was or was not an obscene publication. What valid argument is there for asking the vernot equally require its judgment on the Bible? | continent.

Mr. W. H. Powell, the Medium, of Philadelphia.

[The subjoined communication will be recognized as coming from one well known to Spiritualists as long a student of the phenomena, and who has contributed not a little to the literature of Spiritualism:] To the Editor of the Banner of Light:

I had a call Saturday evening, June 21st, from Mr. and Mrs. W. II. Powell. Mr. Powell is the new medium for a peculiar form of slate-writing. I can best give an idea of this by describing as briefly as possible what took place in my library. The visit was unexpected. Six persons beside Mr. and Mrs. Powell were present—three ladies and three gentlemen. A single gas-burner had been sufficient for my own purposes in seemed the control of a powerful Indian spirit ca's honor. But I say to-day I did not stand calling himself Teeumseh. This control was very peculiar and characteristic, and no one ages past speaking to my soul; not only in the lances, such as I have often heard from Indians. hours when intuition held sway, and the outer | The medium was in a state of unconscious trance.

I sat at one end of a large sofa, occupied only which is interior, did I hear in my own spirit by myself; the four slates, brought by the methese words, and mark these signs of encour- dium, were placed near me on the sofa on my agement, but I was privileged ever and anon to right. In a chair at my left sat Mr. Powell, and in another chair about two feet from him, world calls "mediums" the assurances of the on his left, was his wife, who by her whole manner, intelligent and sincere, made a most favor-

Before us was a large library table which we moved back a little from the centre of the room, earthly triumph—the conflict had a higher aim; | leaving the chandelier with its three burners in I sought not to disturb the existing order from | full blast a little in front of the table. The rest a desire for individual aggrandizement—self was | of the party sat at distances from us of from five lost in the contemplation of the wrongs of the to six feet. The coat sleeves of the medium oppressed; all that I did was in response to the were tied with twine to remove suspicion of his promptings which came to me, either within using anything there concealed. He then althe secret chambers of my own consciousness, lowed the whole company to examine the fingers of his right hand. We were free to wipe, rub spiritual existences. I was not alone. I heard with pumice-stone, or wash with chemicals, his index finger, the one to be used. As the sequel was to show that this was unnecessary, we simply satisfied ourselves that the finger was all right, and that the soapstone theory did not apply here. Allowing me to hold one end of a large slate, while he held the other, the medium then waved his forefinger up and down four or five times, and using the inside tip of it as a pencil immediately covered both sides of the slate with writing as if from a slate-pencil.

He then allowed one of the ladies of the family to tie her handkerchief over his forefinger. and writing was still produced through the linen in the same way. Then taking my own forefinger in his hand, without even touching the tip, but guiding it with his own hand, he made it produce writing on both sides of the slate. The writing was bold, distinct and legible.

Having a small slate of my own near at hand, I proposed that he should cause me to write on that. To this he readily acceded, and the words 'Amelia is here" were written, the reference being to my father's sister of that name, of whom I hardly think the medium could have heard. The forefingers of two ladies of the family were then used to produce the writing, and they were fully satisfied that no deception could have been practiced. We each felt a slight protuberance, as if from a blister on the ball of the finger as we began to write. In Philadelphia, where a number of physicians and chemists investigated the phenomenon, this protuberance, as experienced by others, was chemically analyzed, and the result published.

[The report, made by physicians and scientific gentlemen, only the last of the number being a Spiritualist, concludes as follows:

The microscopic appearance was that of albuminous cells filled with a pignient. There were also fragments of cuticle and epiphytal structures. The chemical analysis showed the substances were composed of albumen, starch, phosphate of line, and phosphate of amundia, with an apporphous pignient matter without ammonia, with an aborphous pigment matter without any traces of lead, slate or other substances ordinarily used for writing on slates. During the experiments the hands were covered with towels, handkerchiefs, etc., and yet the substance would appear through them. The committee have also resorted to all other accessible means to account for this phenomenon, on other principles than those claimed by Mr. Powell, and their efforts have been entirely unsuccessful, so that they are perfectly satisfied that there is no deception or fraud, and that Mr. Powell is not conscious of the production and nature of the phenomenon.

We therefore submit that it is one of those peculiar psychological manifestations that we cannot account

psychological manifestations that we cannot account for, and as such respectfully present it. Wm. Paine, M. D., B. F. Dubois. Jno. P. Hayes, Alfred Lawrence, Reuben Garter, M. D., Francis J. Keffer.]

Nothing could be more satisfactory, fair and square than all the experiments thus far and to the end. The conditions were perfect. Not the. slightest motion or look to raise a doubt or suggest a suspicion, could be detected.

But the crowning marrel was to come. The slates had been carefully washed by a lady of the family, as fast as they had been written on. The medium at last passed out of his state of trance, and we thought the performances were over. Suddenly a new control seemed to take possession of him, and he called for a big slate. The slates had never been for a moment out of my keeping. I handed him one that had been thoroughly cleaned under my inspection on both surfaces. We stood up, the medium and I, close under the blaze of the chandelier. I held one end of the slate, and he the other. Without touching the surface of the slate he made motions over it with his forefinger in the air, as if making a drawing, and then writing something. I reversed the slate, and there on the under surface was a neat drawing of a flower, and under it, in clear, bold letters, the word Wyonic.

We understand that this phenomenon, so near to the incredible, comes only with a particular control, who cannot be summoned at will by the medium. Perhaps it is not twenty times out of a hundred that he can get the manifestation. Witnessed as it was on the occasion referred to, the conditions were all such as to place the phenomenon beyond a doubt.

The impression made on all of us by Mr. Powell's manifestations was that he is a genuine medium for a great phenomenon, not to be explained by any material laws known to our present science. In the last and crowning marvel -the production of drawing and writing on the under surface of a clean slate by making motions in the air with his forefinger over the upper surface—he amply proved the transcendent character of his mediumship. Mr. Powell is stopping for a short time at No. 8 Davis street, Boston. I sincerely hope that scientific investigators will take the trouble to test the phenomena in his presence. They are not to be answered by a smile of incredulity or a mere conjecture of fraud.

No. 68 Moreland St., Boston, June 23d, 1879.

On our eighth page the reader will find a touching tribute from the scholarly pen of Prof. S. B. Brittan, to the life and services for reform of the late Mrs. Jane DeForest Hull, the lady whose recent murder in New York City has dict of a jury on "Cupid's Yokes" which does | created a profound sensation throughout the

Mrs. Aggie Davis Hall.

The sudden departure from the physical life of this active and efficient public worker, spiritual medium and lecturer, has left a void in this community sad as it is marked and difficult indeed to fill. For a full dozen years has she been chiefly to New England-doing the work of a faithful, devoted and unselfish spiritual missionary; sometimes bearing the burden on her borne by several. Rarely'can one be found so persistently brave and undismayed amid discouragements which usually appal the stoutest -so baptized with self-abnegation, or so rich in spiritual wealth, healthfulness and helpfulness of spirit, the essence of good-nature, the spirit of cheer, evermore fulfilling the law of service with love and steadfastness-as was our risen

The struggles of thy earthly course are ended. Thou hast entered upon thy reward in the heavens, richly earned, and which the conditions of thy earthly life never permitted thee here to enjoy. May sweet rest and precious peace, oh, weary spirit; henceforth be thy portion in the land of souls and of song.

Funeral services of the deceased were held on Friday last, in Investigator Hall, in order to accommodate the many friends who desired to attend. Mr. Prescott Robinson conducted the exercises. The volunteer choir consisted of Mrs. Gallison and Carr, Messrs. Miles and Steadman, and Mr. Milliken accompanist. One year ago, when expecting to die, the arrangements she then made were carried out at this time, as far as possible. After a song, entitled "Rest, Weary Spirit," an invocation was offered by Mrs. Abby N. Burnham; then another song, "She's Gone to the Silent Land," when Dr. II. B. Storer delivered an appropriate address, replete with tenderest feeling and appreciation, an abstract of which is herewith appended:

We are here, friends, with saddened hearts and with tender and reverent emotions. The mortal body of one with whose presence upon the public platform and in social assemblies we have been familiar, lies in the casket before us, with the pleasant expression upon the face which it was wont to wear, and which the withdrawing spirit left as its last touch upon the features which it had molded. The sad news of this sudden event, brought to most of us by the evening papers, after the first shock of surprise left with very many who are here to-day a sense of personal bereavement. We felt that a bright, cheerful, sunny influence had suddenly passed under a cloud, and was withdrawn from our atmosphere. That an inspiring voice was hushed, to be heard no more. That a brave and hopeful spirit, striving to rise above the depressing influence of mortal conditions, and striving also to lift others into the sunshine, had gone up higher. Her lifework, as we had summed it up in our thought, passed rapidly before us-a short life, but thirty-six yearsand half of it given to public labor for the good of humanity in proclaiming the angel gospel of glad tidings of great joy that shall be to all people.

In the midst of cares and duties incident to the domestic sphere as wife and mother, with the struggle for existence a daily necessity, taxing the vitality of a diseased body, she yet found time and inclination to perform this missionary work of love and helpfulness in a very wide sphere of activity. As an inspired medium she has lectured in all parts of New England, and in many other States—was for two or three years employed by the Massachusetts State Association of Spiritual ists as their agent, and during the past year up to the present time has been employed by the Connecticut Association of Spiritualists in the same capacity. Her executive ability has been recognized in calling her to preside over the third Camp-Meeting of Spiritualists held in this State, and also over that of last year held at Highland Lake. Her Spiritualism was of a broad and comprehensive character, recognizing not only the ideal perfection of the inhabitants of the spiritual spheres, from whom she sought inspiration for her lifework here, but also the practical claims of humanity in the present life. Every reform found in her a sympathetic advocate, as she was quick to discern the logical claims of everything proposed in slucerity as a means of improving the condition of the race. Wherever the influence of her spirit, her purpose, her de sire as well as her mediatorial utterances have been felt, there will be a response to the truth which I am sure we may here and now express-that the world is better for her having lived in it. Not alone those who will offer out of the sincerity of their souls tributes to | pendent) for an extra entertainment. the-good which they have received from her. She hath done what she could.

To those who, like her, have an undoubting confidence in the continuance of personal identity after physical dissolution, death has no terrors. It requires more bravery, more heroism to meet and discharge the daily duties of life-it is harder to engage in this struggle for existence under the adverse circumstances with which she has been familiar-than to die; but although at sometimes almost utterly discouraged, by reason of sickness and racking pain, she has borne up bravely amidst her family and other cares, several times ex pecting immediate death and calmly arranging for her funeral. It is due to her and to the public sentiment which reprobates the idea of self-destruction under almost any circumstances, to say that her family and those who know her best do not believe that she intentionally opened the gates for her exit from the mortal life. Suffering intense pain, having endured repeated surgleal operations, she had found it necessary to resort to opiates to obtain relief, and under such benumbing influence it is supposed that she took the polson which caused her death. Looking not only upon the immediate circumstance of death, but also upon the network of apparently adverse conditions in which human life is involved, may we not unite with her in a retrospect that shall be truly just to our common nature, in the midst of all its imperfections, and at the same time filled with thanksgiving and gratitude for the measure of goodness attained, usefulness rendered and happiness enjoyed.

He was followed by Dr. John H. Currier, after which the choir sang, "Waiting and Watching," it being specially selected by Mrs. Hall. Miss Lizzie J. Thompson then read "A Woman's Conclusion," a piece which was a favorite with the deceased. Further remarks of a most feeling and sympathizing character were made by Mrs. Laura Kendrick, Dr. Samuel Grover, Horace Seaver, Esq., Mrs. Maud Lord Mitchell and Dr. A. H. Richardson. The benediction was spoken by Mrs. Sarah Byrnes Snow. The audience were permitted to look upon the tranquil face of her so recently well known to them, after which all that was mortal of Aggie Davis Hall was carried to Cambridge cemetery.

Memorial services were held in this city last Sunday at Eagle Hall, at which a collection of over \$40 was received. Collections were also taken at Pythian Hall, at Lyceum No. 1, and Lyceum No. 2. These were in aid of Mrs. Hall's two children, boys, one six, the other two and a half years old. Mr. Hall, who is a cripple, has also three children by a former wife. Those disposed to further aid, will find this case deserving of their means and sympathy.

G. A. B.

Betsey C. Soule, of Woodstock, Vt., writes: "Permit me to say that the communication from Mrs. Mary Lamb was recognized as very much in keeping with her earth-life char-

Mrs. Emma Hardinge-Britten lectured in

A Gift to New Subscribers.

Our valued friend and occasional correspondent, B. T. Young, of 501 North La Salle street. Chicago, evidences his interest in the welfare of the Banner of Light by placing in our hands twenty-five copies of his poetic work, Scatterup and down the land-confining her labors ED LEAVES FROM SUMMER-LAND, with the request that they be presented, as far as they will go, to such persons as may feel to add their names to our subscription list for one year. We own shoulders which justly ought to have been | return our sincere thanks to Mr. Young for his valuable present, and in order that the plan suggested by him may be executed with strict justice to all, would announce that these books will be forwarded free, one copy to one address as long as they hold out, to such new patrons as may, after reading this notice, send us their names with subscription price for one year. The work (of some 90 pages) is substantially bound in cloth, is tastefully printed, and is worthy of an extensive perusal-the testimony in favor of phenomenal Spiritualism presented to the reader by the author in his preface being of marked and special interest.

We have received from James A. Bliss, of Philadelphia, two cabinet photographs of one of his controls, denominated "Billy the Bootblack." It is stated that "some weeks since this intelligence presented himself at the studio of W. Anderson, spirit artist, Darien, Wis., and requested him to take his picture and send it' to Mr. Bliss. The photos, before us are the result of this action. One aims to portray the intelligence as he appeared in earth-life, the other as he is known in spirit-life. Those acquainted with the work accomplished by Mr. Anderson will need no assurance that the pictures are unique in conception and graphic in execution.

Dr. Peebles closed his lecture engagement in Brooklyn, N. Y., last Sunday. His discourses, so correspondents inform us, gave excellent satisfaction. He attended the conference Saturday evening; and was the guest of Dr. Crowell. During the week he delivered two parlor lectures in New York City, called upon Dr. Buchanan; and spending a little time with Mr. Kiddle, was gratified to receive through a member of his family some very satisfactory spirit communications.

183 We are informed that M. Milleson will speak in Independent Hall, Hill's Building, Somerville, Mass., on the afternoon and evening of Sunday, June 29th, at half past 2 and half past 7 o'clock. An admission fee of ten cents will be charged to defray expenses. The exercises will be made additionally interesting by the exhibition of inspirational paintings, to the nature and production of which Mr. Milleson will revert during his remarks.

B. T. Young writes us from Chicago, June 17th: "I have recently visited Terre Haute again, and witnessed the most astounding facts, proving beyond doubt that a new and great advance is about being made by 'the army of heaven.' . . . The time is passed when Spiritualists have any excuse for withholding either their means or their influence in the bold and open avowal of the great truth they interiorly profess to love."

A correspondent writing from London, June 10th, says, concerning Mr. J. W. Fletcher's grand work in the great metropolis: "He is certainly making his mark, and so great a stir among the 'upper ten thousand' as has never yet been accorded to a medium in this England of

MA. W. Allen, Sec., writes: "The First Spiritual Union Society of San Francisco holds a conference and séance every Sunday, at 2 o'clock P. M., at Covenant Hall, on Eddy street, near Mason street; also meetings for lectures in the evening. The Children's Progressive Lyceum meets in the same place at 10 o'clock A. M

The next social of the Santa Barbara. Cal., Spiritualists will be in Crane's Hall on the evening of July 4th. Arrangements have been are to speak after me from this platform will bring ributes to her memory, but all who have known her made (so says Bro. Warren Chase in the Inde-

> E A correspondent announces that "Dr. Newmarch P. Smith, physical medium, will hold a musical circle next Sunday evening at 114 4th street, Chelsea, at 8 o'clock."

