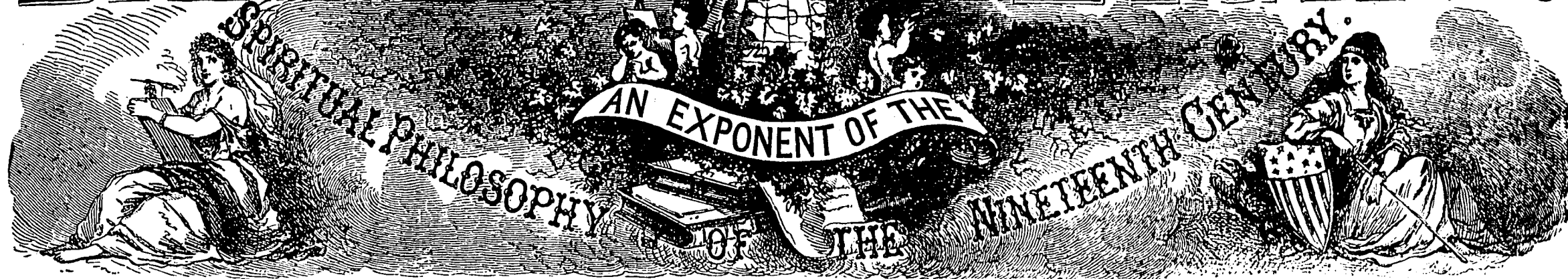


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## The Rostrum.

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

Being the Second in a Series of Three Typical Discourses Delivered Before the Parker Memorial Society of Spiritualists, Boston, Mass., on Sunday Afternoon, Dec. 15th, 22d and 29th, 1878, by Spirit Through the Mediumship of

MRS. CORA L. V. RICHMOND.

(Reported for the Banner of Light by John W. Day.)

#### INVOCATION.

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

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

#### ADDRESS.

Friends, I am giving you a personal narrative, therefore I take up the thread of my discourse where I left it last Sabbath afternoon. I am now in the midst of religious experiences: what have I ascertained of the religions of the ages in spiritual life? Through the vistas of spiritual vision, as illuminated upon the altars of the past, I perceive verging to a common centre all outward expressions of religion, all forms of material devotion; but with us the spirit of these forms becomes sublimated, the soul of worship is analyzed and understood. We are no longer drawing the lines of theologic discussion; we are no longer trying to discover the

meaning of commentaries, no longer in the mist of that school of metaphysical thought which came well-nigh breaking up the foundations of the Christian Church at the time preceding the Reformation. Words and letters have their original meanings now. We are placed in the midst of causation; we are one with the interpretation of the Word (Bibles) of the ages; we comprehend what is meant by each revelation; we stand astonished at the ignorance of man concerning the presence and ministry of the Divine Spirit. The mere written word falls at our feet, while the interior soul of revelation comes to us like a life commenced in the past, and not closing to-day. We mark this truth spoken in every age, and by appropriate messengers, voiced by or typified through Brahma, Osiris, Jupiter, Jesus—all teachers and deities worshipped beneath the sun; having the record of thousands of years unknown to man, and bringing the subject of the existence and operation of Deity into the practical compass of the soul's life, rather than placing it in a state of mystic and reverential abeyance.

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

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

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

I can no more interpret to you the essence of the spirit than you can understand the essentials of truth, love, knowledge, or any of the abstract principles of earth's moral philosophy, so-called. Each can only preserve and hand down by speech, through the various avenues of spiritual inspiration, such light as may be attained. Globular forms of existence represent in the heavens of spirit-life perfected thoughts, and planets represent the individual souls of those who are perfected in the angelic degree. This angelic degree, we would have you understand, is not simply that of a disembodied spirit,

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

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

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

I say to you that it is an indisputable fact that religions are not the result of material conceptions; that matter has in itself no faculty of individually molding mental ideality and producing spiritual inspiration—that all inspiration is the result of law, and that these laws are psychic (i. e., of soul-origin) in their nature, and as regularly determined in their operations with reference to periods of time, as are the motions of the stars, or the heavenly bodies. All these psychic periods of time are given the generic name of Messianic, though they each are represented by certain persons who appear when the time for them is ripe on earth. The angel who announced the appearance of the Christ era, or that of Krishna, was none other than a messenger from the sphere to which either Christ or Krishna belonged; and that of Osiris was from that sphere which represents the Light of Truth in the sun's rays. Every time these dispensations appear on earth it is as if the world passed under the influence of a new constellation. The spiritual constellations are varied; different signs typify the spiritual zodiac as well as the physical; not only are the planetary signals made applicant with regard to the procession of material changes, but to those of the spiritual, also.

Always in process of approaching the earth or returning from it is a spiritual wave; through your currents are passed its currents. Such a wave is palpably vibrating in the material, mental and spiritual atmospheres of earth to-day. These dispensations are not the result of the miraculous interposition of some eccentric power outside of law, but in obedience to Intelligence and law, and make their appearance in response to natural statutes, firm, fixed and immovable as those which govern the solar system. The material laws governing that system have met with general acknowledgment on the part of mankind, but the idea of a similar formation on the spiritual plane and controlled by spiritual law has not—save in isolated cases—come into the comprehension of the human mind. The wave pulsating in your midst to-day brings with it a theology, a religion, a philosophy, broad and comprehensive as human need; capable of proof as are the declarations of the mathematician, and presenting the prophetic evidence (as have all past systems) of what the future is yet to accomplish!

