VOL. XLVII.

COLBY & RICH.
Publishers and Proprietors.

BOSTON, SATURDAY, JUNE 12, 1880.

\$3,00 Per Annum, Postage Free.

NO. 12.

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Biographical.

MRS. SARAH A. DANSKIN, PHYSICIAN OF THE NEW SCHOOL, BALTI-MORE, MD.

The name of Mrs. Sarah A. Danskin, of Baltimore, Md., is familiar to the great body of Spiritualists in both this country and Europe, she having been, under the tuition and guidance of wise spirits, an instrument of good to many

thousands and an efficient worker in the great cause of spirit-intercourse.

To-day we present to our readers an engraving, which, while it gives the outline of the features of this estimable lady, cannot portray that beautiful symmetry of life and character which so peculiarly fits her for cooperation and companionship with the higher order of spirit-in-

The subject of our sketch was born in Baltimore, her father, Mr. William Ridgaway, being prominent in both the business and religious circles of that city. From his youth he had been an active and influential member of the Methodist Church. Her mother, a very beautiful woman, in person and character, was a Quakeress, whose religion was of that practical kind which shed a cheering, happy influence over the domestic and social circles, and carried comfort or relief to all the sick and needy within the reach of her kindly sympathy. Both father and mother were of English parentage, and both were mediumistic in a high degree.

Upon waking one morning, Mrs. Ridgeway called her husband's attention to a small table that was rising slowly from the floor and which floated for some moments about the room, reaching nearly to the ceiling, then coming gradually to the floor again. Hearing a noise in the cellar, while preparing an early breakfast, the servant hurried to see what caused it, and found stones flying about without any visible hand to throw them. This continued at intervals until a large opening was made, and, upon examination by the family, a number of human bones were found at the bottom of the excavation. Previous to this time Mrs. Ridgaway had several times heard the sound of footsteps and the rustling as of a silk dress in various parts of her dwelling. She and Mr. Ridgaway were both natural clairvoyants, and often saw those who had passed from the mundane sphere.

Mrs. Danskin was educated at the school of Miss Betsey Ramsay, a popular seminary for young ladies in that day, and in her nineteenth year was married to Col. Washington A. Danskin, a young and enterprising merchant, also a native of Baltimore. It was a marriage of mutual attraction, after a brief acquaintance of three weeks, and during all the vicissitudes of the past forty years that attraction has never lost its influence, but has grown stronger and brighter as time advanced. There has rarely, if ever, in the marriage relation, been a more perfect union or blending of two lives.

In 1852 Col. Danskin retired from business with ample means to indulge his tastes or inclinations, in whatever direction they might lead. He had, of course, heard of the "Fox family," but was not drawn to the subject of Spiritualism until after reading the manly letter of Judge Edmonds, published in 1853, in which that eminent jurist resigned his high office and laid down upon the altar of truth the sacrifice of his cherished judicial position. This deter mined him to investigate carefully and thoroughly as soon as opportunity offered. Mrs. Danskin felt no interest in the matter, but, as the leisure of their lives was nearly always spent together, she was at his side when he

first attended a spiritual séance. Their first investigations were not very prom-Sing. Among a mass of frivolous matter there came, however, now and then, something that was gemine and positively beyond the knowledge of the medium through whom it came. Circumstances brought these séances to a clase, and in a short time after, an opportunity was presented to renew the investigation through one whose mediumship and social position were entirely unexceptionable. This was a Quaker school-girl, who had exhibited fine mediumistic powers. During a period of five months the investigation was pursued - four or five nights in the week-without anything to mar or disturb the harmony of the meetings. 'Occasionally the sister of the medium took a seat at the table, their parents being usually present in the room; but rarely was any one else admitted. Here, amid happy, harmonious surroundings, was Mrs. Danskin's mediumship quickened into life. Here her mission to cure disease, to heal the sick and to give comfort to the afflicted was

foretold. Here the magnetic power of her immediate spirit guides and controllers was so perfectly established as to enable them to shield her from all influences that might prove detrimen-

tal. They cautioned her specially not to mingle in heterogeneous circles until they had established this power; and, relying upon their love and wisdom, . she yielded implicit obedience to their counsel.

The time came, at length, when her mediumship was to be exercised for the good of others. Col. Danskin had taken the broad ground that so great a boon as mediumship was not conferred merely to give pleasure to the family circle; that with this divine privilege came the duty of exercising it for the enlightenment and elevation of humanity. Mrs. Danskin shrank from notoriety; but, knowing that her husband stood between her and the outer world, and feeling that her spirit friends could. protect her from any inimical influences from the invisible world, she finally consented, and their home was freely opened to the public twice a week, the only condition being that their visitors should come with a sincere desire to investigate the truth of Spiritualism, and not for the indulgence of mere idle curiosity. Heretofore her mediumship had been confined

to the sounds upon the table, communications given through the "Dial," and writing mechanically or impressionally, but now came various other phases. Her voice was controlled by spirits who had been operatic singers. She was made to converse in German, Spanish, French and Italian without being acquainted with either of those languages. Her sight became spiritually unfolded, and her hearing quickened. She could see and converse with spirits. Another form of manifestation was attempted, but only partially accomplished. Her brother's spirit told her that if she would stand before the mirror in her dressing-room at a certain hour, he would endeavor to remove her image from the glass, and replace it with his own. It was some days before she consented to try the experiment, and when she did she found her nerves unequal to the task. She said a feeling inexpressible in words came over her when she saw her reflection gradually fading from the glass. She could not bear the strain, and had to retire. This was repeated, and so far accomplished, eventually, as to have the image of another presented, but not perfectly or entirely; more like the outline of a shadow than like the reflection of a substance. This experiment was interrupted for a time, but renewed by the spirit of her adopted son's wife, Rosalia, to whom she was fondly attached: This spirit, being more congenial, more directly en rapport, gave more strength to her nerves, and, after a number of efforts, succeeded in replacing Mrs. Danskin's reflection with her own. The purpose of this development, if matured, was to enable other spirits to appear upon the surface of the mirror, and be recognized by their friends and kindred. This would have been a most useful as well as interesting feature of her mediumship, but her nervous system was not suffi-ciently strong, and it consequently had to be abandoned.

There came, in time, another feature in her mediumship which was a source of great pleasure to herself, and astonishment to others. Having no musical education, nor any taste for instrumental music, she was led to the piano one evening, under the control of her spirit guides, and played with a power which showed there was a master hand engaged in the work. This control lasted about three-quarters of an hour, and gathered a crowd before the house. After some few months these musical manifestations ceased as unexpectedly as they had commenced.

In the summer of 1856 it was discovered that Mrs. Danskin's lungs were seriously affected, and early in 1857 her physician informed her husband that all the resources of science had been exhausted, and her démise might occur in few hours; she certainly could not last longer han the following day.

This statement did not make any impression upon Col. Danskin, who waited for the doctor to retire, then closed the room, and took his seat quietly at the side of the couch upon which Mrs. Danskin was lying. She looked pale and emaciated, and, as the doctor had said, rapidly nearing the close of her earth-life; still he could not realize that she would be taken from him. From the date of their union a fixed idea had taken possession of his mind that they would never be separated, and her condition, critical as it seemed. did not shake that belief.

While sitting gazing upon the fading form which he loved so tenderly, she was suddenly thrown, as it were, into a sitting posture and controlled with great vehemence by a spirit who was antagonistic to Spiritualism. The spirit was boisterous as well as vehement, and loudly pressed to Col. Danskin his pleasure that the time had come when the tie which bound her to earth was about to be severed, and the instrument through which he did his "devil's work" would be removed from his control. The calm reply to this was, "You do not disturb me in the least. I know she is under the protecting care of those who are wiser and mightier than you, and no detriment will come to her."

After this rude control had lasted about ten minutes it suddenly ceased, and she fell back, apparently in the last moments of dissolution. Still unmoved, her husband sat quietly until he perceived a motion of her lips, and, listening intently, he heard: "It was I, my child, your father, who brought the vehement spirit. Look,



MRS. SARAII A. DANSKIN.

and you will see animation returning to the eye and color to the cheek; the blood that was almost stagnant now has free circulation. Your calmness and perfect confidence have greatly aided me. We are now about throwing her into a deep, magnetic slumber; when she awakes from it our friend, Dr. Benjamin Rush, will take her in charge and give you instructions through er own lips. Follow his directions implicitly.'

After months of patient care and skillful treatment, entirely directed through her own mediumship, she was restored to active usefulness. The "circles" were again resumed, and soon Dr. Rush brought into play those powers of the interior which he had quickened and unfolded while he was renewing and invigorating

the external structure. It was not long before a well known citizen of Baltimore, who had been pronounced incurable-his disease being paralysis of the optic nerve-was restored, and his sight so perfectly renewed that he could dispense with glasses, though he had used them some fifteen years. When writing letters to his friends he would place upon the margin, "Written without

glasses, thanks to the angels and Mrs. Danskin."

This was the commencement of her career in the treatment of disease, as the pupil and models. dium of Dr. Rush.

The fact of this wonderful cure soon spread throughout the city, and patients from among all classes of people came asking for aid, until it became a heavy draught upon her vitality and a serious tax upon her husband's income. For more than fifteen years the greater portion of her leisure was given to this work. While she diagnosed the cases brought before her, she also prepared and furnished, without charge, the medicines necessary for a cure. She never contemplated "professional" mediumship, and whenever it was suggested by the spirit of Dr. Rush, she invariably refused to practice for necuniary compensation. He often urged, but

she persistently refused. Wise spirits, however, have a mode of bringng about what they wish, whether their mortal instruments approve or otherwise. A little over four years ago an arrangement was effect ed, through a mutual interchange of thought among those spirits who are guiding this great movement of Spiritualism, by which communications from the spirit-world, given through the mediumship of Mrs. Danskin, were to appear in the Message Department of the Banner of Light. This brought her conspicuously into notice, and soon Dr. Rush overcame lier scruples and placed her professionally before the

public, under his guidance and control. From that time her name has been a household word in the mouths of Spiritualists, and many a kindly letter verifying a message, confirming the accuracy of a diagnosis or giving expression to feelings of gratitude for relief rendered or cures performed, has reached her from every State and Territory in the Union, from all the provinces of Canada, and some few

from across the wide Atlantic. One of the earliest and most remarkable cases that came under her treatment was that of a prominent politician and speculator who had been attacked by epilepsy while in Washington City. A number of the most eminent physicians in Washington and Baltimore were called to his assistance, and he became a helpless imbecile in their hands. While in this condition he was placed under Mrs. Danskin's treatment, and in a few months he became not only sound in physical health, but was morally reconstructed. The spirit of his eldest son came again and again, and at last touched the heart that had been so callous. He often wept while holding converse with this loved child whom he thought had gone from him forever, and when he returned to his family he laid aside the habits that had disfigured his life, and became endeared again to those from whom he had long been alienated.

This was a grand achievement of the spirits and, becoming widely known, drew many to look kindly upon the "New School" of medical practice. It was regarded as an unmistakable evidence that the wisdom of the spirit-world was equal not only to the cure of the body but to the cleansing and purification of the soul.

This was followed by a case where the at-

effectual treatment, called another in consultation, and they decided to take their patient's leg off in order to save his life. This frightened himself and friends, and he was brought in a carriage to Mrs. Danskin's office. As he was assisted into the room Dr. Rush controlled Mrs. Danskin, and, before they had time to state the case, said "My friend, you have as healthy an organism as there is in the city of Baltimore, with but a single local difficulty, which we will speedily remove. In a few minutes medicines were prepared and magnetized for him, and his friends were directed to bring him again on that day week. The next week he came alone, not requiring help, and when he called the third time he was, as Dr. Rush had said, as healthy a man as there was in the city of Baltimore, his local difficulty having been entirely removed.

Another striking case was that of a young lady who had become insane. It was most distressing to see her; but in a few short weeks her mind was restored, and she is now the picture of health and happiness. If a case is deemed incurable by Dr. Rush, it is declined. though many cases pronounced hope-less by Old School physicians have proved curable under his skillful treatment. One of the most striking mani-

festations of the skill and power of Dr. Rush's spirit, is exhibited in the fact that, frail and delicate as is Mrs. Danskin's physical structure, she has not been prevented by indisposition from attending her office but two days during the last four years, and in all that time she has not taken a single day for recreation; even during the extreme heats of summer she has never been prostrated by sickness. Her endurance is wonderful, and is attributable to the magnetic force and watchful care of those wise spirits who guide and protect her.

was precipitated into the stream and drowned." The great power manifested by the spirit of Dr. Rush through Mrs. Danskin's mediumship grows out of the fact that in her he found one whose nature in every department was adapted to his control. Possessing a courage that never faltered, an equilibrium of mind that rarely feels elation or depression, a clearness of perception that recognizes the duty of the moment and never hesitates in its performance, she is peculiarly fitted to be a co-worker in his efforts to benefit humanity.

REVIEW OF OUR FOREIGN SPIRIT UALISTIC EXCHANGES.

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

The Annall Dello Spiritismo, of Turin, for April ontains several articles of much interest. Sr. Rinaldo Dall' Argine, writing from Florence, gives a remarka ble and beautiful but sad history of a young lady who three years ago committed suicide at her residence near that city. Signorina Sandrina Pacchiani, belong ing to the distinguished family of Prato, was widely snown for her many charms and graces of person and intellect, and quite remarkable for a cheerful disposition and for the happy faculty of contemplating the nore sunny rather than the shadowy side of events Early one morning her brother called at her room and asked her to accompany him to Florence. Declining as she had not time to prepare herself, she said she would take the midday train, and that he might meet her at the depot on her arrival. She subsequently par ook of a hearty breakfast, and the servant them as sisted her in dressing for her visit to town. After her tollette was completed she dismissed the maid, who re turned to her ordinary work ; but at 12 o'clock, as he beloved young mistress did not descend to take the train, she went to her room, found the door locked, and greatly to her surprise, found also Sandrina's little dog that hardly ever left her, outside in trepidation and anxiety. Supposing her mistress to be asleep, and a it was then too late for the contemplated excursion, the maid, with the approval of the family, made no effort to awaken her. At 2 P. M., however, when naturally alarmed by this unusual occurrence, she renewed her effort to ascertain the cause of the mystery, and sum moned the household. As the young lady could not be aroused, a ladder was brought, the chamber window entered, and the door unbolted from within. All rushed then to the bed, where, elegantly attired, Sandrina was lying terribly disfigured by two pistol balls which she had fired into her head. No one can describe the an guish that pervades a happy home when some terrible calamity of this nature befalls it. The fair form of Sandrina was laid away in the new cemetery dt Prato. Some days afterward, while the family were sitting together, evening having gently closed in a beautiful day, noise was heard in the room, and presently the ap parition of the lately departed, the almost worshiped Sandrina, stood before them. Could this have been nere imagination arising from the love and grief that filled all hearts there? Such was the general impression abroad, but not so at home, for the image had beer too distinctly seen. However, to remove all doubt upor the subject, a courageous young gentleman was invited to come and sleep where poor Sandrina had breathed her last. The invitation was cheerfully accepted. During the night, having from some cause been awakened, and getting up and going about with light in hand, he too, distinctly saw the fals apparition of the departed one. And it not only seemed objective to his vision, but his ears were touched by a plaintive appeal for prayer. Sandrina was indeed there, and she called him by name and requested him to ask his mother to pray to God for the repose of her soul, already condemned. Horror-stricken, the young man rushed back to his bed, where he remained several days seriously Ill from the effects of the apparition. Sr. Felice Scifoni, writing from Rome to the Annali

Feb. 21st, gives a graphic account of a séance he had attended in a private family where there happened to be a lady "endowed," as he terms it, " with beautiful somnambulic lucidity." It seems that Sr. Scifoni bad had a friend, a Doctor, with whom he had often distending physician, after several months of in- cussed the subject of Spiritualism, but who was always tiply 78065428 by 56789, and in a moment afterward gave.

skeptical, not even believing in the immortality of anything. The gentle somnambulist had never known him, so the more convincing would a manifestation on his part be, if his presence could be secured. Hardly had the desire been expressed ere the Doctor appeared -and I do not see that there had been any cabinet or other paraphernalla prepared for the occasion. "The spirit presented himself," says the writer, "In a resem-blance so true and speaking, so exact in face, in expréssion, in dress, in action, even to a natural defect of the body, that at his first coming before us the whole family at once exclaimed. ' It is the Doctor, it is he in propria persona.''' At a subsequent scance the Doctor appeared and gave a lengthy account of his passage to the world of spirits and his condition there; how he found himself in a state of darkness, in a condition anything but agreeable, one of misery in fact; but there had come to him a voice from afar that had expressed the hope that his spirit would comprehend that there was a God, a Creator; and that by penitence and prayer he would find peace: "I have expected, have prayed," he said," but the desired peace has not yet come to me." Thus, from whatever quarter of the globe these manifestations are announced, we receive the same expressions that characterize life in the world of

Preceding the above there is a portion of a discourse pronounced in Florence, on the 19th of March last, by Br. Sebastiano Fenzi, which begins with an account of the manifestations in the Fox family. The Annall favors its readers also with several articles on anima magnetism, with notices of important cures effected by it. Under the heading of "Citations before the Tribunal of God," occur a number of Interesting Items like the following in brief: "When in 1313 Pope Clement V. and Philippe Le Bel, wishing to destroy the Order of the Templars, caused to be burned alive (as hundreds of others were.) Its Grand Master, Jacob Molay, the latter said to the holy and to the royal assassin who committed this beloous, this flendish crime: 'I summon you to appear within a year before the bar of God -alla glustizia di Dio.'. The Pope died on the 20th of April, and the King on the 29th of November, 1314.7° ... In 1606 a German soldler being condemned to death for some imprudent language, cried out in his last moments to the commander who had caused the sentence: Within three weeks from this time, and at this very hour In the evening, you will render an account to God for my death.' Exactly at the time specified, the of-ficer going the rounds to inspect the sentinels, had occasion to pass over a bridge, whence, by a stumble, he

The Revue Spirite, Paris, for April, opens its wellladen pages with a tearned dissertation—" Researches Among the Principles Constituting the Vitality, Material and Intellectual, of a Human Being"-from the pen of M. Valles. Mons. V. starts with and defends the proposition that the vital principle, as all which emanates from God, acts always togiquement, but is not endowed with the faculty of Intelligence. Following this, M. Eugène Bonnémere has an article under the heading of "Nerldah," that is a medley of entertalning matter, part romance, part fact—introducing magnetism, Mr. Crookes's remarkable discoveries, Indian jugglers and thugs, and how, mediumistically for the benefit of persons III with certain diseases, epilepsy for Instance, the poison of serpents had been used. In a case of epllepsy the sufferer had been inoculated with the virus, and had taken some drops in ternally, alternating it with phosphorus. "All this," says the writer, "reconciled me somewhat with serpents, and caused me to understand why the Greeks had coiled the scrpent around the baton of Esculapius." A page or two further on he says: "The immortality of the soul, is it not the basis of all religious, the belief of all the ages, the rationale or the raison d'etre of all the philosophies? And of what use is a philosopher and his long researches if life is only for arday?" Enjoy then ourselves to the fullest extent, per faset nefas, since it is a matter of indifference whether one is honest or criminal, whether the intellect be cultivated or not, since upon the tomb may be inscribed the desolate lines of Dante: 'Lasciate ogni speranza, roi che in-' Leave behind all hope those who enter here.' I do not speak of the founders of religion, from Zoroaster and Moses to Jesus and Mahomet all of whom have affirmed that they spoke or wrote under the inspiration of superiors. All the sublime geniuses who, before and since the time of Socrates and Joan of Arc. have affirmed that what they did was but in obedience to demons, or of voices, shall these be thrown among impostors, bandits, assassins? And what have been the teachings of the masters of the school of Alexan-. \ dria, such as Ammonius Sakkas, Piotinus, Origen, Jamblichus, Porphyry, Proclus, and many more, whose works are the glory of the human spirit? Exactly such as we teach to-day; with this sole difference, that the Ochema of Plato, the ocheumata of the neoplatonists is called the perisprit by Allan Kardec, the 'aromal body' by Charles Fourier, and by others the electro-luminous' body." Further on our erudite author refers to Bayle, to the article in his great dictionary, Plotinus, note G," to Prof. Thury, P. Lebrun, P.

Kirker, Gaspard Schot and Salmut. A note to the above communication says that it should not be forgotten that M. Bonnémere is a distinguished historian, author of l'Histoire des Camisards;

Sircle de Louis XIV., etc. Here is also a short notice of Mr. Tyerman's journey rough these United States, his satisfactory sittings with Mrs. Foye, and Spiritualism among the Mormons. Then comes the pleasing letter addressed to Mme. Blayatsky by the Viceroy of India, in which he expresses his approbation that there has been established in the Orient a society of Occidental origin, having for is object the study of ancient Indian philosophy. For the encouragement of those whose patience may be nearly exhausted by sittings, but unsuccessful, for spirit manifestations, a correspondent from Poulseur, near Liege, says, that after sitting every week for fourteen months, a society of eight or ten persons had

at last obtained most gratifying results. By raps the spirits now respond to their questions. and at a recent scance, after prayer, the medium Eugernie was found to have a blue ribbon adorned with flowers around her arm. The ribbon, brought from abroad by the spirits, was about a yard in length. It was tied in a bow-knot, which had in its centre an insignia adopted at the society's first gathering—two hands joined, emblem of fraternity.

From Besancon Mr. Charles Seron, civil engineer. writes that, his wife having become a medium, they had enjoyed together some extraordinary manifestations: that objects were moved about without human contact; that conversations were held with the spirits, who were thus enabled to identify themselves, and sometimes the lady medium could see the spirit with

whom they were talking. The Revue gives a fine portrait of a little boy, now about ten years of age, born in the Province Corel in Piemont, who, though he can neither read nor write, does, mentally, any amount of arithmetical calculation proposed to him. Recently he was asked to multhe exact result. "Medlum or not," continues the writer, "this little Jacques Inodi is at least one of those, living works the most convincing and the most interesting of anterior acoustements."

interesting of anterior acquirements."

A lady of Besancon, Mme. Maillard, is obtaining great celebrity as a healer. Recently summoned to Switzerland, to an invalid who was considered incurable, Mme. M. restored her almost immediately to health; but, by first expelling an evil influence that, the writer thinks, went to prove our anterior existence. M. Pétaz writes to Mr. Leymarle that this Mme. M. had cured him of deafness that he had from birth. A Mille. Sirone states, also, that a person suffering for a very long time with rheumatism, and had been abandoned by the M. D.s. was immediately cured by Mme. M. "Many more testify to her great healing gift.

BELGIUM. Le Messager, of Liege, for 1st and 15th of April, contains much interesting and valuable matter, but more scientific than purely spiritual. "Radiant matter," as a new discovery by Mr. Crookes, is dwelt upon at length by M. Bonnefout; but he does not ignore a spiritual phase that may be thence evoked, and concludes his article by saying: "The moment is not far distant when the spiritual phenomena will force themselves upon all by the logic of reason, by the evidence of facts and the knowledge of the laws that govern them.' Following the above are some important reflections or "Hysteria" ha exhibited at the Salpetriere, Paris. The different views of the causes, as presented by several physicians, are here given; but no specific remedy is announced. The writer says that "The phenomenon the most surprising is, that notwithstanding the violence of the attacks, in spite of the insufficiency and poor character of the food, the attitcted maintain their plumpness and the same appearence of health.
Though inexplicable," adds M. Richet, "these facts are not supernatural," etc. . . . "The study of demontacal possession in the present and in the past is as sad as instructive, but we do not believe that the prevailing materialistic optnions will permit of a fair and impartial investigation of the subject. One can find in the Messager, Nov. 1st, 1-75, a dissertation upon le timiert to Tolle, where it is shown that many great men of ancient and modern times, possessed of mediumistic faculties, have been treated as insane." Mr. Kuborn says of these epidemics of conculsion naires and demontaques: " The medical history of past times represents these epidemics in which one sees but the intervention of God or the devil." Notices of the ursulines of Loudun, the demonlacs of Marzine, and others who have had a world-wide hotoriety, add interest to the grave subject under review.

The Messager continues its sweiner parration of the spiritualistic phenomena that took place in the presence of Prof. Zollner and other med of learning—Mr. State being the medium. So wholly aboveboard, so devoid of any semblance of trickery were the marvelous manifestations, these noted savants were carried away with them; but for fear that their scrutiny might not be sufficient, the physician and magician within de la cour imperiale, M. Bellachini, was invited to assist. His declaration concerning the genuineness of the phenomena, L. C., without legerdermain, is well known.

The Messager gives favorable notice of The Theosophist; published in Bombay, and edited by the distinguished Russian lady, Mme. Blavatsky. It states that among its contributors are celebrated Brahmans of great crudition, and that it will contain translations of ancient documents, both Buddhistic and Brahmanic. This publication cannot be praised too highly, for it opens a wide and grand field of thought, of research, of spiritual culture ceminently characterizing a remote age; that challenges attention.