Mrs. James L. Gower passed to spirit-life from Wolcottville, Ind., June 14th. She was an intelligent and earnest Spiritualist. Rev. Mr. Blanchard (Baptist,) officiated at her funeral.

Thanks to Mr. Henry A. Bacon, of New Bedford, Mass., for a quantity of beautiful flowers for our Free Circle-Room.

Mr. John Tyerman, who lectured in this city last winter, has arrived home in Australia.

Movements of Lecturers and Mediums

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

Frank T. Ripley, we are informed, is having good success at Kelley's Island, O. He would like to make engagements for July and August. Address him at lefferson, O., care of W. II. Crowell.

Addie L. Ballou's address is 759 Market street, San Francisco, Cal.

Letters directed to No. 128 3d street, Louisville, Ky. or 209 Chestnut street, Chelsea, Mass., will be forwarded to Mrs. Dr. Abble E. Cutter at once. She is on her way to Boston, and hopes to reach this city about the 4th of July.

The Spiritualists and Liberalists of Chittendon, Vt. will celebrate the 4th of July with a picnic and an address by Capt. H. H. Brown. Till that date he will be in the vicinity of St. Albans. After that he visits West Pawlet, and towns in Central Vermont. Address him for lectures at St. Albans till July 1st.

Mrs. Cary C. Van Duzee, of Philadelphia, has so far recovered from her two years' illness that she is about to visit her parental home in St. Lawrence Co., New York, and those in that vicinity wishing to engage her services as a trance speaker can do so by addressing her at Gouverneur, St. Lawrence Co., N. Y.

W. L. Jack, M. D., of Haverhill, Mass., will be at his office, at 60 Merrimac street, Haverhill, on 27th inst. and until July 25th.

James Owen informs us that Mrs. N. J. Willis, of Cambridgeport, Mass., will give the initial address of a course of grove meetings to be held on Sunday afternoons the present summer at East Saugus, at 2 o'clock P. M., on July 6th. A large gathering is hoped for on that day.

Geo. C. Waite will speak at the Meeting-House in Swanville, Me., on Sunday, June 29th; subject at 101 A. M., "Spiritualism," at 11/2 P. M., "The Modern Inquisition."

P. C. Mills spoke in Peabody, Mass., Friday evening June 20th, and Sunday afternoon and evening, 22d. He will make engagements anywhere in New England during the summer months for week-evenings or Sun days, pienles or grove meetings. He can be addressed lock box 1294, Portsmouth, N. H.

Giles B. Stebbins has appointments in the East to a considerable extent. but still has Sundays, August 10th and 17th, unengaged. Parties desiring his services can address him at once at Detroit, Mich. Keep him at Dunedin, N. Z., April 20th, to a large audience, and would probably remain there awhile longer. work, friends, during his stay in New England. He is an able worker, and one indeed "worthy of his hire."

Spiritualist Meetings in Boston.

AMORY HALL. Children's Progressice Lycoum 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-

ameter,

ARMORY HALL, HIGH STREET, CHARLES

TOWN DISTRICT, The Children's Progressive Lycum No. 2, of Boston, holds its sesson-every Sunday mering at 10 'clock, The publicare cordially invited. Admittance free, J. B. Hatch, President.

ance tree, a. n. trace, resonant PYTHIAN HALL, "The People's Spiritual Meeting formerly held at Eagle (Hall) Is removed to Pythian Hall, 16 Tremont street. Services every Sunday morning and differmon. Good mediums and speakers always present. **EAGLE HALL.**—Spiritual Meetings for speaking and tests are held at this hall, 606 Washfurton street, every Sunday, at 10% A. M. and 2% and 7% P. M. Excellent quartette linging provided.

SCIENCE HALL.—Spiritual meetings for speaking and lests every Sunday in this hall, 718 Washington street, at $10\frac{1}{2}$ A. M. and $2\frac{1}{2}$ P. M.

1092 A. M. and 22 P. M.

RENNEDY HALL, WARREN STREET, ROSTON HIGHLANDS,—Free Spiritual Meeting every Sinday, at 394 and 752 P. M. W. J. Colville lectures regularly under influence of his spirileguides. The public are conditily invited. Week-evening lecture on Thursdays, at 5 P. M., followed by replies to questions.

Amory Hall .-- Mr. Editor: Your editorial on Amory Hadl.—Air. Editor: Your editorial on Spiritualism and Morals, in last week's Banner, should be read by every professing believer in Spiritualism. You truly say, "that only as it affects the life itself is it in any genuine sense Spiritualism." We judge men by their deeds and not their words. The honest believer, though he may occasionally yield to temptation, feels a conscience sense it is wronged in a real fully though he may occasionally yield to temptation, feels a consciousness of his wrong doing, and fully intends to reform at some future time; there is no doubt that many who have come out from the slavery of the church (with its fixed time for repentance in earth-life) into the freedom of our faith (with its limitless time), have gone to the other extreme and indulged the appetites and passions to excess; but we should ever heir. the other extreme and induged the appetites and passions to excess; but we should ever bear in mind that freedom is not license to do wrong, and that for every sin committed we must suffer a penalty, physically or spiritually. With this knowledge Spiritualists should be models of excellence, and by their purity of life and conduct show to the, world "In whom or what they put their trust." This was the question at the Lyconu today. The answers were very they put their trust." This was the question at the Lyceum to-day. The answers were varied and interesting—thiefly relying upon individual effort, and the influx from the great All-Father through the various ramifications of his

The services were brief, but interesting, consisting of overture, singing, responses and Banner March, answers to question "In whom or what do you put your trust?" remarks by Prof. Milleson, Mrs. Shirley and Dr. Richardson; song, "Little Footsteps," Nellie Thomas; recitation, "The Only Child," Helen 'Shechan; song, "She has Climbed the Golden Stair," May Waters; piano solo, Helen M. Dill; Wing Movements, led by Mr. Ford and Miss Dill; notices, singing and Target March.

WM. D. Rockwoon, Cor. Sec. Children's Progressive Lyceum No. 1, Boston, June 22d, 1879. The services were brief, but interesting, con-

Armory Hall .- The usual interest was manifested at the session of the Lyceum on Sunday, June 22d. Pupils and visitors in good numbers assembled to take part in and to witness the ex-ercises, which were very pleasing and profitable. The programme was as follows: Overture by

orchestra; singing, led by Mrs. Sheldon; invo-cation by President Hatch; Banner March. C Fannie Allyn, who is now laboring for the in-terest of the children in this District, then occupied the platform and gave an account of her travels in different sections of the country, closing with an inspirational poem, the subject for ing with an inspirational poem, the subject for which was given by the pupils. Recitations and singing followed in succession by Misses Ella Carr, Minnie Goldthwait, Augusta and Etta Blanchard, Gracie Burroughs, Ida Brown, Lilie Wells, Hattie Rice, Minnie Murray, Masters Rand and Hilliard. The physical exercise was led by Miss Ella Carr and Master W. F. Rand. On Sunday next the closing exercises prior to the summer vacation will be held. Many volthe summer vacation will be held. Many volunteers have signified their intention to participate. Floral tributes will be distributed, and no pains will be spared to make the closing of the first season one to be remembered. We trust all friends of the movement will be present.

B. F. Bettener, See'y.

Children's Progressive Lyceum No. 2, }

Charlestown District.

Mrs. C. Fannie Allyn will lecture in Armory Hall, Charlestown District, on Sunday next, afternoon and evening. Admission free. All are invited.

J. B. Harcii, Manager.

Summer Vacations.

Mediums, magnetic healers, and others ex hausted from overwork or disease, and seeking a hausted from overwork or disease, and seeking a place to recuperate during the summer months, will find it to their advantage to visit Dr. Stone's Condensed Air Cure at Rochester, N. Y. This Institution is pleasantly located in one of the most beautful cities in the Union. No medicine is given, for years of actual test has proven that a pure atmosphere of double density, taken without expenditure of vitality, will, where the lungs are not badly diseased, almost make the human system over. By perfectly purifying the human system over. By perfectly purifying the blood as it passes through the lungs, it gradually purifies the system and restores health in a natural way. The following persons having been successfully treated, will no doubt, on ap-

speak of others who they saw benefited:

Mrs. Dan'l Shearman, Jamestown, N. Y., treated for dyspepsia, heart disease, and general de-

Rev. Emma Bailey, 231 West 4th street, Cincinnati, Ohio, treated for scrofula, catarrh, and

weak lungs.

Mrs. W. F. Snow, 31 Milford street, Boston. Dr. Rush's justly celebrated medium, dropsy of

Don Q. Alvord, Pittsford, N. Y., lung consumption. T. Neelands, Esq., Port Hope, Ontario, neuralgia of stomach and congested liver.
Carrie Bond, 102 Spring street, E. Cambridge,

Mass., blood consumption in last stage.

De Emma Wooden, Jamestown, N. Y., catarrhal consumption.

Mrs. S. D. Pottle, Lake View, Röchester, N.Y.,

general debility.
Mrs. Charlotte Kells, Port Hope, Ontario, bronchitis and dyspensia. Anna Connell, 12 Hickory street, Rochester,

Anna Connell, 42 Herory street, Rochester, N. Y., asthma.
G. A. C. Van Buren, 413 West 19th street, New York City, liver difficulty.
Miss McGinnis, Watertown, N. Y., serious case of nervous debility of long standing, daughter of Isaac McGinnis.

Miss Steel Burnett Column Contains generales.

Miss Sarah Bennett, Coburg, Ontario, scrofula

of long standing. Persons wishing more full information about the philosophy and application of this mode of treatment, should address Dr. Stone's Condensed Air Cure, Rochester, N. Y., for Circular. Terms on application. (Consultation by letter or in

Something New! Electro-Magnetic Flesh-Brush.

R. Bisbee has invented a fine steel flesh-brush, which not only proves a luxury to those using it, but has great curative properties in the action upon the surface of the body, and produces friction without irritation, bringing the circulation to the surface and leaving the skin in a more healthful condition. The action of the fine steel bars, on a composition of copper and zinc, generates a delicate electro-magnetic current, which, used before retiring, is found to promote sleep. A. S. Hayward, Magnetist, 5 Davis street, Boston, has obtained the agency for them, and will, in connection with his practice, supply all persons desiring them. 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 reloce 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 pilable a pleasant sensation is produced in its application. Seemingly it has life similar to a magnetic hand. The brush sells for \$3,00; 15 cents extra required for postage when sent by mail. the body, and produces friction without irritation,

Under the long endowment policy of the Union Mutual, a very little more money per annum secures, in case of non-payment of any premium due after the third year, a much longer term of insurance, and, if payments are kept up, an endowment payable in old age, when life insurance is no longer needed, and personal cupper is

Don't use stimulants, but nature's real brain and nerve food-Hop Bitters.

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For Sale at this Office:

The Religio-Philosophical Journal; Devoted to Sphiloalism, Published weekly in Chicago, Ill. Prices cents per copy, \$4.5 per year, Voice for Avolds, A Semi-Monthly Spirimalistic Journal, Published in North Weymouth, Mass. \$1.65 per all-min. Single copies s cents.

MINDAND MATTLE, Published weekly in Philadelphia, Pa. Price (cents per copy. Per year, \$2.15)

The Sprinttal Optimizer, A Monthly Magazine, published in Rochester, N. Y. Per annum, \$2.00; six months, \$1.00, Single copies, 25 cents.

The Berkald of Health and Journal of Physical Centernia, Published monthly in New York, Price 10 cents.

CORES.
THE SHAKER MANIFESTO, (efficial monthly) published by the United Societies at Shakers, N. Y. Greents per annum. Single copies breents, a monthly. Price preents.

The Olive Branch, Amouthly, Price brents, CLEVELAND, O., ROOK DEPOT. LEEE'S BAZAAR, to Woodland avenue, Cleveland, O., Clevelating Library and disjoin for the Spiritual and Liberal Books and Papers published by Colby & Rich.

MIND AND MATTER. Published weekly in Philadelphia, Pa. \$2.15 per annum.

THE SPIRITY ALLST: A Weekly Journal of Psychological Science, London, Eug. Price 53.00 per year, postage \$1.00.

THE MEDIUM AND DAYBRIAK: A Weekly Journal devoted to Spiritualism. Price \$2.00 per year, postage 50 cm/s, HUMAN NATURE: A Monthly Journal of Zolstie Science and Intelligence, Published in London, Price 53.00 per year, and through a control of the Transactions of the Transactions of Spiritual and Psychological Societies, Published in London, Eng. Per year, 75 cents,

RETAIL AGENTS FOR THE RANNER OF LIGHT.

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LEES'S BAZAAR, 16 Woodland Avenue, Cleveland,
Oldo.
WIELIAMSON & HIGBIE; 62 We t Main street, Roch-

JACKSON & BURLEIGH, Arcade Hall, Rochester,

I. N. CHOYNSKI, 31 Geary Street. San Francisco, Cal.
SMITH'S PERIODICAL DEPOT, 122 Dearboin street.
Thicago, III.
PERRY & MORTON, 162 Vlue street, Cheinnail, Ohlo,
S, M. HOWARD, 51 East 12th street, New York City.
GEORGE II. HEES, westend from hidge, Oswego, N.Y.
J. B. ADAMS, 527 Seventh street, and 844 F street, Washington, D. C.

VICELY from heed of the local, with logical argonaperson, D. C.

VICELY from heed of the local, with logical argonaperson, D. C.

ington, D. C. WILLIAM ELLIS, 120 Wisconsingstreet, Milwaukee, Nie ELA futni hed toem to be, with board, at the major major futnities, Roston, 1w. June 78. WIS.
WILLIAM WADE, 826 Market street, Philadelphia, Pa.
E. M. ROSE, 56 Trumbull street, Hartford, Conn.
BRENTANO'S LIFEBARY EMPORIUM, 29 Union
Square, New York.
E. W. KEAN, Main street, Greenfield, Mass.

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Each line in Agate type, twenty cents for the first, and diffeen cents for every subsequent in-sertion.

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

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

Electrotypes or Cuts will not be inserted.

2D 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 where-on 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. My.10.

The Magnetic Healer, Dr. J. E. Briggs, is also a Practical Physician. Office 126 West Elev-enthst., between5th and 6th ave., New York City.

Special Notice.

On and after June 25d, Dr. F. L. H. Willis may be addressed for the summer at Glenora. Yates Co., N. Y.

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The Banner of Light Free-Circle Meetings

cheld at No. 85, Montgomery Place (second story), cot of Province street, every Triesbay, Thursday and Day Afrika Scott. The Hall will be open at 2 o'clock. her of Province street, every TIESDAY, THURSDAY AND FRIDAY AFTERNOON. The Hall will be epochat 20 clock, and services connected at a o'clock processly, at which time the doors will be closed, neither allowing entrange nor egress must the conclusation the stance, evecet in case of absolute necessity. The public are contially invited.

By The majority of the messages given at the Banner Chieles and published on this page being from stranger spirits to our medium and ourselves, we respectfully request that the who at any time may recognize the party communicating whe done the favor to inform us of the fact, for publication, as added and direct proof of the verity of spirit communication.

communion.