This cycle abounds with the presence of the very messengers that have been your dearest friends, your purest teachers; they come but in obedience to law (logos), even as you converse with one another in accordance with law. In regard to Spiritualism, spirit communion will sometime be merged into a grand system of thought, in which that communion itself will bear in proportion to the whole the same relation that the atom does in proportion to the universe, or the smallest world to the grandest spheres that are in space, or the same proportion that human speech does to humanity. And yet when I tell you that no messenger or departed spirit, no interpreter of spiritual life, no

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

I am not groping in the mist-clouds of those by-past ideas which men have outwardly crystallized into systems, and materially embodied in what they have agreed to call their Bibles; beyond all these I apply my vision to the central lens, and I look out from this common centre along the converging lines of light and see where Buddha was one messenger of the spiritual thought, where Jupiter and Jehovah were at other times its chosen symbols, where Jesus was but another vehicle for its presentation on earth. To me is given the power of translation; I can now separate eternal truth from baseless sophism, and living inspiration from ignorant metaphysical formula.

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

I have seen the light of God transcending all personality; I have seen the Ultimate Source, as you may see the ordinary source of light. I have conversed with those who direct the induction of angels on earth; I have seen Gabriel appear, to take charge of those who are about to proceed to the material sphere. I have seen the division of the soul as it takes on the dual forms of matter, the male and female, in order that perfect roundness may be won by the experiences of earth. I have seen the sources

whence they came. They form either shades or lines of light along the atmosphere of earth; the career of life is the record of the spiritual state. Man is not born here on the earth, but he registers the amount of knowledge that he may attain; that knowledge is the sun of your material life; it shapes and surrounds the material, and the form that you possess, the attributes that are yours, the degree of development attained, all point to something beyond and before. Was Socrates the mere outcome of the troubles of his time? Was Plato, was Jesus raised up as the mere material fruit of popular exigency? Are philosophers, poets, hard to be traced by any continuous line of material ancestry? No! You (as they) are born from spiritual sources; all glean their life and light from the spiritual state; all of you in your external forms have but assumed for awhile a portion of the great fabric of humanity which is being woven for existence, and which, after awhile, you will yield to other souls that they may utilize it to express their existence in materiality.

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

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

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

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

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

With what sublime accord shall you as risen spirits, translated and glorious, view the out-reaching vistas of the land of souls—standing not where Moses stood, not even upon Olivet, but upon happy mountains and lofty seats of wisdom—pointing not to the "land of the hereafter" as known of old to you, but to the grand-



visions and tokens of an ineffable hereafter yet to be! As upon some soaring height the traveler may rest and view alike that through which he has already passed and that which lies before and beyond him, so in these heights of spiritual fame I can see the kindly powers which during each era bind alive man's liberty of our science in systems of religious and governmental polity, with the chains of fierce persecution, stolid ignorance, half-hearted doubt, and barbaric darkness and terror—and I can see how what other kings and other kingdoms are coming at each crisis to rescue a long-suffering humanity! I can see souls mounting upward through the red fires of trial—what martyr heights they are attaining, what grand vistas of eternal attainment! In the face of time, however rich and varied its extent, bears no more comparison with that of the spiritual state than the faint rays of the mid-day lamp bear to the most brilliant of the sun's immensity! I shall not weary with a portrait of this radiance, but only say that all religion as a settled theme is the fragrance of the soul! Living in many emboldened, revealed in many Scriptures, it may be, but existing even as a spiral chain of light ascending up to the same eternal source. And as this source is one, so all souls shall ultimately gather in the great heritage of eternity! In the ages yet to come your souls, victorious and free, shall be as angels now, when compared to you. Nor do I promise in vain: the great pulsations of spiritual life that flow to our view make this possible. We see each open window of the vast and eternal heavens, gleams of whose brightness have come to you through time, but the whole radiance of which eternity alone shall reveal.

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

#### THE SPIRITUAL LURE.

(Poem Copyrighted by author from a subject chosen by the audience.)

Not the silver strings, nor gold,  
Not the siren chords that lure  
Upon Sappho's neck of old,  
Though sacred numbers round them clung,  
But the vibration of pure love!  
The humming of the soul's desire;  
The music murmurs from above,  
These form *The Spiritual Lure*.  
Did Olympus wake his magic strain  
By bonds too fine for human art,  
And Pan's sweet pipe assure the pain  
Of music that is bettered here?  
Ah, no! the minstrel's notes that blend  
High up in the ether heaven above,  
Full many sounds within them teach  
The magic of their birth is love.  
Within the spirit's sacred place  
A vestal altar is aflame,  
With incense of sweet perfume grace,  
Round which the lily bells have rung;  
And golden waves of melody,  
And wondrous grace of song most fair,  
Make up its potent harmony,  
And breathe their voices everywhere!  
Oh, soul, more noble than speech!  
Oh, soul, more palpable than fire!  
Its strains unto the soul may reach  
And fashion there the Spirit Lure,  
Flowers of many radiant things,  
The ministry of love and faith,  
The fervor of hope's wondrous wings  
Forever through his living breath,  
The strong, clear power, the soul's desire,  
These make the spirit's potent lure!