"The Merchants of the Temple," "Firman and Chapman at Liege," where they evidently played only some poor tricks, and the baby medium of Mine. Markee, said to have been transported a considerable distance by the invisibles, constitute, with a number of minor yet interesting items, what remain to be noticed of the Missenger in hand.

El Criterio Espiritista, of Madrid, for March, has a second article on the "Physiology of the Spirit," in which occurs a precious citation from a sermon by the cloquent patre Lacordaire. I have space for only a few words: "They say, to deny the merits of the miracles of Christ, that they were done by the power of magnetism and occult hatural forces not yet recognized by science. Very well: I Melieve sincerely in them. . . . I believe in these phenomena, that gen-

erally they are purely natural, known to wise men in all the history of humanity; that the secret has not been lost, but transmitted from age to age, giving rise to a multitude of mysterious actions. . . . God has decreed that there should be in nature irregular forces, irreducible to precise formulas, quite undemonstrable by scientific methods; has desired, in fact, to prove so who live tranguall in the refireme own thoughts, that yet outside of religion there rests in us light of a superior order, a kind of criter whence our soul, escaping for a moment from the body, submerges itself in those spaces. It cannot fathom, and of which it conserves no memory whatsoever; but is recalled during this abnormal state of somnambulism, a present state foretelling that of the future, before which ours is as nothing. These phenomena of vision magnetica refer themselves to the category of prophe-cies without being of a miraculous order." Following the above, that must also be briefly noticed, are "Apparitions of the Dead," in which are cited the very many passages in the Bible where such occurrences are recorded, and in which, also, the writer gives some other historic relation-of Celsus, for instance, who "as is known, though writing against Christianity, did not deny the apparitions of Jesus and his apostles, but said that such were not real, but simply shadows (som bras) that initiated the body of Jesus, and in no manner were the real body of the Nazarene. Origen, rebutting the anterior hypothesis of the philosopher, auther of the last book Discurso Verdadero, in which Christianity is attacked, says that the Pagans referred to various apparitions of Esculaplus and of Apollo: adding: "If these apparitions among the Pagans be ad-

millions of persons?"

The venerable Abbot of Clini, a learned theologian, states in his De Miracul, that one Pedro de Engelbert, who had entered said convent, had seen one night, between the foot of his bed and the window, the apparition of an inglyidual named-Sancho, who said he had come to explate the evil he had done during a late way, and becaught provers.

mitted as real, as attested by many persons, why not

recognize as true those of Jesus Christ, which are sup-

ported by ocular testimony and believed in by so many

war, and besought prayers. La Luz Del Porvenir, of Barcelona, holds its own as an able exponent of our cause. I have six numbers of it in hand, and can only briefly notice the contents. Lady Solar, its principal contributor and editor, wields a most forcible pen. I do not think that the Catholic Church llas found in our ranks (perhaps with a single exception.) a more energetic, powerful, logical opponent. The present series opens with her forty-fourth chapter of "Spiritualism Refuting the Errors of the Roman Church." It would take all the columns of the Banner of Light to lay before its readers what is here worthy of their attention. I think what she is here publishing is about to appear in book-form, and it will be a treasure to any one understanding the Spanish language. Mile. Candida Sanz gives also her generous thoughts to La Luz.

The Revista, of Montevideo, for March, has been received. Its editor, and the "angel guardian," contribute their usual felicitous articles, which, with quotations from the Barcelona Revista and IEI Buon Sentido, from Diderot and Themistocles, make it an attractive number.

La Constancia, of Buenos Ayres, for March, has also just come to hand. It has a large amount of material to be examined, and I will endeavor to give it my first attention next month.

rst attention next month.

MISCELLANEA.

Licht, mehr Licht. This attractive weekly, published in Paris, in the German language, is a volume in itself, embracing a wide field of observation, having able correspondents, and copying valuable accounts of, facts and phenomena. One of its first articles of the four numbers in hand is from the Banner. The five next pages contain articles from three Doctors. Baron Du Pote, Elise Layater, of Zurich, Rachel of Bordeaux, the somnambulist Louise Lasserre, and Von Christian R. (elmers?) are among its numerous contributors.

Magnetism: Three journals, from Paris, are in hand, devoted to the subject of magnetism-La Chaine Magnetique, edited by the distinguished author and instructor, Baron Du Potet ; flevue Internationale de Magnétisme-Mr. Donato's; and the Journal du Man netisme. Each of these is conducted with greatability and may well claim profound attention. In the Baron! journal there is a medallion of M. Fred. Ant. Mesmera profile with remarkably fine features; also a sketch of Mme. Louise Guldi, the celebrated sompambulist clairvoyant, ecstatic, etc., and much other matter. The Journal has on its cover the picture of a temple dedi cated to magnetism, over the entrance of which is the Inscription, "Know Thyself," and into which are crowding the infirm. On its 57th page is a figure of Jeanne d'Arc upon the burning pyre, with an article on her life and death, from the pen of Dr. A. Peladon fils. The Internationals has numbers seven and eight embodied in its present issue, and hence appears a more pretentious publication than the preceding; but though having great value from what Mr. Donato himself contributes, and what he can verify through his amiable and devoted assistant, Mile. Lucille, he can only consider his Revue a formidable rival of the others. The last item of its closing page is a well authenticated statement that a lady in convulsions, af ter child-birth, and who had been declared in the utmost peril by two of the "regulars," was healed by: Daniel Strong by the application of cloths saturated with magnetized water. Dr. Strong is an American, and resides in Marsellies. He seems to be a clairvoyant withal, and under spirit-guidance, for he informed his patient that after two more convulsions, decreasing in force, his remedy would be effectual; and her relatives, highly grateful, make a formal declaration of their gratitude.

I have received another number of the neat little pamphlet, Op de Grenzen van Twee Werelden, etc. It quotes from Heb. iv: 12, from 1st Cor. xl: 14, 15, and xv: 40; from Dayls, from the Banner of Light, and Thomas R. Hazard, and has a few words on remearnation. An article on "Our Double," De Dubbleganger, occupies six finely printed pages. Under the heading of Het Zilveren Koord, I have the honor of being named with Dr. Peebles, Drs. V. Etten, Smedley and Pearce. Following this is a letter addressed to Mr. Peebles, by E. C. Dunn, dated Albany, 12th Feb., 1872. Farther on, the Spiritual Telegraph is quoted from; also a letter from S. A. Peters, in which Prof. Hare is named; in other articles, Kate Robinson, Wilson, Balley, Tuttle.

Original Essay.

ARE THE CLAIMS OF MEDIUMSHIP FOUNDED ON RELIABLE FACTSP"

BY B. T. YOUNG.

We find in the recorded history of all nations, from their earliest period of existence, that they possessed a system of religion founded, as claimed by them, on revelations given through , few individuals known as seers, prophets, teachers, &c., having peculiar organizations, and in whose presence, under certain conditions, phenomena of an extraordinary character took place, which have been generally credited as miracles, given by the gods to mortals for the establishment of religion among men, and continued from time to time until most of the inhabitants of earth became votaries of a belief of the future existence of man after death. This belief still pervades the minds of most men, with the exception of a few in more enlightened communities, who reject all theology as taught in the last two hundred years, as not reconcilable with their reason and intuition in regard to the character of God, as represented by theologians, in his partiality toward a few of mankind, to the exclusion of the many. In Asia and Africa; in consequence of the ignorance of men, the manifestations of the preternatural appearances, in their early history, through the seers or mediums of their time, were attributed by them to the gods. Thus the spirits manifesting in Egypt were named Osiris and Isis, and worshiped. In the Assyrian and Persian nations, various names were accorded to them, according to the good or evil attributes supposed to be possessed by them. The posterity of Abraham named them angels, Lord, Jehovah, God, &c. As sacred books were not written in those nations until long after many of he events were supposed to have occurred, tradition alone was depended upon by the future historian when giving publicity to the events Therefore it is not to be wondered at that fallible priests, who wrote in most instances these so-called sacred books, should ascribe to the highest intelligence of the universe the manifested evidences of supermundane power and wisdom, and name them accordingly. Thus 'the Angel of the Lord," so often spoken of as appearing to the seers and prophets, was often called Jehovah, or God, yet at other times named as man, and shown to possess the characteristics of men by eating, drinking with men, &c. Several instances are given in the history of these spirit manifestations, as "the men that appeared to Lot," also "the men who appeared to Abram" and to Daniel, "the man Gabriel." &c. In John's Revelation, the angel who ap peared to him (and whom he thought divine enough to fall down before and worship,) distinctly states himself to be "thy fellow servant and of thy brethren the prophets—worship God." Thus if John could mistake a spirit, once on earth as a prophet, for God, so doubtless also did the ancients, who wrote of such appearings through media, who came to establish the fact of their future existence and power to communicate to mortals on earth; that a bridge between the seen and unseen worlds was then an established fact, and would continue for all time; that through seers, prophets or media communications and other evidences of such close relationship between them should be given from time to time, until, as the prophets declared, the "kingdom of God should be with men." Thus, for the purpose of convincing men of the truthfulness of their mission for all time, the prophets were instructed by these angel messengers to predict many historical events that would require thousands of years in the complete fulfillment of all of them, pertaining to the rise and fall of nations, kingdoms, peoples, &c., particularly those nations that would become universal kingdoms, subjecting the Jew-

a long period in the future. Daniel was thus informed by an angel or spirit (once mortal on earth) that four great kingdoms should arise in succession, governing mankind in brutal power, also his people the Jews: Babylon the first, Medea Persia the second Grecia the third, and Rome the fourth. Then how Rome should be divided into two parts (eastern and western), and again divided into ten nations, and so continue divided until they were absorbed into the peaceful government of "the God of Heaven" or a universal government of brotherhood, when, as the closing prediction states, "The saints of the Most High shall take the kingdom and possess it forever." The predictions thus given, about twenty-five hundred years since, have been accurately accomplished, so far as the four great kingdoms and the divisions of Rome into two parts and also into ten parts, and its continuance in a divided condition to the present time, of about thirteen hundred

ish nation, with others, to great oppression for

years; although several great rulers, like Charlemagne and Napoleon, have tried to unite them s one, but failed. Other prophetic mediums, both before and after Daniel's time, have given many proofs of their truthfulness in predicting the complete desolations that should come upon Ninevah, Assyria, Babylon, Edom, Tyre, Zidon, Egypt, and other great cities and nations, and also of the captivity of the ten tribes of Israel to Assyria, and their final dispersion; also of the aptivity to Babylon of the tribe of Judah, and of their return, and finally of their subsequent dispersion to all parts of the earth, and the destruction of Jerusalen, their city, by both the Babylonians and the Romans, all of which has been fulfilled, though the predictions extend from twenty-five to thirty-three hundred years in the past. 'Also through these mediums were given the minute events that would transpire in the birth, life and death of the great teacher Jesus, who was the subject of several predictions, all of which were accomplished in his history; and through Daniel the time of his mission and death was also shown. During the mission of the greatest medium through whom the spirit-world has manifested to mortals, he selected as his assistants such as possessed the requisite power or aura by which the spirit-world could manifest its power in signs and wonders, in healing the sick, the blind, the deaf, and all manner of diseases; fulfilling the predictions of Joel and other prophets, of speaking in tongues not their own and with an intelligence far beyond all their previous ability of mind.

The prophet Joel declared that God would pour out of his spirit upon all flesh, and they should prophesy (or teach) and see visions, &c. This is stated to have had a partial fulfillment on what was called the day of Pentecost, when, as Jesus promised his disciples, the spirit was given to them from on high, and was promised to continue as an ever-abiding influence being "the gifts of the spirit" to be sought for earnestly, as Paul teaches. Jesus states that his disciples should do even "greater things" than he had done, showing conclusively that "healing the sick," speaking in (foreign) "unknown tongues," "discerning of spirits," were, and now are, all evidences of spirit power and intelligence, given to mediums for purposes of benefit to the human race. 'Thus when unprogressed spirits obsessed persons in the days of Jesus and his disciples, they brought to bear upon such the spirit power, and caused the mediums thus influenced to be relieved from such evils (wrongfully called devils; evil men and spirits there are, but none worse than when on earth as men, for like will attract its like). These proofs and gifts were manifold in the Christian church for many years after Christ, and had the church continued free from world ly entanglements with the earthly governments -pure and lowly as its founder-the best gifts of mediumship would doubtless have become even more generally possessed than before, instead of being confined to a few scattered here and there on the earth, as has been the case until recently, when another influx of spiritual influence has swept over the world. Often, at different periods, efforts have evidently been made by the spirit-intelligences to show their ardent desire to communicate more freely with mortals in the last three hundred years, but the ignorant and superstitious state of men's minds (through a false system of theological teaching) prevented them from properly "discerning the spirit," and as it was generally believed, that none but devils could communicate with mankind, and give evidence of their existence, the instruments they controlled were thought worthy only of death. Such treatment of mediums, of spirit control, was accordingly condemned by the higher intelligences of the spirit spheres, and their influence suspended for a time from manifesting their power to control mediums and give, through them, the positive knowledge of an immortal life in the future, and the comfort to such of loved have waited until, by the enlightenment of mankind, the time has come when they can

past.

The best gifts held by the early church, and so long unsought for by the modern church, are now again brought to light, with many other added powers, to enlighten mankind and save them from the false teaching of ancient barbarism, and which was engrafted on to the dogmas of the Christian church as a part of the teaching of him who taught that all men were brothers, having "one Father, even God."

send another spiritual wave over the world

without endangering (at least) the lives of their

sensitive agents, and drive back the clouds of

dark materialism and atheism that have ob-

scured the light of immortal truth for years

In the past thirty years millions have become firmly convinced (through mediums for spirit control) owing to the multifarious evidences beheld by them, of the reality of a future progressive life, and of the presence of their loved ones who have passed beyond the veil. With such it is not simply a belief, but as their senses were convinced by the many and various manifestations given, it has become a positive knowledge to them. In a large number of instances some member of their family (perhaps a little child) was the instrument. The conviction of its truth is oftener obtained in the family circle than at public ones. It is estimated that about one in six possesses more or less mediumistic nowers, which can be developed by proper attention to the requisite conditions. The primal meaning of the Latin term medium is that of an intervening agency of transmission between opposites. Thus the seers were such between the present and future worlds, and were set apart and honored by the ancients as the mouthpieces of Deity. In this way all religious systems were fountled in all nations, without exception, if history speaks correctly.

In conclusion I would ask if this is true, and the people have been fully convinced by positive evidence, given in so many countless ways, of the truthfulness of mediums, seers, prophets, or by whatever name they may be called in ages past, whether the claims of mediumship are not well founded, and if it is not well for us to heed the teachings given through

Tribute to Dr. Slade.

them.

To the Editor of the Banner of Light:

Our cherished friend, the rarely gifted medium, Dr. Slade, has just left us; but the influence he has exerted during his stay will abide with us in its effects forever. More highly prized than caskets of precious gems are the slates he has left full of loving messages from the other side. Through years of labor and unremitting activity Dr. Slade has been known and loved by every member of our home circle; anxiously we have watched him amid his varied experiences, and his success has ever awakened feelings of the liveliest pleasure there. No wonder he has been chosen by the spirit intelligences as a golden link between the dark valley of tears and the summer-land of love, for his sensitive nature is an ecolian harp vibrating with the breath of angels, echoing music from the Summer-Land—the music of voices long silent, telling there is no death; that all shall be reunited in a Paradise of love and beauty.

St. Louis, Mo., May 25th, 1880.

Written for the Banner of Light.
THE SUMMER-LAND.

I sing the golden Summer-Land, Where we shall meet no more to part, And warmly grasp the outstretched hand Of men of noble, generous heart.

There side by side a glorious band, Still onward pressing day by day, All wisdom's brightest beauties grand We'll gain, and gaining, keep for aye.

No streets of gold and pearly gates
To sickly sloth shall us allure;
But each with his own proper mates,
Shall march right on in progress sure.
The Summer-Land has fertile bowers.

Fair mansions rising through the trees, And beasts and fishes, birds and flowers, Bright butterfiles and busy bees. That land with every form is rife Of all that's beauteous, all that's good;

No longer driven by needs of life, Man sheds no more the creature's blood. All are immortal, all are blest With noble talents they can use;

By pain are errors still redrest
In those who their great gifts abuse.
The God who rules the Summer-Land
Still works by Nature's hidden laws,
Nor as with Magic's fickle hand

Brings an effect without a cause.

And all things in this nether world

Are types of glories rich and rare,
Which like a banner bright unfurled

We'll find in lasting beauty there.

There, death and want and sickness past, All start once more, and onward go To greater bliss, or slow or fast, As streams that to the ocean flow.

None perfect here save He alone; So in those glorious regions we Shall never find our struggle done. Oh ye whose timid bosoms fill

God is perfection—there can be

With fear at such eternal strife; Who seldom yet have nerved your will Victories to gain o'er ills of life— Ye weakly ones, who dream to sing

The glories of a powerful King
Without an effort or an aim—
The God who gave you griefs before,
And strength each heavy cross to bear,
Still rules on that eternal shore—

Through countless ages, and proclaim

Still rules on that eternal shore—
His mighty hand will guard you there.
Toronto, Canada. H. M. V.

The Rostrum.

Memorial Service to Calvin Hall and Mr. and Mrs. Amos Harvey, Founders of the Lecture Fund.

A DISCOURSE DELIVERED BY C. B. LYNN, IN SPIRIT-UAL HALL, STAFFORD, CONN., SUNDAY EVENING, MÄY 23D, 1880.

[Reported for the Banner of Light.]

One year ago we laid away in the grave the sacred clay of our venerable brother, Calvin Hall. Sitting in my study—the room in which he died—I often think of his devotion to what he considered to be the truth, of his many unselfish kindnesses and of his grand generosity. While enjoying my brief sojourns in this quiet village, I have often heard Mr. and Mrs. Amos Harvey spoken of with most affectionate esteem. They were honored citizens of this place for many years, and, like "Uncle Calvin," were zealous and devoted Spiritualists. You all know that to Mr. Hall and Mr. and Mrs. Harvey we owe the benefaction of the fund which maintains the lectures to which from time to time you

It is eminently proper, therefore, that we should consecrate at least one service a year as sacred to the memory of our arisen friends. Ingratitude is ranked among the basest of vices. Do you value these services? Would you be indifferent if the hall were closed? Have these meetings contributed anything to the thought of this community? Are you strengthened by coming here, for the struggle of life? If you can answer these last two interrogations in the affirmative, remember that to our friends in whose name we hold his service praise and thanks dying should be give Other questions confront us: Are we utilizing the generous gift which has been bestowed upon us? Do we sit and supinely look on, receiving coldly and selfishly? Do we put the cause which our friends loved so well before the public in the best possible shape? Are we proving ourselves worthy of their disinterested kindness? These are not idle questions. Meeting our benefactors after the change called death, what message shall we have to repeat to them? Let us heed these topics. There is an obligation resting upon us.

Mr. and Mrs. Harvey were the pioneers. They took upon themselves heavy burdens. They gave generously of money, and their home was a blessed haven of restfor the apostles of Spiritualism. They were deeply interested in the building of this hall; indeed, among the many earnest workers who contributed money and labor toward the construction of this building, none were more enthusiastic than this honored couple.

This hall was dedicated, let us always remember, to

humanity—not to a sect. Salvin Hall was also an old resident of this neighborhood. He was a plain, blunt, honest, generous man. At first, in religious conviction he was materialistic. afterward he became a Universalist, as was the case with Mr. and Mrs. H. With the advent of Spiritual ism, "Uncle Calvin's" career took a new phase. He was blessed with the gift of healing. I have been reading a large number of certificates of his wonderful cures. He took no money for his services. Herein his unbounded generosity was manifest. As an illustration of his kindly spirit, I will cite an incident: On a certain horse trade there was a load of wood coming as boot." - "Uncle Calvin" got all of his cattle together, yoked them, drove to the farm of the man with whom he had traded and loaded a pile of wood nearly as high (so the tradition runs) as Bunker Hill Monument, and then drove to the house of a poor widow and unloaded.

Our brother's closing years were peaceful, as we all know. I can see him now, as he was assisted across the street to see Gov. Field, lying encomined. Surrounded by loving friends, "Uncle Calvin" passed away. Mr. and Mrs. Harvey, too, died among those whom they loved. And these three—noble, unselfish souls—believing in the value of ideas, left a legacy so that this platform could be supported. Dear friends, we thank you! We wish that our dull, crude senses could realize your holy presence in our midst to-night.

Now, in this hour of meditation, let us resolve to ap-

Now, in this hour of meditation, let us resolve to appreciate, more than ever, the gift of our beloved arisen

1. This legacy is to the citizens of this place. Our doors are open to all. What we have we freely give. It is not Spiritualism in any dogmatic or sectarian form that we are trying to force upon you. We emphasize the great truth of spirit-communion. We have facts which corroborate history on this point. In conjunction with this declaration we teach simple rationalism in religion; we open our doors for lectures on science, history, travel, art—in fine, on all subjects which relate to the welfare of humanity.

Hence I say to you, people of Stafford: This is one of your homes. You are interested in the use of this fund. I want to impress this fact upon the young men and women. After the present custodians of the fund pass away, you, my young friends, will remain as the guardians of this sacred trust. Will you do your duty? Will you allow prejudice to come in, or sectarian hatrea? I trust not. Will you allow the matter of church-mem bership or non-church membership to destroy the useful work which can be done here?

*Mr. Hall was 94 years of age when he passed to the spiritworld. He was called "Uncle Calvin" by all of his acquaintances.

Time changes our opinion of men and movements. Take the local history of Spiritualism here. If the movement were to come to-day, for the first time, the Church would not antagonize it, as was the case formerly. There would be no need of weakening a professedly liberal church by leaving its fold for an abiding place elsewhere. We have all gained wisdom. The Church sees the folly of its dictation and contempt; and we outsiders begin to realize that we, too, have undoubtedly erred in being too arbitrary and combative. Philosophically considered, both attitudes were products—one of inherited conservatism and the other of the inordinate zeal which always characterizes new

The Church of to-day, to be understood, must not be judged by its creed. The creed is the old sign post, but the road has been changed, and we all meet at some four corners where mutual respect and love ob-

This fund, utilized wisely, will not be the means of a constant feud between this congregation and the assemblages which convene elsewhere. It will be the means of general enlightenment; its complex ministry will accomplish what the stationary ministry of any or all sects cannot-accomplish; it will supplement the church services; it will be a missionary gathering to

The mood of the time, both within and without the Church, made the move in the direction of this hall essential. All is well. We stand by our flag!

But we do not labor to perpetuate strife. We will go half way in all fraternal greetings; and when the Church will acknowledge on its record that the guidepost and the road are contradictory, and when outsiders put more genuine spiritual fervor into their work, I see no obstacle against a happy retinion of severed ties.

2. This lecture fund is a prophecy of coming unity.

I cannot specify the phase in which that unity will be shown. It will be based on ideas, not emotions. The heart needs the guidance of the head. Fraternity, to be enduring, must be intelligent. Broadly considered, the moral force of the world is subordinate to the intellectual force of the world, so far as progress is concerned. Destroy the supernatural claim of religion, and you break down the prejudices based on that assumption. Simple goodness will not destroy religious

prejudice. Intelligence only will lead to larger unity. Singular is the testimony of history on this point of persecution. Who persecuted Christians? Not the profane, vulgar and licentious of the Roman Emperors, they were indifferent to it. Marcus Aurelius, a man of the highest integrity, and Julian, of renowned honor and personal purity, were conscientious in their antagonism to Christianity. The leading supporters of the dreadful Inquisition, we are told, were men marked by spiritual cleanliness. Eminent writers, who visited Spain to write the history of the Inquisition, were, obliged to confess that nothing could be said against the character of its principal defenders.

So I argue that the intellectual power of this platform is leading the way to a reasonable understanding—a fraternal relation; the destruction of bigotry.

3. Now, to offset former prejudices, to dethrone the sectarian spirit, we must put religion into the category of human development. We must swear fealty to the most rational view of religion. The facts of history, not our special predilections, must indicate to us our way.

The subject of religion is beclouded with fog and mysticism. The way into the sunlight is difficult. But we should not falter.

What a time historians had in trying to get at any rational view of things from the so-called histories written in the Middle Ages! The first historians were wandering minstrels; history depended on memory; with the discovery of the art of writing came exaggerations. Weird, grotesque, and to us ridiculous narrations of glants, etc., were written as absolute fact. Men high in ecclesiastical life wrote as history stories which put Aladdin and Jack the Giant-Killer into the shade. Slow but sure has been the emancipation from that mental condition.

Take our theology—read it without undue reverence. It is a fable—a Cinderella story. There is nothing reasonable in it. Think it over—the scheme of salvation i Imagine that you heard of it only yesterday; would you accept it? No!

This, then, is our purpose: to throw light upon the confused question of religious belief; to coordinate all the facts we can gather; to marshal the alleged Saviours into a glittering phalanx; to establish a sound philosophy which shall serve as a guiding power to those moral inspirations with which God has endowed us.

Friendship is the new orb in the sky of religion.
Such is the lesson of the hour. Peace and unity to our children. We will bequeath to them no quarrel.
We will leave to them a rational philosophy.