2 One-tipes answered at these Séances are often proponded by individuals ameng the ardience. These real to
the centriculum intelligence by the Charman, are sent in by

the contributing investigation retrievable in the resolves in the resolves in the resolves in the resolves of Tuesdays, Lace of the Fridays, until after whele & P. M.

LEWIS B. Wills and Contribution.

REPORTS OF SPIRIT MESSAGES GIVEN THROUGH THE MADIC MARRIED MRS, JENNIE S. RUDD.

Invocation.

Help us, oh Father, to grasp knowledge and bring to earth and scatter among the people. We would draw to us spirits that may bring to. the children of earth peace and good will. Oh, Father, may some little thought, some word, some deed, some flower of truth, come with us, that we may baptize anew some sorrowing soul, and send forth some thoughts of love, which will entwine around human beings, the tendrils of

Questions and Answers.

CONTROLLING SPIRIT. -Mr. Chairman, we will

Controlling Sphar, "My Chairman, we will now consider your questions.

QUES. By L. B. Field, Dansville, N. Y. In the closing answer of the controlling spirit, in the Banner of Light of May both, he says; "Your life belongs to the spiritual, and when God sees if the will take it, not before," Are we to inferfrom this that all deaths, except suicidal, are caused by the direct interposition of a personal God, and that death in any form is not the result of the operation of natural law? For instance; if I shoot a man, God moved me to do it; if a man shoots lainself, God did not cause him to do so, nor even consent to it, for that him to do so, nor even consent to it, for that would anguint to the same thing. Please explain.

would amount to the same thing. Please explain, ANS,—It seems to me our questioner has to—tally be such estable at Life does belong to the spiritual. What is the spiritual but God, and what is God but a solid? If misunderstood then, let us be understood now. Life, as we said before, belongs to the spiritual, it is manifested through the material and the God within you movey that material and owns that stiritual, because he is a spirit, and the great spirit of control. We would not be understood to be dieve in a personal God; we know no little sixobsential. We would not be understood to be-lieve in a personal God; we know no little six-dy-nine individual who cub s with a rol of siren and sits upon a great white throne. But he who thus an eve and who walks through earth, must know that there is ne controlling power which moves all things, which causes these bright ldessgus to come forth, the blade of grass to spring up, and puts into your souls the breath of life. Call it nature, if you will. When you have lived spiritually in the body as long as the material will hold you, then by the laws of that same never you go forth into the spiritual. that same never you go to the into the spiritual, lite, alf you put a vistal to your head and shoot yourself, you only shorten the time of living in the material world through a material body, unless you control some other individual—and it is nearly or most always the case that a suicide wants to get close to earth again. So, it you do n't wants to get close to earth a gain. So, if you don't want to grovel round this earth, you had better keep your hearts and heads from the pistol-ball. But we are wandering from our subject. I want to say just here that if, as an old friend of mine often say, the God within you causes you to shoot an individual, that is not the great God of nature's fault. It screebody shoots himself, it is California may may garges some of your pears. nature's fault. It sorrelady shoots himself, it is the law of lite still. Nature is ever true to her-self; water never runs up-hill; mountains never stand mon their jen's; flowers never grow root upwards, and there is nothing in nature but is in perfect harmony. If we were understood as saying there was a personal God, we were

misunderstood. Q.-D) persons who, through bride or grief, heroine misanthropes, temain such for any length of time after passing to spirit-life?

length of time after passing to spirit-life?

A:—If a man is a misanthrope you may put him in heaven and for a time he will be a misanthrope still, because most likely it was born or conceived in him. Two-thirds of these cases come from the moth, feeling, "Oh, dear! I don't want this child; I wish it were dead." The child grows up, meets with some disappointment, and immediately this feeling comes up. Yes, they have to remain until they outgrow it naturally. If you came here a drunkard you have they have to remain until they outgrow it naturally. If you come here a drunkard, you have to remain in a dark place until you outgrow the condition—outwork it. If you come here a thief, if it is n't on account of some defect in the material, you feel like a thief still, as if you would like to steal something. You can't steal up here, because everybody can see, not with the material eye, but with the spiritual eye. You cannot change yourselves in the twinkling of an eye. The camel cannot go through the eye of a needle; it has to conform to natural law. O.—From the audience. If a spirit who is Q.—From the audience. If a spirit who is high in the sphere of knowledge, and who tells us he is constantly working for humanity, when us he is constantly working for humanity, when asked to help us refuses to save us from freez-ing, drowning, or other calamities, is it any less pardonable than it would be in a mortal to neg-lect the cry of another calling for help, and do nothing in the way of salid?

nothing in the way of relief?

A.—The questioner may not realize, perhaps, that the further advanced in the spiritual life, we are, the less able are we to deal with material things: the less able to move ponderable matter, or to do what we are often asked to do; while you wha live in human healize and work matter, or to do what we are often asked to do; while you who live in human bodies and work in the material, have a better chance to do a good deal for yourselves. Perhaps, impressed by us, you may go forward and do the work which you expect as to do. The question is, Does the spirit high in the spiritual life refuse to do aught for you? He can only work through worted high and sheek through worted line. I would to do aught for you? He can only work through mortals, and speak through mortal lips. I would like to portray to you what this world might be were it spiritualized, were Spiritualists really spiritual, did they work from the inner sense of divine duty, and feel that there was something more in Spiritualism than simply hearing from their spirit-friends occasionally. Would I could make you feel that there was something for each and all of you to do. If Spiritualism were rightly understood, and the divine power and love of the great spiritual realm could reach earth unalloyed, there would be no could reach earth unalloyed, there would be no freezings, no drownings, no dark, unwholesome

ireezings, no drownings, no dars, unwholesome lives for you, but you would be happy in enjoying the spiritual.

Q.—[By Mrs. Mary J. Healy.] Is a man a consistent Spiritualist who fails to teach his children the truths he has learned? Will he feel satisfied in the spirit-world? Does he not do his children; an injustice when he sends them to an Orthodox Sunday-school to learn what it took him years to get rid of?

A.—Well, Mr. Chairman, it is very much like this: Here is, we will say, a nice, pleasant road over which you can easily walk in the sunshine: while there is a piece of woods before you that

The spirit Messages given at the Banner of Light Pablic Free-Circle Meetings, through the mediumship of Mrs. Jenne, and reperted for and profished each week in this Department.

We also publish on this page reports of Spirit-Messages given each week in Ealthnere, Md., through the mediumship of Mrs. Sanah A. Dansary.

These Messages halo are that spirits carry with them the characteristics of their earthly life to that beyond whether for good or will consequently these who pass from the earthspirits in these columns that does not comport with his or het reason. All express as mach of trath as they perceive he mere.

The Hanner of Light Free-Circle Meetings

The Hanner of Light Free-Circle Meeti Orthodox prayer-meetings if you make Spiritualism attractive to them—and it is capable of being made far more so than Orthodoxy.

Emma J. Phipps.

I have traveled a long way, and everything looks strange to me. The idea of communicating with earth seems to me only an embodiment of a thought which in the past I have had; but yet I did not expect to drift so far away from home; I did not expect to reach out my hand, as it were, across the Atlantic and send forth a letter, which I trust will reach one near and dear to me. Arthur, be of good cheer; life will yet be bright. Time and tide may set against you; there may seem to you dark days and sometimes shadows; yet I will do whatever I can. Please say it is from Emma J. Phipps. Direct my letter to London, Eng. April 8.

Albert H. Keene.

Albert H. Keene.

Albert H. Keene, of St. Johnsbury: thirtyeight years old—two years on the other side of
Jordan. Do n't know exactly what I can call
my disease—general breaking down of the
whole system, I suppose. My liver had as much
to do with it as anything: that's the way it
looks to me now. I shall direct my letter to a
friend of mine, old Uncle Ben, who used to be
there and I believe is there now—whose family
occasionally looks at one of these papers. That's
how I happened to know where to come. I did
n't have any faith in this thing—did n't care for
it. I thought if the devil got me it was all
right; if the Lord got me, that was all right. I
did n't make myself: I was born without my
asking to be born; I died by asking to, I think, asking to be born; I died by asking to, I think, I did long to get out, anyway, because I suffered fearfully. I leave my message, and will see that it reaches my friends. If it don't, then I'll come again and give more particulars. April 8.

Phebe A. Crossman.

Phebe A. Crossman.

My name is Phebe A. Crossman. I come from Cincinnati. I am twenty-one years old now. I have been gone six years. I went out with searlet fever. I have come back to speak to some friends of mine, and tell them that they must be careful. Jennie, my sister, must be careful, or dark days will come to her. To the Chairman. And then I've come back, sir, because I want to gain strength. Somebody here asked why spirits high up could not keep you from freezing and drowning. I tell you spirits have a hard time to make people do things. There are some things as bad as freezing or drowning, that I'd like to keep my friends from, oh! ever so mach, but I can't do it, I can't reach them. If I touch they don't hear me. In the silent watches of the night I hold my hand on my sister's Lead, but I cannot make her understand ter's head, but I cannot make her understand me. I have to stand there, look on, and see her doing those things, while I know if she could realize may presence she would listen to me. Now, how can spirits do more than they can? Open the doors for us, raise the windows of your souls. the doors for us, raise the windows of your souls, and we will come in, and bring you peace and good will; then there shall not be so much "freezing" and "drowning." I know I am young for mylyears. I didn't have the experience of life that many have. I had to get my own living. Father and mother came to the spirit-world when I was young, and I had to take charge of myself; so that 's my excuse for childishness; but maybe even a childish individual may tell the trath.

April 8: April 8. yidual may tell the truth.

John Chandler.

Say that John Chandler, of Syracuse, N. Y., California, may run across some of your papers. If he does, let him report; if not, there are other friends who will learn of it, and I trust I may get a hearing. April 8.

A Friend.

Long have I tried and patiently waited to bring power and strength and life to one whom I have loved and watched over all the days of I have loved and watched over all the days of my life, as I might say, in the spiritual realm. Gently have I touched the one with fingers of inspiration, at times calling forth music and sending out the love-element, trusting the one to respond to the higher and grander powers of their being. Time has gone onward and upward, life has seemed dark at times, yet there has been occasionally a little silver lining to the dark clouds; and love with its potent influence dark clouds: and love with its potent influence has been a shield. I return to say, for I am sure I shall be recognized, that I still linger near; that from the time I entered the spirit-world I have ever been ready to give strength and magnetic life to my friend, and shall ever continue to do so. A Friend. April S.

Patty.

To the Chairman.] Lor', massa, Ise got de rheumatism so bad! Can you cure me? I don't feel it only when I get here. I come here to hear, an' I get so close to dis ting the medium] dat I find myself talking to you. You don't want me to talk to you, do you? Lor', massa, I wouldn't hurt you no more dan I'd hurt de apple of my eye, not a bit more; but Ise a nigger, an' Ise got de rheumatism dreffully. Do you 'spose you can do anyting to help me? (You will be rid of it when you go away. Ise all draw'd up wid it. Ise a slave; I used to belong to massa Armstrong; but a nigger brought me here blacker dan I is, a good deal. You let her come, so I didn't see why you wouldn't let me. Lor', Ise dressed up, looking at the medium's dress; aint I, massa? I never 'spected to have any gold on. Lor' bress you, massa, what shall I do for you? You aint gwine to write my letter is you? Lor' bress you, massa, I dunno as anybody will ever care to hear from me. My name was Patty; dat aint a nigger's name, zactly. Ise aunt Patty. Ise bringed up lots ob children. You see I used to be a nurse; I was "auntie" to all ob 'em. I tink massa Henry mus' be somewhere. I dunno where. I used to lib down by Annapolis, jes' a little ways from de town. You see it's a good many years since I went away. It do n't seem as if I was quite so stiff now, massa, as I was when Patty. nany years since I went away. It don't seem as I was quite so stiff now, massa, as I was when It came in here, I don't want to feel so ebery time I look at anybody. Don't you'spose, mas-sa, dere's some way of getting away from dis place? You see I hung roun' dar a long time; Norf, an' I aint been any better off since I come here. Ise been roun' among de niggers, an' dey don't do nuffin to help anybody. I want to help you all I can, an' I want you to help me. If massa Henry happens to see dis, he'll know it's me. He knows my tongue was always runnin', an' I nebber ketched up wid it.

April 15.

Godfrey B. Ledbeig,

Godfrey B. Ledbeig. It would be hard work for me to tell you where I did die, because I don't know. It is hard work for me to talk to you. If I had not somebody here who could while there is a piece of woods before you that you have always gone round in days gone by: you. If I had not somebody here who could it was quite a while before you discovered the bright, smooth, pleasant road, but you went a round-about way, or through the swamp, for a good anny years. You can judge for yourselves whether you are justified in sending your children through swamps, or making them take the

to come with. I do the best I can. I go and help all I can. He had better not go to Colorado, but remain where he has means, where he has power and business. This is best for him now.

I will see, if you print this, that it goes straight to him. Please do n't wait a great while. If you will put it ahead I will be much obliged.

June 5.

The Divine Philosophy.

BY WASH, A. DANSKIN,

As man grows into a clear perception of his true re-lation to the external world—to that world of matter in which he finds himself merely a worker, not an absolute owner or controller-he unfolds, at the same time, a more distinct understanding of his relation to the interior forces of the universe-those principles through which all thought finds expression and those laws under which all matter is molded in infinite variety of

He learns that, interior to all these subtle agencies, there is a Divine Mind whose evolutions produce all the diversified manifestations of life and intellectual activity which cover the invriad worlds whose orbits are defined in space, and open up all the pathways of progress for mortals, from the first feeble breathings of the infant to the spiritual unfoldment of the archangel.

While the Divine Philosophy takes from man the pomp, pride and arrogance usually pertaining to what is called exalted position in the earth-life, it gives him a realization of that higher destiny which awaits him as an integral part of the infinite; it opens before him realms of thought and action never revealed through any other channel; it lifts him from the limited sphere of man and places him where he legitimately belongsas an offspring of Deity, among the gods.

It unfolds within him powers and faculties that have been lying dormant, because in all former systems of thought no field has been opened where they could be

William Hildreth.

William Hildreth.

I died of dropsy of the lungs, in my twentieth year. I was the son of Jeremiah Hildreth, of New York; my name is William. I return to say though I passed through physical death, I have spirit-life, with power to see, hear, know, and to understand. Death, as taught by the church, brings fear: Death, as taught by Spirit-ualism, takes away fear and removes all terror of the grave. I passed through the change without fear and without a wish to linger longer on the earth. I knew whither I was going.

Father, there has been no disappointment. All things in the spirit-world are refined, are true and beautiful. Though I have not been a very long stayer here, still I have not been idle

true and beautiful. Though I have not been a very long stayer here, still I have not been idle in gathering in the grand revelations of the life which I am now living. How sweet is death, when we pass out without fear, with no sense of terror, placing confidence in the Giver of Life! Father, wipe your eyes, be joyous of heart, for I live and bring you glad tidings from beyond the grave. the grave.

Louisa West.

I resided in Allegan, Michigan. My name was Louisa West. I was sixty-five years old. To Spiritualism, its philosophy and its deductions, its truth and its beauty, I was not a novice, for I commenced in early years to investigate, and through my investigation I found comfort in all the many trials of earth life. I and, and through my investigation I found comfort in all the many trials of earth-life. I am not speaking of the trials as being hard or severe, but each and all have their peculiar trials of earth to pass through, and I know that I was not exempt: I received kind attentions on every hand from those within the household and from those outside of it.

I tried to perform my duty, and I can safely say that when death came to me—and I well knew when it came-there was no fear, no doubting, for I knew the heavenly Father had power to give me confort and peace and wisdom; and I can truly say I have become an inheritor of that beautiful kingdom—the angel world—I had so often read about. Everything in its beauty far transcends my power of language to describe.