#### THE PYRAMIDS OF EGYPT.

(FROM A SPIRITUAL STANDPOINT.)

To the Editor of the Banner of Light:

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

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

The question referred to the great Pyramid of Jereh—the pyramid, after which all others rank as inferior copies. I inquired its age, builder and use.

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

The object of this consummate structure has been the subject of great dispute: its vast size and perfect mathematical proportions; that strange, mysterious central chamber, with its porphyry columns and *night-beds*—no treasure, no munition, no record, no aid or inscription, no means of introduction, or removal, subsequent to construction—what a gigantic puzzle to the ages! No doubt the structure was to have a scientific object—science pure and simple. Just as it came from the fountain of all knowledge, and then to be sealed up in this stony volume, a record for all succeeding generations. If ever there were found those to penetrate into the recesses of this treasury of standard lore; at once a record and prophecy for the human race. Thousands of years have passed and the records remain fresh and inviolate in their rocky fortress, whose gates of ponderous stone have held them so securely that the memory of what was behind them had long passed away, completely. Rude hands stripped the pyramid of its casing—pure white marble blocks, of matchless size and symmetry, and at length quarried into its interior, in fruitless search of the hidden mysteries. Science finally took up the task, and now begins to learn some of the secrets of its construction; to spell out the lessons it has to teach.

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

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

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

#### "THE ETHICS OF SPIRITUALISM."

A REVIEW.

##### IV.—SPIRITUAL THEORY OF EVOLUTION.

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

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

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

It may be said that, inasmuch as our author discards the old definition of matter, and invests it with all the qualities of spirit—i. e., inherent force, life and consciousness—in fact makes it a "living organism of spiritual energies," and thus equivalent to a Universal or Infinite Spirit, though he explicitly ignores such a being—his theory is virtually identical with that given above.

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

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

"All forces, modes of motion, imply an unitive, eternal and infinite power."

"Bodies themselves are only embodied forces, forms of force."

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

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

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

"If infinite mind evolved the physical universe, then mind first became body. Physics. It mind becomes body, form, matter? It must do so by descent, precipitation, condensation. Infinite mind descends into 'creation,' its body and chronology, only by 'materialization' of what was at first pure spirit; it ascends through the spiritualization of body, again into pure reason, pure spirit. The two processes are equivalent and correlative."—*Id.* Jan. 18th, 1879.

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

verse." And he proceeds to show that "spirit is all, and in all."

##### GENESIS OF THE HUMAN SPIRIT.

But the author of "Ethics" recognizes no spirit in man except that which is derived or evolved from the physical body, and is composed of matter, refined and sublimated. In this, too, if I mistake not, he is at variance with the general belief of Spiritualists, and with the usual if not universal teaching of intelligent spirits. These regard this physically-derived spiritual organism as only the *spirit-body*, or outer envelope of the spirit—that which becomes its external body after the physical has fallen away; while the true spirit, or soul, as some term it, is a more interior entity, not derived from the physical body, but said to be an imperishable germ from the universal spirit, and therefore immortal as its source. True, this doctrine of the *delic emanation*, in some sense, of the immortal human spirit, is by no means peculiar to Modern Spiritualism, nor is it of modern origin. It may have come down to us from the "banks of the Ganges." But it is neither the more nor the less valuable on that account. The important question is, is it true?

It is perhaps impossible to give what would be considered a scientific demonstration of the existence of a third something, a *tertium quid*, as a part of the human constitution. Yet it has been so constantly reiterated that it has come to be generally received as a fundamental truth of Spiritualism. Robert Dale Owen, with his usual caution, says: "Facts appear to favor the opinion that man is composed—First, of an earthly or natural body. . . . Second, as St. Paul alleges, of a spiritual body. . . . Third, of a soul, as to which we have no evidence that it ever appears or exists except in connection with the spiritual body."—*Debatable Land*, p. 262. A. J. Davis, the Seer, constantly insists upon this threefold character of the human being, and in "The Thinker" bears the following explicit testimony as to the source of the immortal spirit. (He applies the term "soul," as will be seen, to the intermediate organism, or spirit-body.)

"Let me repeat this: the body does not make and concentrate the essence of which the spirit is composed, but the physical organism gives permanent form to the soul, or spiritual body, which encases the image immortal."—p. 382.

"The body of the spirit is different from the spirit itself. The spirit itself is immortal and is intimately allied to the perfect and supreme. It could not be created; it could not be destroyed. The golden immortal, that which is at once heat and light, love and wisdom; which is pure and good, sacred and divine, essentially impersonal and infinite, is an eternal wavelet of that divine ocean which

"Lives through all life, extends through all extent; Spreads undivided, operates unspent."—*Id.* p. 400-401.

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

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

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

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

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

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

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

True. But what is this "new element," and whence does it come? The only answer to this question furnished in this book, so far as I can discover, is, that the atoms or elements of matter, which in the highest animal are essentially self-

ish and antagonistic, and do not confer immortality, when they enter a human organism, become somehow progressed or advanced, (or at least a portion of them do,) and then they exhibit both reason and moral qualities, and are capable of conferring immortality! "As a certain advancement is essential for the manifestation of reason and moral intelligence, so it is to the preservation of the organization through which that reason is manifested." (p. 37.)