Will not this ideal of our work be pleasing to "Uncle alvin" and Mr. and Mrs. Harvey? Yes.

We must remind our young people of the good deeds of those who have gone. We must not forget the dead. Think of your arisen ones! Some miss a babe, others a husband, father, mother, sister, brother or wife. Keep alive tender and holy memories of those who have journeyed to the spirit-world. In the rush of the busy world we need the sanctifying influence of such holy thoughts. Let us cherish as something supremely sacred, the idea of communing with our sainted friends who have passed away.

And now to our dearly beloved ones, of whom we think to-night especially, in this public gathering, we say: Accept our love; we cherish delicious memories of you; we shall strive to emulate your noble example; enjoy your existence in the spheres, knowing that your life-work is appreciated. Amen.

New Publications.

SOTERIA; or, The Science of Salvation. By Rev. Samuel Emerson. Boston: A. Williams & Co.

This volume is said by its author to be the result of a lifetime of severe, earnest study of a question which he himself considers should be uppermost in every mind, and that is, "What shall we do to be saved?" which, however, naturally sugges to tous another question, "Saved from what?" Oceans of ink have been spread over bales of paper in order to render complicated what is in itself very simple; and in looking over the past we begin to gain some idea of the real import of the last query and its proper solution. The correct answer must be, Saved from further disputations, theorisms and complications, in lieu of which an earnest and hearty adoption should be instituted of the plain but all potent rule of doing unto others as we would others should do unto us.

. THE BIBLE AND ITS STUDY, published by John D. Wattles, Philadelphia, contains thirteen articles—by D. D.s., LL. D.s., M. A.s., D. C. L.s., and clergymen bearing numerous other alphabetical elongations to their names—designed as "promptings and helps to an intelligent use of the Bible."

MARRIAGE AND DIVORCE is the title of a pamphlet containing the proceedings, testimony and argument of the defence in the trial of John C. Cheney for polygamy at Northampton, Mass. Published by John Brown Smith, Amherst, Mass.

"NANA," by Emile Zola, has been translated by John Stirling, and is now issued complete and unabridged by T. B. Peterson & Brothers, Philadelphia. The story is a sequel and continuation of "L'Assommoir," but deals with other scenes than those portrayed in its predecessor.

TRANSACTIONS OF THE MASSACHUSETTS PRESS, ASSOCIATION, with Constitution and List of Members, including an account of the Excursion of June, 1870, and the Reunion, February 1880, is received from John

L. Parker, Journal office, Woburn.

THE QUARTERLY REPORT of the Kansas State Board of Agriculture, ending March 31st, 1880, contains a large amount of valuable statistical matter, not only in relation to the agricultural resources of the State

WORK AND WAGES, by Maria B. Lyman, is just issued as No. 30 of "The Sabbath Library," a series of stories of the "evangelical" order, designed for Sunday schools. David C. Cook, publisher, Chicago.

but also its schools.

THE CINCINNATI TRADE LIST, published at 140 West Front street, has a circulation of thirty thousand, and is a good representative of Western enterprise.

THOUGHTS ON THE BOOKS OF MATTHEW, MARK,
LUKE AND JOHN, by Ollver Butterfield, has been received from the author, Francestown, N. H.

Banner Correspondence.

Missouri.

ST. LOUIS .- A. Miltenberger writes us on the subject of "Organization." After mentioning several per-tinent cases where the believers in theological dogmas, who have "only a tithe of the truth of which we have the whole," have still put forth large sums of money for the discharge of church debts, etc., (merely for the benefit hoped by them to accrue by such action to others-since their own salvation, as churchmen, was, presumably, already assured), our correspondent

facts, and that is that the spirits oppose all attempts at organization. The eloquent and inspired Mrs. Richmond says (May 8th):

Richmond says (May 8th):

'There is no attempt, nor will there be permission on the part of the spirit-world, for an organization that shall at any time usurp the inspiration of the movement. There is no intention to form a basis in material life that will, like the Church of Rogand, crystallize Spiritualism into a movement of political and social power, leaving out of it the very source of its existence, the very basis upon which it is predicated. Denominational lines are lines of limitations; formulas and creeds are the indications of these limitations. Spiritualism aims at keeping the luman mind free from these limitations, and in just so far as you have succeeded in capousing this truth, without these formulas, you have succeeded in rendering it free from creed and human limitations.

Eloquently answered, and I can forecast the failure of all attempts in the future as we have seen them in the past."

Virginia.

RICHMOND.—Geo. W. Swan informs us that he recognized the spirit message (printed in the Banner of Light several months ago,) through Mrs. Danskin's mediumship, purporting to come from his daughter, Mrs. Alioe Mannon Bingham, as being correct. He adds: "I also recognize the message, printed May 22d, of Capt. John Bannet, as correct, except his name, which was Thomas Instead of John. I understand every word of it. He was a good man, a firm Spiritualist, and a regular attendant at my scances. He was forewarned by his spirit mother of the accident (which took him off) two weeks before it happened, but he heeded it not. Thanks to you and the mediums; may the angels bless and strengthen you for your glorious work."

California.

SAN FRANCISCO.—A correspondent writes: "Mrs. Emma Havdinge Britten has taken leave of us and gone to other fields of labor. With regard to her work among us it is safe to say that the deepest interest was aroused by her lecturag in this city. From the 1st of January in this year to the 18th of May Charter Oak Hall twice on each Sunday has given seats and standing-room to seven hundred persons, at least half of which number have occupied their seats an hour before the lecture commenced, the remainder mostly standing during the whole service—many having to remain outside for want of space, and at least two-thirds of these from outside our ranks."

Ohio.

LOCKLAND.—Mrs. Mary H. Street writes: "I read in the Banner of Light of May 15th a spirit-message from Hiram H. Barney to his son, R. D. Barney (not R. H., as printed). He was a resident of our neighboring village, Wyoming, and I am happy to say that all the statements in the message are correct. He was an adherent of the Baptist persuasion, but, his son informs me, very liberal in his views.

I think the Message Department one of the best features of the Banner. I always read that first, hoping to see a communication from some of my loved ones in spirit-life. I hope you will always keep it up. I enclose one dollar for the circle fund."

Massachusetts.

GREENFIELD.—Joseph Beals, M. D., writes: "Dr. J. M. Peebles not long since concluded a series of six lectures here upon travels around the world, and one upon Spiritualism: They were listened to with great attention by large audiences, which increased with each lecture, and were considered, in their entirety, to be a great success. That upon Spiritualism was well calculated to incite deep thought and investigation."

The McLeod Controversy; The Statement of Norman McLeod Contravened by Thomas Lees, and Mr. Solders, Administrator; "Has [What the World Calls] a 'Dead Man' any

Rights?" To the Editor of the Leader:

To the Editor of the Leader:

THE SON'S STATEMENT.

My attention was recently called to a statement made by Mr. Hudson Tuttle at the late Anniversary of Spiritualism, which is reported in your paper as follows: "I see before me the spirit of Gen. McLeod, who wants me to protest against the Orthodox services at his funeral, when his dying request was for spiritualistic services."

Simple justice and regard for the truth impel me to say:
First. That my father's last sickness and death having been at my house, I am in a position to assert most unequivocally that no such request was either made by him, or implied by anything he said or did.

Second. On the other hand, at my father's own request the Rey. Dr. Youmans was called to see him, whose visit was greatly appreciated by my father, who, in expressing his gratitude to the Doctor, urgently requested him to rejeat his yiskis as frequently as possible.

peat his visits as frequently as possible.
Third, Dr. Youmans having officiated at my mother's funeral, my father frequently expressed himself as being not only satisfied, but gratified.

not only satisfied. But gratified, facts I certainly believe that Fourth. From the foregoing facts I certainly believe that my father expected and desired that the same minister who conducted the funeral services of my mother would and should conduct his.

Fifth. From the whole we must infer: (1.) That my gifted father—who was ever a man of the strictest veracity—made no such untruthful communication to Mr. Tuttle. (2.) As he could not have been the author of that communication, his spirit was not seen by Mr. Tuttle. (3.) His spirit will enter the sent of the future of

Cleveland, April 10th, 1880.

A WORD FROM THOMAS LEES. CLEVELAND, O., May 10th, 1880. To the Editor of the Banner of Light:

In explanation of the subjoined letter by Mr. Solders I would say that Gen. McLeod (the centenarian) was a very prominent man, a well known Spiritualist, and highly respected. His wife passed on about six months before he did. He sent to me to conduct her funeral (she, too, being a Spiritualist), but, through the prejudice of the family and the misleading of the old gentleman by some member of it (by his being told that there was no speaker to be got), she, was buried by a Methodist minister. On learning afterward of the misrepre sentation which had been made to him the General was highly incensed, sent for his executor and made him sacredly promise that when he died, he (Solders) would see to it that he had a spiritualistic funeral. Again his wishes were thwarted by the son, Norman McLeod, in whose house he happened to die, for when the old gentleman passed off, this same person had several policemen patrolling the front garden to keep Mr. Tuttle and myself from officiating, in obedience to

the wishes of the executor. Here the matter rested until the remark of Hudson Tuttle at our late anniversary, which called out the letter of Norman McLeod, which is quoted above as

published in the Leader.

Hudson Tutter replied to this, but the Leader positively refused to publish any reply, either from Mr. Tuttle, Mr. Solders or myself, while the other papers of this city declined, on the ground of the attack being made in another journal (the Leader), so we are shut off entirely from giving the public the facts unless it is through the spiritual press. The following note, published in The Cleveland Voice of May 9th, gives expression to our position up to the present:

THE MCLEOD-TUTTLE CONTROVERSY. To the Editor of the Voice:

To the Editor of the Voice:

Permit us to say that we have now in our possession the reply of Mr. Hudson Tuttle to the attack made on him by Mr. Norman McLeod in the Leader of the 11th ult., and would state to those interested in this controversy, and all lovers of justice, that, as the Leader refuses to publish it, we have to seek the justice we had a right to expect elsewhere, and refer all for a full explanation to the spiritual press—the Banner of Light, of Boston, and the Religio-Philosophical Journal (**] of Chicago. That the deceased Gen. McLeod was a Spiritualist, and died firm in the faith, and desired spiritualistic service, we can demonstrate beyond controversy—if the Leader would publish our statements.

Yours for justice,

Thos. Lees.

STATEMENT BY THE EXECUTOR. To the Editor of the Leader:

To the Editor of the Leader:

In your issue of April 11th, 1880, appeared an article of and purporting to be written by one Norman McLeod, wherein he takes issue with Mr. Hudson Tuttle in what the latter said at the late anniversary of Spiritualism, to wit: "I see before me the spirit of Gen. McLeod, who wants me to protest against the Orthodox services at his funeral, when his dying request was for spiritualistic services."

Whether the General appeared and desired said protest, I know not. But if he appeared, or could appear, his protest would be vigorous, and in harmony with the facts hereinafter stated.

Norman McLeod, by the fourth paragraph of said article, bases his number of the said article, bases his number of the said stather desired Ortho-

[*] Mr. Tuttle's reply appeared in the Religio-Philosophical Journal for May 20th.—ED. B. OF L.

dox services at his funeral upon an assumption and two facts: Aist, the assumption contained in the first paragraph of his article, wherein he says, "My father's last sickness and death having been at my house, I am in a position to assert most, unequivocally that no such request (namely, that the father desired spiritualistic service at his funeral.) was either made by him, or implied from anything he said or did; 2d, that the Rev. Dr. Youmans officiated at the funeral of his mother; 3d, that at the request of the father the former often visited him. He further says, justice and regard for the truth impel him to say what the article contains.

I am actuated by the same motives, and will endeave to show that the same motives, and will endeave to show that the same motives, and will endeave to show that the same motives, and the same motives and profits of the same motives and profits of the same motives of the day which limin study, reading and discussions of the day which limin study, reading and discussions of the day which limin study, reading and observed in Latin, Greek, and the Hebrew, and withal a close thinker and diligant student. In the late thirty years of his life, and editions and the first of the same of the same

James and Mary, until 12:30 P. M.) the following communication:

CLEVELAND, O., July 25th, 1879.

To Hiram, James II. and N. E. A. Micheod, Mrs. Mary Mandeville and Mrs. M. B. Heckwith, children of the late Gen. Donald McLeod:

The undersigned, in the performance of his duty, after consulting with the Rev. Dr. Youmans (who says that, from what was done or said between him and the hist Gen. D. McLeod, he cannot conclude or infer that the latter desired him to officiate at his funeral), is forced to the conclusion that your father has at no time rescladed this former request of the undersigned, to procure an exponent of the Spiritual Philosophy to officiate at his funeral. That the undersigned, acting in good fatis and in the fulfilment of his solemn promise made to your father to procure such person, hereby tenders to you all the services of Mr. Hudson Tuttle, an exponent of the Spiritual Philosophy, and a quartette of singers to conduct the funeral coremonles of your father. Children, reflect!

Bhall the solemn request of your father be granted or denied? The undersigned, having kept his solemn promise made to your father, now leaves the matter in your hands. Yours in friendship. Gro, B. Sol. Deniens, Executor of the last toill of Gen. D. McLeod.

Read to all in presence of M. E. Beckwith.

Norman requested me to read it again and again, and the sold "Thou your last of the sole of the so

Read to all in presence of M. E. Beckwith.

Norman requested me to read it again and again, and then said, "Then you leave the matter with me?" I repiled, "I leave it with the children. 'I have done my duty. I have nothing further to say or do in the matter." After this he procured the attendance of soveral polleemen, at 2 p. M., the time of funeral services, to whom I explained matters and that there would be no trouble whatever. I was a stranger to them, and referred them to Capt. McMahon, of the force, as to whether they could rely upon what I said. They departed and did not return. At 2 p. M. Mr. Tuttle and the quartette of singers were on hand. All the children except Norman, after the reading to them said communication, expressed to me their willingness to grant the father's request if it were in their power; the body being upon Norman's premises they must submit, Mrs. Beckwith being much grieved that her father's request was refused. Norman claimed, was determined, and had his way in the matter.

These are the facts, and the issue is apparent.

Has a deceased parent any rights of conscience or belief which a child is bound to respect, should their views differ? Even among the Hottentots and barbarians, to say nothing of a civilized qommunity, this request would have been freely and instantly granted.

The question was and is not : is, or was the father's theory or belief correct? I take it in this nineteenth century, after rivers of blood have been shed for the rights of conscience, there are some rights of belief which should be respected, which only moral depravity and brute force can ignore.

To summarize:

and brute force can ignore.

1st, That such a request was made would be implied

ist, That such a request was made would be implied from his thirty years' professed bellef. 4.

2d, We need no implication; the General requested it, to which I can certify under oath.

3d, The best and only witness, Rev. Dr. Youmans, that could have or did have any knowledge upon the subject of the General's desire, expressly disclaimed that the General ever said or did anything from which he could even infer that he desired him to officiate, the latter having officiated at the request of Norman.

I now, Mr. Editor, leave this matter to the comment of a liberal and indulgent community, hoping that the children, born and unborn, may be more charitable toward their parents, and recognize their rights of conscience.

GEO. B. SOLDERS,

May 1st, 1880.

Executor of Gen. D. McLeod.

An exchange remarks that a St. Louis woman "dled without medical assistance." A rare case, indeed.

Memorial Services

And they met her.

Fair was the day when that casket we here
To the spot where oft we have gathered before:
Fragrant the balmy air.
Kind hands with rare garlands a pall had bound:
A redolent forest bedecked the ground;
A Paradise was there!
Oh, would but the angels let her—
Yes!—and her spirit drew near us, 1 ween,
Breathed forth her warm thanks, then passed from the
scene: Never regret her!

Mrs. Cora L. V. Richmond.

To the Editor of the Banner of Light :

The last meeting of the First Society of Spiritualists of Chicago, Ill., previous to Mrs. Richmond's depart-ure for England, was held on Sunday evening, May 23d, in the West End Opera House, at which the attendance was unusually large.

Mrs. Richmond's guides first gave an impressive invocation, following with remarks suitable to the occasion, quoting the passage, "A-new commandment I give unto you: that ye love one another."

Dr. L. Bushnell, President of the Society, then introduced Mr. Chandler, who read a Memorial Greeting "to the Spiritualists of England," which was received with applause and ratified by a vote of the audience The address is as follows: TO THE SPIRITUALISTS OF ENGLAND-GREETING:

The address is as follows:

TO THE SPIRITUALISTS OF ENGLAND—GREETING:
It is with mingled feelings of sadness and pleasure that we comply with the wish of the spirit-guides of Mrs. Cora L. V. Richmond, our beloved medium, to grant here leave of absence for a brief solourn in your midst. If we part from her reluctantly, even for the short period of a few months, it is because she is to us the embodiment of our highest ideals: if the sadness of this separation is softened, it is due to the conviction that what is our loss will be your gain—and in this brotherhood of one faith personal predilections should ever give way to the general weal.

We are aware that Mrs. Richmond comes among you not wholly a stranger. The memories of a former visit we doubt not are still fresh in your minds, and the good-will and many kindnesses then shown to her will not fait of repetition on this occasion, as the instrument most harmoniously attuned to voice the inspiration of this day and hour; and hence we rest with content in the assurance that she leaves one company of warm-hearted and devoted friends only to pass into the midst of another equally zealous and true.

During the better part of five years that Mrs. Richmond has ministered to the First Society of Spiritualists of Chicago, she has been to us, and all within the wide circle of her influence—an influence extended not only by the spiritual but the secular press—what the beacon light is to the storm-tossed mariner.

Outside this Society Spiritualism has been a prey to bitter dissensions; within there has been peace and unspeakable cause for thanksgiving. All about us the waves of discord have beaten the shores of time with relentless tury; within this refuge there has been a placid sea, concord, forbearance, and a joy that can come only where the spirit is manifest in the fullness of its power and beneficence.

If we, who are no more deserving than others, have been thus showered with blessings, it has been solely

of its power and beneficence.

If we, who are no more deserving than others, have been thus showered with blessings, it has been solely due to the presence among us of our beloved "Water Lily," and the benign influence manifested through her by the wise and good, to whom she ever accords implicit obedience. The work she was given to do she has done unquestioningly. The light of her limmined countenance has been to us what the star of Bethlehem was to the shepherds and magi of old.

Her words, uttered with the power of the spirit, have brought strength and consolation to thousands whose lot otherwise would have been despair, and with one accord the true and faithful of this land now look to her for guidance and counsel, as the foundation of highest inspiration. This is our message to you.

For the First Seelety of Spiritualists, Chicago.

COLLINS EATORS See'y. L. BUSHNELL, Pres.

Mr. F. F. Cook then followed with an address in be-

Mr. F. F. Cook then followed with an address in behalf of the Society, referring to Mrs. Richmond's labors in Chicago, to her former labors in England, and to the present parting. He also spoke elequently in defence of mediums and mediumship. President Bushnell made a few remarks, in which he

attributed the success of the Society to the wise ministrations of the guides of Mrs. Richmond.

Mrs. Richmond's control then again addressed the meeting, responding to the kindly sentiments of the preceding speakers. Following which Mr. A. M. Gritten offered the following lessolutions, which were unanimously adopted by the audience:

Whereas, This Society is about to part with its speaker.

imously adopted by the audience:

Whereas, This Society is about to part with its speaker, Mrs. Cora L./V. Richmond, for a fow months' ministration in England; and

Whereas, It has found in her a friend and sister of sterling qualities, and a medium for the expression of the highest spiritual truths; therefore,

Resolved. That this Society tenders to her its united thanks of deepest gratitude and love for her noble and pure ministrations to it in the past, and that it expresses its sincrest hope that she and her companion may have a safe journey and safe return under the guidance and protection of the same noble hand of spirit-tenchers who, have ministered so faithfully through her life while with us here.

Resolved. That the spiritual papers of this country be furnished with copless of a brief report of the proceedings of this meeting for publication.

"Oulna," Mrs. Richmond's Indian control, then gave an impromptu poem, which closed the evening's exer-cises. Collins Eaton, Sac'y.

To the Editor of the Banner of Light:

Perhaps it is not well-known among the many Spiritualists of the great metropolis that we have an Order of "Cosmopolitans, composed of Spiritualists, organized for general cooperation, mutual benefit and protection, and concerted action when necessary, in the defence and promulgation of the principles of the order," which are: 1, Political Equality of the Sexes; 2, Unsectarian National Schools; 3, Secular National Governments; 4, Absolute Religious Liberty. It is unnecessary to state the desirability of the adoption of such principles, as a mere statement of them is sufficient for the intelligent reader. The principal object accomplished by such an Order is, the provision of place and conditions where the full-fieliged, and the timid especially may feel at perfect liberty to express their true sentiments on these and other important questions. It is a condition of cligibility to membership that the applicant shall be a "believer in actual spirit intercourse between spirits and mortals." To this extent he or she is expected to be a Spiritualist, and a person of good character. Besides this object of opportunity for exchange of congenial thoughts and feelings on vital questions connected with the philosophy of life, here and hereafter, its members are entitled to pecuniary benefits in sickness or distress, and proper attention and respect in case of demise. For social and business reasons, the divulgence of the names of the members is prohibited. Without disclosing secrets, I may say that the "good of the Order," apart-from the regular order of business, consists of a variety of interesting exercises, literary and musical, circles, relation of personal experiences in physical and mental phenomena, &c. The first Lodge, instituted here about a year since, meets in the lower part of the city, and promises growth and strength. In fact, many of its best members are now preparing to institute another Lodge further up-town, for the purpose of spreading the cause, and for the accomm To the Editor of the Banner of Light:

Sixteen Crucified Saviours.[*]

Were held on the 20th uit, at Wesleyan Hall, Hoston, as a tribute of love and respect to the lately departed Mrs. Sylvanus Cobb—allusion to,whom we made a short time since—by the Ladies "hysiological Initiation, with which she was from its organization, thirty-three years ago, intimately associated, and of which she was for many years the presiding officer. The platform was finely adorned with flowers in various designs, and on an easel was a life-like portrait of the deceased. Appropriate addresses were made by several ladies and gentlemen, and the entire served indicated the high sense of appreciation in which she in whose memory it was rendered was held. The following poem, written by a son of Mrs. Cobb, and affectionately insertibed to his brothers, may be aptly given in this connection:

Our Mot II Err.

If a prayer was to stay till the winter's gloom. Had yielded its sway to the spring-time bloom:

She have the word was a shert that she asked to wait—
And they let her.

And they is the formation of the prayer was the say limited the surface of the consideration, nearly all of which, if conceded, would assuredly proye fatal to Christon alid down for their consideration, nearly all of which, if conceded, would assuredly proye fatal to Christon alid down for their consideration, nearly all of which, if conceded, would assuredly proye fatal to Christon alid down for their consideration, nearly all of which, if conceded, would assuredly proye fatal to Christon alid down for their consideration, nearly all of which, if conceded, would assuredly proye fatal to Christon alid down for their consideration, nearly all of which, if conceded, would assuredly proye fatal to Christon alid down for their consideration, nearly all of which, if conceded, would assuredly proye fatal to Christon alid down for the consideration was short that she asked to wait—
And they let her.

And they let her.

And they let her.

Repair a the major and across the bay like a constant of the proye of the consideration, nearly all of which,

thority of certain authors, to be found in "the religion of the Hindoo Saviour," are not really to be discovered therein.

The portions of this book which will, we believe, be found most generally useful, will be those treating of "miracles, prophecies and precepts." Mr. Graves shows that the whole pathway of religious history is thickly studded with miraculous narratives and prophecies, and rationally accounts for the various thaumaturgical actions attributed to Jesus of Nazareth. Those who ignorantly maintain that the teachings of the Gospel hero are infinitely higher and nobler than those of any and every other moralist, will do well to read the section of Mr. Graves's book comprised between pages 303 and 307. The author believes that Jesus was a spiritual medium—a theory which only spiritualists will accept. Toward the end of this interesting volume we find the influence of the Bible discredited by a contrast between "heathen Japan" and "Christian Abyssinia." In concluding this brief notice of "The World's Sixteen Crucified Saviours," we should "state that the work has, we believe obtained wide circulation in the United States. It is also very creditably printed and bound, and would prove an ornament to the shelves of societies' libraries, for which, as an easy book of reference, it is peculiarly adapted.—C. R., in the Secular Review, London, Eng.

(*) Colby & Rich have this work on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston, Mass.

Antidotes to the Vaccine Virus.

Antidotes to the Vaccine Virus.