Investigate the truths of Spiritualism and you

will gain strength and knowledge to fearlessly pass through that which men call death—but which I term life—for when I passed over, mine eyes closed on earth scenes and were immediately opened on the spiritual; and with rejoic-ing I said, My work is done; I am no longer a pilgrim of earth but am in spirit with the an-

Accept my thanks for all kindness tendered me when in your midst.

Esther Willet.

week. I was formerly of Indianapolis. Esther, widow of Jacob Willett. I was eighty-three years of age. When in my younger days I often, heard it said that absence conquered love, made affection grow weak and forgetful of those we once knew. But such has not been my case, for I hold in memory all who were ever kind and attentive to me Esther,

tentive to me.

Oh, how cheering it is to look back and find that we can talk to the dear ones we have left behind—that such converse is indeed a reality behind—that such converse is indeed a reality!
Ilypocrisy or deceit never was a part of my life.
I always felt it a binding duty to express the
truth—to be honest and clear upon any subject;
and I find, from having paid attention to that
law, that I am now inheriting a place that gives
me peace and comfort, truth and understanding. Oh, how beautiful is the spirit-world!
Oh, I am pleased beyond measure that the
grave gives up its dead and the spirit-world is
inhabited by living, breathing, palpitating beings with capacities of individuality to go where
they will and to do good as they are faught by

they will and to do good as they are taught by the higher intelligences!

This is strange to me, but no fiction; it is a truthful story, told by one who lived many years on earth, who filled up many vacancies and then departed: not as a stranger but as one familiar with the goodness, kindness and tenderness of God and the angels.

Believe me and thank me for leaving my beau-tiful home to come and communicate to you and to others. Trust in the Father, trust in the angels, is the motto of one who lived and died, and through that death found a life which in due time will give unfading youth.

MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE 8. RUDD.

JENNIE B. RUDD.

April 19. Franty C. Perry; George L. Long; Mary N. Morse; The Flot-Boatman; Charles Foster.

April 11. Margaret Milk; George M. Dobson; Mary A. Champlain; Mary, to William Potter.

April 15. Bathsheoa B. Jones; Winnie; Louis Way; J. Edwards.

Changaint, Mary, to windin Forcer.

April 15.—Bathsheva B, Jonest Winnie; Louis Way; J.
Edwards.

April 17.—Dr. Walter B. Congdon; Walter Richards;
John Gurney; Gus E, Goward.

April 18.—Fanoy E, Whitmore; George N, Smith; Gilbert Morris Delato; Terrence Martin; Dandel Mason.

April 22.—Deboral, N, Danforth; Chas, A, Rooke; Sophia N, Lee; Wm. D. Morse; Henry A, Snyder; A, friend, to Hattle Chace.

April 25.—William J, Lewis B, Powers; Julia D, Childs; Morris N, Sheldon; Charles Norcross; Dr. Morgan.

April 25.—William J, Eaton; James B, Rogers; Peter Devine; Anoremons.

April 26.—William J, King; S, M, Ballard; To Mary; Eunice Rodmson; Sarah B, Allen; Charles H, Badger; Georgie E, Winship; M.

May 1.—James B, White; George A, Horn; Fanny E—y; William B, Gosldard; Adelaide E, Bigelow; Amos Harvey; George William Bailoy; Mary E, Burr.

May 2.—Francis J, Mears; James Pike; George H, Steele; Martha H, L, Somers; William A, Tinkham; Ceell A, Munree.

Man 6.—Mary Macomber Wood; Frankle Steele; Joseph

Martha H. L. Somers: William A. Tinkham; Cecil A. Munreet, May 6.—Mary Macomber Wood; Frankle Steele; Joseph B. Gladding; Fanny E.—y, to Emma G.—e; Henry D. Samnels; 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; Dorcas C. Moseley, May 9.—Charles D. Gibson; To E. and R.; Sam; To Marta Williams, from her Mother; Henry Harding, May 15.—George W. Sanger; Edmund C. Andrews; "Old Sunnyshie"; Sarah M. Lestle; Minnle Turner, May 16.—Albert C. Wesley; Abner K. Kilburn; Andrew A. Allen; B. May 20.—Antoinette Maria Gifford; Mercy N. Andrews; William H. Golfrey; Isadore Snow; H.—; Cella D. Someria; J. W.—c, to Mary E.—B. William D. Melbourne; Timothy C. Coates; Annt Sally Stearns; Frank M.—n. May 21.—Percy H. Davis; Augusta E. Dunham; Lucy Miord Lord; Sarah A. Burr; Oliver Alden; Abbot Brisbane. May 27.—I-aac B. Crose; James M. Burgess; Catharine

one.
May Z.—Isaac B. Crose: James M. Burgess; Catharine
Roy: Patrick Reeves; Michael I. Jones; Lucy A. Kel-

Manley; Rosa A. Belmont; Anonymous; Julia A. Willis; Increase Robinson.

June 6.—William Hayden; Thomas M. Morse; Norman, to Amelia Clark; Simon L. Babcock; Lucy Ann Jones; Joel N. Ranson; John Smith 135

June 12.—Henry Dexter; John Harthey; Constant Davenport; Mary L. Payson; C. W., to Elizabeth C.—

June 13.—Lillian Page; Joseph P. Bagley; Madge S. Burrill; G. H. D.; — Streeter,

June 19.—Mary E. Hathaway; Sylvia Ann Greene; Thomas J. Drivcoli; To E. A. L.—e; Melzar A. Batchelder; To Thomas Lane.

June 20.—Amanda B. Griffin; Ichabod R. Stlekney: Ida

as a. Priscon.
Thomas Lanc.

June 20.—Amanda B. Griffin; Ichabod R. Stickney; Ida
D. Smalt; Annt Hannah; Thomas A. Kingsbury; Amy N.
Bradford; Henry C. Wright.

GIVEN THROUGH THE MEDIUMSBIP OF MRS.
SARAH A. DANSKIN.
John McHill; John Zimmerman; Ada Patrick; Milton
Weston; James O. Sproule; Lucius Clark.

A TRANSLATION,

From Omar Khaygam, who was born at Naishapur in Khorasan, in the latter half of our Eleventh, and died in the first quarter of our Twelith century.

The revelations of devout and learn'd Who rose before us and as prophets burn'd. Are all but stories, which, awoke from sleep, They told their fellows, and to sleep return'd.

I sent my soul through the Invisible, Some letter of the After-Life to spell: And by-and-by my soul return'd to me, And answered, "I myself am Heaven and Hell." Heav'n but the vision of fulfilled desire, And Hell the shadow of a soul on fire, Cast on the darkness into which ourselves, So,late emerg'd from, shall so soon expire.

We are no other than a moving row Of magic shadow-shapes that come and go Round with this sun-illimin'd lantern held In midnight by the master of the show;

Impotent pleces of the game He plays Upon this checker-board of nights and days; Hither and thither moves, and checks, and slays, And one by one back in the closet lays.

The ball no question makes of ayes and noes, But right or left, as strikes the player, goes; And He that toss'd you down into the field, He knows about it all—HE knows—HE knows.

Foreign Correspondence.

ECHOES FROM ENGLAND.

NUMBER TWENTY.

BY J. J. MORSE, (English Agent and Correspondent of the Banner of Light.

To eyes blinded by the lurid light of old theology, to hearts bowed by cares, to lives clouded with doubts, how cold and stern the life we live appears. It is only when the sight is gladdened with glimpses of a brighter future, the heart attuned to the "music not of earth," and the life filled with the viewless presences that flit around us, that the world seems worth living in. The immortals' gracing this world with their presence give us something to live for, point us to the certainty of the compensatory life after this, and bid us up and be doing under even the most unpromising circumstances. These wise ones urge us to forego our hates, do good for all, love one another, and by the strong power of a love divinely human help all upward and onward. Verily, Spiritualism rightly understood is a sacred presence, a bringer back of dead lives, a kindler of noble altar fires, a spiritual Hercules that breaks down every barrier to the enjoyment of the rights, privileges and true freedom that are the natural heritages of our race. Yet some there are who sneer at this same Spiritualism. A cheap process, that needs no brains for its accomplishment. Those who have embraced the truth gazactic Tobidicalism or for its accomplishment. Those who have embraced the truth, as seen in Spiritualism, are blessed and richly dowered. May they increase in numbers and usefulness. The greater our privileges the greater our duties. Loving our angel visitants, our best return for their assistance is to make our life more sweet and better fit to require them. So let us work

large and attentive. The public tests at the close of his lectures are the real attraction, and,

close of his lectures are the real attraction, and, being very striking, have done an enormous amount of good. It is just the kind of mediumship that is needed here.

The "British National Association of Spiritualists" held its fifth annual meeting on Thursday, May 20th, the President, Alexander Calder, Esq., in the chair. The report, as a whole, was very satisfactory. Nearly thirty new members had been added to the roll during the past year, while two distinguished honorary members have passed onward to the higher life, Dr. Robert T. Hallock and Prince Wittenstein. ert T. Hallock and Prince Wittgenstein. A very excellent series of fortnightly discussion meetings have been held during the late season, from which much good has been derived. One from which much good has been derived. One of the historical events in the Association's past year was the resignation of the late Secretary, Miss Emily Kislingbury—an act that was marked by certain eventful circumstances marking alike an era in that lady's mental progress and the Association's career. A brilliant conversationalist, a capable officer, and an amiable and courteous lady, all felt sorry to lose her services. Her talents will prove of good service wherever she may find a sphere for their exercise. Another of the historical events of the past year is the very peculiar diplomacy of the ease. Another of the historical events of the past year is the very peculiar diplomacy of the editor of *The Spiritualist*, who from some cause has conceived for himself the position of medical adviser to the Association. Suffice it to say that when such men as the Rev. Stainton-Moses, Mr. Morrel Theobold, Mr. Desmond Fitz-Gerald -all hard-working councilmen-and the much respected President, all join in condemning the conduct of the above gentleman, when their words are seconded by the emphatic assent of the membership, the feeling, to use no stronger term, they give vent to must have a very substantial cause for its existence. The the "hard times," very satisfactory. Income has been some \$2,370, and a cash balance of some \$3.00 is carried to next year's account. Among S300 is carried to next year's account. Among the more prominent names elected to vacant seats upon the council are T. B. Barkas, Esq., F. G. S., Newcastle-on-Tyne; Sir C. Isham, Bart., Northampton; Dr. Geo. Wyld, London; Mr. J. W. Fletcher, London and Boston, U. S.; H. D. Jencken, Barrister-at-Law, London, and the Rev. T. Colley, late of H. M. S. Monarch.

Our little monthly visitor, Spiritual Notes, keeps on its way with commendable vigor. It is gaining "golden opinions of all sorts of men" continually. The number for June, now before me, completes its first volume. It is now just

me, completes its first volume. It is now just a year old. I am given to understand that its proprietary intend issuing it weekly ere long. There is not much doubt about its ultimate suc-There is not much doubt about its ultimate success as a weekly, but whether the present is the time for the experiment is an open question. Up to this, the little venture has found much favor, and many friends. It deserves it all.

While on literary matters, it may be mentioned that a neat, pink-wrappered, portrait-adorned pamphlet, has just been issued from Mr. Burns's office, concerning the mediumship of Miss Catherine Elizabeth Wood. The booklet in question comprises over fifty pages, and

of Miss Catherine Elizabeth Wood. The book-let in question comprises over fifty pages, and contains numerous electrotype illustrations and diagrams. The body of the work has been com-piled by Mr. W. P. Adshead, of Belper, Derby-shire. A careful investigator, a competent critic, and a facile writer, the narrative Mr. Adshead has written is a valuable contribution to our factarian literature. Two very interest-ing addenda are presented in the form of ing addenda are presented in the form of Sketches of Miss Wood's Life and Mediumship, one by Mrs. Mould, the other from the pen of Mr. T. P. Barkas, each of Newcastle-on-Tyne, of which town Miss Wood is a native. Miss Wood as a neglium is certainly a phenomenon, and Le Rôy: Patrick Reeves; Michael I. Jones; Lucy A. Retlogg: Charles C.

May 23.—Charles H. Seymour; Percival B. Greene: Susan
B. Atwood: William, to friends who are looking for him;
Abner K. Leonard; Ada L. Josephs.

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

June 5.—George S. Coburn; Phebe A. Putnam; John

Michael M. Resembled in Mediumship, one by Mrs. Mould, the other from the pen of Mr. T. P. Barkas, each of Newcastle-on-Tyne, of which town Miss Wood is a native. Miss Wood fortunate, for you never know how soon you as a medium is certainly a phenomenon, and may bean trouble yourself.—Boston Post.

the manifestations obtained through her have the manifestations obtained through her have been and are remarkable to a degree. Personally she is warm-hearted and impulsive, and much liked by all who know her. Mediumship is a sort of cross to most who bear it; let us help them all we can. We are all fallible, hence the futility of "judgments" that are too often the expressions of personal pique. From experiences, personally received, my opinion is decidedly that Miss Wood is one of our best mediums. May her subgree of action continually expand.

May her sphere of action continually expand.

Our provincial societies are only doing average work just now, the "slacking down" being due to the fact that summer is close upon us. due to the fact that summer is close upon us. The lecture-room is then too hot and close. In most of the towns the writer has known for the past ten years there have been many changes—mostly for the better. One difficulty—two at times—continually appears: Sometimes one man wants to rule, and bend all others to his idea—result, rebellion; or again, circumstances cause one man to lead—result, Atlassinks under the load. Personal ambition, within certain limits, is always useful; outside of them, disastrous. While we are alone and unaided, we can do but little. United, we are firm; divided, a rope of sand. We need, and badly, local organized effort. One man's work, or one man's money, will not succeed in keeping a cause alive. Others must be interested, led into working for a common object. Each man to his task, alive. Others must be interested, led into working for a common object. Each man to his task, but in fulfilling it he must help, not obstruct, his neighbor. The most live example of societary work is in the town of Newcastle, on the banks of the coaly Tyne. Crowded meetings, excellent scances, the best procurable talent for the platform, devoted workers, and a true frafernalism animating all, the Society is a model in all departments.

fernalism animating all, the Society is a model in all departments.
Glasgow is making renewed efforts; has established a training class for children, reorganized its staff of officers, and is pushing forward its effective forces at all points.
Edinburgh is also at last making a move. Ere long we hope to see a goodly harvest in the city of Knox—a spiritual awakening of more consequence even than the one that grim reformer inaugurated.

quence even than the one that grim reformer inaugurated.

In the Counties of Durham, Yorkshire, Lancashire, Derbyshire and Leicestershire, the work still goes on, and a commendable spirit of activity is manifested. Our two District Committees, "The Lancashire" and "The Midland," pursue their paths of work with much advantage to the areas they severally minister to. So that if just now the trumpets are not sounded as loud nor are the drums beaten as vigorously as usual, our soldiers are at their posts and quietly working and watching.

working and watching.

Among the numerous English readers of the Among the numerous English readers of the Bunner of Light numbered among my friends and personal acquaintances, there is a continual expression of pleasure and satisfaction at the various articles contributed by S. B. Brittan, J. R. Buchanan, E. D. Babbitt, "A. E. N.," and my good old friend, J. Wetherbee, to your columns. If these gentlemen could but know the pleasure they give and the good they do, they would feel amply repaid for all the labor expended.