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

Had we any proof that the atoms of matter are eternal entities, and capable of evolving such high qualities, the materialistic theory might be admissible. But not only is such proof wanting; but, as we have seen, the best evidence attainable goes to show that atoms are merely points of force, that matter is but a changing form of force, and thus a "fleeting shadow." Hence the present writer feels impelled to turn to something more substantial and adequate to the purpose. That is furnished by the spiritual theory, which answers all the requirements of the problem.

If the immortal spirit of man is in any true sense an emanation or offspring of the universal spirit, and in its essence pure and good, then we have but to consult its promptings and intuitions, within ourselves, or rather as expressed through the clarified intellects of the noblest and most unselfish men and women of the race, in order to obtain a guide to the best moral action. One of these intuitions, as already mentioned, is that of UNIVERSAL BROTHERHOOD, the kinship of all humanity, from which follows the duty of universal kindness, good-will, service, of each to all.

Here we have the whole thing in a nutshell. It is only necessary to intelligently consider in detail what *Brotherhood* requires, and we have a complete system of Ethics, resting on the highest possible authority. And such a system, founded as it would be on the immortal spiritual nature of man, would be entitled to be termed the *Ethics of Spiritualism*.

It is worthy of note that our author, while laboring with great ability and ingenuity to trace the evolution of both the immortal spirit and the rules of its moral action from matter, yet in fact bases his conclusions largely on the intuitions of the spirit, (or "soul,") and hence for the most part is right. In reference to the materialistic doctrine of Vogt, that "Mind is a secretion of the brain, as the bile is of the liver; and that as death restores the atoms of the body to the ocean of matter, mind ceases to be," he says:

"The highest culture of all ages, and the instinctive yearnings of the soul, contradict this conclusion." (p. 33.)

Again, speaking of Love, in its higher sense, as an element of human nature, he declares:

"Full of truth is the expression, 'God is love,' meaning that the foundation of all things is this power. . . . Love is always benevolent. It always seeks the good of others. It hoards not for itself. It is self-forgetful, and self-denying. From it flow the so-called virtues, gentle affections, and humane emotions." (p. 38.)

And again, of Reason and Conscience:

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

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

##### SOME DETAILS OF THE SYSTEM.

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

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

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

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

the highest morality, is by no means a modern one—much less is it peculiar to our author's system. The same great teacher who epitomized the ancient Jewish "law and prophets" into what is known as the Golden Rule—he does not claim this as his own—(see Matt. 7: 12) also, according to the record, taught as his special "new commandment," "That ye love one another, as I have loved you," that is, with unreserved devotion. And this love was to extend not merely to friends who reciprocated it, "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you." "Do good, and lend, hoping for nothing again." "Whoever will be chief among you, let him be your servant," etc. And his early followers so fully caught the spirit of these teachings that in their first associations they "had all things common," those who had property dividing with those who had none; and these disciples in turn taught, "Let no man seek his own, but every man another's wealth" (i. e., welfare). "Bear ye one another's burdens"; "Let him that stole steal no more, but . . . labor, working with his hands, . . . that he may have to give to him that needeth"; "We ought to lay down our lives for the brethren," etc. Thus the celestial precept, "Do all for others," is, in spirit if not in form, eighteen hundred years old, at least. Its practice, in our times, to any large extent, would indeed be new!

Our author, moreover, repeatedly falls into the mistake of representing "ignorance" as the "source of all error," whereas common experience, as well as his own showing elsewhere, make it plain that much of error and evil arise from "yielding to the impulses of the lower nature," instead of obeying the promptings of the higher. This distinction is of no small importance in an ethical system.

Notwithstanding these defects, the work under review has much that is valuable, and of the highest moment. The chapters on The Will, Charter of Rights, Natural Duties, Duty of Children, Duty of Parents, Duties to Society, Duty and Obligations of Society, Rights of Government, Duties of Society to Criminals, The Culture of Morality, and Marriage, are crowded with suggestions of the gravest practical import, while they present little that is open to exception. The subject of Marriage, however, is by no means exhaustively treated, nor are the popular mistakes about "love," and the follies of "free love," so called, as fully or clearly set forth as seems desirable.

Our author, unfortunately, has suffered badly at the hands of his printer, or proof-reader. Errors of typography, punctuation and grammar are quite too numerous for the comfort of a critical reader, while the sense is often obscured and sometimes quite obliterated. Works devoted to such important themes ought to be presented in at least a creditable style of "the art preservative."

In conclusion, if any apology is needed for the large attention that has been bestowed on Mr. Tuttle's book, I would say that in my judgment no work more important to the future of Spiritualism has yet appeared. Its acceptance or non-acceptance by the great body of Spiritualists will determine in a large measure the tendency of the movement, as a philosophical system and as a moral force, for an indefinite period. And while this work may prove an important step toward meeting the great want of the time, yet it seems clearly apparent that we have yet to "wait a little longer" for a true and satisfactory exposition of THE ETHICS OF SPIRITUALISM.