This subject, which was referred to in No. 1, deserves further investigation, for if a true antidote—inexpensive, safe, and easy of application—could be found, it would go far to milify vaccination law. Dr. Wilian, in his treatise on "Vaccine Inoculation," London, 1800, p. 30, in a foot note, states. Dr. Jenner was of opinion that sulphur, largely lised, prevents the operation of the vaccine virus," and refers for further information to Dr. Tierney's "Dissertation." and Bell's "Treatise on the Cow Pox," p. 87. Dr. Tierney cites the fact that Dr. Jenner failed in vaccinating thirty soldiers under treatment with sulphur. Dr. Tuthili Massey, in his "Practical Notes on New American and Other Remedies," p. 91, states: "After a fortnight's course of sulphur six children were vaccinated. In only one, the youngest, who had taken the least sulphur, did the operation succeed." Recently Mr. W. Gibson Ward has advocated the use of a solution of borax to be applied to the vaccine punctures immediately after the operation, as a means of destroying the activity of the pus. Personally I am of opinion that liquid ammonia, so effectual in neutralizing the effects of bites and stings of snakes and insects, would be equally useful in neutralizing vaccine poison. Let the experiment be tried, and the results recorded. A few drops should be applied to the punctures in the arm with a feather or a camel-hair brush as soon as possible after the vaccinator has done his work. A penny-worth would sulfice for the arms of fifty children. Those who would like to try the sulphur renedy should give to the Infant every day for a week previous to the vaccination as much milk of sulphur as will lie on the point of a penknife.—Faccination Inquirer and Health Review.

Verification of a Spirit-Message.

In the Banner of Light of May 15th there is a communication from Susan A. Cass, which is true in every particular: She passed from the mundane to the supermundane sphere of existence at our house, in February, 1877, where she was on a visit. She did know, as well as one can know while tabernacled in flesh. that she could return. Being a medium, she was aware that there is no death. Although it was hard to leave her children, she passed away without a struggle or a groan. Her husband passed on in December last to meet and greet those who had gone before.

MARTHA C. SMITH. Ashland, N. H., May 15th, 1889."

PUBLIC MEETINGS, ETC.

Spiritualist Camp-Meeting.

Npiritunist Camp-Meeting.
The Spiritualists of Northern Iowa and Southern Minnesota with hold their Third Annual Camp-Meeting at Seneca Park, mear Bonair, Howard Co., Jova, commencing Juno 30th and closing July 4th or 8th.
Dr. J. M. Peebles and Prof. Sanford Niles have been engaged as speakers. Mrs. H. N. Van Deusen, psychometric and business medium, and Geo. P. Colby, clairvoyant and test medium, will be in attendance, and a general invitation is extended to all who may feel interested to attend and take part in the exercises.

is extended to all who may feel interested to attend and take part in the exercises.

On Friday evening there will be an Independence Sociable, with music for dancing, and, if desired, good music for dancing will be turnished every day from 6 to 0 or 10 r. M. Let all who can, bring tents and bedding. Wood and hay furnished free to campers.

Letters of inquiry will be answered by G. W. Webster, Bonair, Howard Co., Iowa.

Committee of Arrangements.—J. Nichols and Ira Eldridge, of Crescos W. Nashand W. Stork, of Lime Springs, and G. W. Webster.

Bonair is on the Chi., Mil. and St. Paul R. R.

Northern Wisconsin Spiritual Conference.

Again we would notify the Spiritualists and Libefallsts of Wisconsin that we are to have another of those grand Three-Day Conventions in Ouro, June 18th, 19th and 20th, 18s0, Our last meeting was a grand success. In spite of the elements, Let's make this a still greater one by all attending and showing our interest in the cause of Spiritualism, E. V. Wilson is engaged, and will give a scance Saturday evening and another Sunday afternoon at half-past two o'clock, "d;" 0; Burrett, Mrs. S. E. Hishoji, Dig E. W. Siervens, d; Kenyon, Dr. A. B. Severance, and Dr. A. B. Randla, are hivlied to participate.

Every Spiritualist is requested to send the Secretary the name of eyery Free Thinker, that they may be notified of the meeting.

The friends will entertain free to the best of their ability. Efforts are being made to secure a first-class slate test medium, W. M. A. Lockwood, Pres.

WM. M. Lockwood, Pres.

CORA B. PHILLIPS, Sec'y. Northern Wisconsin Spiritual Conference.

Camp Meeting at Belvidere. Ill.

Camp-Meeting at Belvidere, III.

There will be a grand rally of the Liberats, Spiritualists, and all classes of Free Thinkers, in Northern Illinois and Southern Wisconsin, on the Boone Co, Fair Grounds, at Belvidere, commencing Thursday, June 17th, Icolong Monday, June 21st. The meeting will be conducted on the principle of a free platform, open to all plasses of Free Thought, Many of the leading speakers of the country have been corresponded with and are expected to be there. An opportunity will be given to all mediums to exhibit their medial powers; and it is expected to make this the grandest rally of Liberats ever held in Northern Illinois and Southern Wisconsin. Come one, come alt. For further particulars, address F. F. FOLLETT, Managing Sec y. P. O. Box 233, Rockford, 111:

The Vermont State Spiritualist Association The Vermont State Spiritualist Association
Will hold its Annual Convention at Plymouth on Friday,
Saturday and Sunday, June 11th, 12th and 13th. All friends
of the cause, and the public generally, are cordially invited.
Plymouth is situated in one of the most romantic parts of
the State, between two ranges of the Groen Mountains,
which rise for several hundred feet on either side. It is
earnestly requested that all who can be present will do so,
this being the Annual Convention.

South Woodstock, Vt., May 12th, 1850.

Grove Meeting.

Arrangements have been made to hold a Spiritualist Grove Meeting in the beautiful Grove of J. Merriman, at Transi, about three miles northwest of Byron, and about eight miles northeast of Batavia, N. Y., on Sunday, June 20th. Lyman C. Howe is engaged as the orator of the day, and a very large attendance is anticipated.

J. W. SEAVER.

Anniversary Meeting at Sturgla The Harmonial Society of Sturgis, Mich., will hold its Annual Meeting in the Free Church on Friday, Saturday and Sunday, the 18th, 19th and 20th of June.

BY OIDER OF COMMITTEE. New Rooks.

SPIRITUAL ECHOES

A NEW COLLECTION OF

WORDS AND MUSIC

FOR THE

CHOIR, CONGREGATION

SOCIAL CIRCLE.

BY S. W. TUCKER,

Author of "Golden Melodles," "My Home Beyond the Tide," "The Bear Ones Left at Home," etc., etc.

Music all New.

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One Woo is Past.

One Woo is Past.

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We'll Meet Them By-and-By.

We'll Meet Them By-and-By.

We'll Anchor in the Harber.

We'll Anchor in the Harber.

We'll Bether at the Portal.

We'll Dieell Bujond Them All.

We'll Dieell Bujond Them All.

Waiting to Go.

Waiting on this Shore.

State (2.5): [2.20]: 2 copies beards, \$2.50; [2.20]: 12 copies beards, \$2.50; [2.20]: 13 copies bear

Bound in boards, 3Weents, postage free; paper, 25 cents, postage free; 12 copies paper, \$2.50; 12 copies boards, \$3, 60; repies boards, \$3, 70; 25 copies paper) and upwards to one didress, at the rate of 20 cents por copy.

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« BY MRS. MARIA M. KING.

These volumes are a continual on of the exposition of the LAWS OF UNIVERSAL THYPELOPMENT, PHYSICAL AND SPIRITTEAL, commenced in Vol. Lof the series.

Vol. II continues the history of the development of Earth, commencing with the evolution of planetary conditions, giving a brief history of the planets progress through six properties of the present, with the "LAW or "Evolutions of Latte, Spirits", and facts or events to the history of bulletins trains facts, and facts or events to the history of principles. This law of LAFE, and Four, is broughtyron menually levels what it is, how it operates, the relations of Spirits and MATTER, of Gop and NATURE, etc.

Vol. III discusses MAGNETIC Eorg E and Spiritty MATURE; treating specially of the practical questions of MODERS SPIRITEAL MANTETICAL MAPIETATIONS and MICHAESHIP, LATE IN SPIRIT, SPIRITEAL AND FERTAL OS AND MICHAESHIP, LATE IN SPIRIT, SPIRITEAL AND SPIRITES.

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The following is the table of contents of the two volumes.

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Vol. II, --First and Second Planetary First --Action of Evolution of Water; biroduction and Use of Organic Life, Third Planetary Era--Its Action, Fourth--4ts Action; Law of Evolution of Light; Development of Continents; Elimination of Minerals; Evidences of Old Continents, Fifth and Slath Eras--Development of Surface; Cause of Uplitts; Progressive Life of Globe; Regulgition of Climate; Glocki

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nation of Amerius, Evidences of Ana Continents, Fitti and SIAth Eras - Development of Surface; Cause of Upitits: Progressive Life of Globe; Regulation of Climate; Glacial Epoch; Evolution of Stable Conditions and Types; Prepara-tion for Man; Law of Introduction of Eras, Types, etc.; Period and Conditions of Introduction of Man; Progress through Seventh Era, to the Present-Origin of Life; Pro-creative Force; Deliyand Man; Office of Man in Nature; Law of Evolution of Speckes; Evolution of Man; The Hu-man Race; Its Early History; Evolution of Man; The Hu-man Race; Its Early History; Evolution of Aris of Life; Evolution of Language; Callization and Government in Ancient Age; Religion in Ancient Age; Age of Decilne; The Deling; Early Historic Age. Vol. 11, --Magnetic Forces; Mediumship; Conservation of Force and Spiritual Manifestations; Materialization; The Domble; Clairvoyance; Calriandhence; Psychometry; Psy-chology; Dreams; Prayer; Religion; Diet and Law of He-redity; Marriage; Evolution of Sex; Permanency, etc., of Races; Terrestrial Margeleisin, etc.; Power of Spirit of Matter; Processof Dearit; Planes of Spiritual Force; Loca-tion of Spiritual Sphéres-Second Sphere; Description of Occupations of Spirits Contilion of Spirit Spiritual Light; Methods of Instruction, etc.; Use of Labor; Mallgmant Spirits; Law of Association of Circles; Change in Passing from Sphere to Sphere; Progress through the Second Sphere; Offices of Spirits in Nature, The Third Sphere-Conclusion.

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SPECIAL NOTICES.

1 In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are one for the expression of impersonal free thought, but we cannot undertake to endouse the varied shades of opinion to which correspondents give úterance.

25 We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensible as against not good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a find around the article he desires specially to recommend for perusals. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Bight.

BOSTON, SATURDAY, JUNE 12, 1880.

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

WHOLESALE AND RETAIL AGENTS:

THE NEW ENGLAND NEWS COMPANY, 11 Franklin Street, Boston. THE AMERICAN NEWS COMPANY,

30 and 41 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

T-AAC B. RICH. BUSINESS MANAGER. LI THER COLBY EDITOR. JOHN W. DAY. ASSISTANT EDITOR.

Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass, All other letters and communications should be forwarded to LUTHER COLBY.

SPIRITUALISM, like an enduring rock, rises up amid the conflicting elements of ignorance and passions a rock which the surges of Time and Change can never shakes on whose Heaven-lighted pinnacle the Angels build their altars, and kindle beacon lights to illuminate the world, --Prof. 8, B,

FA Thursday next-June 17th-being a holiday in Boston, the Banner of Light Bookstore will be closed at 12 M. Subscribers in the city who regularly obtain their papers at the office, and patrons meditating a visit to our establishment on that day, will please bear this announcement in mind.

The Matter of Conditions.

The lecture by interrogation and answer which was given by J. William Fletcher in Steinway Hall, London, and reported in the Ranner of Light of May 15th, contained certain observations on the conditions to be observed and obeyed, if we would bring the spirits into communicating relations to us, which deserve more than a single reference and perusal. Although, said the spirit in control, "the spirits often manifest themselves in spite of doubt and unbelief," the questioner was nevertheless bidden to seek to place himself in the right condition if he would have the benefit of conscious spirit presence and communion. "Open your then say that they do not exist."

Again the lecturer remarked in response to a question, that "the result of any seance is forms at one time, spirit, medium and child! mainly dependent upon the conditions of those persons who compose it." The ideal scance is formed, said the spirit, when men and women come together, not to prove or disprove preconceived ideas, but simply with the desire of ascertaining the truth, and in the spirit of little children. From such as these flow waves of spiritual influence by which the spirits who are at work are able to produce happy and satisfactory effects.

In answer to the question, Is a medium neces sary in order to demonstrate the presence of spirits? the control said, "the medium furnishes the material by which and through which the spirits are enabled to present themselves to your consciousness. They are drawn, however, no nearer to you simply, because you may be in the presence of a medium. The latter acts as a link between those who are gathered together in the scance, and the spirits who stand just outside your consciousness. Your influences are drawn out and attracted to the medium and produce a power which the spirits are enabled to use": Sometimes little or no strength is taken from the medium by the spirits, and on other occasions the strength of the medium is used almost entirely. In the latter instance the resemblance which the spirit at times bears to the medium is accounted for.

If we would have this materializing power continued and increased, we must see that we care for it with a jealous watchfulness. If we are first of all faithful to the truth that is in our hearts, these manifestations, we are assured, will be continued, and will grow stronger and grander. We are too apt to accept the edicts of men, and the habit of men is to condemn what they do not comprehend. The manifestations of Spiritualism are not for scientific dissection, but for spiritual growth. If our hearts are rightly attuned, we shall have no need to ask if there is a spirit-world, for the doors of heaven will swing open so wide, and we shall stand so near the eternal world, that to doubt will be impossible. All-spirit power is proportioned to the conditions under which it is exercised. So long as the right conditions are absent, and the wire is disconnected, the message cannot come. In the ancient times, mediums were carefully secluded in order to keep them safe from hurtful contact with the world. In general, man is not in a fit condition to be receptive to spirit influences. The waves of spirit-power have their ebb and flow in consequence of this fact. A revived spiritual life is preceded by an ebb, when spiritual vigor is apparently paralyzed, and spiritual life is almost extinct. Can we wonder, then, at what some are pleased to regard as the fallibility of spirit manifestations?

This ebb and flow of susceptibility on the part of the human mind draws its source largely from the fact that four-fifths of the people of the world (in the language of the controlling intelligence speaking through Mr. Fletcher on fithis occasion) are so engrossed with thoughts of what they shall eat and drink, and how they may obtain material enjoyments, that they

have no thought of 'what may happen to-morrow. Their little world is just what they can touch; it is limited to the world of sense; and when the truths of the spirit-world are set before them, they at once ask of what use it is. If they cannot see that it is of any, they put it aside and let it wait. They do not care to be hindered in their business. They are likewise afraid of being laughed at. "But [added the spirit] if such persons only dared to face the world and say, 'This is true,' then strength would be given to help them subjugate the Though not many are yet ready to do this, and the "fashion of this world" has not yet "passed away," still the signs of ultimate triumph are in the spiritual sky, and the laborer who works with faithful heart to prepare the way of the on-coming truth "shall in no wise lose his reward."

Satisfactory Materialization Seauces.

The phenomena from time to time occurring at the sittings for form-manifestations given in this city by Mrs. John R. Pickering, at her residence, 796 Tremont street, have been of a highly convincing character—to the truth of which statement we have taken occasion ere this to append our personal endorsement in conjunction with the testimony of various (and not a few) correspondents. We here present additional evidence in the same direction.

Thursday, June 3d, J. Warren Winslow, of Boston, called at our office and put us in possession of the following information: On the previous evening, (2d,) two gentlemen from Attleboro, Mass., himself, the medium and her husband, made up the list of persons present in the séance chamber-the sitting being a private one. During the evening some ten forms, varying in size and apparel, came out of the cabinet; among the materializations thus appearing being one of a man clothed in a military jacket of red, having gold stripes arranged horizontally across the breast. One of the gentlemen from Attleboro asked of this form: "Do you recognize me?" in reply to which query the spirit bowed and proceeded to imitate the act of playing upon a bass drum, following it up with the unique motions incident to the trombone-player. The gentleman at once acknowledged that he knew the spirit while in earth-life, and recognized his appearance now; that he (the gentleman) had played a bass drum in a band wherein the spirit now manifesting had played the trombone. This gentleman informed the few persons present that he had never before attended a materializing séance, but he was perfectly satisfied of the genuineness of what he had witnessed—in which opinion his companion concurred.

An aged relative of Mr. Winslow manifested on the same evening, identifying herself to him by going through the form of sprinkling clothes and spreading them on the ground in a manner peculiar to her; she communicated her name correctly, and, drawing aside the folds of the cabinet curtain, showed the medium still sit ting in her chair.

Mr. Winslow further informed us that J. B. Howard, Esq., of 2189 Washington street, Boston Highlands, has had a remarkably convincing experience at the scances of Mrs. Pickering -and one extending over several sittings, the manifestations intended for him seeming to be a matter of growth, and increasing in clearness and vigor with each occasion of their presentation. Mr. II. recognized in the first instance his spirit wife, who wrote upon the slate:

"When you come again bring my darling," eyes," said the spirit; "the sun shines. Put | meaning his little daughter of some seven years _yourself in a position to receive; the truth is of age, who was yet with him in the mortal ready for you; but do not go and shut out the form. This request was complied with on a light from your chamber, and then say there, subsequent occasion, when the form of the wife are no sunbeams. Do not close your eyes to the came out and took the little one into the cabigrand spiritual facts that are around you, and net with her, placing the child in the lap of the medium, at the same time lifting the curtain that all present might see-as they did-three

This act has been, we understand, repeated by the spirit mother at other seances. On one occasion a wreath of blue and white blossoms was placed on the child's head by the spirit, before the two entered the cabinet: but upon the disappearance of the form no trace of the flowers thus bestowed could be discovered anywhere in the apartment. The child, under instructions from her father, has satisfied herself, by the exercise of the sense of touch, while in the cabinet, that the forms of the spirit and the medium are actual and distinct entities. Some idea of the power of the manifesting form may be gained by a consideration of the fact that though the child weighs forty pounds, she has been on each occasion easily lifted by her mother and placed, without effort, in the lap of the medium, in plain sight of the sitters.

Those desirous of attending Mrs. Pickering's séances should do so at once, as her stay in Boston will not be a prolonged one.

Dr. Babbitt and J. H. Mendenhall.

Some years ago J. H. Mendenhall, now of Unionport, Ind., saved his daughter's life by magnetic manipulation according to the directions given in Dr. Babbitt's Health Guide. Two physicians had given her one thousand doses of medicine, and, having brought her to a point in which she lay helplessly paralyzed and unconscious, declared that "she could not live forty-eight hours." He thus did by the aid of a higher science what the college-bred doctors were unable to do, and brought his daughter to life and health. This speaks well for both Dr. Babbitt's work, now re-published, with many additions, as the Health Manual, and also for the power of Mr. Mendenhall, who is a frequent correspondent of the spiritual papers, and states that he expects to commence practice in magnetic healing and chromopathy. In a late let ter he declares that Dr. Babbitt "has not only grasped the key to the Temple of Wisdom, but holds in his possession the very temple itself,' in his Principles of Light and Color. He further says: "I find the blue paper excellent for inability to sleep. I magnetized blue paper immediately after reading the 'Principles of Light and Color,' for a neighbor, who had not enjoyed a good night's sleep for more than a year, which he applied to the front and top brain during the night, and next morning he told me he went to sleep at nine o'clock and did not waken until broad daylight. He used the same paper three nights in succession, resulting in sweet sleep."

"After Dogmatic Theology, What?" Dr. Eugene Crowell writes, in a private let-

ter, of this new book by Giles B. Stebbins: "Its subjects are selected with judgment and treated with clearness and force. No intelligent unbeliever can read it without being impressed with the fact that Spiritualism has some cultivated, sound and comprehensive minds. It will sustain the reputation of its author as a writer and thinker.":

. * For sale by Colby & Rich, Banner of Light Bookstore, See advertisement in another column.

Sabbath Excursions.

The Sabbath Committee of this State, appointed not long since as special guardians of 'the holy day," have made an appeal to the clergymen, calling upon them to preach sermons on the proper observance of Sunday, fearing that Sabbath excursions will soon cause the churches to become tenantless. The "proper observance" which this Committee insist upon maintaining is the hiring of pews in a house that displays the true evangelical flag, attending 'the stated preaching of the gospel" therein, and being satisfied with such further recreation as may be had in Sabbath school picnics, church fairs, singing schools, charade parties and strawberry festivals on week days. The Committee intimate that unless some preaching is done to stop the rapidly increasing prevalence of Sabbath excursions, the churches everywhere will be closed, and public worship cease throughout the land. They seem to think that the prime use of men, women and children on one day in a week is to make as "Sabbath," and that by getting them together in a building, giving them a talking to and putting them through a series of formal services, they are honoring God and duly observing his holy day. But fortunately for the people, they are just now taking their lessons more from nature than from the church; and they conclude that when the Committee can fence in the wild woods, imprison the summer breeze, dry up the rivers and lakes, suspend the blossoming of flowers and the singing of birds, out of respect for the Sabbath, they may be induced to deny themselves, "for this day only," the blessings which are proffered

them to enjoy. There are those who, when the first hot breath of summer is felt, journey away to the mountains or to the sea-shore, there to remain until the cool winds of autumn render city life enjoyable. But it is not these rich, heavy-fleeced sheep of the fold which the ministers seek to impound in their sanctuaries. There are thousands whose time and means are too limited to enable them to do this; and a day's excursion from the dust and heat and turmoil of the battle of life is all they can expect, and with thankful hearts they accept that when it is given them. The "Sabhath Committee" would deprive them of this, and its members ask the aid of all "the servants of God" in their efforts to do so!

An Interesting Public Circle Incident.

An interesting incident recently occurred so confirmatory of the truth of a message received at our Public Free Circle-Room that it cannot but prove of interest to our readers. A lady (Hattie L. Sheldon) residing at the South End, being in this vicinity on business, and having finished it, was on the point of returning home, when she remembered that it was the afternoon when a scance was to be held and near the time of its commencement. Though she lfad had no thought of attending it, she felt at this moment that an hour's time could not be more profitably passed than in our Circle-Room, and so she paid it a visit.

During the afternoon a spirit gave a message in which he said that he had hoped to have lived a long life upon earth, so as to be able to assuage suffering and be of use to others; that he had been in the spirit-world but a few days (this was May 11th); that he belonged to Amesbury, Mass., and that his name was Dr. Thomas S. McAllister. [See message on sixth page.]

The lady-Miss Sheldon-immediately recognized the name as that of a physician with whose family she was well acquainted, but she had received no information of his having passed to the spirit-world-had not known that he was sick; and yet she had confidence in the message received through Miss Shelhamer, and felt that, strange as it might be, what she had heard was true. Upon reaching home she at once wrote and posted a letter to the father of Dr. McAllister's wife, stating what she had heard-the mere fact without the details of the messageand in a short time received from him the fol-

lowing letter in reply:

AVER'S VILLAGE, MASS., May 19th, 1880.

FRIEND HATTIE—Dr. Thomas S. McAllister passed over about 5 o'clock, Monday morning, May 3d. A few days before he left he said he should like to live to do good by relieving the sick and suffering, but if He who overrules all for good had ordered otherwise, he was ready to go. Ellen is yet at Amesbury, where she will remain for the present. Poor child is he seems broken down physically with care and unxiety for her dear husband while living, and heart-stricken with grief at his-loss. I shall go to Amesbury in a day or two and will take your letter with me for Ellen to read. Will you please send me a copy of the Banner of Light containing the message referred to in your very kind note of the 17th, and much oblige

Ever truly your friend, M. AYER. lowing letter in reply:

Anti-Vaccination.

At the inauguration of the First Anti-Vaccination League of America, Dr. Alexander Wilder, the President elect, stated that half the medical men in America disbelieved in the effi cacy of vaccination. The pernicious practice would soon be abandoned if the profession would be honest and tell what they know. Professions, however, do not reform themselves, hence the necessity for a League to enlighten public opinion and unite the scattered opposition which is everywhere discernible. Dr. Wilder has published an admirable tract, entitled "Vaccination a Medical Fallacy," which can be had at this office. Intending members of the League should send in their names to Prof. R. A. Gunn, M. D., or to the Treasurer, Dr. Holbrook, 18 Laight street. New York. Funds are needed to carry on the work.

We regret to learn that Dr. F. L. H. Willis recently met with a severe accident, by which his right foot was badly cut and crushed necessitating his departure for his summer resi dence at Glenora, N. Y., a month earlier than usual. For five days he suffered acutely, and was able to move about but little, and that with the aid of crutches. His many friends will, however, be gratified to know that he is rapidly recovering from the effects of the accident, and that he continues to attend to the large, number of patients located in various parts of the country, who, by means of correspondence, receive aid from him.

By the kindness of Bro. G. A. Lomas, editor of The Shaker Manifesto, we are favored with the plate of a new devotional song entitled "BLENDING OF THE SPHERES," by Anna White, Mt. Lebanon, N. Y., The words and the ideas they convey are eminently spiritual in character, and the music is a fitting vehicle for both. Our readers-both singers and hearers-will, we feel, agree with what we say, when they personally scan the production, which they will have an opportunity of doing in our next issue.

Read the advertisement headed "A Good BARGAIN" on our fifth page, which announces a reduction in the price of D. D. Home's book, THE LIGHTS AND SHADOWS OF SPIRITUAL 1831." A two dollar-volume may now be obtained for 60 cents. Do not let the opportunity pass by unimproved.

Home Again.