The commercial state over here is very bad at present. Prices are falling in all directions. Houses of importance break with alarming frequency. Work is difficult to obtain, and all classes feel the pinch of the shoe as has not been the case for many years before. Still we do not think John Bull is played out even yet. We have lived fast, thought no one could beat us at manu-

facturing. Content to gain our success, we were not careful enough to try and preserve the po-sition it gave us. Experience teaches the most

unwise.
So goes on the life around us—to-day all sunshine, to morrow all clouds. Thank goodness there are warm hearts and true among us that above us on while lighting in the din. May the cheer us on while fighting in the din. May the angels on earth as well as in heaven-help us all to be good and true, and the "Echoes" chorus in answer, So mote it be.

Elm Tree Terrace, Uttoccter Road, \
Derby, England.

The Sunday Law of the States.

angel visitants, our best return for their assistance is to make our life more sweet and better fit to receive them. So let us work.

The tide of Spiritualism in Britain flows on steadily. Nationally our work carries upon it some of the effects of these dreadfully depressed times. Locally, here and there, our causeflourishes and grows strong. London maintains a fair share of outward work, but even there matters are not quite so brisk as usual. The "Free Gospel Méetings" are now conducted at Mr. Burns's establishment, with excellent results to the frequenters, but as the accommodation is limited it is desirable to secure a larger meeting place. No doubt that will be done ere the winter season commences. Mr. Burns pushes on his labors with his accustomed vigor.

Since removing the meetings from Cavendish Rooms to the Steinway Hall, J. W. Fletcher has had even greater success. His audiences are larger files between the stein and the steam of the steinway Hall, J. W. Fletcher has had even greater success. His audiences are large for business of the steinway Hall, J. W. Fletcher has had even greater success. His audiences are large for busines of the steinway Hall, J. W. Fletcher has had even greater success. His audiences are large for busines of the steinway Hall, J. W. Fletcher has had even greater success. His audiences are large for busines of the steinway Hall, J. W. Fletcher has had even greater success. His audiences are large for busines of the steinway Hall, J. W. Fletcher has had even greater success. His audiences are large for busines, large and attentive. The public tests at the coping of Lusisiana, has on its statute-books a Sunday law of some kind, and they are all more copicion of Lusisiana, has on its statute-books a Sunday law of some kind, and they are all more copicion of Lusisiana, has on its statute-books a Sunday law of some kind, and they are all more copicions after the English statute of Charles IL, passed in the Lord's Day Act. In general terms it may be said that they prohibit labor "on Every State in the Union, with the single exup, twenty-one, thirteen-cards, the odd trick, forty-five, whist, or any other game of cards," by a fine of from \$25 to \$50. California charges from \$50 to \$500, in the shape of a fine, for attending any "bull, bear, cock or prize fight, horse-race or circus," or for keeping open any gambling-house "or any place of barbarous or raisy anysoment, or the track the place of barbarous or the track of the place of the place of the place of barbarous or the place noisy amusement, or theatre where liquors are sold." Florida, for disturbing any congregation soid." Florida, for disturbing any congregation of white persons, provides a fine not to exceed \$100, or that the offender shall be "whipped not exceeding thirty-nine stripes, or imprisoned not exceeding six months." South Carolina alone of all the States, true to her puritanical traditions, sticks to the old notion of compelling attendance mon divine worship. Her statute tions, sticks to the old notion of compelling attendance upon divine worship. Her statute still provides that all persons "having no reasonable or lawful excuse, on every Lord's day shall resort to some meeting or assembly of religious worship, tolerated and allowed by the laws of the State, and shall there abide, orderly and soberly, during the time of prayer and preaching, on pain of forfeiture, for every neglect of the same, of the sum of \$1." The Illinois Sunday law is much milder than the laws of sunday law is much milder than the laws of most of the other States. It only prohibits the keeping open of tippling-houses, and disturbing the peace or good order of society by unnecessation. ry labor, or amusement, or diversion with ex-ceptions in favor of watermen and railroad companies.—Chicago Lyter-Ocean.

Medicus Treats Hysteria Successfully

by Magnetism. To the Editor of the Banner of Light:

For more than thirty years I have been in the habit of treating hysteria, as it has from time to time come under my notice, upon allopathic principles. My recent inquiries into magnetism

as a therapeutic agent induced me to make trial of it in a case of this kind which has just come under my treatment. Instead of administering the usual anti-spasmodic medicines and adopting the allopathic treatment usual in such cases, I at once applied my hands from the head downward along the spine and over the pelvic region. In less than two minutes I had the satisfaction of seeing a manifest relaxation of the spasms, and in twenty minutes the patient was com-pletely relieved, though still much exhausted

from the effect of the spasms.

Thus by this simple process was my patient relieved promptly from her paroxysm of suffering. How far magnetism alone, or aided by simple remedies, will avail to prevent a recurrence of the spasms in this case remains to be

There was once a good little boy who was sent by his mother to the bakery on a Sunday morning for the weekly pot of beans. The sidewalk was slippery, the bean-pot was slippery, and as the good little boy wore nothing but slippers on his feet it is not at all surprising that he fell down broke the bean-pot and anointthat he fell down, broke the bean-pot and anoint-ed the sidewalk with his mother's breakfast. ed the sidewalk with his mother's breaklast. While he was weeping over his misfortune, a bad little boy, whose mother had also sent him to the bakery for her weekly pot of beaus, coming along, laughed and mocked exceedingly at the poor boy's sorrow. Now while he was yet thus mocking and laughing, a man running for a doctor knocked the bean-pot from the bad little boy's hards breaking it in pieces and a doctor knocked the bean-power and little boy's hands, breaking it in pieces and spreading its savory contents over the sidewalk, whereupon his laughter was changed to weep whereupon his laughter was changed to weep the litted up his voice and mourned vo-

LOST.

- A wild rose by the wayside hung, Dew-glittering on the morning air, A pure, scarce conscious perfune flung; I looked, and found the floweret fair—
- Tooked, and found the noweret fair—
 So fair, I sought with sudden zest
 To wear its beauty on my breast.
 The trembling petals at my touch
 A sweeter, subther fragrance shed;
 "T is strange I loved that flower so much,
 And—it was dead.
- In that high mood when thought has wings, In that high mood when thought has wings,
 And finds alone its speech in song,
 I struck an old harp's slumbering strings,
 And drew an idle hand along;
 Nor deemed the careless chords had caught
 The life-rate that my spirit sought,
 Till sudden on my startled ear,
 Its dream-created accent woke,
 Alack! I bought the rapture dear—
 The string had broke.
- I he ard a wild bird on the shore
 Singing a wild song to the sea;
 And told the burden that it bore,
 And sweeter than all else to me—
 So sweet, I caged the bird to hear
 Itis magic minstrelsy more near,
 Untanned; the captive's swelling throat
 In one sad song his whole soul cast;
 Too well I knew his lovellest note
 Had been his last.
- And yet, while memory hath power
 To count the hours too valuly spent,
 The fragrance of that faded flower,
 That harp's last dying echo, blent
 With the wild bird's weird death-song, will
 Haunt every, waking moment still,
 Teaching my heart the bitter cost
 Of all the eye of hope hath seen,
 Of all that life hath won or lost—
 That might have been. And yet, while memory hath power

Banner Correspondence.

Massachusetts.

MALDEN.-John M. Spear writes: "A dear and valued friend, Mrs. Caroline S. Lewis, wife of Col. G. F. Lewis, of Cleveland, O., has just passed to a higher state of existence. Mrs. Lewis was inspirational in a state of existence. Mrs. Lewis was inspirational in a high degree, and thoroughly honest and earnest in her convictions. She, traveled quite extensively in this country and Great Britain. She was one of the first to perceive that the corney-stone of the troubles that affect society was the bondage of womartro man-made laws. However great and useful may have been her public labors, travels and mhistries, they only have truly known her who have witnessed the depth, and strength, and tenderness of her maternal love. It is they only who can know or appreciate what has been to her reward, which must be great indeed. The husband and family have the deepestsympathy of her many friends in their bereavement, in the trust that they may be drawn to that bigher communion which their departed loved one so eminently enjoyed at periods of her eventful Hic."

BOSTON—B. F. Entler writes: "Confounding names

BOSTON.-B. F. Fuller writes: "Confounding names may not be a crime, but it certainly is an error, the effects of which, in some instances, are most dire. The chief corner-stone upon which is builded the theological

chief corner-stone upon which is builded the theological 'Tower of Babel' is made by uniting the words Jesus and Christ, thereby making a compound proper name. Should reference be made to Humboldt Astronomer, one would naturally reason that the person mentloned was Humboldt the astronomer, otherwise. Humboldt a discoverer, teacher and demonstrator of the science governing heavenly bodies: and in like manner Jesus the Christ, or Jesus a discoverer, teacher and demonstrator of the science governing human bodies: Jesus being the man, Christ the science, and God its principle; as is Humboldt the man, astronomy the science, and God its principle; as is Humboldt the man, astronomy the science, and God the principle. Although additional light was received by the advent of these teachers, nevertheless, being exponents of a principle they came not through any dispensation therefrom, and praying to Jesus to make one a salut is no more efficacious than praying to Humboldt to make one an astronomer. The interminable muddle, by means of which the ministry has been enabled for centuries to keep the masses in both mental and physical bondage, will speedily disappear when the talent reason is dug up, and those who through fear have hidden it, realize it is a gift of God designed for use."

EAST BRIDGEWATER .- E. L. Paige writes: "Desiring to renew my subscription to the dear old Banner of Light, whose weekly visit to our home is looked forward to with anticipations of pleasure, I remit the amount requisite for the same, but in doing so feel how small the recompense for the exhaustive labor it imposes upon both body and mind—the mind that at times becomes almost overburdened and tired with thought, and the often wearled hand that guides the pen. Such are my thoughts, sometimes, as I unfold the, to me, bright pages of your paper. Money is needful, but it is not self-satisfying; you can only reap your reward when you shall be freed from mortal life, and you can see as well as feel the emanations from thousands of grateful hearts reaching out to you in beautiful coruscations, which shall soothe and rest, strengthen and satisfy as nothing earthly can. To how many has your paper been as a beacon to guide them to a light or truth that casts out all doubt in regard to the question that always arises when the near and dear are snatched away, 'Do they still live and love us?' How grandly, surely, this great truth is being demonstrated and accepted; and why? Because the time is ripe for its unfoldment; the people are ready for its acceptance, and it comes in as one of the immutable laws of the universe, comes in its own way, goes on in its own way, maugre the jars, the blekerings, the opposition both within and without the folds of Spiritualism. It will and must go forth successfully in its onward march; no power can stay its mighty progress.

We have been holding scances at our place during the past three years. Some of the members have developed so as to see and describe spirits, giving many excellent tests. One person, who came into our circle about a year ago, has recently developed as a medium for physical manifestations. Sweet accompaniments are played upon the guidar while it is floated over our heads; a drum is carried to the ceiling, beaten upon at the same time; a tiny bell floats about, keeping time to singing; fans are used to fan us, to siring to renew my subscription to the dear old Banner of Light, whose weekly visit to our home is looked

Connecticut.

WILLIMANTIC .- "A Lyceum Pupil" writes, June . 16th : "Although you have had news from our place in several of your late issues, yet I would like to write a

several of your late issues, yet I would like to write a few words regarding our more recent prosperity. Mr. Baxter, who is always welcomed here with a crowded house, spoke for us the first two Sundays in June with his usual success.

Notwithstanding we have listened to some of the best talent on the spiritual rostrum during the past year, the Lyceum surpassed all in their lith annual floral concert, given Sunday evening, June 15th, to a more than crowded house. Though by that we do not mean to say its members rivalled Mr. Baxter in singing, or Prof. Denton and Mrs. Richmond in oratory.

The hall was beautifully decorated with flowers and evergreen, the principal feature being a representation of the ruins of Netley Abbey in Southampton, Eng., built in tile thirteenth century. This scene extended across the entire front of the hall and platform, and nearly to the ceiling, decorated with evergreen, vines and flowers, and portrayed accurately the ruin of a massive stone structure, overgrown with moss and ivy. It represented the front arched door-way, with its one remaining window, and the two smaller arched entrances at the sides. The outer portion of the main arch was covered with laurel blossoms, the inner with white peonles, while each circle of the window was of red, blue, orange, pink, yellow or white flowers. The effect was most beautiful, and called forth the admiration of all present. The chandellers were decorated with a beautiful globe of flowers, suspended from the centre, and festoons of daisies looped from the centre to the ends with bouquets of flowers; while emblems in memory of those passed to higher life decked the front of the gallery.

The exercises as a whole were the best ever given by the Lyceum, and consisted of songs by its members (quartettes, duetts and single pleces); recitations; the building of a ladder, representing humanity climbing from lower grades to heights of sublime peace and wisdom; and a short drama, in which the different 'Flowers' sang their melody, and spoke of their virt

California.

SAN FRANCISCO.-D. C. Mitchell writes under a recent date, stating that Spiritualism is gaining ground steadily in this city. He counsels the formation of circles in the privacy of home, experience having proved to himself, and also to many of the believers in San Francisco, that scances held under such circumstances constitute a practical and ennobling order of family worship.

New York.

ROCHESTER .- F. S. Webster writes: "I wish to say a word or two in commendation of the spiritual discourses with which Mrs. Nettie Pease Fox is favoring the Spiritualists in this city. The morning meeting is always devoted to the subject chosen by Mrs. Fox. They are certainly very deep and thoughtful, and instructive not only to Spiritualists, but convincing to any candid mind, if not biased and warped by bigotry. In the evening the subjects are handed in by the audience, which is ever attentive. The hall is often crowded at the

evening services. If every city could be blessed with as good an inspirational speaker as Rochester is enjoy-ing, I think the golden harvest would be soon gath-

NEW YORK CITY .- Dr. Sarah E. Somerby writes from 118 E. 10th street: "I attended Mr. Powell's circles, held in this city. They were pronounced by all to be above suspicion in their manifestations, and could only be accounted for on the spiritual hypothesis. Dr. J. Wm. Van Namee, who is residing at 118 E. 10th street, holds circles every Tuesday evening. He is an excelent test medium. Our cause moves on, gaining new laurels every day."

Pennsylvania.

TITUSVILLE .- F. L. Judd writes: "At a meeting of our 'Spiritualist Society' Sunday, the 15th inst., the following officers were elected for the ensuing year, and the resolutions forwarded herewith unanimously adopted: President, O. H. Judd, redected; Vice President, C. M. Hayes; Corresponding and Recording Secretary, F. L. Judd; Treasurer, Mrs. M. J. Hull; Finance Committee, M. R. Rouse, C. M. Hayes, J. E. Holley, Whoreas, After two years of struggles and trials, coming up through financial embarrassments and prejudleial stumbling-blocks, our Society has, with the aid of its good spirit friends, arrived at its present independent and promising standpoint, being aided so materially by its officers; therefore be it Resolved, That we heartily endorse our officers, one and all, especially our President, who, during his term of office, has so nobly and eminently carried out the wishes and instructions of the Society, as laid down in our 'Declaration of Principles' and 'By-Laws'—which course we believe to be one of the secrets of our present flourishing condition.

Resolved, That we tender our heartfelt thanks to our officers for the faithful and efficient discharge of their duties.

On motion, the Secretary was instructed to forward following officers were elected for the ensuing year.

duties.
On motion, the Secretary was instructed to forward the foregoing to the Banner of Light for publication."

Ohio.