A. E. N.

Ancora, N. J.

#### Central New England, Etc.

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

To the Editor of the Banner of Light:

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

##### THE RESURRECTION-DAY.

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

Appropriate services were conducted over his sacred clay in Stafford and in Somers—ten miles distant—his native place. I. P. Greenleaf delivered an eloquent oration in the spiritual hall in Somers. A very large audience was in attendance. Mr. Hall built the edifice several years ago. He was a generous, whole-souled man. The old body was wearying out. It was a legacy from Mr. H., and he has, in all probability, made arrangements in his will for the maintenance of spiritual meetings in Somers. Here is an example for thousands of wealthy Spiritualists.

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

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

##### NOTES.

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

C. F. Taylor, of Schroon Lake, N. Y., (Saratoga County,) is busily engaged preparing for the camp-meeting to be held at that place in September.

I. P. Greenleaf will lecture in Stafford, Conn., June 15th; and J. Frank Baxter will sing, speak, and describe spirits, at the same place, June 22d and 29th.

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

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

Mrs. Martha Dwight, of Stafford, is an excellent clairvoyant physician. Dr. Peebles speaks in the highest terms of her medical examinations. She has patients all over the country.

Calvin Hall assisted the Willimantic, Conn., friends in the building of their church. Facts are valuable; so are ideas. There is no fundamental antagonism between phenomenal and philosophical Spiritualism. CERIUS.







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



## Spiritualist Meetings in Boston.

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

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

**EXETER HALL.**—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Exeter Hall, 175 Tremont street. Services every Sunday morning and afternoon. Good music and spiritual phenomena.

**EAGLE HALL.**—Spiritual Meetings for speaking and testing are held at this hall, 416 Washington street, every Sunday, at 10½ A. M. and 2½ P. M. Excellent quartette singing provided.

**SCIENCE HALL.**—Spiritual meetings for speaking and testing every Sunday in this hall, 713 Washington street, at 10½ A. M. and 2½ P. M.

**KENNEDY HALL, WARREN STREET, BOSTON.**—W. J. Colville lectures regularly under spirit control.

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

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

Wm. D. Rockwood, Cor. Sec.  
Children's Progressive Lyceum No. 1,  
Boston, June 8th, 1879.

*Armory Hall.*—"Decorated Sunday" was duly observed by Children's Progressive Lyceum No. 2, of Charlestown District, on the morning of June 8th. The hall was finely ornamented: flowers, streamers, singing birds and trite mottoes, combined to furnish an appropriate framing in of the happy scene. Over the gallery rail in the rear of the hall and directly fronting the platform were suspended banners bearing the inscriptions: "Salvation only through Christ the Son of God," "The Love of God is the beginning of Wisdom," etc. The seats devoted to visitors were thronged at an early hour, and if close attention to and expressed admiration of the numbers in the order of exercises gave a correct standard of measurement of the appreciation by the adults present of the work now accomplishing for the young at this hall, then Mr. Hatch and his able associates have every reason to feel encouraged to the utmost in their labor of love.

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

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

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

A duet, "The Faded Coat of Blue," by Misses Lillie Wells and Annie Murray; an original poetic reading, "The Children's Lyceum," by L. Clark; recitations by Miss Grace Burroughs, Addie St. Clair and Arthur Rand; remarks by Mrs. Hattie Richards; a piano solo by Hattie Davidson; a spirited selection by Misses King and Singleton, and Mr. Bond; a short address by Mrs. M. A. Carnes (entranced); an original reading dedicated to Mr. Hatch by Ella Pratt; a song by Mrs. H. Sheldon, accompanied by Miss Davidson, and remarks by Mrs. L. W. Litch, were also included in the Target March each member of the Lyceum was given a pretty bouquet as a remembrance of the occasion. A selection by the orchestra closed the exercises, which, though they lasted from eleven o'clock till two, held the audience almost intact throughout the lengthy session.

During the course of the meeting (of which this report is on account of lack of space, but a more outline) Vice President C. F. Rand read the following correspondence between Lyceums Nos. 2 and 1, which tells its own pleasant story: To the Officers and Members of the Children's Progressive Lyceum No. 1 of Boston:

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

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

To Converse F. Rand, Hattie E. Wilson, and Mrs. Joseph Stevenson, Committee:  
The regular meeting of the Children's Progressive Lyceum No. 1, held June 6th, 1879, your letter of invitation was read and accepted, and placed on file. On consideration, it was voted that the Corresponding Secretary be instructed to communicate the same to you. We fully appreciate the motive that prompts the invitation, and on consideration of the many difficulties attending the transfer from our hall to yours, and the disappointment of the many who would expect to witness our entertainment, it was deemed best to decline.

Wishing no unkindness to your latest work in the noble cause of Spiritualism, I am respectfully,  
Yours truly,  
Wm. D. Rockwood, Cor. Sec. P. L. No. 1,  
Boston, June 7th, 1879.

*Festival and Science.*—A well-attended festival for the enjoyment of the members of Lyceum No. 2 was held, under management of the ladies connected with this school, at Armory Hall, Saturday, June 7th. Mrs. Maud (Lord) Mitchell gave a highly successful evening, both as to phenomena and pecuniary results, for the benefit of this Lyceum at the residence of Mr. Hatch, in the District, on the evening of Tuesday, June 3d.