Our worthy, and valued business partner, Isaac B. Rich, has arrived home from his trip to New Mexico, California, etc., and all who have met with him since his reappearance in Boston join in the verdict that the journey has been of marked benefit to his outer man, if appearances may be taken as true indices of his bodily health. We gladly welcome him back to the field of his labors in the Banner of Light establishment. The Spiritual Record, of Chicago, for May 29th, contains the following paragraph concerning his brief "stop-over" in that city while on his way eastward:

"I saac B. Rich, of the Banner of Light, was in attendance at the closing services of the first Society of Spiritualists of Chicago, last Sunday evening, and, after the meeting, accompanied a few of the society to "Lone Rock's 'improvised wigwam for a cup of coffee. He is looking a little/bronzed in the face, which is a fashlonable color for all sliver-hunters who return from the mines, where he has been solourning for the past few months. Mr. Rich only stayed in Chicago a few days, and returned on the evening of the 20th to few days, and returned on the evening of the 20th to Boston."

The Religio-Philosophical Journal for June 5th has an editorial reference to his visit, from which we make the following extracts:

which we make the following extracts:

"Last week we had the pleasure of a day's visit with Mr. Isaac B. Rich, of the firm of Colby & Rich, publishers of our esteemed contemporary, the Banner of Light. Mr. Rich and his friend, Dr. Jenkins, who is a director in the mining company of which the former is president, have been down in New Mexico inspecting their property. They appear well satisfied with the prospect, and anticipate a great future for that section.

After a counter of down.

[*] In this connection we wish to return special thanks to R. Montague, of Los Angeles, Cal., for specimens of fin oranges from his grove,—Ep. B. of L.

An Unfortunate Illustration.

At a Sabbath School Convention in Illinois, Mr. Wm. Reynolds spoke of some object-lessons he had witnessed. One of them was where the preacher, to illustrate the necessity of the washing of regeneration, used an ink bottle; and this is the way he employed it:

"He poured water upon it, but it was not transparent. Extracted the cork, then pource water into the bottle, which cleansed and left i vater into the bottle, which cleansed and left it clear. Putting the cork in and having water poured on it, showed how men pretend to desire to be cleansed from sin, but 'cork themselves up.' Also, illustrated necessity of cleansing before death, by showing a blackened bottle, and at a blow shivering it to pieces. The destruction (or death) left the fragments impure as before." as before.

But why did n't this illustrator continue the figure? After uncorking the bottle and pouring water into it it became clean and pure. Why did he not pour water on the fragments of the bottle after destroying it? Did he fear he might "shiver" his argument in showing those fragments cleansed by the same process that the bottle had been? No one believes that the effect of what is called "death" purifies the soul, but it is affirmed that the same agencies that operate to do so before death will do so after death. This might have been illustrated if the water had been applied to the pieces. It was, therefore, an unfortunate illustration for our clerical teacher to use, for if he had gone one step further it would have somewhat damaged the lesson he was seeking to illustrate.

One who writes to the daily press recently concerning "The Advanced Turk" and his ways, makes the following damaging admission regarding the comparative positions which the Mussulman and the Christian religions sustain to the hearts and lives of their respective fol-

"Christianity is mocked at by the educated Mussul-nan; you may destroy his fatth in the religion of his fires, but he will never sincerely adopt yours! In an tryument on this subject you will be surprised to find sires, but he will never sincerely adopt yon's 1 In an argument on this subject you will be surprised to find the Turk will put you to silonce. He will tell you you know nothing of God—God is God, and he will shake his head at any clearer definition. You will find he gives to Providence unceasing control of affairs, and that these decrees are unalterable. Kismet (it is written) is to the Turk the Alpha and Omega of lifenothing can be attempted against that almighty flat. Preach to him the Gospel, and he will adroitly askyou, 'Why are yous orich if Jesus Christ was poor? Why do you do exactly the contrary to what he taught?' He himself will tell you that he prays devoully at the stated times prescribed by the prophet he drinks no wine; he takes but a limited number of ne arinks no wine; he takes but a limited number of wives; during the sacred fast he eats nothing from sunrise to sunset (and this for forty days); he is studiously clean in his person; till the Europeans taught him, he did not cheat or ite or steal. And this is all true, and you will be made to feel that his religion (though on a lower plane,) is the religion of the nation, and is practicable and practiced, white yours, though a flaviess code of morality, exists on paper alone, and stirs not the heart of the mighty multitude bearing the name of Christ."

Prof. H. Cooke, "the Monarch Supreme of Spirit Mysteries," (?) pranced into Nyack, N. Y., sometime in May, and engaged the Opera House there for a series of "exposures" of Spiritualism; but as the Rockland Advertiser and Chronicle, Horace Greeley Knapp, editor, asserts that "on each evening he had the smallest audience we have ever seen assembled in Nyack since the days of Bentley, the book agent," it is to be presumed that the Professor did not "prance" out of town, but took a more unostentatious though perhaps equally expeditious method of making his departure.

Mr. John De Morgan, the lecturer and elocutionist, it is announced will arrive in New York early the present month, and will be open to make arrangements to lecture or give elocutionary entertainments through the States. His terms will be half receipts. The name he has made in England; and the world-wide popularity he has achieved as the champion of the defenceless and the friend of the people, give him good lopes of a successful tour through America.

The second meeting of the First Anti-Vaccination Society of the United States of America was held on Monday evening, June 7th, at Clarendon Hall, 114 and 116 East 13th street, New York City, Robert A. Gunn, M. D., delivering on that occasion a lecture on "Vaccination a Fallacy and a Crime." J. R. Nickles is Secretary and Alex. Wilder President of this useful organization.

The medical bigots of Massachusetts have already commenced the enforcement of the compulsory vaccination law. Those who from any reason are unable to preserve their own bodies or those of their children from the contamination ordered by our motherly Commonwealth, will find recorded some practical antidotes to the disgusting virus by reference to a paragraph on this subject in another column.

Annie Blanchard, sister of Miss Lottie Fowler (the well-known test medium), passed on from Boston City Hospital on the evening of Tuesday, June 1st, at the brief age of twentytwo years.

Cordial thanks are due and are hereby heartily returned to H. G. White, Esq., for a fine lot of Rock Bass, sent by him to this office last week from Pocasset, Mass.

A Westfield (N. Y.) correspondent writes: "The Banner of Light is, as ever, doing its own noble work. God speed it."

Purity of Character.

Purity of life, by correct conduct in all the relations and transactions with our fellowmen, is an important factor in our influence as Spiritualists. More than this-it is a duty that devolves upon every one professing our faith. I know the subject of an upright, moral life is a little tiresome to some of us. And I am aware, also, that some regard it as a secondary matter. But it is not so. A pure life-a life freeing itself daily from the corrupting vices which are constantly spread as nets of entanglement in our pathway-tells more for good, and proclaims more loudly the truths of Spiritualism, than hundreds of lectures delivered or articles written upon the subject. Such a life shines with all the radiance of the noonday sun, dispelling the fogs of doubt, and converting the pestilential miasma of distrust into the healthful breezes of confidence and faith in humanity.

If we are inclined to underrate the value and influence of a pure life, we have but to recall scores of examples of upright living, wherein the daily life was or is a daily sermon of rare import. I have in mind one of such, who, though of humble station, and destitute of those accessories that might be thought necessary to make prominent the daily deportment and conduct, nevertheless is quoted by every one, vicious or otherwise, as an example worthy of imitation. The subject alluded to is not an old patriarch, who, having exhausted his animal nature in earlier days, is now doing what an eccentric minister once said, "giving God the stump end," but is in the prime of life, with all his passions at their full vigor.

I regret that my experience and observation have proved to me that this is an unwelcome topic. You approach one upon the matter, and you are accused, perhaps, of a belief in asceticism or esseminacy that is incompatible with a successful struggle in the social and business circles in which one is thrown. While I am not unmindful that youth or early manhood is the natural season of the outflow of the animal spirits, and the natural period for the gratification of an appetite which the exuberance of a normal and healthy physique suggests, still I cannot but think that our teaching should be such that our higher and spiritual faculties should hold supreme sway over all these, controlling and guiding them into their legitimate channels, and making them our subjects instead of our masters. How many of us are there today who are chained to some vicious habit that bids us do this or that, and whose bidding we follow with all the abject submission of the meanest slave? Now it seems to me that the cause of this is mainly attributable to early training. I believe it to be the duty of every ! parent to teach his boy or girl in the plainest manner the true function of manhood or womanhood; that life is given us to enjoy; that gluttony or excess of anything in life produces misery instead of pleasure; that true happiness is only attained by a temperate use of the things of life-by a moderate indulgence of its pleasures.

I wish to emphasize the necessity of the strictest morality on the part of Spiritualists, because they have the light, and thus sin against the Holy Spirit when they go astray.

Portsmouth, N. H. CHAS. W. GARDNER.

A certain "Rev. Mr. Briggs," of Texas, inable to answer the arguments of Col. R. G. Ingersoll, launched out not long since in a torrent of vituperation concerning him, wishing that holders of such views could be summarily treated to hempen neckcloths, etc., etc. Being, however, suddenly made aware by a storm of popular indignation that he was rather behind the age, the ministerial bigot sought to escape the consequences of his act by denying the correctness of the reporter's version of his remarks. He is shown up in good shape by the Galveston Citizen of a late date, its review of the matter ending as follows:

"In this [the disclaimer mentioned above] the reverend gentleman was indiscreet, for the reporter appends to the denial a copy of his short-hand notes taken at the time of the delivery of the lecture, thus either raising a question of veracity or an issue that he used lan-guage he did not intend to employ and would now fain have condoned. If Mr. Briggs would now fain fave condoned. If Mr. Briggs would make full reparation for the injustice he did Col. Ingersoll, he will give the name of the author of the letter he read at his lecture, wherein Col. I. was represented as the lowest of the low in character and association. Until this is done the reverend gentleman must bear the merited censure his conduct has evoked."

At a late meeting of the Council of the British National Association of Spiritualists in London, W. Stainton Moses (better known to our readers in America as M. A. Oxon,) saidin the course of a debate in reference to the prosecution of a medium in Keighley, Eng., (reference to which has been already made in these columns)-"that while it was extremely desirable that the Association should in no way, directly or indirectly, commit itself to the defence of anything that was not perfectly straightforward and bona fide, and that it should move with caution, yet there could be no doubt that it was its bounden duty to defend mediums from unjust persecution. This it had always been foremost in doing. Witness its action in Dr. Slade's case. This it would do whenever opportunity offered."

Dr. Babbitt writes us that "Volney P. Slocum, M. D., an excellent magnetic and eclectic physician, occupies an elegant residence at No. 47 West 37th street, in the cleanest part of New York City. Our progressive people visiting New York would find a congenial home with them at less than hotel rates. Mrs. Slocum is well known as an able inspirational lecturer and writer."

Harry Bastian, physical medium, has of late been holding séances, in Ithaca, N. Y., He was to go from thence to Lockport, where he has been several times, and has always received a warm and hearty welcome. He has it in mind to visit England in September next, as he is receiving many cordial invitations so to do from old friends in that country.

Harrina M. D. Robinson, only daughter of Mr. B. V. and Mrs. Katie B. Robinson, of Philadelphia, Pa., was united in the bonds of matrimony to Mr. George F. Gowan, of Boston, Thursday evening, May-27th, by the Rev. Joseph May, pastor of the First Unitarian Church of Philadelphia.

We shall print next week the concluding portion of A. E. Newton's admirable reply to Prof. Thompson's views on Spiritualism.

Dr. A. B. Dobson, magnetic healer and independent slate-writing medium, will visit the camp-meetings at Belvidere, Ill., and Bonair, Ia.

The address of Prof. S. B. Brittan will, during the summer months, be at Belvidere, Warren Co., N. J.

Shawsheen River Grove.

By reference to an advertisement on our fifth page it will be seen that the first grand union Spiritual Picnic of Boston, Charlestown and vicinity, in connection with the Children's Progressive Lyccum No. 1 of Boston, will take place at this grove Ballastine, on the Boston and Maine Railroad, Thursday, June 24th, instead of Wednesday, 23d-Dr. A. H. Richardson, manager. A special invitation is extended to all to be present. Music by Cadet Band, of Botton. The order of exercises, will be as follows: In the morning, addresses and recitations by able speakers and children of the Lyceum; at 214 o'clock, a test circle will be held in the large pavillon; free to all; dancing, boating, swinging, etc., etc., will also be participated in.

The eleventh annual camp meeting of the Spiritualists of Massachusetts will commence in this grove Wednesday, July 14th, and close August 2d. Ample arrangements will be made for the accommodation of the large numbers that will be in attendance. Particulars hereafter.

Highland Lake Grove.

The Shawmut Spiritual Lyceum of Boston—I. B. Hatch, Conductor—will hold its first annual picule at this grove on Tuesday, June 29th. Lyceum exercises will be held in the open air, for the benefit of those living upon the line of the New York and New England Rallroad who have expressed a desire to witness the same. Ticket Agent Kendall has offered liberal terms for transportation, and many mediums have volunteered to hold seances at the grove. The National Band, Prof. Masters, Prompter, will provide music for dancing the

Onset Bay.

Following its usual custom, the Onset Bay Grove Association will open the summer season at its grounds in East Wareham, Thursday, June 17th, with a basket picule and formal exercises. Trains leave the Old Colony dépôt in Boston at 8:15, and will stop at the Onset Bay Station. Tickets will be sold at reduced rates at all the stations on the Old Colony Railroad and its connections by calling for excursion tickets at the several stations. Arriving at the grove, an opportunity will be afforded for the excursionists to view this beautiful summer resort and select lots either for building or camping, or to engage tents and cottages. The Camp-Meeting will last from July 15th to August 15th, for which a full list of prominent speakers has been engaged. The opening day, June 17th, will be observed with a short formal exercise, in which Dr. H. B. Storer. Dr. I. P. Greenleaf, Mrs. Sarah A. Byrnes and others, will take part.

Cassadaga Lake, N. Y.

To the Editor of the Banner of Light:

There will be a hall dedication and basket picuic or Fern Island, near Cassadaga, N. Y., on Tuesday, June 15th. A stock company own twenty acres of timber land at this point, and have fitted it up with every con venience for the accommodation of excursionists and other public purposes. The large new hall on the grounds will be formally dedicated and the upper lake will be navigated by steam for the first time on that day. Able speakers have been secured, good music will be in attendance, and all the usual means of recrea tion and enjoyment will be offered. Special rates have been obtained on the D. A. T. and P. R. R., and excursion trains, stopping at all points along the line, will be run both ways on that road. Trains take and leave passengers within one minute's walk of the gates. Admission to grounds free. The Association was organ ized with the intention of giving the use of the grounds and buildings to any parties desiring them at a nominal cost. Those interested can obtain full par ticulars by addressing

J. W. Roon, Sec., Fredonia, N. Y.

Compounce Lake. In another column the reader will find the announce ment for the yearly gathering of the Spiritualists of Connecticut at this popular resort.

Kennedy Hall.

W. J. Colville will deliver an oration under influence of his spirit mother, subject, "Joan of Arc," in Kennedy Hall, Warren street, Boston, on Sunday next, June 13th, at 8 P. M. All seats free. Voluntary collection. Everybody invited.

A NEW STEP IN MUSICAL MATTERS,-Prof. Alonzo Bond, of Boston, whose name is familiar to our readers as that of a worthy and competent musician and a whole-souled advocate of free-thought in its every department, has a project in his mind-and one (we are informed) which is fast advancing toward success ful completion-which, it seems to us, merits the countenance and aid of all admirers of good music in this city. Starting out with the premise that the public have been for years past well treated, at concerts and elsestringed instrument, he desires to introduce a marked an audience which seemed to be largely comdeparture, and substitute in a certain degree on such posed of Methodists. Before Mr. Cook comoccasions the stirring melody which only a full and well menced it was announced that he would distrained military band can dispense. The objects in- cuss his subject solely in the light of reason, volved in this enterprise are thus epitomized by the and not from the Bible standpoint. But toward Boston Sunday Herald of June 6th. We join with that | the close of his lecture, taking up a copy of the journal in wishing Bro. Bond every success in his un-

dertaking:

"Mr. Alonzo Bond, the veteran band leader of Boston and true lover of music, proposes to organize a new full military band in this city, of the highest character, to vie with the best bands in the world. His idea is to make it consist of fifty-five to sixty musicians, and, to carry out and sustain such a project, he is now soliciting subscriptions. Each subscription of five dollars will entitle the subscriber to ten tickets to one of three concerts to be given by the band each year, the tickets also admitting to the rehearsals. Such a band as Mr. Bond proposes would be a credit to the city, and it is to be hoped he will succeed in his enterprise."

Those who feel at all interested in the past history of the Fire Department of this city -at least that portion dating before the introduction of steamers and the disappearance of the olden hand-engines—will find much entertainment and pleasure in the reading of a neat pamphlet of some thirty-two pages which bears as its title "Memorial of the Boston Fire-Men's Veteran Association." The brochure is from the pen of Rev. Norwood Damon, Chapis from the pen of Rev. Norwood Damon, Chap-lain of the Association, and contains a descrip-tion of the manner in which that Society was organized—a meeting called March 10th, 1878, at the place of business of Capt. Oliver L. Roberts, being the preliminary step. It also presents the list of officers, a roll of the members, and the 'remarks and discourses of Rev. Mr. Damon de-livered on the occasions of the second and third annual rainions of the Society. The metter annual retinions of the Society. The matter making up the pamphlet is fresh and pleasant in tone, "The Menu as a Means of Grace" being specially commendable. The little venture has already reached its third edition, and deserves to attain to yet others in the future,

By reference to another column a card will be found wherein Forrest L. Stetson announces that during the coming camp-meeting at Lake Pleasanthe will print a journal, Among THE PINES. A paper published under such circumstances, with such a name, and for such a purpose, (the giving of a daily soupcon of news concerning the "life in tents," and cottages too,) cannot fail of being worthy the attention of that part of the reading public to whom its appeal is specially directed.

We shall print next week an article from J. K. Morange of Pittsburg, Pa., regarding a séance for slate-writing, held May 11th, and what came of it. Our correspondent says in his letter of transmittal:

This phase of spiritual argument is produc-ing ktensive inquiry in this locality, and seems to be effectual in convincing all classes who witness it that there is more truth than fiction in the allegation that our decased friends can still intelligently communicate with us."

Albert Morton, agent for the Banner of Light in San Francisco, Cal., has removed to 850 Market street, that city.

Movements of Lecturers and Mediums.

(Matter for this department should reach our office by Tuesday morning to insure insertion the same week.)

Capt. H. H. Brown called at this office last week, en route for Duxbury, Mass., where he was to lecture on Sunday, June 6th. Capt. III has been very busy, of late, having, during "the heated term" of the latter part of May, lectured four week evenings in succession, traveling in the daytime to meet his appointments, which were as follows: Wednesday evening, May 26th, in New Boston, Ct. (where he delivered the first lecture on Spiritualism ever enunciated in that place); Thursday, 27th, in Brooklyn (the county seat of Windham County); Friday, 25th, East Hartford; Saturday, 29th, in Columbia. On Sunday evening, 30th, he delivered the address appropriate to Decoration Day before the G. A. R., in Willimantic, Ct., at which place he has a settled engagement with the Spiritualist Society to lecture every alternate Sabbath. He will sneak at Lake Pleasant Camp-Meeting on its opening Sunday, and will also be at Neshaminy Grove, Pa. A. correspondent further informs us that Capt. Brown

spoke in Marshfield, Mass., Monday evening, June 7th. P. C. Mills spoke at Salt River, Mich., June 1st and 2d. His address for the present is St. Louis Springs,

Dr. Peebles speaks for the First Society of Spirituallsts, Philadelphia, the Sundays of June except the last, when he will attend the dedication of the new church in Alliance, Ohio. He received by the last foreign mall an urgent invitation to visit for the third time and fill a lecture engagement in Australia.

William Eddy, so we are informed, is at present le cated with his sister, Mrs. Brown, at Morayla, N. Y. Frank T. Ripley goes to Elkhart, Ind., for three Sundays in June. He is ready for engagements for August and September. Address him at Elkhart.

Dr. J. K. Balley has been lecturing during the month of May mostly in Ohio. He spoke at Spear's Corners. the 9th; at Mantua, 16th; at Monroe Centre, 23d; at Kingsville, 26th; and at Linesville, Pa., May 20th and 30th. He will spend a few weeks in New York, and may be addressed until further notice at Bainbridge.

Bishop A. Beals's engagements are as follows: He spoke at Charlotte, Mich., the 4th, 5th and 6th of June; will hold three Sunday Grove-Meetings-the second and third Sundays of June at Chebanse, Ill., and the

fourth Sunday of June he will be at Lowell, Ind. John Brown Smith writes us that he will be pleased to hear from those who desire his 'services either as a lecturer or healer in any part of the northwest. His headquarters will be at Redwood Falls, Redwood Co., Minn., for the summer and fall.

"The War of the Doctors," etc.—Read and Circulate it.

To the Editor of the Banner of Light:

I want to urge every one to get, and keep for use, a copy of this valuable and timely little book, which Colby & Rich have just published. It is much in little-condensed fact, argument, statement and exposure, such as defeated the effort in the Massachusetts Legislature to pass a "doctors' law," oppressive and unjust. A. E. Giles and his able compeers did nobly, and here are their words. Let all remember that we are liable, all over the land-in Michigan or any other State-to a renewal of such wicked efforts by organized medical societies. Three times they have been defeated in our State, but they will not give it up yet. Let us be ready to meet and defeat them again. This tract is just what is wanted. Send for a copy, and keep it like a loaded gun ready to use. Give the doctors a fair chance to stand on their own merits, with no laws to favor them at the expense of our liberty. and it will be the better for them, as a good many sensible physicians admit-better, that is, for those with brains and energy.

Yours truly, G. B. STEBBINS. Detroit, Mich.

Joseph Cook Puts Himself on Record. To the Editor of the Banner of Light:

Rev. Joseph Cook lectured here last night, under the auspices of a Methodist Church, his subject being, "Does Death End All?" Sensational posters and handbills had been distributed widely, characterizing Mr. Cook as "the greatest lecturer in the world," and urging that no one ought to miss hearing "this wonderful man, as it would be the last opportunity before his leaving for Europe." Lester Hall, a moderate-sized room, was about two-thirds filled with New Testament, he said that he adhered to that book, and had no belief in or sympathy with "RAT-HOLE SPIRITUALISM," though he had been accused of it. This comforting assurance was greeted by his Methodist brethren with loud applause. Thos. W. WATERMAN. Binghamton, N. Y., June 2d, 1880.

Mrs. A. M. Stone, of Cincinnati, writes: Spiritualism is progressing rapidly, and the Banner of Light is taking strong hold on the public mind. I hope you will be enabled to enlarge its dimensions, so as to meet the growing demands of our beautiful philosophy."

THE MODERN BETHEBDA.—Frequent inquiries are made regarding the book bearing the above title. "The Modern Bethesda" is a book containing a sketch of the life of Dr. J. R. Newton, the greatest healer of modern times, together with an account of cures performed by him, both in this country and Europe, with comments of the press, and affidavits from parties who have been healed by Dr. Newton. The book [9] is nicely bound, and should be in the hands of every Spiritualist.—The Olive Branch.

[*] For sale by Colby & Rich, No. 9 Montgomery Place,

The Editor-at-Large Fund. The amount of Funds previously acknowledged and placed to the credit of Dr. Brittan, ending May

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Brooklyn Spiritual Society Conference Meetings

At Everett Hall, 398 Fulton street, every Saturday evening at 8 o'clock.

After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak pro or con., under the ten-minute rule.

J. David, Chairman.

The Brooklyn Spiritual Fraternity

The Brooklyn spiritum resterming
Meets at Fraternity Hall, corner of Fulton street and
Gallatin Place, Friday evenings at 7½ o'clock. The
themes thus far decided on are as follows:
June 11th, "The Baptism of the Spirit," D. M. Cole.
June 18th; W. C. Bowen.
Thirty minutes allowed first speaker, followed by
ten minutes' speeches by members of the Fraternity.
S. B. NICHOLS, Pres.

Subscriptions Received at this Office MIND AND MATTER. Published weekly in Philadelphia,

MIND AND MATTER, Published weekly in Philadelphia, Pa. § 2, 15 per annum.
The Spiritual Recoud. Published weekly in Chicago, IP \$2,00 per year.
The Spiritual ALSET: A Weekly Journal of Psychological Science, London, Eng. Price \$4,00 per year, postage \$1,00. The Minutan And Daybireak; A Weekly Journal devoted to Spiritualism. Price \$2,00 per year, postage 50 cents, Spiritual Notics: A Monthly Epitonic of the Transactions of Spiritual and Psychological Societies. Published in London. Eng. Per year, 75 cents.
The Theosofther, A Monthly Journal, published in-India. Conducted by H. P. Blavatsky; \$5,00 per annum.

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The Heraldo of Health AND JOURNAL OF Physical Culture. Published monthly in New York. Price 10 cents.

cents.
THE SHAKER MANIFESTO, (official monthly) published by the United Societies at Shakers, N. Y. 69 cents per annual. Single codes to cents.
THE OLIVE HUANCH. A monthly. Price by cents,
THE THEOSOPHIST. A Monthly Journal, published in India.—Conducted by H. P. Blavatsky. Single copies, 59 cents.

cents.
THE COMMONER. Published weekly. Greenback and Labor Reform. Single copy, 4 cents. \$1.50 per year.