CINCINNATI.-" A. G. W. C." writes, June 15th: Mrs. Anna M. Carver, of this city, a spiritual medium and excellent woman, was married yesterday, um and excellent woman, was married yesterday, Thursday, at 10 o'clock A. M., to Mr. George Ball, formerly of Dayton, Ohio, now of this city. Mrs. Carver has long resided in Cincinnati and vicinity, having a long time ago come from Boston. She has done much for the cause of the spirits as a medium—tranee and clairvoyant—and as a feeturer; and now in her age and widowhood she is married to a good man and a strong Spiritualist, who rejoices in her mediumship. Though by this step she will, I think, be removed from all necessity to continue that bitter struggle for existence which seems the lot of our mediums generally, she will not, however, cease to exercise her gifts, but will continue to do what good she can for the spirits and Spiritualism."

Vermont.

WOODSTOCK .- Betsey C. Soule writes: "In this place, May 1st, 1879, Mr. Nathan Lamb, of Bridgewater. Vt., and Mrs. Zilpah D. Taylor, were married by the Rev. O. K. Crosby. Mr. Lamb is widely known as a benevolent, warm-hearted, earnest Spiritualist. Mrs. Taylor was searcely less noted as an excellent healing medium, and one of the best of women. She is the sister of Dr. J. M. Holt, of Bridgewater, Vt., and consequently the aunt of Mrs. M. S. Townsend Wood."

Iowa.

CEDAR FALLS.-W. H. Andrews, M. D., writes that he is still in the field, and the prospects of the spiritual causo are improving in a marked degree in this part of lowa. The local press exhibits more liberally than formerly toward the subject of Spiritualism, and the labors of the rostrum are rewarded with indications of a rich harvest of truth yet to be garnered.

Michigan.

STANTON. - Diantha L. Butterworth writes that any lady medium or speaker desiring to work in this town and vicinity can find a home at her house. Interest in Spiritualism, she reports, is on the increase.

Belvidere Seminary.

This Institution is most favorably situated in regard to healthfulness of climate and beauty of scenery. It is easy of access by railway, being only a few hours' ride from New York and Philadelphia. Its buildings are attractive, and situated on an eminenco overlooking a broad and picturesque extent of country. It is open to healthy, orderly and studious youths of both sexes, to whom it offers home comforts and influences.

It is entirely unsectarian, but favors the highest moral and spiritual culture. Its course of instruction is thorough, practical and in harmony with the most rational views of life. Especial attention is paid to the health of pupils, and their physical culture is promoted by daily gymnastic exercises or vigorous out-door sports.

It is a notable fact that not a case of illness requiring the attendance of a physician has occurred in the school for the past four years. Students are daily taught to reason from cause to effect, to look upon education as a growth of mind and body, and which, to be healthy, needs to be in accord with Nature's laws and the divine principles of peace and charity.

Pupils can take a full course of study, requiring four years, or an elective course of two, receiving therefor a diploma.

The Institution has been favored the past year with a most excellent class of students, and gives promise of greater prosperity for the coming year. Its next term will begin Monday, Sept. 15th. For E. L. Busii, Circulars address.

Belvidere, Warren Co., N. J.

N. B.—Donations to this Institution will be gratefully received, and devoted to the education of needy and deserving students.

PUBLIC MEETINGS, ETC.

A Spiritual Camp-Meeting in the Northwest.
The Spiritualists of Northern Iowa and Southern Minnesota will hold their second Annual Camp-Meeting at G. W. Webster's Grove, one mile west of Bonair, Howard Co., Iowa, commencing July 2d, ending July 6tt. Bonair Station is on the Chicago, Milwankee and St. Paul Railroad, Hudson Tuttle will conduct the meeting, and Mrs. Emma Tuttle will assist to make it interesting by her songs and recitations. Geo, P. Colby, test medium, is expected to be present, and a general invitation is extended to all interested in the progress of liberal ideas. Hay and wood free; also free carriage to and from depôt on application tot. W. Webster, at Bonair. Let all who can, bring tents and blankets. Musle will be furnished for dancing evenings if desired, and a social party on the evening of the 4th of July.

1. Nichols and In Eldridge, of Ceresco, W. White and W. Nash, of Lime Springs, and G. W. Webster, of Bonair, Committee of Arrangements. A Spiritual Camp-Meeting in the Northwest.

Spiritualists' Camp-Meeting.

The Spiritualists of Philadelpha will hold a Camp-Meeting between July 18th and August 18th, 1879, at Neshaminy Falls Grove, at Wiltet's Station, on the route of the North Pennsylvania Railroad, eighteen miles 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.

A Union Reform Convention

A Union Reform Convention

Will be held in the Town Hall, Princeton, Mass., July 4th, 5th and 6th—Friday, Saturday and Sunday, three days and evenings. A strong array of speakers will be present. Reduced fare on railroads; good hotel and bearding-house accommodations at low prices; all the attractions of a famous mountain resort within easy reach. Mrs. S. A. Vibbert, M. D., heads the Boston Committee of Arrangements. Prominent Spiritualists will be among the speakers.

Per Order.

A Grove Meeting

A Grove Meeting

And Basket Pienic will be held on Winslow's Island, Kalamazoo, Mich., on Sunday, June 20th, 1879, under the auspices of the Michigan Mutual Benefit Association of Spiritualists and Liberalists. Dr. A. B. Spinney, Mrs. L. E. Pearsall and Roy. J. H. Burnham, will address the meeting. An admission fee of ten cents will be charged, the proceeds to be donated to the expense fund of the Association. By order Committee, Mus. IDAA. McLin. Kalamazoo, Mich., June 17th, 1879.

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

of Spiritualists and Liberals.

A State Camp-Meeting, under the auspices of the Michigan State Association, will be held at Lansing, the capital of the State, commencing Saturday, July 20th, and closing Monday, August 4th, 1879. For circulars, announcements and other information, address

S. B. MCURACKEN, Chairman Ex. Com...

Lansing, Mich.

Passed to Spirit-Life:

From Phillips, Me., Feb. 23d, 1879, Mr. David Sanborn,

aged 30 years.

This good man's life was spiritually clouded by false religious teachings until within a few years, when, through the mediumship of one of his own family, the light and truth of Spirituallsin were opened to his mind. I lie fieldeved to should meet his dear ones who had gone before him to the spirit-world. He had no fear of death, but passed calmity to the better land full of hope, sustained by his trust in the new spiritual dispensation. We do not feel that he is lost to us, but that he will continue to guide us by his counsel.

M. ged 90 years.

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

Adbertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN

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

Office No. 70} Saratoga Street, Baltimore, Mo.

DURING fifteen years past Mits, DANSKIN has been the pupil of and medlum for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality.

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

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

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

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

DR. J. R. NEWTON,

CURES all Chronic Diseases by magnetized letters. By this means the most obstinate diseases yield to his great healing power as readily as by personal treatment. Requirements are; age, sex, and a description of the case, and a P. O. Order for \$5.00, or more, according to means. In most cases one letter is sufficient; but if a perfect cure is not effected by the first treatment, magnetized paper will be sent at \$1,00 a sheet. Post-Office address, Tonkers, N. Y. April 5.

Dr. F. L. H. Willis RANCE and MEDICAL MEDIUM, 430 West Brook line st., Hotel Brookline, Suite 1, Boston. Hours 9 to 4 Feb. 45, --26w*

May be Addressed till further notice Clenora, Yates Co., N. Y.

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

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

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

April 5.

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Or Psychometrical Defineation of Character,

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

Address,

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ress, MRS, A. B. SEVERANCE,
Centre street, between Church and Prairie streets,
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The Orient Mirror,

AN AID TO CLAIRVOYANCE, Price, \$1.00. Sent by mail postpaid. Descriptive Circulars free. AD-AMS & CO., 203 Tremont street, Boston. Jan. 18.

JOHN WETHERBEE.

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

Onset Bay Grove.

TIWENTY CHOICE LOTS, for sale, at low figo Apply to E.Y. JOHNSON, Warren, R. I. May 10. PHRENOLOGY, PSYCHOMETRY.

POR a Phrenological and Psychometrical Reading of Character, Canacities, and Advice on any Business, also a Forecast of the Future or Greatest Desires, send lock of hair, sex, \$1.00, two 3-cent stamps, and return caveloge directed, to Mits, C. E. DENNIS, care Letter Carrier 22, Chefinati, Ohio.

March 8

nati, Ohio,

Marcu 8.

SEND for the Circular entitled "Scientific SpirD finalism is the Basis of a Scientific Religion and Government." It will awaken your best thoughts, and cause your
best efforts to establish the religion of truth. Address IL.
S. BROWN, M. D., 527 Milwankee street, Milwankee, Wis.
Prica 5 cents single copies; \$1,00 for 25 copies; \$3,00 for 100 copies.

MIND AND MATTER:

SPIRITUAL PAPER LATELY COMMENCED IN PHILADELPHIA.

A Free, Independent, and Liberal Journal. PUBLICATION OFFICE, SECOND STORY, 713 SANSOM ST.

J. M. ROBERTS......PUBLISHER AND EDITOR. C. C. WILSON......ASSOCIATE EDITOR.

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and as he is in spirit, are ready for delivery to each yearly subscriber to MIND AND MATTER, as souvenits of a very remarkable demonstration of spirit communion, the explanation of which accompanies the pictures. All subscribers who renew their subscribitions for one year from June 21879, will receive these premium pictures. Every Spiritnal ist should secure copies of this complete friumph of Spiritnal ist should secure copies of this complete friumph of Spiritnal ism and art. These pictures are not for sale. They are in tended as a present in accordance with the above arrangement.

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Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind.

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April 7.

Boston, Mass.

PSYCHOMETRY. DOWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state ago and sex, and enclose \$1,00, with stamped and addressed envelope. envelope. JOHN M. SPEAR, office of the Banner of Light, Jan. 17.—† 9 Montgomery Place, Boston, Mass.

NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by Dr. STONE. For sale at this office. Price \$1,25; cloth-bound copies, \$2.50. Sent by express only. PRICE REDUCED.

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

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

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ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve rages, will be issued semi-monthly at the Fair View House, North Weymouth, Mass. Price per year, in advance, 41, 50, postage 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (postpaid) to the undersigned. Specimen copies free.

D. C. DENSMORE Pub. Voice of Angels.

Jan. 4. Universal Button Fasteners.

By this ingenious device a button can be fastened to clothing in a few seconds time, thereby overcoming the disagreeable feeling and vexation of the loss of a button. Each box contains sufficient material for fastening fifty buttons, with full directions for applying the same. Price 20 cents, postage free, For sale by COLBY & RICH.

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My specialty is the preparation of New Organic Remedies for the cute of all forms of alsease and debilly.

Send leading symptoms, and if the methelne sent ever fails to benefit the patient, money will be refunded. Enclose \$2 for medicine only. No charge for consultation. Nov. 30,

Dr. Main's Health Institute, AT NO. 60 DOVER STREET, BOSTON,

THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Mosti-chies, with directions for freatment, extra, April 19.

MRS, E. A. CUTTING has taken rooms at 52 Village street, Roston, where she will continue her business as Healing Medium, She has been very successful in her specialties. Ladies suffering from nervousness and general debility will do well to consult her and bear and general debitity will do well to consult her and lear mode of treatment and its favorable results. Mis, Cut ting gives Vapor and Medleated Baths at her house or at the residences of patients.

Dr. D. H. Spofford, Ontologist, WEST COXCORD STREET, ROSTON, Onice hours, 9 v. w. to 10, M. (Charleshay and Friday excepted.) 25 Math. strong, Worcester, Thursday, 21 Charles street, Haverhill, Friday.

D. Evans Casvell,
BUSINESS, Test and Healing Medium, No. 9 Hancock
Street, Bunker Hill District, Boston, Mass, Homs 9
to t, Mr. C. will attend funerals when requested,
May 24, -60*

Miss Nellie B. Lochlan, BUSINESS AND TEST MEDIUM, 20Chapman street, Boston, Circles Wednesday and Sunday evenings, June 21, - 1w* Susie Nickerson-White,

I. P. GREENLEAF, Medical Clair royant and Homeopathic Physician. Office and residence, 91 Waltham street, Boston, Mass.

LOTTIE FOWLER, Dasting United Trance, Medical, and Business Medical, and Business Medical, Botton, Botton, Hours of the States.

Mrs. M. J. Folsom, MEDICAL MEDIUM, 6 Hamilton Place, Roston, Mass Office hours from 10 A, M, 10 J.P. M. May 3,

MRS. E. J. KENDALL, TEST AND BUSINESS MEDIUM, 82 Montgoiner Place, Boston, Hours 10 to 1, June 7,

MRS. JENNIE POTTER, MEDIUM - Test, Medical and Business 136 Castle si near 390 Tremont st. 1582 | April 5,

CLARA A. FIELD, SINESS MEDIUM and Claftvoyant Physician, No. June 7, June 7, FANNIE A. DODD. TEST AND HEALING MEDIUM, 7 Montgomery Places

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mad to gents and stamp. Whole life-reading, \$1,80 and 2 stamps, 37 Kendall street, Boston.

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CAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight st. Dr. G. will attend funerals if requested, May 31. MRS. IDA RANDOLPII, Tests and Magnetic Treatment, Circles every Sunday at 7:30 P. M. 3 Tremont Row, Room 19.

MRS. A. C. SYLANDS, Healing Physician, will treat patients at their homes or at her rooms. No. Davis street, Boston. 2w* June 21.

DYSPEPTICS. EASY AND PERMANENT CURE. Headuche, Sleepless Nights, Depression of Spirits and Billousness Cured.

ittle Giant Pill.

A RELIABLE VEGETABLE MEDICINE. I't has become an established family remedy for bowel and pill yer complaints. It is not a purgative--it is a tonic. One pill is a dose. Full directions in each box. Trade mark on square boxes. Give it a trial.

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THE SPIRITUAL RECORD,

A Paper Issued Weekly in Chicago.

Dr. L. A. Edminster,

MACNETIC PHYSICIAN.

202 Pine street, Providence, R. I. CPECIALTY - Female Complaints and Nervous Diseases Magnetized Paper sent for \$1,00 and 2 3-cent stamps, June 28, -2w*

DR. PIKE'S FLUID COMPOSITION.

PATIENTS of the late J. T. GLMAN PIKE, M. D., wishing to continue the use of his Flaid Composition, can obtain it of GEORGE'S, NELSON, M. D., 55 Tremont street, or of L. A. HATCH, 19 Appleton street, Roston, June 21.—44*

ASTROLOGY, Questions answered, \$1, to \$5. Dreams interpreted, \$2.50. Magle Crystal, with instructions, \$8. Also Books, Ephemerices, etc., supplied by "RAPHAEL," the "Astrologer of the "Medeenth Century," author of the "Prophette Messenger," the "Gidde to Astrology," etc. 79 St. Paul's Churchyard, London, Eng. May 31.—4f

The Western Homestead. THE above is the name of the fluest Agricultural publication in the West. It is a large monthly magazing elegantly printed, and only \$2.0° a year. It is till of things you ought to know if you ever expect to go West. Send afty cents in stamps and try it three months. Address, W. S. BURKE, Leavenworth, Kan.

THE SPIRITUALIST NEWSPAPER. A RECORD of the Progress of the Science and Ethies of Spiritualism. Established in 1820. The Spiritualism is the recognized organ of the checated Spiritualists of Europe. Annual subscription to residents in any part of the United States. In advance, by International Postal Order, the for rwhich is 25c., payable to Mr. W. H. IJABRISON, 38 Great Russell street, Bloomsbury, London, is \$3.75, or through Messrs. COLBY & RICH, Banner of Light office, Boston, \$4.00.

Spiritual Notes.