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

In the afternoon an animated and interesting conference meeting was held (continued from the previous Sunday) upon "The Source or Origin of Thought." The discussion of this theme was participated in by Jennie Rhind, Messrs. Guernsey, Huyghue, Crooker, Starr, Downs and others.

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

Thursday evening, June 5th, an assemblage of the friends of Dr. Samuel Grover convened at his residence, 40 Dwight street, to congratulate him on the attainment of his 50th birthday. Drs. J. H. Currier, A. H. Richardson, and Wheelock, Mr. J. B. Hatch, and Mrs. Dillingham of Salem, made remarks. Dr. Grover responded, and vocal and instrumental music, refreshments and social converse made up a pleasant occasion.

## The New York and Brooklyn Lyceums.

To the Editor of the Banner of Light:

The New York Lyceum is to hold its annual picnic this season at Elm Park, in 82d street, a short distance west of 8th avenue. The Park has been engaged for Saturday, June 28th, and if the weather proves favorable, a most joyous time is anticipated. The grounds are very pleasantly situated, and their nearness to the city renders them easily accessible at all times of day or evening. Dancing in the afternoon and evening will add its peculiar charm to the occasion, and afford its devotees an opportunity of enjoying themselves. The friends of the little ones and of the cause are cordially invited to join with us in making the day an enjoyable one.

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

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

New York, June 9th, 1879.

To the Editor of the Banner of Light:

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

At two o'clock the large dinner bell was rung, and the hungry little mortals came trooping to the tables loaded with the goodies taken from numerous baskets. But a short time was consumed by the young, when the tables were again more than filled by the older members.

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

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

## Writing Without a Pencil.

To the Editor of the Banner of Light:

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

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

Yours truly,  
JOHN WETTERBEE.

## Movements of Lecturers and Mediums.

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

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

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

Capt. H. H. Brown will attend the meeting of the State Association of Vermont at Plymouth, June 13th, 14th and 15th.

Dr. G. Amos Pelee can now be addressed, Box 129, Lewiston, Me.

Abby N. Burnham closed a successful engagement at Schrono Lake, N. Y., May 25th; spoke at Bolton, Lake George, May 23d; lectured at Saratoga, N. Y., Sunday, June 1st; in Ballston Spa, N. Y., June 8th, and will speak there again on the 15th. Would like to make further engagements. Address 20 Porter street, Boston, Mass.

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

The "revival" in Stafford, Conn., started by J. M. Peebles, and temporarily presided over by Cephas H. Lynn, will be under the charge of L. P. Greenleaf June 15th, and J. Frank Baxter will officiate June 22d and 23d.

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

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

R. Bisbee has invented a fine steel flesh-brush, which not only proves a luxury to those using it, but has great curative properties in the action upon the surface of the body, and produces friction without irritation, bringing the circulation to the surface and leaving the skin in a more healthful condition. The action of the fine steel bars, on a composition of copper and zinc, generates a delicate electro-magnetic current, which, used before retiring, is found to promote sleep. A. S. Hayward, Magnetist, 6 Davis street, Boston, has obtained the agency for them, and will, in connection with his practice, supply all persons desiring them. Without question in cases of numbness (a paralytic condition), or with persons using coarse harsh towels, this brush would prove a blessing, and in using it people will have reason to rejoice in this new discovery. The brush possesses durability, and is applied when the flesh is dry. It contains sixteen hundred fine, elastic, steel bristles, and being soft and pliable a pleasant sensation is produced in its application. Seemingly it has life similar to a magnetic hand. The brush sells for \$3.00; 25 cents extra required for postage when sent by mail.

The first forty (40) year endowment policy protected by law from forfeiture for the non-payment of premiums, was issued by the Union Mutual Life Insurance Company. At age 30 the annual premium on an insurance of \$1,000, payable in case of death, as on the life-plan, or to one's self at age 70, if then living, is only \$25.25, while the ordinary life-rate is \$27.70. By paying \$25.25 more each year the same insurance is given, and an endowment of \$1,000 is secured at the end of the endowment period.

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

## To Correspondents.

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

F. M. P., ITHACA, N. Y.—Do as you propose, and oblige.

W. E. C., FORT LEAVENWORTH, KAN.—Your article entitled "Dr. Babbit's 'Principles of Light and Color'— Clairvoyant Discoveries in Science," is received, and has been placed on file for publication.

## Spiritualists' Camp-Meeting.

The Spiritualists of Philadelphia will hold a Camp-Meeting, from July 15th and August 15th, 1879, at Schuylkill Falls Grove, at Willet's Station, on the route of the North Pennsylvania Railroad, eighteen miles from Philadelphia, and about seventy miles from New York.

Information given by S. P. Kase, Chairman of the Executive Committee, No. 160 North 15th street, or the Corresponding Secretary.

No. 150 North 15th street.

## For Sale at this Office:

THE RELIGIOUS-SCIENTIFIC JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 3 cents per copy. \$1.50 per year.

THE SPIRITUALIST: A Monthly Spiritualist Journal. Published in North Weymouth, Mass. \$1.65 per annum. Single copies 8 cents.