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DOSCHER, Charleston, S. C. . F. RAYBOULD, 152 Main St., Salt Lake City, Utah, (Other parties who keep the Banner of Light regularly on de at their places of business can, if they so desire, have their names and addresses permanently inserted in the above list, without charge, by notifying Coby & Rich (publishers No. 9 Montgomery Place, Boston) of the fact.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertions on the fifth page, and fifteen cents for every insertion on the seventh page.

Special Notices forty cents per line, Minlon, nelvinsertion, Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, lended matter, lifty cents per line. Payments in all cases in advance.

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

SPECIAL -NOTICES/

The Wonderful Healer and Clairvoyand—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. F.7.

Special Notice.

DR. F. L. H. WILLIS.—DR. WILLIS may be addressed until further notice at his summer residence, Glenora, Yates Co., N. Y. Je.5.

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

Colby & Rich have on sale at the Ranner Colby & Rich have on sale at the Bunner of Light Bookstore, No. 9 Montgomery Place, Boston, Mrs. Maria M: King's new works, just issued from the press, and constituting the second and third volumes of Phinopples of Nature, by this talented writer and inspirational medium. An idea of the extent of ground and diversity of subjects involved in these additional volumes may be gained by a glance at the announcement made concerning them in another column. Their perusal on all hands is carnestly recommended.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

J. J. Moltse, the well-knewn English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, 22 Palatine Road, Stoke Newington, N., London, England. Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by S. COLBY & RICH.

J. WM. FLETCHER, No. 22 Gordon street, Gordon Square, is our Special Agent for the sale of the Banner of Light, and also the Spiritual, Liberal, and Reformatory Works published by Colby & Hich., 27th Banner will be on sale at Steinway Hall, Lower Seymour street, every Sunday.

AUNTRALIAN BOOK DEPOT.
And Agency for the BANNEH OF LIGHT. W. H. TERRY, No. 33 Hussell Street. Melbourne, Australia, has for sale the works on Spiritualism. LIBERAL AND REFORM IVORKS, published by Colin & Rich, Boston, U. S.; may at all times be Jound there.

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THE LIBERAL NEWS CO., 620 N. 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich. HAN FRANCISCO BOOK DEPOT.
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The Banner of Light, and all the publications of Colby & Rich, also all other standard Spiritualist, Liberal and Reform Works supplied. Catalogues and Circulars mailed free, Address HERMAN SNOW, San Francisco, Cal.

PHILADELPHIA AGENCY.

The Spiritual and Reformatory Works published by COLBY & RICH are for sale by J. H. RHODES, M. D.. at the Philadelphia Book Agency, 40 North 9th street, Subscriptions received for the Banner of Light at \$3,00 per year. The Banner of Light can be found for sale at Academy Hall, \$10 Spring Garden street, and at all the Spiritual meetings.

G. D. HENCK, No. 444 York avenue, Philadelphia, Pa., is agent for the **Hauner of Light**, and will take orders for any of the **Spiritual and Heformatory Works** published and for sale by Colby & Ricit.

THOY, N. Y., AGENCY.

Parties desiring any of the Noiritual and Referenatory
Works published by Colby & Rich will be accommodated by
W. H. VOSBURGH, at Rand's Hall, corner of Congress
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Troy, N. Y., through the week, Mr. V. will procure any
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until the conclusion of the scance, except in case of: absolute
necessity. The public are cordially invited.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their
earth-life to that beyond—whether for good or evil—consequently those who pass from the earthly sphere in an undeveloped state, eventually progress to a higher condition,
We ask the reader to receive no doctrine put forth by
spirits in these columns that does not comport with his or
her reason. All express as much of truth as they perceive—
nothers.

normere.

11 It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

12 As our angel visitants desire to behold natural flowers upon our Circle-Room table, we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

ings.

(Miss Shelhamer wishes it distinctly understood that she gives no private test scances at any time; neither does she receive visitors on Tuesdays.)

**Ear Letters appertaining to this department, in order to ensure prompt attention, should in every instance be addressed to Colby & Rich, or to

LEWIS B. WILSON, Chairman.

Messages given through the Mediumship of

Miss M. T. Shellnmer.

(The following message-given May 11th-is published in advance by request.]

Dr. Thomas S. McAllister.

It seems to me that human life is a strange and wonderful thing. I do not realize it yet in its full importance, but the events of the last few weeks are fraught with meaning to me. Not long since I was encased within a mortal few weeks are fraught with meaning to me. Not long since I was encased within a mortal form. I went about among my fellow creatures, ministering to them in sickness, and performing my duty to the best of my ability. Now the change has come: I have passed to another plane of being, and it is all very strange to me as yet; I have hardly emerged from the mists, but I hope to do so at no distant date. I thought that I had a long life before me in the mortal form; I believed I should be able to assuage suffering, to be of use to others; but new I see this is all changed, and although it may be as well, I cannot feel that I have as yet found my proper place. I am told by parties here that I shall do so speedily, and be placed in a position where I may learn a great deal concerning natural law which will be of use to me in my profession, but I do not understand it so. At this time I would, however, finding myself in possession of a human instrument, and speaking through mortal lips, send out my earnest regards and love to my family and friends, and tell them I find that it is immortal life, whatever else lies beyond, and I also have ascertained that the spirit really pan return and communicate with mortal life. I belonged in Amesbury, Mass. I have been in the spirit-world, as you call it, but a few days: I am Dr. Thomas S. McAllister.

Seance March 16th, 1880. " Invocation.

Invocation.

Once again, oh Father God! we would offer up to thee the humage of our souls; we would bring unto thy altar the love, the aspirations and grafitude of our inmost lives, praying that we may reach out nearer, still nearer to dip holy light. We would bring, thee the offering of the soul's sweetest incense, asking that it may be acceptable in thy sight, and that, in return, we may receive from thy dominions more light, strength, encouragement and cheer. We ask the blessing of thy love to rest upon all humanity. We ask that thou wilt lead the human race ever upward and onward; even though their path be through darkness and despalr; yet may their hearts reach toward thy heavenly kingdom. Be unto every soul the light and the way; be unto every heart the comfort and consolation of peace; bring unto every spirit that abidling faith in thy tenderness and protection that shall lead it up far above the waves of sorrow, far beyond, into the light of eternal happiness. We ask that guiding angels may be permitted to return to earth this hour, to send forth unto mankind their messages of love, good-will and cheer, and unto every heart that consolation and peace which it most needs. Open wide thy gates of eternal life, that the loving ones gone before may return, and, bearing with them the balm of healing, pour it over stricken souls, in consolation and eternal peace. Bless all humanity; be unto all a guiding star which shall draw them upward to thee and thy eternal, beautiful angels.

Cora Lenox.

[To the Chairman:] May I come, sir? I have a friend whom Pam exceedingly anxious to reach by letter: I think she is in Philadelphia, at this time, at work there—her name is Sarah Horton. She was with me when I passed away: she attended me in my short sickness, and I want her to know that I can come back and speak to her. I want her to let me come to her, somewhere, and talk to her about our earthly scenes. She was not a relative, but a very dear friend. I died with pneumonia. My name is Cora Lenox. I want Sarah to understand that Cora Lenox. I want Sarah to understand that what I told her just before I was taken sick, about the ring and the lock of hair, I really meant. She knows what I wished her to do with them, and as she has not done so yet, I thought if I came to her she would feel it was really my wish. We had been laughing and joking, and I told her if these things should fall into her hands at any time, where I would like them sent. She felt that perhaps I was not in earnest, and the affair seems to trouble me a great deal, because my friends are looking for great deal, because my friends are looking for them. I send her my love, and tell her I have met Minnie on the other side. She sends her love, too. Minnie died with consumption, three love, too. Minnie died with consumption, three years ago, and she was the first one I saw. Then I met my mother and little Willie. My friend will know I can go to her in spirit, but I can't get close enough to gather the name of the mylace where she is—I think perhaps I can do so after this. I'll try to get my letter to her, but if I should n't succeed may I come again? I think you sir

Dr. Samuel Maxwell.

Mr. Chairman, I am happy to meet you. I take somewhat of an interest in that young lady spirit who has just manifested, although I did not know her upon earth. I found her in a circle in Philadelphia, some little time ago, striving most earnestly to manifest, and finding that she was unable to control a mediumistic organism at that place, I undertook to guide her hither, knowing you always welcomed strangers. Having some knowledge of Philadelphia and its Having some knowledge of Philadelphia and its surroundings, having a great many friends in that place, also knowing where to find mediumistic organisms that I could control, I felt that I should undertake to try and guide that message, and I shall most certainly do so. In coming with the young lady I found myself enwrapped, as it were, in the aura of the medium, and I was forced to manifest. You will excuse melf I take too much time. While here I would like exceedingly well to send out my most earnest love and sympathy to my friends and coworkers, and to tell them to have courage and cheer. The clouds look threatening at times for our beloved cause. There is a great need of workers, and the battle sometimes wages thick and fast, but above them all the golden light of truth is shining, the guiding hand of wisdom and fast, but above them all the golden light of truth is shining, the guiding hand of wisdom beckons onward, and there is no cause for their faltering, for the work goes bravely on, the leaders and followers in our ranks are doing their best appointed work. Go on, my friends, and those spirit guides who have stood by you in the past will do so for all time; they will guide you on, and bring you that strength you most need. You may be sure that I shall manifest to you at all times and seasons, whenever possible. You may know that I am a worker on earth, also a resident of the spirit-world, and I possible. You may know that I am a worker on earth, also a resident of the spirit-world, and I may be called upon whenever you feel to need my presence. I shall of a surety respond, and give you what I may gather from higher souls above me. It is not a time to tell of the beau, ties and glories of the spirit-world; it is a better time to tell of the great work to be done upon earth, and to speak of the glories and beauties which shall ifradiate your spirits if you will look well to your inner lives, and cultivate only the good, true and noble. I was known as Dr. Samuel Maxwell. Samuel Maxwell.

It is a very strange thing for a spirit to be traveling around these streets, encountering this person and that, entering one place and another. eling around these streets, encountering this person and that, entering one place and another, looking to see if you cannot find one who is familiar to you, and receive no nod of recognition or acknowledgment of your presence. Well, I presume it is an experience that I need, and it is indeed a very novel one. I presume my friends would like to know where I am and what I am about. To me it seems but a short time since I died and left the earth, outwardly speaking, but to those who remain after me the months fly by rather less swiftly. If I was on the mortal plane, and had a friend who went across the water to a distant country, as I, was contemplating to do myself sometime, I think I should be pleased and even anxious to have my friends send me word how to prepare for that journey, to tell me what I should need to take in the way of luggage, and give me any other items of information calculated to be of benefit; and I look upon this mode of returning from another life in the same way; I think we should send out to our friends information as to what they had better burden themselves with when they come over. In my opinion, just at this time the less to war to prepare for that journey, which out to our friends information as to what they had better burden themselves with when they come over. In my opinion, just at this time the best way to prepare for that journey, which they will take, is to lighten themselves materially, as much as possible, of any load. If they have accumulated any amount of wealth, they had better scatter it abroad among the needy and distressed; they had better look to the welfare, to the education of the little ones around them, and see if they have all that is needful for the development of their best attributes; they had better stretch forth the hand of kindly feeling and good will to those about them, and, in short, seek to throw off all selfish desires and ignoble propensities, provided they bear these along with them; and my opinion is that all persons are more or less weighted with these things. Of course I am not as well cared for, orrather I have not as beautiful a life as I would desire. Of course I was weighted with some of these things, I have told you of, and I will acknowledge that it has not been of benefit. I would say to my friends that this new life of mine is so much better and purer and more beautiful than I ever dreamed of—it is so much more natural—that I am contented. I feel that it is a beautiful, enduring life. No priest or bishop can save the soul, but our own acts, our own lives, are the ministers who lift us up, provided they are of good. ives, are the ministers who lift us up, provided

they are the ministers who lift us up, provided they are of good.

I trust my friends will see what I have said, and believe that I have returned. My mortal life now seems but a span to me, although years sped over my head and left their trace. In the future I hope to meet many who now remain, to clasp them by the hand and bid them welcome. Andrew Meade.

Dr. William S. Chipley.

[To the Chairman.] Are you prepared to hear a voice from Cincinnati? This is a new experience to me, one which I feel I need, therefore I am glad to come in this way. It is a very short time since I stepped from the mortal form. I have not seen much of the spiritual life; I have not learned of its laws; I do not know of its conditions only so far as this: where I have gone I have found happy homes and cheerful, pleasant faces. I have seen some misery and suffering—souls that need the aid of a physician surely, but I find the mode of ministering to these diseased ones very different from what cian surely, but I find the mode of ministering to these diseased ones very different from what you employ on the mortal plane; but, as I have said; I have not gathered in enough of these scenes and conditions to speak of them at this time. I wish my friends and associates to understand that I am by their side in their work; my interest seems to be centred there. I am always at the Sanitarium, and although I may not manifest my individuality, yet I am pleased that I can come so, and I believe that I am of use. Now I can see the interior—as I did not not manifest my individuality, yet I am pleased that I can come so, and I believe that I am of usc. Now I can see the interior—as I did not before—and as a friend of mine possesses qualities which make up a mediumistic organism, I feel that I can use him for a work. I shall not ask his permission, because I feel that it would not be granted, he having no faith in the return of spirits; but knowing that I can use him, and knowing now, at this time, that other physicians in the higher life have made use of his organism for a noble work, I shall take possession of him whenever I see a need. I am told that my message will be brought to the notice of my friend, that he will read it, therefore, speaking as I do here, when my closest friend receives this message he will understand that I refer to himself, because he knows that he is at times sensitive to some power or force which appears to be above and superior to his own powers, and which sways him to a large extent. He will, therefore, realize that I refer to himself, and I wish him to know that I shall come to him frequently, not only to assist in his work, but also that I may learn more deeply concerning the inner life of the spirit while encased in mortal form and concerning interior conditions of physical life. I send out my word here, believing it will not be accepted, but at least seen and heard. To my friends everywhere, to my dearest and nearest friends. I least seen and heard. To my friends every-where, to my dearest and nearest friends, I would say, no love has been quenched, no sym-

would say, no love has been quenched, no sympathy broken which bound my spirit to yours. I shall be with you whenever possible, and in the future you may believe we shall meet again, never more to know separation.

To my associates I would say, Go on in your work, but do not live conservative lives. Be liberal; let your ideas broaden and expand to meet the demands of the age; search diligently into the interior laws of nature, and your mission will be abundantly blessed. In the future a new science will come to earth which will elea new science will come to earth which will elevate the physical life of man far above its present platform. This I am told by higher powers, but I do not realize it sufficiently to give it proper expression. Dr. William S. Chipley.

George A. Redman.

I have taken a fancy to steal around this corner and speak, not only to my friends but to mortals generally. I am happy to meet you, Mr. Chairman, as an associate and co-worker in the good work of spreading the light and knowledge of future existence. I am, of course, most deeply interested in the physical phenomena; that is, I mean in the expression and manifestation of spirit through physical matter. I thought I would come here at this time to gather more strength, more material for future er more strength, more material for future work from the bands of spirits gathered here as missionary workers, for they continually im-part to others magnetic force, which is of un-bounded benefit. I do not send my word to any one in particular. I do not send my word to my one in particular. I do not send greeting to any one medium, but I wish to say that I am interested in medial work at different places, wherever I find an opportunity of manifesting the power of the spirit over matter, and I do so the power of the spirit over matter, and I do so regardless of the individual identity being expressed. Since my time there has been a great advance in the manifestation of spirit-power, and I have been working along beside others and marching on with this advancement. You have stepped from the old familiar phases of physical power to the very little understood forms of materialization and transfiguration. The latter, which is to me as beautiful and as satisfactory as the former, is, I declare to you, friends, the most often used now. Those of us who return to earth-life to manifest in these strange ways, do not consider it important for us to make ourselves known in person. The identity of the manifesting force, or the personality of it, also the idea of proving to mortals a identity of the mannesting force, or the personality of it, also the idea of proving to mortals a future existence, is, to us, a secondary and not at all a primary object. The first grand object in our manifestations is to demonstrate positively the power of the spirit over matter—not to the satisfaction of mortals, but to the satisfaction of spirit experimenters; because, in the future, we have manned out a grand work, and faction of spirit experimenters; because, in the future, we have mapped out a grand work, and we need to lay our lines closely, to experiment and investigate concerning our own powers clearly and well; therefore it is that we are net always so desirous of identifying ourselves as the friends in mortal life wish to have us.

Of course there are many souls returning from the higher life who are anxious earnestly to identify themselves to mourning friends, and

to identify themselves to mourning friends, and to identify themselves to mourning friends, and whose anxiety and affection invest them with power to return and manifest, but with the leaders, the pioneers who work above, the object of identifying personal friends is a small matter; our present desire is to learn for ourselves how much power we possess, and how it may be utilized. My friends may believe that I am active, that I remember every one of them. I also return to various mediums and manifest power. The present work is small, com-

Andrew Meade.

[To the Chairman:] Well, sir, I come from Michigan, from Ann Arbor. I have a desire to be heard once more in a mortal way. I have not manifested through a human instrument, or any other, in fact, before; but I felt that I would like to travel around Boston a little while and see if I could not find some familiar places.

I come from Michigan, from Ann Arbor. I have a desire to be ascertained only by the study of the matter; our present desire is to learn for ourselvent and, in the spirit-world, can often perceive the thought and consciousness of the parents. If the tears did not blind the earthly eyes, and sadness did hot oftentimes destroy which reside in the brain are properly underthese little ones, who are now intent upon ministering to their need, who are gathering carefully the treasures of knowledge and spiritual form phenomena of life. And in like manner

itualists may be content with this as merely a primary movement, and wait for a future time when the little children who have never been when the little children who have never been trammeled by creeds and dogmas, who have been brought up under the light of knowledge and truth, have grown to maturity, for then they will receive an influx of spirit-power that shall prove to mankind and to humanity that spirit possesses power indeed over matter, and that matter itself presents no impediment to the work of disembodied spirits. My familiar spirit and attendant is by my side, and although he does not wish to speak for himself, he desires me most earnestly to send his good wishes, and also his remembrances, to the old friends, and to tell them he is at work as much now as in to tell them he is at work as much now as in the past. I am George A. Redman.

MESSAGES TO BE PUBLISHED. March 23, Martha Boyd; William Goddard: Emma I. Brown; Rose Clancey; Dr. Theodore Kittredge; Bright

Brown; Rose Clancey; Dr. Theodore Kittredge; Bright Star.

March 30.—George Thompson; Harriet M. Samson; Edward G. Jones; Paulina Wright Davis; Nellie Fletcher; Isaac Buttrick; Red Wing.

April 0.—Almira M. Chandler; Dr. William Porter; Jennie Thompson; Alhert Smith; Minnle Temple.

April 13.—Rev. Joseph Smith; Menomine; Emma Olivia Pray; Annie May; William Young; John Riley; Mary A. Dickinson; Clara King.

April 20.—Nelson Tuttle: Thomas Jennings.

April 27.—Mrs. Alice Dixon; Annie Gray; Margaret Bean; George Lawrence; Mary Lavalette; Rosa T. Amedey.

May 4.—Mrs. Ellen French; Thomas S. Anderson; Eddle Martin; Maria Washburn; Theresa Tinnotti; Dr.Wm. Bushnell.

me Martin; Maria Washbirl; Theresa Tinnotti; Dr. W. m. Bushnell.

May 11.—Ezra S. Gannett; Henry C. Newhall; George Shilling; Mrs. Cordella A. P. Morse; Dr. J. R. Doty; Gracle Hanson; Carrie Trenor.

May 18.—William Miller; Katle Merrill; Isaac Taber; Dalsy M. Howard; Theodore S. Bigelow; John Hatch Lennan; Mary H. Lennan.

May 25.—John Pierpont; Henry Lanning; Willard Robinson; Martha D. Arnold; Jennie Clapp; John S. Gilman; Philip Harrington.

May 15.—Webster: George A. Fisher, Esther June 1.—Dr. D. S. Webster: George A. Fisher; Esther Dogue; Frederick Mayne; Milly E. Jameson; Blue Bell;

REPLIES TO QUESTIONS, GIVEN THROUGH THE MEDIUMSHIP OF MRS. CORA L. V. RICHMOND,

At the Banner of Light Free Circle-Room, during her lecturing engagement in Boston, January and February last, in the absence of Mr. Colville.

35 We invite written questions from all parts of the world, and give free opportunity for verbal questions from members of the audience.

Questions and Auswers.

Questions and Answers.

Ques.—Are what we call solid bodies seen by spirits only as fluid or volatile?

Ans.—All substances or bodies called solid are in reality porous. Dr. Franklin declared, more than a hundred years ago, that if matter were really solid the substance of the earth could be concentrated within an egg-shell. All substances or solid bodies that seem to your senses impervious and impenetrable, are therefore porous to spirits, not to all spirits, but to those who have any degree of spiritual perception; while the spiritual qualities and atmosphere surrounding individuals seem much more impenetrable than the walls that surround them. This accounts for the readiness with which certain classes of manifestations are produced by This accounts for the readiness with which certain classes of manifestations are produced by spirit-power. One point that should be prominent in every mind is, that matter is porous; that it is not solid; that the tenacity of the physical atoms is capable of interruption; that this interruption does not of necessity destroy organic function provided the spirit-power renews the position of the atoms before their attraction one for another has ceased. This will explain why spirits, in coming in contact with solid bodies, as they are termed, do not recognize, are not governed by the same laws that govern you in your contact. A spirit very easily penetrates and passes through the walls of an apartment; a spirit very easily emerges from a dungeon or a grave: there is nothing to prevent it from passing through the earth. In its organic structure the earth has no property or power of resistance the earth has no property or power of resistance to the spiritual formation. Whenever solid substances, however, are introduced through spirit-power into a room, there must be a disintegration of one or the other of the bodies. This tegration of one or the other of the bodies. This disintegration may be partially of both or only of one. In any case, it proves that matter is not solid. The porous property of all substances, and of the earth; is one easily discerned by spirits. To the spiritual eye the earth is shad, owy, while spirits walking the earth in human form are distinct and real.

Q.—Do we know ourselves in the degree that we know nature?

A.—We do not think there is a great preponderance of knowledge upon either subject. The

derance of knowledge upon either subject. The degree that nature is known, however, is a degree of physical observation and mental comparison, through the senses. Man has a different method of knowledge concerning himself; it is not observation, but intuition; it is not that which he discours from without but that that which he discerns from without, but that which he perceives from within. All human beings know themselves better than they are willing to admit; they know their secret motives and well-springs of action far better than they can express. It is the misfortune and good for-tune of human life that these limitations concerning one's interior nature are precisely inverse to the importance of that nature; now, observation of natural law and natural manidegree of human unfoldment, but the time will come when you will know yourselves in the same sense of material comprehension of spiritual laws that you now know or endeavor to know the natural laws surrounding you; but nature is a scaled book until you understand the spirit of nature, and there will be as great an advancement in human observation of natural laws and the spirit of nature. ral laws, as they are termed, when you have more knowledge of yourselves, as there has been in past centuries, when man has arisen from a in past centuries, when man has arisen from a mere external existence to one of intellectual comprehension of science. The truth is, man is included in all nature, and the spiritual pervading nature will be the key-note to the full knowledge of natural laws. To know man's self, however, in its entirety is to know eternity. This is why you can never know in external form, absolutely, of yourself, as you know of all substances beneath spirit; for spirit is to live forever, while every one of the forms around you is transient. You can observe them, they live a few years; but as spirit is eternal, you can only know its passing manifestations at a can only know its passing manifestations at a given time, or you can observe its eternity by intuition of the mind. If it were capable of absolute knowledge there would be an end to eter-

nal progression.
Q.—Where is Spirit Theodore Parker? Why A.—Mr. Parker has given his own explana-tions; it is not our province to do so. In passing through spiritual experiences spirits are often-times silent. When Mr. Parker is ready, he

will make his own explanations.
Q.—[By L. A. Baker, Elmira, N. Y.] Mycompanion and I have lost our darling little boy, just entering on his fifth year. Is his spirit with us still? And what has the change called dath effected in him?

with us still? And what has the change called death effected in him?

A.—Of that personality we individually know nothing; but Spiritualism teaches that the spirit lives, that affection lives; that the change called death cannot separate the child from the loving parents. If that love survives, then the child is near and must feel the pulsations of the parental mind and heart. The change called death effects, to a degree, the removal of the child from the outward sight and external care; the child becomes the ministrant now. the child from the outward sight and external care; the child becomes the ministrant now, the parents the pupils. The child has taken one step in advance, has gone on to another and a different life; the parents remain, conscious of the void, the vacancy beside them, but full of consciousness and hope that the loved one survives. Into the spirit realm there enter no orphan children; the parents being upon earth their love passes on into spirit-life, and some guardian angel from the parent sphere is commissioned, to take charge of the child. There guardian angel from the parent sphere is commissioned to take charge of the child. There are no waifs in spirit-life, no foundlings; there the guardians of the spirit-land carefully nurture and attend the souls or spirits of, all those little ones who go out from your earthly homes; teachers are provided adapted to their condition; spirits appointed to minister and instruct them. The cord that binds them to the parents' side upon earth is carefully kept alive, so that the little hands can brush away the tears, and, in the spirit-world, can often perceive

wisdom imparted by kind teachers and friends in spirit-life, and conveying them to the parents hearts upon earth. Death does not robyou of your loved ones; they are nearer to you by one degree less of matter than when upon earth; there is one less veil to separate their spirits from yours. This is our version of death.