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

Published on the first of each month, Price twopence, Annual Subscription 2s, 6d., of E. W. Al-LEN, II Ave Maria Lane, London, E. C., England, Orders can also be sent through Messrs, COLBY & RICH, Banner of Light Office, Boston, Annual subscription, 75 cents, postage free, Aug. 24,—1f

SHEET MUSIC.

PHOTOGRAPHS OF JAMES A. BLISS We have received from Philadelphia a supply of Photographs of JAMES A. BLISS, the well known physical medium. Cablinet, 35 cents; Carte de Visite, 20 cents. For sale by COLBY & RICH.

New York Advertisements.

THE GREAT SPIRITUAL REMEDIES. MRS. SPENCE'S

Positive and Negative Powders.

BUY the Positives for any and all manner of diseases except Paralysis, Deafness, Amaurosis, Typhold and Typhus Fevers. Buy the Negatives for Paralysis, Deafness, Amaurosis, Typhold and Typhus Pevers. Buy a box of Positive and Negative (hall and halt) for Chills and Fever.

Fever, Markot, postpald, for \$1.00 a box, or six boxes for \$5.00, send money at my risk and expense by Registered Letter of by Money Order. Pamphlets mailed free. Agents wanted, said to Thoughts.

Addite: Prof. Payton Spence, fix East 16th street, New York City.

Sold above the Banner of Light Office. April 5. WINDS H. B. D. RS. A BERBRAND. UD. 78.

A THOR of Principles of Light and Color.

A Hearth Guide, 8 that Magnetism, etc., will take two a three petions at his home in the beautiful suburban town of Orange. His success to the angel trough Vital Magnetism, Light, Color, etc., and building upoch assed networks and mental conditions, has been remarkable. Vital Magnetism aliented conditions, has been remarkable. Vital course of self-treatment on a simple and self-anticeptan lable on bery success at a distance, and a magnetized pad furnished, lot sole, on tree ving an account of vinguous. The new science of Chromopathy, or Color-Heamag, and a heating outfit, including his superby, is and stwork on Light and Color, with a bine and course Chromo Lea, which are Straich will be luminshed to So. Vidic. LDWIN D. BABELTT, D. M., Science Hall, 141 Lighth 1., New York, June 21.

MRS. J. W. STANSBURY Will write you a Pey-or answer brief questions on Health, Brignes, Marrlage, Ac., with advice, and practical bints concerning the biture, and mail you free the Whilde to Chairy anea, "Send name, acc. seventhese the larry with 45 cm; is stamped, Consultations at office, 10 to 12 A, M, and 2 to 5 P, M, 54,00 and 54,00. Address Ne, 161 West 20th street, New York, June 11.

JUST PUBLISHED .-- SENT FREE. COMPLETE History of Wall Street F mance, containing Cyalmade information for investors. Address BAXTER & CO., Publishers, 47 Wall Street, New York, Nov. 2. - 15*

CARAH E. SOMERBY, M. D., Psychometrist and Magnetle Healer, He La 1 1 th St. of New York, Jone 21.

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Sectarianism vs. D. M. Bennett.

To the Patter of the Bides at \$1 1816;

Ought there not to be published from time to time in the United States a list of books whose mailing constitutes a crime? Certain United States statutes prohibit the mailing of obscene books; but where is the authorized agent, or tribunal, or catalogue, which can give certain information to citizens whether or not any partieufar book is legally obscene. Payal authority has published a catalogue of books whose reading is prohibited to the nombers of the Roman Catholic Church. The faithful of that communion being thereby forewarmed, of course do not read such books. But where of from whom may a loyal A Penrini Tragedy Veiled in Mystery. eitizen of the United States-for instance Mr. D. M. Bennett, publisher and editor of the $Tou\theta_{\ell}Sicker,$ of New Yorks learn what books he is legally probabited from mailing? It is no in-

Now, Mr. Edit a, or friendly reader, how mortal struggle for immortality. should you have advised Mr. Bennett in such a is or is not obscene or prohibited by statute? ther, Calvir, and the fathers of the Protestant edge, asserting with ignorand sufficient factors to death, promote and sustain the welface of the people, ... He, as a protestant of protestants, believes in . the right of private Sudgment. After the trial of Mr. E. H. Heywood, the neither of Count's Yours, Mr. Bennett, like rance other shielligent men, looked into "Capid's Yokes," and found, as they did, that, whatever else it may right to advertise and offlir, and not unlikely felt he could say of it to all the world:

our to the gaugine firms Lit, speak out, be free, Trust only these I be offerthe with the !!

Cornellus Andry complaned a friend who had e begived and every seed continued concurrality and religion is mown in made and of the popular In ones of My day, "to began of whes," if these evides find comfiel to him on the from destruction. When death comes suddenly bring that Normer, when he is alled "Capid's phetore we are prepared, we feel that the sum-

 $\begin{array}{ll} \text{"G. Birvekert,} \\ & = P_{\text{total}}(Y, G, mr, P_{\text{total}}, N, Y, T) \end{array}$

in a sponse to the haver stand "G. Brackeff," an moonday; when under cover of darkness the asking for a colored that pumphlet. It afters incendiary applies his torch to the peaceful refred said pany blet. For sending that copy of anchor to the depths below; when life is extinguests, the household was illuminated. But "Capid's Yokes," Mr. Rennert has recently been guished in the awful vortex of the cyclone, or sentenced by a United States Court Charles L. the midnight assassin steals into the silent chamthat kuch a sentence on such a man as Mr. Ben- ence. nert is is viadictive, or pressive and unjust-

Mr. Bennett believed that a fundamental by the enactment of the solvalled Constock laws. He desired that their validity should be tested by the courts. He had no malicious pairpose whatever in mailing "Cupid's Yokes?" right of American frequency to free speech, to free in pricy, and a free press, both in and out of the mails. It was as a freeman and a patriot, conscious of his own rectitude, and not as a felon, that he acted. If he made a mistake in , as a villain. Who was harmed by the pamphlet. that he malled? Certainly not Authory Comstock, who instigated the offence and received the pamphlet.

It is a true proyerb, that what is one man's meat is another man's poison. Is it not also true that what is one man's purity is another man's on the last scene of mortal life-was sixty-three obscenity? that what is one man's piety is another man's blasphemy? and that a sentence of thirteen months' hard labor in prison and a fine of three hundred dollars on Mr. Bennett for that act of his, done from as pure a motive as ever animated a patriot or a martyr, is equally, if not a far more immoral act, than the mailing of "Cupid's Yokes"? George Colman, the in this country. In 1820 he graduated in mediyounger, seems to have have had the question in his mind when he inquired:

2 Who would then have heard of, by the by, The Vice-Suppressing starched Society? That tribe of self-creeted prigs - whose leaven Consists in bicker mixten souls for heaven: Those stiffed-necked buzzards, who evince the Algor Of Christian virtue, by unchristlan tigor; Those Quacks and Quivotes who in coalition Compose the canter's secret inquisition: Dolts, in our tolerating constitution. Who turn morality to persecution.

And through their precious pates fanatic twists,

Are part informers, spies and ? Sectarists.

I have been acquainted with Mr. Bennett for about five-years. I believe him to be an eminently candid, honest, brave and truthful man. He is pure in his conversation and conscientious in his purposes. He is now from sixty to sixtyfive years of age. He has been a great reader of ecclesiastical history. He regards the current theology and ecclesiasticism of this country as in some respects a debasing superstition—as being itself the parent of many of the ills which afflict the people, and which the clergy charge upon unregenerated human nature. Mr. Bennett has battled and used every honest means circumstances changed his resolution. When in his control to enlighten the people and to overthrow superstition and priesteraft. "I fight," said Cate, "not for my own liberty, but | ment, that he would probably remain; and then for my country, not to live free, but to live very tempting offers were made to induce him A similar sentiment, as I beamong freemen." lieve, inspired Mr. Bennett in his defiance of the | But the attractive influence of early associa-Comstock law. Sad it is that the heroism which

was a virtue in Cato, is regarded in a United States court as a crime in Mr. Bennett. The Comstock laws, like those which estab- as would have inspired the personal ambition

t lished the Inquisition, proceed from a wrong and tempted the capidity of most men, and has principle, and do more harm than good. It is ever since remained in this country. not the rightful province of Government to ar-! During the early and middle periods of his the welfare and the morals of the people.

Altered E. Giles. Horb Pack, Mass., June 22d, 1879.

SUDDEN DEATH OF MRS. HULL.

other I dream the Runner of Light.

When death comes in obedience to the universal law, the process is gradual and painless; mail obscene books. "I am aware," Mr. Ben-, the spiritual philosopher, beautiful as it is natnett may answer, "that Chapter 486 of the ural. Its phenomena are significant prophecies United States Statutes probables the mailing of of the more exalted and enlarged life to come. obscene books, but I want to know whether It is never without convulsive pangs, and, at "Cuern's Yorkis," of which pamphlet I have be- least, some momentary anguish of spirit, that G. Brackett, of Granville, N. Y., requesting a cof another birth. It is not without some effort copy of it. Shall 4 mail it or not? that is the sthat the spirit breaks away from its mortal restraints, since what we call death is but the last

It is seldom, indeed, that one dies a natural case? Whose equation or indement is to decide death, in the strictest possible sense. In this ful. whether any particular book, before mailing it, feverish life much may be done, or left undone. to weaken the vital powers, and thus accelerate The right of private indement is the funda- the transition. When the change is premature, mental principle of Profestantism. Martin Lascit is not according to the Divine egonomy in Nature. Death is strictly natural only when Church claimed and exer field it. It is a right, the current of life has been uninterrupted by that inheres in and belongs to freemen. As any known or unknown yielation of the laws of did the founders of cirric addic, so does Mr. Bens cour being. It will be perceived, therefore, that nett believe in liberty, and the blessings of liber- it is only a purely normal life that can, by a ty, in intelligence, and the discussion of knowled possibility, he followed by a strictly natural

The slow processes by which we waste our vital energies, and the lives of men are destroyed, so that death comes to the living before the proper time, seldom agrest attention. It is: conly when we have no timely warning of his approach; when the impending event is veiled from sight, and the catastrophe comes abruptly, be, it was not an obscience book. As an Ameria, that we are startful from our fancied security, can sition, therefore, be believed be had a and made to realize by what a doubtful claim, and uncertain tenure we hold all earthly possessions, not excepting the organic life of the body. The philosopher may reason thus calmly on the

"Soring that death, a necessary end, Will es me when it will come,"

who should we stait at its approach, and from-Me in the spresence? It is only when inspired. me sale; thereby to conclic, him against being by next trusts which lift the soul into supraentiagned by the mea Lination of priests and a mortal relations for when nerved by some heonly Longita (Smorthellays sept Autipia) and purpose, greater in our esteem than pererlight within the till of who sonal safety and life, that we can remain uncome to vorthold eits of thing but inwardly are moved when dire disaster crosses our path of ravenance lives. Perhaps to could and personnellife. If self preservation is the first law of our tion hild klave been weited from Mr. Bennett, being, we obey a human instinct in shrinking mons is untimely. When the earthquake shakes the proud city into shapeless crains; when the invisible spirit of the pestilence walks the streets wards appeared at Mr. Rennett's trial that it was a homes of sleeping innocents; when flerce light-Anthony Constock who, in the name of "Go mings fall far off on the sea, and the doomed Brackett," had written said letter, and had re- ; ship, with, all her living freight, goes after her Benedict presiding to thirteen months' hard ber to hold the breath of the unconscious sleep- of professional, social and spiritual life—and labor in Albany State Prison, and a fine of three | er : - ch, then, is death supremely terrible, they were always welcome. hundred dollars. I cannot resist the conviction and the sternest gatures tremble in his pres-

from violence, of Mus. Jane L. Dr. Formust large number of intelligent people here and elseprinciple of American liberty had been violated (H) LL, which occurred at 140 West Forty-second street, New York, at an early hour on the morning of Wednesday, the eleventh instant. I refrain from a recitation of the details of a terrible tragedy with which the public is already painfully fa-His sole and sincere motive, as it appears to miliar. A seemingly impenetrable well hangs me, was to defend what he conceived to be the like a midnight cloud over the sudden and mournful termination of the life of this amiable lady. The theories of sharp detectives are all at fault, and to this hour not one ray of light shines through the darkness. She could searceby have inspired, by either word or deed, a single his judgment of the law, ought be to be treated, feeling of jealousy or resentment in the breast of any human being. This deepens the mystery, and renders the ultimate solution of the problem uncertain.

Jane L. De Forrest was born in this city Jan. 28th, 1816, (as the writer has been informed.) and hence her age-when the curtain suddenly fell years, four months and thirteen days. (Herhusband is of the opinion that she was born at a later date.) At an early age she was married to Alonzo Grandison Hull, M. D., with whom she lived on the most amicable terms to the close of her life, a period of some forty-three years. The Doctor was also born and educated cine at Geneva. Soon after marrying Miss De Forrest they removed to London, England, where Dr. Hull rapidly acquired such distinction in his profession that he soon established a lucrative practice. He was one of the first medical practitioners who made electricity an important auxiliary in the healing art, and his patrons were largely from the aristocratic circles of English society. During her residence abroad the American minister presented Mrs. Hull to the Queen; she was honored with a seat among the nobility on occasion of Her Majesty's prorogation of Parliament in 18-, and, for a period of thirteen years, was familiar with the higher phases of social life in London.

The health of Mrs. De Forrest (Mrs. Hull's mother) was visibly declining, and she felt impatient for her daughter's return. Accordingly the Doctor and Mrs. Hull resolved to come home on a visit of several months. They never for a moment entertained the idea that they were taking final leave of England. The Doctor left his foreign practice in the hands of a competent physician, with the settled purpose of returning at the expiration of one year; but time and he had been here several months, his numerous friends in England learned, to their disappointto return and settle permanently in London. tions, and, perhaps, other considerations, determined his decision. At that time, and subsequently, he declined such overtures from abroad

bitrarily establish or suppress either religion or life, Dr. Hull not only displayed great freedom morality. These pertain to the individual, grow from professional trammels, but remarkable out of his spiritual nature, and are his rights. skill in the practice of his profession and indus-It is the proper function of Government to pro- try in the prosecution of other interests. He tect the individual against the invasion of his was a profound student of electrical science and rights, and more than this on its part necessa-1 the laws of mechanics, or the scientific applicarily results in tyranny and general demoralization of natural forces to ponderable bodies. He tion. The sooner the Comstock laws are re- achieved no little disfinction as an inventor, his pealed the better will it be, as we believe, for constructive ideality assuming practical shape in the department of the Mechanic Arts. In one instance, while abroad, he sold a quarter interest in one of his inventions for the sum of £10,-600. This was a machine for the manufacture of pins, which is said to be still in use in Eng-

Men whose minds are absorbed in grave studies are not likely to be demonstrative. In such men the emotional nature is in subjection to the reason. Sometimes they are adjudged to be indifferent, and, perhaps, cold and insensiformation to tell him that he cannot lawfully the scene is peaceful, and, to the observation of ble, when in fact they are only profoundly thoughtful. If the Doctor was not spasmodic in the manifestation of affection, he was nevertheless firm in his attachments, of a quiet, forbearing spirit, and respectful in his deportment. When others were excited, he was calm, and ceived a consignment for sale, is an obscene one emerges from darkness into the light of this the little strifes and passions of daily life seldom book? I am a publisher and bookseller, and I world. In like manner the transition to another ruftled his temper. The Doctor and Mrs. Hull have just received a letter enel sing noney from state and a higher life involves the experience appear to have studied and comprehended the laws of individual liberty and domestic harmony. Each respected the natural disposition and essential requirements of the other; and notwithstanding they were childless, their whole wedded life appears to have been singularly peace-

> Mrs. Hull was a lady of unusual stature, vigorous mind and strong individuality. Her steady self-possession and executive ability, displayed in her several relations, were such that no one could question the moral equipoise of her mind and the uncompromising dignity of her character. With a quick perception of the ludicrous features and aspects of human nature and life, she could not wholly restrain a satirical vein of thought, sometimes dominant and occasionally nettling the conscious subject of her observations. But under her ready wit and playful irony there was a liberal feeling and large-heartedness that her more intimate friends seldom failed to discover. It is only just to say that she knew how to soften these strong attributes and superficial asperities, and to render the whole womanly by a genial disposition, and the graceful affability which, as a rule, characterized her whole deportment and conversation. It is seldom that a character presents a better combination of bold outlines, strong features and delicate aspects. The suariter in mode, which she could employ at pleasure, rendered a resolute purpose and determined action altogether becoming. With reasoning powers and a natural capacity to execute and govern that were more than feminine, there was an admirable blending of the womanly graces which found expression in her voice, and the charming influence of a gracious condescension.