THE SPIRITUAL OFFERING: A Monthly Magazine, published at Rochester, N. Y. Per annum, \$2.00; six months, \$1.00. Single copies, 25 cents.

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

THE SHAKER MANIFESTO, (official monthly) published by the United Societies at Shakers, N. Y. 60 cents per annum. Single copies 10 cents.

THE OLIVE BRANCH. A monthly. Price 10 cents.

## Subscriptions Received at this Office

MIND AND MATTER. Published weekly in Philadelphia, Pa. \$2.50 per annum.

THE SPIRITUALIST: A Weekly Journal of Psychological Science and Matter. Published weekly in Philadelphia, Pa. \$1.00 per annum. Postage \$1.00.

THE MEDIUM AND PSYCHIC: A Weekly Journal devoted to the study of the human mind, and its powers. Published weekly in London. Price \$3.00 per year.

HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price \$3.00 per year.

SPIRITUAL NOTES: A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London. Price \$1.00 per year.

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CHARLES ROBERTS, 120 North 5th street, Washington, D. C.

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JACKSON & BURLEIGH, Arcade Hall, Rochester, N. Y.

C. D. HENCK, 416 York Avenue, Philadelphia, Pa.

WASH. A. DANKIN, 705 Saratoga street, Baltimore, Md.

N. CHOYKSKI, 31 Geary street, San Francisco, Cal.

SMITH'S PERIODICAL DEPOT, 122 Dearborn street, Chicago, Ill.

PERRY & MORTON, 162 Vine street, Cincinnati, Ohio.

S. M. HOWARD, 51 East 12th street, New York City.

GEORGE H. HEESE, west end Iron Bridge, Oswego, N. Y.

J. B. ADAMS, 327 Seventh street, and 814 F street, Washington, D. C.

WILLIAM ELLIS, 130 Wisconsin street, Milwaukee, Wis.

WILLIAM WADE, 426 Market street, Philadelphia, Pa.

M. E. ROSE, 55 Tremont street, Hartford, Conn.

HENTON'S LITERARY EMPORIUM, 31 Union Square, New York.

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Payments in all cases in advance.

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Electrotypes or Cuts will not be inserted.

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The Wonderful Healer and Clairvoyant!

For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street, My 10.

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

Mrs. LIZZIE LENZNER, Medical and Business Clairvoyant, and Trance Test Medium, No. 88 Fourth Avenue, New York. (Ring twice.) Sitings daily, from 9 A. M. to 5 P. M. English or German. J. C. 11.

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. A. 5.

S. B. BRITTON, M. D., has removed his Office Practice to No. 50 West 11th street, New York, where he employs Electrical, Magnetic and other Subtle Agents in the cure of chronic diseases. Dr. Britton has had twenty years' experience and eminent success in treating the intricacies peculiar to the female constitution, by the use of painless methods and the most efficacious remedies. Many cases may be treated at a distance. Letters calling for particulars, information and professional advice should inclose Five Dollars. My 17-00

DR. F. L. H. WILLEN will be at the Quinby House, in Brattle st., Boston, every Wednesday and Thursday, from 10 A. M. till 3 P. M. A. 5.

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

## BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. C. MOISE, the well-known English clairvoyant, 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. Moise at his residence, Elm Terrace, 1 Grosvenor Road, Derby, England. Mr. Moise also keeps for sale the Spiritualist and Reformatory Works published by Colby & Rich.

## PHILADELPHIA AGENCY.

DR. J. H. RHODES, Philadelphia, Pa., is agent for the Banner of Light, which can be found for sale at Academy Hall, No. 410 Spring Garden street, and at all the Spiritualist depots.

G. D. HENCK, No. 416 York Avenue, Philadelphia, Pa., is agent for the Banner of Light, and will take orders for all the Spiritualist and Reformatory Works published and for sale by Colby & Rich.

## PHILADELPHIA PERIODICAL DEPOT.

WILLIAM WADE, 426 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

## ST. LOUIS, MO. BOOK DEPOT.

MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritualist and Reformatory Works published by Colby & Rich.

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The Banner of Light, and all the publications of Colby & Rich, are kept for sale at the Pacific Agency, 1014 Market street, San Francisco, Cal. The Agency also keeps for sale the Spiritualist and Reformatory Works published by Colby & Rich. The Agency also keeps for sale the Spiritualist and Reformatory Works published by Colby & Rich.

## ROCHESTER, N. Y. BOOK DEPOT.

WILLIAMSON & HIGBIE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritualist and Reformatory Works published by Colby & Rich.

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SMITH'S PERIODICAL DEPOT, 122 Dearborn street, Chicago, Ill., has the Banner of Light and other Spiritualist and Liberal Papers always for sale.

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

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## TROY, N. Y. AGENCY.

Parties desiring any of the Spiritualist and Reformatory Works published by Colby & Rich will be accommodated by T. O. OSTLANDER at Randolph's Hall, corner of Congress and Third streets, on Sunday, or at No. 40 Jacob street, Troy, N. Y., through the week. Mr. V. will procure any work desired.

## CLEVELAND, O. BOOK DEPOT.

THE BAZAAR,











Banner of Light.