Q:—[By a clergyman.] The revelations of today ought not to obliterate those of yesterday. Those which have stood the test of eighteen centuries ought not to be buried by every novel outcome, however enthusiastic. Shall the utterances of to-morrow equally dishonor those of to-day? Shall it be the chief occupation of future scientists or sciolists to dig graves for the ture scientists or sciolists to dig graves for the scientists and sciolists who insolently rule the present hour, and snub the antiquity of the last

scientists and sciolists who insciently rule the present hour, and snub the antiquity of the last century?

A.—It would be very well, according to this clergyman's statements, if these living scientists of to-day had their graves dug by future scientists. If they refuse to respect that which is alive and sacred in the past, they are already dead. We do not know of any living truth that supplants any truth equally alive of past time; we know that you bury the dead forms. You would not keep the form of mother or father, however sacred your love, in the house, nor would you retain that form through all the years of your natural life, when the spirit had departed from it. We remember the past; the living truth of to-day is alive because of the truth of the past; nor do we forget that the past was our mother, that all that is great and good of this hour has been the result of her existence; nor do we forget that the spirit of the past is at this moment alive. Worshipers of matter may slay the past; they are iconoclasts, materialists, worshipers of forms, who destroy them one after another, to give place to other material. this moment alive. Worshipers of matter may slay the past; they are iconoclasts, materialists, worshipers of forms, who destroy them one after another, to give place to other material forms. Spiritualists are no assailers of living truths; they respect the life of eighteen centuries, of all the centuries of time, but they refuse to wear the garments of time, but they refuse to wear the garments of the grave; they will not drag the cerements with them. This is to be remembered, and in clasping hands with the sacred truths of past time, at this moment, not scientist nor theologian can begin to understand as you do and as we do the living truths of all past revelations. We claim that Spiritualists are the only persons upon earth who have knowledge. Others have belief; others may claim to despise the superstitious revelations of past time, but Spiritualism claims to have knowledge of their truths; for that which is alive to-day has proved, by its existence, that the spirit of inspiration, discarding the forms and ceremonials and decaying methods of human worship, appreciates the spirit of every age and clasps hands with the inspirations of every hour.

Q.—[By A. H.] Why is it that all events, and

Q.—[By A. H.] Why is it that all events, and all things in nature, seem to come in clusters or

numbers?

all things in nature, seem to come in clusters or numbers?

A.—There are cyclical reasons for this, similar to those which govern the groupings of the planets, the groupings of flowers, and of different forms of vegetation, the groupings of certain forms in the animal kingdoms, and the groupings in human life; so in spirit-life there is a solution of all this. Every atom in the universe, it is true, is related to every other atom, but this relationship varies. There are duads and triads in the atomic world, groups of twos and threes and fours and fives. These groups exist also in the spirit. Humanity is grouped into families, not simply families of nationalities, but families of kindred souls, that clasp hands across the centuries, and are recognized by their thought as belonging to the same kingdom. So, in a lesser form, there are groupings in your daily life; all artists, poets and philosophers tend toward each other, and those subtle ties that link you frequently to the stranger upon the street, or the casual acquaintance in whom you recognize a kindred thought, betoken a family relationship of spirit. Everything in the universe is manifested according to this near or approximate relationship. In spiritual life, you will find that, as there are groups of the universe is manifested according to this near or approximate relationship. In spiritual life, you will find that as there are groups of stars and constellated bodies, and other groupings in material life, so everything is expressed according to the science of numbers, of harmony, all of which belongs to the spiritual as well as the material kingdom.

A WORKMAN AND A KING.

BY GEORGE W. BUNGAY.

Stand up beneath the frescoed sky;
Stand firm upon the solid earth.
He is well-born, of lineage high,
Of the best blood and noblest birth,
Whose heart is right,
In pity soft, and brave in fight!

Invention stoops to industry,
To whisper secrets she'll withhold From indolence and apathy, And perfumed dunces dressed in gold. The workingman First gets a map of thought and plan.

Hold up thy head, think thou thy thought;
Fear not the lordly tyrant's frown.
He is the king whose soul, unbought,
Will help to put injustice down.
The just alone
Are the true sovereigns on the throne! Reach out thy hand, bronzed in the sun;
A clean, hard hand no bribe can stain.
No silken glove thou need'st put on
To hide the hue of guilty gain;
Its grasp we feel
Is warm as blood and strong as steel.

Speak out thy word—no monotone
Becomes a workman, prince, and heir
To honor's crown and manhood's throne,
With power to sway the sceptre there;
Thy words, that ring
With royal truth, befit the king!

THE SCIENTIFIC BASIS OF SPIRITU-ALISM.

To the Editor of the Banner of Light:

The most common objection to Spiritualism by those who have but little knowledge of it is, that it is not a science, or that its scientific principles have not been discovered, or that scientific men have not yet examined it or ascertained its value. Such remarks are seldom answered by Spiritualists as they should be. They concede more than is necessary. Spiritualism is a word of loose, inaccurate

meaning. If we speak of it as a science or department of knowledge, the proper term is pneumatology. He who says that pneumatology is not a science simply exhibits his own ignorance. Science is a collection of well-attested facts in a systematic and intelligible form. It would require a very large volume, to present in a condensed form the important facts that have been ascertained concerning the human soul, in the body and out of the body.

The departure of the soul from the body and the nature of its-life and environment in the snirit-world, have been elucidated by a vast number of observations as authentic and reliable as anything in history or in medical science. A volume of spiritual science would compare favorably with a treatise on natural history or on geography for fullness of information and authenticity of facts. True, there are many things not yet clear, on account of the subtlety of the theme and the difficulty of explanation; but the same objection applies to the study of medicine, which is an imperfect or incomplete science — as much so as pneumatology. The cases are quite parallel. Medicine is an incomplete science, because the basis of the laws of life and disease in the nervous system has not been thoroughly investigated. Pneumatology is defective or incomplete for the same reason. Its basis, too, is in the brain and nervous system, for all life and mind operate through the brain, and the laws of psychic operations in life are to be ascertained only by the study of the

when the joint operation of the brain and soul are understood, spiritual science will have found its philosophic basis in the constitution of man. and then pneumatology will be an important part of our medical philosophy, which at present is as blind as an oyster to everything beyond matter, and therefore utterly incompetent to deal with many peculiar conditions of mind and body which to the clairvoyant eye are perfectly intelligible.

I have before me a medical journal from San Francisco, edited by medical professors of the State University, which speaks dogmatically of the mind as being a more secretion of the brain, and of the idea that man has any spiritual element in his being, as an old notion which the world has nearly outgrown. Under such teaching, the medical profession is systematically stultified. Young men are educated into ignorance and bigotry. It is a misfortune to a young man to be sent to an Allopathic medical school, and it is an equal misfortune to be sent to a theological seminary to acquire artificial ignorance. So gross is the bigotry of the General Theological Seminary of the Protestant Episcopal church in New York, that the Rev. R. Heber Newton, one of our most enlightened and benevolent Episcopal clergymen, denounced it in his sermon recently as giving an education of the past, saturated with bigotry. "It would be better to have the seminary razed to the ground and abolished altogether, than to have it fill the church with the men it does now," said Mr. Newton.

If the old medical and theological schools were all razed to the ground, the world would be a gainer, and both might be reconstructed in harmony with the spirit-world.

But spiritual science is not prepared to take its place of authority in medicine and theology until it becomes much more than the collection of facts or phenomena which it is at present. These facts constitute a science, but a very imperfect and incomplete science; and there is an urgent demand, in the mind of every Spiritualist who is capable of philosophic reflection, for such a development of the science of man as will show where the spiritual facts belong in a complete biology, and how and why mediumship, clairvoyance, trance, mesmeric somniloquence and spiritual obsession exist in connection with the constitution of man. Equally important is it to understand how these peculiar conditions or faculties are to be cultivated, and how they are to be applied to utility in the treatment of disease.

The scientific application of the vital forces by the hand is the most delightful and satisfactory of all methods of curing diseases. But this depends upon that knowledge of the nervous forces of the whole person and of each point on the surface constituting the science of sarcognomy, which I have been teaching in our college and in private classes, but of which there is no manual at present before the public.

I have found it practicable to explain in a single lecture the scientific foundation of Spiritualism in the functions of the brain and neryous system, and, in fact, I discovered some of the spiritual phenomena, as cerebral functions, in 1841. I have also found it practicable to explain in a lecture the new science of sarcognomy, which explains the nervous powers of all parts of the body and constitutes a guide to all magnetic and electric treatment of the sick, and management of mediums. I hope to present these subjects in a volume next year, but at present I can give them only by lectures. The value of such instruction is very great to mediums and magnetic or electric physicians, while it is highly interesting to all of philosophic habits of thought. Persons who have no medical knowledge whatever are enabled by instruction in sarcognomy to treat diseases successfully. When the science of anthropology is properly brought before the public it will be found that the people are more competent to take care of themselves and less dependent on drug practitioners than has ever been supposed.

Jos. Rodes Buchanan.

The Truth of Another Message Verified.

To the Editor of the Banner of Light:

In your Message Department of April 17th is a communication from my former earth companion, and now spirit gulde. From the time I saw it announced as having been received, I have anxiously looked for its appearance. The expression "expect and hope" is especially characteristic of him, it being one often employed by him. He alludes to my sister, who is being developed as a trance medium. I daily and almost hourly realize his presence, and feel that when troubles, trials and distresses come he is near, and exerting all his power to counsel and strengthen us. I offer many thanks to the guides of the Banner of Light Circle for having given him an opportunity to communicate, and also to the medium, Miss Shelhamer. May kind angels ever guide and guard her, and shower countless blessings upon the pathway of her life. On that I could meet her, clasp her dear hand, and tell her how grateful I am for the soul thrilling joy she has been instrumental in giving me; and not only me, but many of the sorrowing children of earth, through the Banner of Light and the Voice of Angels. Many plessings on the spirit power that has so long protected the dear old Banner from harm. That that protection may be continued, as I have no doubt it will, is the sincere wish of your friend, Mrs. Geo. N. Wilcox. Madison, Ct., May 20th, 1880. spirit guide. From the time I saw it announced as

Passed to Spirit-Life:

From Stowe, Vt., May 9th, 1880, Mrs. H. M. Jones, aged 4 years 11 months and 6 days.

74 years 11 months and 6 days.

For fourteen years the sweet and holy teachings of Spiritualism have brought rest and consolation to her soul. Communications of a satisfying and convincing character from heridar husband and loved children bridged securely the dark stream of death over which her feet passed safely to the Spirit-land. As the hour of her departure approached, she spoke cheerfully and hopefully of the higher life, and with forethought and camness arranged the details of her funeral. She leaves three daughters to mourn the earthly loss of a fond and faithful mother. May the blessings of that faith in which she lived and died sustain them.

E. L. PAUL.

From Adrian, Mich., April 14th, 1880 of consumption, William C. Hunt. He was born Sept. 9th, 1816, on Florida,

N. Y.

Mr. Hunt located in Adrian in 1838, and engaged in the manufacture of carriages and musical instruments. He married Martha Pierce in 1852. He leaves a wife and one son, a son and daughter having preceded him to spirit-life. He has been a Spiritualist for more than thirty years, and through all his long and painful illness he failtered not, but remained firm in his belief, and passed to the higher life as he had lived, fully sustained by his faith in and knowledge of Spiritualism. Father, son and only daughter are now reunited in the better land, and await the coming of the dear ones left to mother their absence. The funeral services were united in the better land, and await the coming of the ones left to mourn their absence. The funeral services were conducted by Mr. A. B. French, of Clyde, Ohio, an inspirational speaker. His discourse was very able, and comforting to aching hearts. Mr. Huntwas a highly esteemed citizen, and will be sadly missed by his fainly and friends. M. Hunt.

From Baltimore, Md., May 20th, 1890, Dr. George E. Mor-

rill, aged 70 years.

Apparently in good health, he fell asleep to awaken no more in this life. He was a kind-hearted man, and one of the first Spiritualists of Baltimore. His wife, a most excellent test medium, preceded him a few years ago to the spirit-land, where he desired to enter without a moment warning. His wish was gratified. May he be blest. The funeral took place Sunday, the 23d May, the writer officiating as speaker.

RACHEL WALCOTT.

From Lockland, Ohio, May 11th, I; T. Johnson, M. D., aged 54 years.

He was, firm believer in the beautiful Spiritual Philoso-phy, and a man highly respected. For over five years behad been a great sufferer from paralysis.

Mrs. M. H. STREET.

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137 We find in them [Brunton's "DAISIES"] healthful sentiment, content of spirit, and ease of versification.—Boston Journal,

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BALTIMORE ADVERTISEMENT.

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April 3.

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Jan. 17.—13w.*

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OFFICE, 84 MONTGOMERY PLACE, Hours from
10 A. M. to 4 P. M. Will visit patients. June 5. Susie Nickerson-White, TRANCE and MEDICAL MEDIUM, 148 West Newto street, Boston. Hours 9 to 4. 26w*-Feb. 14.

MRS. E. J. KENDALL, TEST AND BUSINESS MEDIUM, 10 Berwick Park, Boston. Hours 9 to 3. 6w*-April 3.

CLARA A. FIELD, BUSINESS MEDIUM and Clairvoyant Physician, No. 19 Essex street, off Washington, Boston. Jan. 3.

FANNIE A. DODD, MAGNETIC PHYSICIAN, TEST MEDIUM, No. 94 Tremont street, Room 7, Boston. 1w*-June 12.

Dr. Charles T. Buffum,

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June 12, -2w*

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DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which. Night has traited er dusky roles. The clasped hands, upturned countenance, and heavenward eyes, most heautifully embody the very deal of hopeful, trustful, carnest prayer. The sun has gone down. Neither the expiring candle nor the moon, woold and pale, wishining through the rifted clouds and the partially curtained window, produces the soft light that falls over he woman's face and illuminates the room. It is typical of that light which flows from above, and floods the soft in its acred moments of true devotion, . The picture strikes us instantly, and with full force. Yet while we take in the one lea at a glance, it is still a study. It has the character of an elaborate composition, notwith-standing its simplicity of fleet. The becoming drapery, all of the accessories, the admirable distribution of light and shade sail these details. adispensable to the perfection of Art, will repay prolonged attention. But their chief beauty consists, as It should, in ontributing to the general effect—the embodying of pure devotional sentiment. As we gaze upon it we insensibly mbibe the spirit of its inspiration

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wriver, symbolizing the life of man, winds through a landscape of hill and plain, bearing out is current the time-worn ark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the belin, while with the othershe points oward the open sea—an emblem of eternity—reminding " Life's Morning " to live good and pare lives, so " That when heir barks shall float at eventide, " they may balke !! Life's Evening, " fitted for the "erown of Immertal worth," A band of angels are scattering flowers, typical of God's inspired teachings. One holds in his hand a crown of light. A Ittle flower-wreathed scraph drops roses and buds which in their descent assume the form of letters and words that whisper to the youthful pilgrims on the shore, "Be kind." Near the water's edge, inlingting with the small grass, in lower letters we read, "God Islove," Just beyond sits a humble waif, her face radiant with innecence and love, as the lifts the first letter of "Charity,"—"Faith" and "Hope" being already garnered in the basket by her The, ever the rising ground we read, "Lives of Great Men." Further on to the left, "So live" admonishes a that we should thoughtfully consider the closing lines of Bryant's Thanatopsis. At Thy will be done? It has taken upon the bow of he boat, and is the voyager's bright uttering of faith. Trailing in the water from the side of the boat is the song of the reavenly messengers, "Gently we'll waft him o'er," The box, playing with his toy best, and his sister standing near, view with astonishment the passing scenes,

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THE BIRTHPLACE OF MODERN SPIRITUALISM.

From the Original Painting by JOSEPH JOHN! Engraved on Steel by J. W. WATTS

In 1572 Professor John, the distinguished Inspirational. Antist, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of Mill his soul in this accord with this sangestand its dayling and, perfecting this master production of art 1 To give the picture its deepest significance and interest, the ideal with the real was united, embedying spirits—sixteen in number-without wings, in forms tangible to the sight, enveloped in clouds and drapery of filmy texture, descending through the sky of quickening ether in a winding, spiral form, illuminating the entrance to the louse and yard around with their magnetic aura, while another—the "immortal Franklin"—robed in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant flame the projected electric spark of spirit communion. In front of the house are fruit-trees, and an old-style windlass draw-well, with its chain and caken bucket. A little further to the left is the gate through which a path leads to the house; and along the road, beyond the open gate, stands the village smithy with its blazing forge, and the honest son of 'toil, While above and beyond the shop, resting against the side of the hill, is the mansion of A. W. Hyde, from whom Mr. Pox ranted this house. In the background, strutching along the horizon, is a naked hill, almost lost against the bank of clouds; and between that and the house stands the fair and fruitful orchard.

SIZE OF SHEET, 20x24 INCHES; ENGRAVED SURFACE ABOUT 11x14 INCHES. THE RETAIL PRICE IS \$1,00.

COLBY & RICH.

Lanner of Bight.

BOSTON, SATURDAY, JUNE 12, 1880,

BRIEF PARAGRAPIIS.

GOOD ADVICE .- The Boston Sunday Herald recommends that a fractious man or woman should take a large dose of solitude in as pleasant a syrup of quiet, fresh alrand green fields as circumstances will permit

WANTED-At this office, the present address of John McLeod, Esq. (of New Zealand, when at home).

Rev. Samuel Johnson has this noble reproof of politic silence: "The unbeliever is he who deliberately declines to speak what he thinks or to trust humanity with what helpful truth has been intrusted to himself.

Edison, according to the Burlington Free Press, is inventing a lemonade without either sugar or lemons, for the convenience of circuses and Sunday school

A Paris dispatch says: "June 1 being the anniversary of the death of the Prince Imperial, Prince Jerome Napoleon, the Princess Mathilde and Princes Joachim and Louis Murat attended mass for the repose of the soul of the Prince Imperial. Many leading Bonapart-

A "Mrs. Gilflory" in humble life scandalizes all the proprieties by declaring that the infant hope of her family "looks like a little cubeb." .

The key-note of the Indian problem will be touched whenever the white man summons the Indian to the council, when the Indian's interest is it stake.—The

The Empress of Russia has passed to the higher life.

To Remove Rust from a Storepipe .- Rub with linseed oil (a little goes a good way) build a slow fire till it is dry. Oil in the spring to prevent it from rusting.

You can telegraph to Europe now for 1212 cents a

Fifteen elephants visited Boston last Saturday evening, and 50,000 people filled the streets to see the pro-

We have received the first number of an eight-page monthly, Light for All, Issued in San Francisco, and devoted to the polilosophy of Spiritualism, and under the management of A. S. Winchester, formerly of this place, which assures us of its good management. It is to be pulsibled monthly, and furnished at 31 per year, on the 15th of each month. Those interested in that subject and living on this coast should give, this enterprise a ready and hearty support, and we trust they will do so without delay,—Santa Barbaya (Cal.) Independent.

Mount Auburn, "the city of the dead," near Boston, contains 22,000 human bodies, according to the record »Native strawberries were for sale in Boston market

last week, nearly a fortuight earlier than last year,

To take Ink out of Linen .- Dip the link spot in pure melted tallow, then wash out the tallow and the link will come out with it. This is said to be unfailing.

Six days filled with selfishness, and Sunday stuffed full with religious exercises, will make a good Phariseé, but a poor Christian. There are many persons who think Sunday is a sponge with which they can wipe out the sins of the week.—Ex.

Deaths in this city last week 115.

Every word uttered in this life is echoed in the spirit-realm. The judgment-day to each individual comes the moment he enters the spirit-world. He is his own judge; and, knowing fully his shortcomings is a just one.

Miss Emily Faithful, who is about to revisit America on a lecturing tour, is the daughter of a clergyman, and is forty five years of age. She at one time enjoyed the pleasures of fashionable life, but soon became devoted to improving the condition of working-women. She is a favorite of the Queen.

Life is a railroad; the years are the stations, deat is the terminus, and the doctors are the stokers.—Chi

He who uses religion as a cloak for evil deeds is like the man who passes counterfelt money-he is sure to be found out at last.

There is an old negro song that ought to be translated into white man's poetry. It runs thus:

"Brother sees mate in 's brother's eye, An' can't see de beam in 's own; You go home, sweep out your own door, An' leave yo', brudder alone."

they Mr. Cook says that "Christ called others to repentance, but never repented himself." What does the reverend gentleman mean by this statement?

Never advise another with regard to investments If he wins you get no thanks-if he loses you will get all the blame. Give "points" if you must, but no ad-

A SCRIPTURAL SINECURE.—While a family were seated around the hearthstone, the various professions came up for discussion, a large majority of the children expressing a decided preference for a position where the work was unimportant and the salary excessive. One of the boys said, "Well, I should like to sit on the roof all my days, and have nothing to do, just like Joseph in Egypt," On his being asked to explain himself, he quoted the passage—"And Pharaoh put Joseph over his house." "There," he said, "that's what I would like—to sit on the roof and have a large what I would like-to sit on the roof and have a large

To Clean Brass.-Immerse or wash it several times in sour milk or whey. This will brighten it without scouring. It may then be scoured with a woolen cloth dipped in ashes.

When the streets ger dusty in Milwaukee the people pray for rain. Under similar circumstances in Boston the water-carts are got out. Boston generally gets relief in the shortest time.—Boston Post.

It is stated that the first lady telegraph operator was Miss Sarah G. Bagley, of Lowell, Mass., who began her labors in 1846. At that time the prejudice against female operatives was intense, but it has gradually diminished, and there are now thousands of women engaged throughout the world in this occupation.

John Brougham, the veteran actor and dramatic author, died at his residence in New York City at 12:30 o'clock on Monday afternoon, June 7th. Mr. Brougham was born in Dublin, Ireland, May 9th, 1814, and was educated for a surgeon. Circumstances turned his attention to the stage, and he made his dibbut at the age of sixteen at the Tottenham-Street Theatre, London, in "Tom and Jerry."

'A little boy, being told by a minister that God could do anything, inquired: "Can God make a rock so big that he cap't lift it?"

The Ichthyophagous Club, of New York, purpose to show that there is as good fish in the sea as ever were caught. As will be gathered from its name, this is not a sectarian association. Its theology is ichthyology.— Boston Transcript.

A holy-or, rather, unholy-war is being waged in Pittsburg, Pa., among the church people there. They forget all about the humble Nazarene at such times, and believe in old Adam.

People who give tone to society rarely give anything

The pretended exposers of materializing mediums, who generally claim that "they have been honest Spiritualists for over thirty years," are fast losing caste everywhere, and the honest investigators are inclined to look upon such very "honest" people with a great deal of suspicion, and watch very closely their movements in the few scances that they are now permitted to attend.—Celestial City.

Immortality comes simply by the working of natural b law, and happiness, here and hereafter, from doing

There are active preparations at Providence for the coming World's Regatta on the Seekohk. — Boston Journal.

"But," says Jo Cose, "supposing 'the coming world' shouldn't have any regatta? Some one ought to see Konk about it; and yet we are told to 'fear not, but trust in Providence,' and it may be as well for us to do

Thales being asked what was most universally enjoyed of all things, answered. "Hope; for they have it who have nothing else."—Epictetus.

Spiritualist Meetings in Boston.

Herkeley Hall.—Services every Sunday at 10% A; M and 34 P. M. in this hall, 4 Berkeley street, corner of Tre-mont street. W. J. Colville, speaker. Subject next Sunday morning. "What is Truth?" afternoon, answers to ques-

Paine Memorial Hall.—Children's Progressive Lyceum No. I holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10 V o'clock. The public cordially invited. D. N. Ford, Conductor.

lie cordially invited. D. N. Ford, Conductor.

Amory Hall.—The Shawmut Spiritual Lyceum meets in this hall, corner West and Washington streets, every Sunday at 10½ a. M. J. B. Hatch, Conductor.

Kennedy Hall.—Free Spiritual Meeting every Friday evening at this hall, Warren street, at 7½. Regular speaker, W. J. Colville. The public are cordially invited.

Eagle Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10½ a. M. and 2½ and 7½ y. M. Excellent quartette singing provided.