Mrs. Hull was well known in spiritual and litcrary circles; she took a rational interest in several reforms, and the large parlors of her model home were cordially opened whenever she could thus promote the interests with which her name was associated. She was Secretary of the Manhattan Woman Suffrage Association, and an influential member of Sorosis. Uniformly polite in her treatment of visitors, and hospitable to all rational ideas of progress, it was not merely the magnetism of a queenly presence that captivated her guests and made the residence of Dr. Hull a center of attraction. The home circle often embraced several superior minds, and in the absence of any transient other cultivated people assembled there from time to time-persons from the superior walks

The circle of friends in which Mrs. Hull moved was by no means confined to the more promi-The public has just been shocked by the death, ment Spiritualists of this city. It embraced a where-men and women of polite manners, liberal views and honorable aspirations. With a modest reserve, that never really permitted her to seek the distinction of leadership, even in the cause which most enlisted her sympathies, she was always and of necessity a conspicuous figure in that circle. Her presence, in any company of congenial minds, was at once a pleasant light and an added charm. Her coming and her salutation never limited the sunshine of daily life and the pleasures of social intercourse. It is rather the sad memory of the last look and word, and the receding form, no longer visible, that has left a shadow behind. A cloud like a deep celipse is over us, and the flood-tide of a great sorrow sets through many sympathetic hearts to-day. Our harps are silent while we weep by the river of tears and refuse to be comforted. But the black cloud of our grief will pass away; the resistless tide will spend its force and retire; and where the tears of love and friendship now fall on barren ground, the rose and amaranth shall bloom hereafter.

"Oh, deem not they are blest alone Whose lives a peaceful tenor keep: The Power who pittes man, has shown A blessing for the eyes that weep.

The light of smiles shall fill again The lids that overflow with tears; -And weary hours of woe and pain Are promises of happier years.

There is a day of sunny rest For every dark and troubled night; And grief may bide an evening guest, But joy shall come with early light.'

Now that the fearful tragedy is over, we may find infinite consolation in the positive assur ance that following the sudden consternation the lonely struggle and momentry agony; the bewildering sensations and broken consciousness; and the deep darkness of the soul's eclipse on that terrible night, the morning light came softly to the risen spirit, "where the wicked cease from troubling and the weary are at rest.' S. B. BRITTAN.

80 West 11th street, New York.

. Sorosis, at its last meeting, honored the name and memory of Mrs. Hull by the adoption of Resolutions ex-pressive of a just appreciation of her many noble qualiies; at the same time the daily press was severely ar raigned for the unfeeling and reprehensible manner in which the subject has been discussed. From the Her ald's report of that meeting I extract the following confirmation of what I have written respecting our deeply afflicted friend, who is the chief mourner on this

"Mrs. Poole related an interesting fucident of which sh had personal knowledge. Dr. Hull when in London was physician to the Duke of Wellington, and some years after ils return to America the Duke was suffering under a sever lliness. He wrote to Dr. Hull, offering him one thousand pounds to return to London and treat him. Mrs. Poole was with Mrs. Hull when the letter came, and at once congratulated her on the prospect of revisiting her old friends and home, but Mrs. Hull said that it could not be; Dr. Hull could not break up the connection to had established here, as he intended to live and die in America."

BRIEF PARAGRAPHS.

Louis Napoleon, the Prince Imperial of Brance, was killed in South Africa by the Zulus, June 3d. It will now be said by those in favor of the Napoleonic dynasty that the English put the Prince out of the way.

Truth may be run over by a locomotive and survive, but error, if only scratched, will die of lockiaw.

The Traveller says that baby-farming in this city is a grare subject.

A correspondent residing in the western part of this State writes to us an encouraging letter upon the progress of Spiritualism in Orthodox families, etc., closing as follows: "I peruse your paper with increasing interest, and I doubt if there is a periodical in America whose contents are so fully read as those of the Banner of Light."

Jo Case has had a fortune of two million dollars left him, but it was left so far away he couldn't reach it.

There are methods of dealing with blackguards other than fighting them, and quite as creditable.

TRUE HAIR-PINNESS-When a woman has finished her toil-et before attending a ball.

Lord Loftus is said to be a tall man.

Bro. Halnes, of the *Herald*, need n't be alarmed—the 'Jesuitical spirits' "the benevolent Scaver" alludes to are not of the Catholic persuasion; and, moreover, hese spirits are of the earth earthy, of which Bro Seaver has had ample evidence in his late personal ex periences with them.

Like the fox in the fable, who had lost his tail in the trap, he would fain persuade his readers to share his humiliation and become as ridiculous as he has made

A severely practical exchange, whose editor has evilently just arisen from a perusal of the parables, thus

"The wise virgins were simply good advertisers. They bought the best oil, kept their lamps trimmed, and let their lights shine. They made money by it. The foolish virgins never advertised. They bought no oil. They had no light. They lost money by it. It is ever thus and so."

It is better to improve by other people's errors than o find fault with them.

Open the windows of your heart and let in the sunshine.—N, Y, Com, Adv, A good many open them just o let in fog.—Ex.

Another dark cloud is settling over Fall River. The nanagers of the great manufacturing corporations are determined to oppress their operatives, and great distress among the poor people is sure to ensue, for strike they will, as the workingmen are possessed of too much manhood to be forced into serfdom by capitalists

A man killed his wife in Philadelphia June 21st, be cause she did not hand him a towel "like a lady."

Patience and time do more than strength or passion -La Fontaine.

A man who proclaims himself the prophet Elijah has crisen in the English town of Chichester, and proposes o gather together the English people, whom he de clares are the lost tribes of Israel, says a contemporary. Probably this is the reason. England is now moving to lepose the Khedive, that it may eventually secure the holy land." Funny times, these.

Qullp wants to know why woman is called fe-male. Deaths in Boston last week 101, forty-one less than in the corresponding week last year-males 40, females

The first of this season's free concerts was given on the Common on Sunday afternoon last by Brown's Brigade Band. Now "ministers of all denominations" think of "petitioning the city government" to put a ston to such musical profanation! Quakers were hung on this same Common.

EUGENIE.

EUGENIE.
Oh, crownless mother, dolorous, forlorn! When at the summit of imperial pride, With dew of youth, like matin star you shone, E'en on that morn when cannon roar made known Your pangs were ended, and your Casar's throne By advent of a man-child fortified—You deemed not then 'I were better to have died. How could you see far-off this fatal hour, When desolation is your only dower?—[n. W. hall,

It is reported from Callao that another naval battle has been fought in South America, and that Antofagosta has been bombarded and two Chillian transports captured.

Murders and lyngings seem to be the order of the day. Hangings do not prevent murders, that 's certain.

Keep the head cool by temperance in all things, and the feet warm by actual exercise in the discharge of important duties-deeds of kindness.

Mrs. A. Rolland, of Llege, Belgium, fell in the water June 21st and was drowned, being earried over Niagara Falls a short distance from where she fell.

Five persons were killed, and several seriously wounded, June 21st, two miles from Emans, Pa., by the explosion of a steam boiler. The same old story: the boiler was an old one, and the owners had been warned repeatedly of its dangerous condition by the engineer

A German named Kemmler, residing in South Holyoke, Mass., murdered his three little daughters. June elst, giving as a reason that he was afraid his little girls would grow up "and go to the bad," as he was too poor to have them educated. In the Freeman case some averred that the teachings of the Scriptures incited him to sacrifice his child; now, in the German's ease, it will be said that our school system is at fault.

The Rockland Lyceum.

To the Editor of the Banner of Light :

The Children's Progressive Lyceum celebrated their annual flower festival on June 15th, and had a most enjoyable time. The hall was beautifully trimmed, and fragrant with the breath of many flowers. Around the hall were tasteful bouquets, over the pictures were twined vines and grasses, the banners at each end were trimmed with roses and syringas, while in the center of the platform an elegant pyramid of flowers, surmounted by the lovely mountain laurel, in its waxen beauty. was placed, the center being formed of lovely jacqueminots and pure white roses resting upon a base of purple wisteria. There was in fact a wealth of flowers, every nook being filled.

Noticeable among the many pleasant exercises of the day was the speaking of the Misses Grace and Lilly Cooper, and also a concerted piece entitled "Sclections from the Poets," by thirteen young misses; a ong by Miss Edith Poole, "Dalsies White," with chorus by ten young ladies, was finely sung; a duo for organ and violin, by Master Francis Poole and Miss Edith Poole, was rendered with great taste and skill; readings by the Conductor, Mr. I. F. Lowell, Mrs. Susan Wheeler and Brainerd Cushing, and a lesson from Practical Ethics" by Mrs. Lanna Shaw to the whole school was very interesting. The lesson given was upon conscience and health, and the illustrations given by Mr. Harrington, Mrs. Collins and Mrs. Wheeler, were very instructive. The exercises closed with the whole audience singing the song of "Vision," containing these beautiful lines :

'The stream of death is bridged with flowers, O'er which the angels come and go, ' and it required no stretch of imagination to believe that the angels were in our midst, blessing us all with the benediction of their presence. LANNA SHAW. Rockland, Mass.

The New York Lyceum. Fo the Editor of the Banner of Light:

To the Editor of the Banner of Light:

The New York Lyceum is to hold its annual plenic 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 one.

C. R. Perkins, Cor. Scc.

Arrest of the Murderer of Mrs. Hull-He is Captured at a Prayer-Meeting in Boston, and Confesses His Guilt.

in Boston, and Contesses His Guilt.

At 9½ o'clock on Monday evening last officers Mitchell and Files, of Station Five, and officer Wood, of Station Three, arrested Castine Cox, a mulatto, thirty-two years of age, at the Ebenezer Methodist Church, No. 85 West Concord street, on the charge of the murder of Mrs. Jane DeForest Hull, fifty-eight years of age, at her home. No. 140 West Forty-second street, New York, on the night of June 10th. Early Monday evening Lieut, Johnson, of Station Five, received a despatch from Superintendent Adams, stating that the murderer of Mrs. Hull would be at the church above mentioned some time during the evening. A very good description of the man was also given, which description had been furnished by the pawnbroker who had loaned money on some of the stolen goods a few days ago. Officers Mitchell and Files were sent into the church in citizens' clothes, while officers briscoil, Misner and Hunt, of the same station, surrounded the building on the outside. The man they wanted was easily discovered, sitting near the back of the church, and just before the close of the meeting the officers entered the church and arrested Cox in his seat. The prisoner made no resistance, but at once followed the officers out. He was taken to Station Five, where he was searched. A gold watch, with hunting cases, and with the letters J. DeF. H. written on the inside of the back case, and a valuable ring, both of which were recognized as the ones stolen from Mrs. Hull, were found on his person.

Upon being shown these damaging proofs of his

with the letters J. De F. H. written on the inside of the back case, and a valuable ring, both of which were recognized as the ones stolen from Mrs. Hull, were found on his person.

Upon being shown these damaging proofs of his guilt, Cox broke down, and owned up to the whole transaction. He says on the evening of June 10th he eame home at about 6 o'clock, and at once retired to his room, where he laid down until about 10 o'clock, when he crept out of the house without disturbing any one. He had a key which he thought would open the front door of Hull's house, but was unable to make it work. He then thed the windows, and succeeded in raising one, through which he entered. A light was procured, with which he crept softly along to Mrs. Hull's room, but as he went to open the door he thought he heard a man snore, which caused him to quickly blow out his light. He then entered the room in the darkness, but as he neared the bed Mrs. Hull awoke, and asked, "Who is there?" to which he answered, "the Doctor," meaning her husband; she evidently hardly recognized the voice, and put out her hands to feel of his face, which he avoided by leaning backwards.

A bottle of cologne was lying on a stand near the bed, which he seized and dashed into her face, at the same time bringing one hand down over her mouth to keep her from crying out. He then, while he was holding her in that position, struck a light, but the alcohol in the cologne on her face ignited, burning her severely. He smothered the flames, and kept her from screaming by the ald of a heavy shawl which was lying near at hand, which he held down over her face. She soon became more quiet, upon which he bound and gagged her, and then took all the valuables he could find and ran out by the way of the front door. He says he did not intend to kill her, only to quiet her, and steal what he could. Upon leaving the house he came directly to Boston, where he has stopped at the house of Mrs. Diggs, No. 12 Grove street, ever since. Had he not been arrested, his intention was to

Kennedy Hall, Warren Street, Boston.

On Sunday last, June 22d, two large and attentive audiences attended the Free Spiritual Meetings in this place. The musical exercises were of a high order, and the singing by the choir and congregation was very effective. The platform was gracefully adorned with choice flowers, which were, at the conclusion of the services, distributed among those members of the audience who have sick friends or patients residing in

W. J. Colville occupied the platform as usual. In the afternoon his guides accepted topies from the audience on which they discoursed. The principal subjects treated were "Virginity," "Non-Resistance and Jommunism," "Children in Spirit-Life," and "The Effects of Medicine on the Health of the Spirit." Wi-

noona concluded the services with a poem, in which three subjects were blended. In the evening "Baptism by Water and by Fire" was the theme of the discourse. The subject was dealt was the theme of the discourse. The stopica was dealt with in a purely interior manner; the processes of the soul's development were portrayed and the origin of the rite of baptism as a symbol of esoteric flings explained. Great Interest was manifested by the audience. Wincona gave a poem on the "Death of the Frence," in which she prophesied coming glory for France.

French Prince," in which she proposed as usual at 3:15 for France.

On Sunday next services will be held as usual at 3:15 and 7:15 r. M. The evening's lecture will be on the question of the purity of the human soul and the existence of sin in the nature of man. On Thursday evenings at so clock Mr. Colville's guides are delivering a course of lectures on Social Science. "The Importance of Physical Culture" is their topic this week. Mr. Colville receives all who wish to see him, or consult his guides, at 8 Davis street, from 12 to 3 daily.

M. L. Holbrook, M. D., publisher, 13 and 15 Laight street, New York City. This number has many articles of merit prepared from a hygienic standpoint; special attention can well be paid to the sketch tled "Seventeen Months on Fruit and Bread." THE MANUFACTURER AND BUILDER for June, a

RECEIVED: THE HERALD OF HEALTH for June.

monthly journal devoted to the advancement and diffusion of practical science. Published at 37 Park Row. New York, by H. N. Black-P. H. Van Der Weyde M. D., editor.

VICE'S ILLUSTRATED MONTHLY MAGAZINE for June; James Vick, publisher, Rochester, N. Y. THE SHAKER MANIFESTO for June. G. A. Lomas, editor, G. B. Avery, publisher, Shakers, N. Y.

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