Pythian Hall.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall. 176 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

PAINE HALL - Despite the inclemency of the weather we had a very successful session on this our memo rial day. Through the kindness of the many friends

PAINE Hall.—Despite the inclemency of the weather we had a very successful session on this our memorial day. Through the kindness of the many friends of the Lyceum our platform, the entire front, at least, was a complete bed of bright and beautiful lowers, whose fragrance filled the hall. There were bouquets and cut flowers in profusion; a large star was suspended in front of the table on the platform; a pillar of flowers about five feet high, arranged by Mrs. Folsom and others, was one of the most attractive features of the decoration. The tarvet rods of three of the groups were embellished with wreaths and ribbons, commemorative of those who have passed on to the higher life within the year, being members of the groups thus designated.

To all the triends who contributed so freely we desire to express our grateful thanks. We also desire specially to thank Dr. Currier for his apt and timely remarks on this occasion. His presence with us our memorial day is a feature we could hardly dispense with. The kindly sympathy he manifests to the bereaved, and his cheering words of comfort to such, must be a source of delight to their drooping spirits. His apt and terse allusions to the departed are rendered with a pathos that is at once spontaneous and heartfelt, and which flut an echo in every breast. To Dr. Richardson, Mrs. Burns of Salem, Mrs. Willis, Mrs. Currier of Portland, Mrs. Waterhouse, and Mr. Abhot Walker of Portland, Mrs. Waterhouse, and Mr. Abhot Walker of Portland, Mrs. Waterhouse, and Mr. Abhot Walker of Portland, and the after of the control of the chelent services rendered on this occasion by their presence and timely remarks, &c.

We desiff to call the attention of our friends to the picule at Shawsheen Grove on Thursday, June 24th. There are many children whose means will not admit of their attendance. It is therefore hoped that no child shall be denied the privilege who belongs to the Lyceum. The other many children whose means will not admit of the from lack of the new star of the from a control of

AMORY HALL.—Yesterday being set apart as Floral Sunday, it was properly observed. At an early hour contributors of flowers began to arrive and the comcontributors of flowers began to arrive and the committee were at their posts to receive. When the hour arrived for the opening the platform was a perfect bed of roses. Directly in front of the platform a floral arch was placed, surmounted at the top with a star composed of wild flowers, in the centre of which was the inscription. "Shawmit, 1880." Upon the highest foint was a white dove with the emblem of peace in his bill. Upon each side were arrayed the ever glorious "stars and stripes." In the centre of the platform was placed a pedestal covered with roses, bearing upon its top a portrait of Mrs. J. H. Conant. Around the frame was woven smilax and a wreath of flowers; upon the top was perched a white dove. Upon each side of the arch were placed two tables, which were loaded heavily with glfts from friends, consisting of baskets, wreaths, bouquets and cut flowers—the whole forming a very fine pleture. Suspended from the chandelers

on the top was perched a white dove. Upon each side of the arch were placed two tables, which were loaded heavily with gifts from friends, consisting of baskets, wreaths, bouquets and cut flowers—the whole forming a very fine picture. Buspended from the chandellers in the hall were cages of birds, the occupants mingling their voices with those of the pupils in songs of praise. At the conclusion of the exercises of the day the Conductor called the attention of the audience while he stated the object of the gathering. It was originated for the purpose of paying tribute to the memory of members of the Lyceum who had passed on to spiritified uring the year. Since this school was formed it has been their good fortune not to lose any of their pupils, therefore they could only pay tribute to those who had passed on as members of other Lyceums. The Conductor alhaded to the formation of the Shawmut Spiritual Lyceum as being the work of Spirit Mrs. Conant, and he assured the audience that her memory would eyer be held sacred, not only by the members of our society, but by all Spiritualists throughout the land. It was she who first proposed a second Lyceum in Boston, and when all looked dark and gloomy it was her voice which said, "Press on 1 all will yet be well." It was she who gave us our name, Shawmut. It was she who, during the past week, induced Miss Rebecca Bowker to present to our Lyceum sixty copies of books, valued at one hundred and fifty dollars. Its through her dear Influence that everything we have undertaken has proved a success. Therefore why should we not cherish her name forever?

The floral star was one composed of a birch basket containing wild flowers of every description, presented by the little Indian girl Locklea, the control of Miss M. T. Shelhamer. In turn it was presented to the linding spirit Rosecota, the control of Miss M. T. Shelhamer. In turn it was presented to the linding spirit Rosecota, the control of Miss M. T. George W. Coots gave a select reading, and for an encore recited Tennyson's

George W. Cools, Clara Cools, Mr. King, W. F. Rand, Ella Carr. Closing with the physical exercise and Target March.

At the close of the services a committee waited upon the veteran worker Luther Colby, and presented him a basket of flowers, as a mark of their appreciation of him as a friend.

The past week has been made additionally interesting to us all on account of the gift of books by Miss Bowker; they will be publicly presented on Sunday morning next at our Lyceum session.

As predicted, although it was rainy, every seat was taken, many even having to take seats in the groups, and everything passed as harmoniously as could be wished. We thank out many friends for their kind offerings, and the children say, God bless you all.

Tickets are being engaged rapidly for our first annual prenic, which is to be held at Highland Lake Grove on the 29th of this month. As we propose to carry one hundred children free of any expense, we trust all Spiritualists will join with us, as it is the margin given us through the generosity of the Railroad Company which pays for them. Two bands of music are to go with us. The National Band will play for the dancing all day; the Lyceum Orchestra will provide for Lyceum exercises in the open air. Remember, friends, that this excursion is for the benefit of the Lyceum, and if you with a good day's enjoyment at a pleasant place of resort, but you will also be aiding a good cause.

See'y Shawmut Spiritual Lyceum.

Boston, June 7th, 1880.

PYTHIAN HALL,-Mr. James H. Dickson delivered an address last Sunday afterioon on "The Shakers; the Past, Present and Future," prefacing it by saying that the only thing that would ever bring the elements of the world into harmony with each other was the principle of love. Christianity has never been popular. Man's ways have never been God's ways. The old Jews expected the Messiah to come as a temporal prince, and because he did not they rejected him. So it is to day: we are unwilling to receive any theory or doctrine that does not come to us with much show. The Shakers came in a humble manner in 1706. In 1747 they formed a society, adopting no creets or forms of worship; but acting under the influence of the spirit, were often shaken while so influenced. Hence their name, which was given them in derision. Their first beginning in this country was upon the Hudson River, led by Mother Ann Lee. Their prime motive was to seek what every church should—purity of life. They believe in the fatherhood and motherhood of God, and in Jesus as the Son of God, and have a deep regard for humanity as the children of God; also in the duality of the sexes (not, as some have supposed, in the glory of the man without the woman); freedom of conscience, and the right of all to worship God according to the dictates of the Shakers was given as not self-supporting. They own lands, and upon them they live. They have had and are having among them many spirit manifestations, and still looking for greater. Their future success will be according to the tenacity with which they cling to the doctrine of the duality of the sexes, and receive into their hearts the principles of the living Son of God, to be lived out by purity of life and conduct; and this principle applies to all people.

The address was interspersed with reading of several selections of poetry from Whitter, Emerson, and others, in illustration of the principles promulgated in his discourse. Very interesting remarks were made by Messrs. Fernald, Grosvenor, Thondes, Hull and Came. an addresslast Sunday afternoon on "The Shakers; the Past, Present and Future," prefacing it by saying that

Came.
Prof. J. H. W. Toohey will speak next Sunday afternoon on "Psychography," or spirit manifestations on
the slate, illustrated by specimens procured through
Mr. Watkins under test conditions. F. W. JONES.

LYNN, TEMPLAR'S HALL -- Mr. Joseph D. Stiles, of Weymouth, occupied the platform at this hall May 30th, astonishing the large audiences that came to listen with his remarkable powers as a test medium. Skepties were obliged to acknowledge his tests as being correct in every particular. Certainly Mr. Stiles is just what is needed to convince unbelievers. The meetings at this hall will close for this season with the month of June.

Notes from New York City,

BY OCCASIONAL.

To the Editor of the Banner of Light :

Notes from New York City,

BY OCCASIONAL.

To the Editor of the Banner of Light:

Thinking that a few notes of an unpretentious character, relating to spiritual matters, from a sojourner in the Metropolis, might prove acceptable to some of your readers, I venture to send the following:

New York City is absorbingly materialistic. Her ordinary church attendance has a mechanical air about it I notice nowhere else. It seems to begin and end in ceremony. While the very atmosphere is thus impregnated with materiality one cannot reasonably expect to find Spiritualism, in its religious aspect, particularly flourishing. And the stranger is not disappointed in this respect, for despite the several places where Spiritualists statedly gather every Sunday, and which in pleasant weather are usually well attended the tone of the several meetings is not of a pronounced religious character. I know there are some who regard this fact as an improvement, but I do not. Philosophical discussions and diatribes are well enough in their places, but they do not feed man's spiritual nature. Besides, philosophical quackery is as offensive as any other.

The Spiritualists in New York City do not advertise their places of customary meeting with sufficient definiteness to meet the needs of a translent public. They may not realize this, other religious organizations have generously distributed little circulars of their places of worship, with a brief programme of the exercises, concluding with a cordial invitation of welcome to the wayfarer. Let a "word to the wise" be sufficient. I lost an hour Sunday morning, even with the latest copy of the Banner of Broadway and 33d streets, croneously dubbed Trenor Hall at programme of the exercises, concluding with a cordial invitation of welcome to the wayfarer. Let a "word to the wise" be sufficient. I lost an hour Sunday morning, even with the latest copy of the Banner of Broadway and 33d streets, croneously dubbed Trenor Hall (at least I found the only Trenor Hall any one seemed to know anything ab

discourses, for freedom of ulterance and characterization, for poetle flights, wealth of illustration and inspirational eloquence, are not surpassed by the most
giffed in our ranks. Her Sunday afternoon's address,
though relating to the trite subject of "Christianity
and Spiritualism—its Parallels and Contrasts," was
treated as freshly and as interestingly as if it had
never before been publicly considered.

The reception given to Mr. and Mrs. Richmond at
the pleasant home of Mrs. Decker was a notable affair,
speeches by Drs. Brittan and Buchanan, Judge Cross,
Dr. Newton, Mr. Miller, poems by Onina, an address
of the guides of Mrs. Richmond, etc., being comprised
in the order of exercises.

in the order of exercises. New York, June 7th.

The Magazines. THE HERALD OF HEALTH for June-M. L. Holbrook, 13 Laight street, New York, publisher-is a well-filled number of a genuinely practical and useful work. J. Mortimer Granvillo commences a series of articles under the general title of "Common Mind Troubles," No. 1 being "Failings," in which he succeeds in showing that though a failing in an individual may not be counted as an offence, and scarcely held as a fault, yet it is one of the worst and least curable of ills. Kate Price makes" A Plea for Womanly Cellbacy," and does not consider because a woman is un married she need necessarily be sour and unlovely, Prof. C.-H. Young advocates "No Vaccination," and adds to the numerous arguments already advanced some very strong ones against that popular fallacy. He states that the movement against vaccination is more marked in Germany than in England, and that though the struggle of the people to rid themselves of the evil will be long and bitter, it will triumph in the end. He says: "The greatest progress in one century is often to undo the work of the preceding. To the sarcastic reflections of those who demand what great boon the medical profession has really conferred on humanity the modern Esculapio helds up triumphantly a bit of putrefied matter on the end of a lancet. Humanity de mands a preventive to one of the most dreadful scourges of the human race, and the physician offers pus!"
"Our Dessert Table," "Topics of the Month," and other departments complete the issue. Among the literary notices, Mr. A. E. Newton's " Prenatal Culture" is very highly spoken of and recommended.

THE PHRENOLOGICAL JOURNAL for June contains a portrait of Robert Collyer, with a biographical sketch. An article on the "Gifts of Healing" merits attention, showing that the laying on of hands as a means of cure has been practiced from time immemorial. Chaldee and Brahmin, Pagan and Christian have alike believed in the virtue of a touch, "and whether we go with the blind man to the healing hand of Vespasian, or press the hem of the Christ-robe, with the trembling daughter of Judea, we touch a vesture of historic fact infolding a body of divine truth eternal as the ages." Among the hieroglyphic records of the East allusions to it are found, and on monuments of Pagan delties the god is shown with outstretched hands over the sick suppliant, rays darting from each finger end. "Studies in Comparative Phrenology" are continued. A short sketch is given of Prof. Henry Fawcett, the blind author and statesman of England, accompanied by a portrait. Joseph Cook's views of phrenology are sharply criticised, and the remaining articles, together Notes in Science and Agriculture," "Editorial Items," etc., render this number of a very popular and instructive periodical attractive and useful. S. R. Wells & Co., publishers, 753 Broadway, New York.

RECEIVED: VICK'S ILLUSTRATED MONTHLY MAG-AZINE, for June. James Vick (seedsman and florist), publisher, Rochester, N. Y.

Three hundred and sixty-two treaties with Indians have been broken by the United States Government; and yet we speak of Indians as "treacherous dogs."—New Haven Register.

Lake Pleasant Camp-Meeting.

Lake Pleasant Camp-Meeting.

The new hotel at Lake Pleasant was formally dedicated on Thursday evening, June 3d. Extra trains were run on the Fitchburg road, and a large and brilliant gathering was in attendance. The Banner of Light has already furnished its readers with a full description of the building. The Fitchburg Band furnished the music for the occasion. The grounds and pavilion were brilliantly illuminated, and the supper and grand ball passed off with great éclat. President Beals, Mr. Barnard, and all interested in the success of the Lake as a summer resort and camp-meeting ground, are highly elated over the success of the dedication ceremonies.

Already cottagers are on hand for a season of rest

Already cottagers are on hand for a season of rest prior to the commencement of the Camp Meeting exer-cises. New swings are being put up, and a large tank from which water will be distributed through the

from which water will be distributed through the camp is in process of construction.

Remember, reader, that visitors will be welcomed to Lake Pleasant from this date, and all may rest assured that ample accommodations have been provided for the comfort of the public. Formal exercises of the Camp-Meeting will begin Aug. 8th.

RAILROAD MATTERS.

Western people will learn with pleasure that arrangements have been made with the New York Central Railroad to Issue excursion tickets to Lake Pleasant via. Troy & Boston Railroad, as far west as Buffalo. Fare, round tripfrom Buffalo, \$13,00; Rochester, \$11,00; Syracuse \$8,00; Utica, \$6,00. Now let there be a grand turn-out of our friends in New York State, so that next year excursion rates can be secured from Chleago.

As usual, the Fitchburg road and all connecting lines will Issue excursion tickets.

Passengers from south, north and west, traveling

As usual, the Fitchburg road and all connecting lines will issue excursion tlekets.

Passengers from south, north and west, travelling over lines which do not issue special rates, will buy tlekets for Troy; and at the Troy office of the Troy & Boston Railroad, tlekets for Lake Pleasant and return can be purchased for \$3,50. Trains leave Troy at 2 and 7:40 A. M. and 3 P. M.

Routes from New York City: (1.) Steamboats leave pler 49 at 6 P. M. daily (except Saturday) for Troy, thence by rail (Troy and Boston Railroad) to Lake Pleasant. Fare, round trip, \$4,50.

Trains leave Boston (Fitchburg Railroad) for Lake Pleasant at 6:30 and, 8:30 A. M.; 3 and 6 P. M. Fare, round trip, \$5,00.

ricasant at 6:30 and 8:30 A.M.; 3 and 6 P.M. Fare, round trip, \$3,00.

Visitors to Lake Pleasant on the line of the Central Vermont and Passumpsic Rallroad should buy tickets to Bellows Falls, where excursion tickets can be procured to Lake Pleasant and return. Free checks will be furnished for the return trip over the above-mentioned lines.

toned lines.

The Connecticut River, Springfield and Northeastcrit, and New London Northern Roads will convey passengers for one-half the usual rates. On the Cheshire
Road ton or more persons can get reduced fare at any Tickets for sale on and after July 15th on all the

CIRCULARS.

For circular with details—such as have already appeared in the Banner of Light—send to John Harvey Smith, box 1452, Springfield, Mass. .. OTHER MEETINGS.

New ventures are talked of in the line of Spiritualist camp-meetings this summer on Lake George and Bailston Lake, N. Y. The more the merrier. CEPHAS.

W. J. Colville's Meetings.

On Sunday last, June 6th, the usual services were held in Berkeley Hall, Boston, at 10:30 A. M. and 3:15 P. M. The morning lecture was on "Free Religion and the Mission of Free Religionists." Mr. Colville's guides, after expatiating largely on the fact that free religion was purely eclectic, gathering in from all sects and denominations on the face of the globe the best and most enlightened precepts and ideas, said that they often thought that the Materialist and the Spiritualist should work together—the former going before as the iconoclast, and the latter coming immediately after as the constructionist. The lecture was a very able one, and delivered with great vigor. "Winoona" concluded the service with impromptu poems on "The Language of Flowers" and "Sincerity," the subjects being chosen by the audience.

The afternoon discourse was upon "True Spiritual Communism." After referring to the early church as described in the Acts of the Apostles, and showing that its success was due to the people being drawn together by true spiritual affinity as well as by the tie of mutual physical interests. Mr. Colville's guides dilated upon communistic settlements generally, and pointed out the cause of their failure. Where communism exists, they said, selfishness must be banished, each member laboring for the benefit of his or her neighbor, and not for him or herself. "Wincona" again concluded the exercises with two poems on subjects selected by the audience.

In the afternoon a voluntary collection was made to defray the deficit of the past month, which offering amounted to thirty dollars, the amount required. The floral display on the platform was unusually profuse and effective. Owing to the damp weather the audiences were scarcely as large as usual, but were highly intelligent and appreciative.

Next Sunday, June 13th, the services will be held at 10:30 A. M. and 3:15 P. M. The subject for the morning's discourse will be, "What is Truth?" In the afternoon verbal or written questions will be answered by Mr. Colville's guides.

A Pleasant Affair. To the Editor of the Banner of Light:

Our Dr. Samuel Grover, who has just reached his sixtleth birthday, celebrated it on Saturday evening by a gathering of friends at his residence, the affair being very enjoyable.

Capt. Richard Holmes acted as leader on this occasion, introducing the speakers, commencing with the modest Doctor himself, who has, it seems, changed his mediumship three times during his adult life—first, the phase of sailor, next that of a carpenter for many years, and for the last twenty years a healer, or M. D. and the spiritual public seems to think in the latter phase he has found his mission. Next, Dr. John Currier said a few words, followed by a recitation by Dr. Grover's little light-haired, bright-eyed daughter of six; then followed John Wetherbee with his customary oration, and then Dr. A. H. Richardson delivered a short and appropriate valedictory. These speeches were interspersed with instrumental and vocal music, prominent in its production being Charley Sullivan. Mrs. Cushman then gave some of her interesting manifestations on the guitar, and then, when the torch-illuminated circus, which was passing the house (some thought in honor of the occasion-at any rate it was in keeping with it), permitted, the company partook of the refreshments provided. And then, it getting lateperhaps I cannot do better than by quoting Allen perhaps I cannot do better that by quoting Alens Dole's thoughts when returning from meditating in a graveyard—not that a festive occasion has any "grave" associations, except, perhaps, the profession of M. D. points to it, but the Doctor on this occasion is of another order so with this apology I will close with Allants works. Allen's words :

"Now thoughtfully our footfalls homeward bound, And homeward, also, to eternal light: White here night's mantle overshades the ground, We wait expectant for a world that's bright."

DANIEL O'CONNELL'S POLITICAL CREED. DANIEL O'CONNELL'S POLITICAL CREED.—
The great Irish agitator was quite a liberalminded man. He said: "My political creed is
short and simple. It consists in believing that
all men are entitled, as of right and justice, to
religious and civil liberty. I deserve no credit
for being the advocate of religious liberty, as
my wants alone require such advocacy; but I
have taken care to require it only on that principle which would equally grant it to all sects
and persuasions, which while it emancipated
the Catholics in Ireland, would protect the
Protestants in France and Italy, and destroy
the Inquisition together with the inquisitors in the Inquisition together with the inquisitors in Spain. Religion is debased and degraded by human interference; and surely the worship of the Delty cannot but be contaminated by the admixture of worldly ambition and human force. Such are my sentiments."

PRENATAL CULTURE; being suggestions to parents relative to systematic methods of molding the tendencies of offspring before birth. By A. E. Newton, author of the "Better Way."

This little book contains within its pages more valuable thought than most volumes of many times its size; and that, too, on an important subject. The author is alive to the importance of improving the race of beings on the globe through the laws of prenatal culture, and has given us a systematic treatise in plain and simple language to this end. It cannot fall to produce a profound impression on all who read it. The language is chaste, and the argument brought to the comprehension of all who can read, yet it is also scientific, and appeals to the good sense of the learned as well. A few generations more, and the though of this and similar books will have percolated through the different strata of society, and them it is to be hoped we ahaling only in the different strata of society, and them it is to be hoped we shall not only put a stop to the propagation of thieves and rascals, idiots and insane persons, but positively do something grand toward the improvement of our kind. Let everbody have a copy of this little book.—Herald of Health.

"Spiritual Suggestions"-A. E. Newton.

To the Editor of the Ranner of Light :

Let me say to my friend, A. E. Newton, that did not intend to intimate that he would idolize any Messiah" in his Easter-Day article. I said: "He asks no such idolatry," and only used his words as a text for some sugges-tions of my own on "The Needs and Tenden-cies of Spiritualism." Yet I am glad my article called out his statement in the Banner of Light,

broad, clear and comprehensive as it is.

With him, and in his words: "I rejoice to recognize Zoroaster and Buddha, George Fox and Thomas Paine, as among the world's many teachers and Saviors, and think it possible for myself and any intelligent Spiritualist to properly commemorate their services to mankind, on suitable occasions, as well as those of the Nazarene, without danger of falling into idolatry. We must be truly catholic, and if so, we shall not be afflicted with Jesuphobia on the one hand, nor with Painophobia on the other."

Let all due honor be given to Jesus, but let us not follow the poor example of the Orthodox sects, hold him up as the only Savior, and ignore the kindred morals and noble lives of other gifted men. On the other hand, to make Paine the great man, as some do, mars our just estimate of his real and eminent merits and services. He wrote the Age of Reason to counteract—the Atheistic tendencies of the French Revolution. and left us words of eloquent beauty and great strength for liberty of conscience, and for Deity, immortality, and natural religion. Let him have due and fit place among the world's Saviors and spiritual thinkers. G. B. STERRINS.

A great many persons become insane from sleepless nights that Hop Bitters would have prevented.

Convention and Camp-Heeting of Michigan
Liberais.

The Liberaists of Michigan will hold a Convention and
Camp-Meeting on the Fair Grounds, at Lansing, the capital of the State, commencing Saturday, June 28th, and
closing Monday, July 5th. The Convention proper will meet
on Saturday, July 3d, and be in session on Sunday, the 4th,
lis general work will be the discussion and perfecting of
plans for the dissemination of Liberal Thought, and encouraging the formation of Liberal Leagues. Address
S. B. MCCRACKEN, Managing Sec.,
Detroit, Mich.

Picnic at Compounce Lake.

Members of the "Connecticut Association of Spiritualisis," and all others interested, are hereby invited to unito with the "Picnic Association" at their annual gathering at Compounce Lake, on Wednesday, June 16th, 1880, where the two organizations will unite in the festivities of the occasion. Prof. Kiddle, of New York, and Capt. H. H. Brown, of Williamatic, will be present and address the people. Those coming by rail will find conveyances at Plain-ville for persons or baggage to the Lake. ple. Those coming by the Will. Ale. ville for persons of baggage to the Lake. LESTER ROBINSON, Sec. State Association.

TO MAGNETIZE:

Magnetism and Clairvoyance.

A Practical Treatise on the Choice, Management and Capa-bilities of Subjects, with Instructions on the Method of Procedure, etc.

BY JAMES VICTOR WILSON.

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The Simplicity of the Arit, Magnetism Available as a Remedial Agent; As a Tamer of Lunatics and Beasts; Animals Charin Animals; Animals Infatuate Men; Man Fascinates Animals; Magnetism Instinctive to Animals and Man as a Curative; Human Influence, Mental and Physical; Philosophy of the Power; Its Consistency with Nature; All may be Magnetized; Ill Health Predisposes to the Action; What Subjects are Best; Medus Operand; To Charge the Subject. To Abstract the Nervous Aura from Him; How to Proceed during Somnipathy; How to Wake Him; How to Proceed during Somnipathy; How to Wake Him; How to Develop His Interior Faculties; To Magnetize for Local Pain or for Disease and Surgery; To Form a Human Battery; Mode of Procedure; Six States of Magnetism between Natural Sleep and Death; Objections to Clairyoyance Met; Counsels and Cautions; Influential and Controlling Causes; Danger to Subjects and Parterist; Magnetism between Natural Sleep and Death; Objections to Clairyoyance Met; Counsels and Cautions; Influential and Controlling Causes; Danger to Subjects and Parterist; Magnetic Pathology; Hs Action upon the System and the Diseases it is peculiarly suited to; Other Medical Systems owe some of their Success indirectly to this Agent; Self-Magnetizing; Striking and Convincing Experiments: Four Magnetic States, with Phenomens of Each; Distinction between Somnanbullsm and Clairyoyance, etc.

From the above titles selected from the Table of Contents, it will be seen this little manual is very comprehensive. Persons having an interest in the subject should send for this book.

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