BOSTON, SATURDAY, JUNE 14, 1879.

WESTERN ETCHINGS.

BY J. M. FEEBLES.

To the Editor of the Banner of Light: Out in the West, and away to the West, are considering this vast Commonwealth of ours, under the name of "the West," and with few exceptions each evening since.

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

ORGANIZATION.

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

AND STILL THE QUESTION IS.

What constitutes a Unitarian? Have Unitarians any general belief—any definite purpose in view? During the meeting called for the organization of the Rev. W. C. Gannett, of St. Paul, Minn.

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

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

The above, to say the least, has the merit of brevity and liberality—a creed *par excellence*. During the past year I have occupied Unitarian pulpits in Vineland, Toledo, Chicago, and a full half-dozen in the New England States. But Cincinnati Unitarians formulate a veto! A prominent citizen and accomplished writer, as well as Spiritualist, of Cincinnati, made application for me to occupy the Unitarian church during the entire day, when it was not in use, and the quick response was—"No, we do not propose to have any more tramps in our house of worship." What "tramps" had previously deserted their church we are not informed.

If Jesus Christ, who, according to the Scriptures, "got himself a learned abode," "was made perfect through suffering," and "did not where to lay his head," should be of the Cincinnati Unitarians, the pulpit of teaching in their temple, would they not politely inform this "Lord Jesus" that they did not show any favors to "tramps"?

THE GRATITUDE OF REBELS.

It has been said by some pessimist that "Rebels are ungrateful." But no man could justly say it after visiting the Dayton, Ohio, National Home for Disabled Volunteer Soldiers. Here are six hundred acres of choice land, located upon a healthy eminence, with nearly five thousand soldiers, having not only the comforts but the luxuries of life. The music hall, the chapel, the library and reading-room, the gardens, groves and bands of music alternating during the entire day, all combine to relieve the mind momentarily from the sadness connected with our late civil war.

The Rev. J. W. Weeks of the Central Christian Church, Dayton, conveyed me to this lovely spot, the soldiers' home. No one traversing the West should miss seeing it. By the way, the Rev. Mr. Weeks is a genial, liberal-minded clergyman, whose excellent sermons feed and fill the more spiritually-minded Spiritualists in this Western city.

THE BELIEVERS, OR DENIERS.

These eccentric religiousists are numerous in this part of the country. They consider themselves a "peculiar people," and I quite agree with them. They are rigidly orthodox, believing in the infallibility of the Bible and sectarian dogmas generally—differing widely, however, relative to the ordinance of baptism. They immerse each candidate three times, once in the name of the Father, once in the name of the Son, and lastly in the name of the Holy Ghost. Once a year they wash each other's feet. Once a year, too, they celebrate the Lord's Supper, and it is what the word indicates, a sumptuous supper. They give and take the kiss fraternal, according to the Scriptures. They do not wear their beards. They wear broad-brimmed hats and raincoat something like the Quakers. As farmers they are generally thrifty. Their preachers demand no salaries. Some of them doubt the earth's revolving around the sun, yet believe implicitly that the whale swallowed Jonah.

REV. MOSES BALLOU'S DEPARTURE.

Yesterday's mail brought a letter informing me of the death of this venerable Universalist clergyman. He was not only a Universalist, but a brave, outspoken Spiritualist. He patronized the Spiritualist journals, attended Spiritualist seances, and sought aid from clairvoyant physicians. I visited him in April. He was calm, happy and anxious to pass on. The most of our conversation was upon the progress of Spiritualism and the blissful facilities for unfoldment awaiting him in the world of spirits. Upon taking his hand to leave, I remarked: "Well, I hope when the weather gets settled you'll get out and down to Hampton." "Oh, no," said he, smiling, "there's no more in me; my work is done; I shall never get down to your house again." The next time we meet, in all probability, will be in the better land. I replied, "If not here, I hope we shall meet over there."

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

THE TONGUE THAT POISONS.

A late London Spiritualist has the following from Mr. Fletcher: "There is one blacker than all else, which broods over the people; a sin so fearful that it takes the blood of the strongest and best, and casts its long dark shadow over many happy homes, while ruin and desolation follow in its train. Everywhere it is welcomed, everywhere it is courted, and everywhere it is the agent that brings discord to every threshold it crosses, and that sin is slander. He who slanders is worse than he who murders, for he takes the dearest prize of all—reputation and good name. The time will come when the slanderer will be the true Spiritualist, and no sooner think of uttering a word of slander than of taking his own life. Join your hands together, and register a vow never to speak of another save in kindness and charity."

THE APPEARANCE OF JESUS.

Recent European reviews contain sharp criticisms relating to the personal appearance of the Nazarene. It seems that the ablest German writers of Paris and Berlin not only deny the description, but bring out the following new things from the oldest manuscripts: "St. Clement, of Alexandria, thus sketches the appearance of Jesus Christ: 'Jesus had no beauty of

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

MRS. NETTIE C. MAYNARD.

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

Mrs. Maynard, a very successful lecturer upon the rostrum until failing health forced her to a more retired life, was the medium (or at least the most prominent of the mediums) that President Lincoln consulted during the civil war. The assurance that a full account of these seances will in due time appear in a volume edited by the most finished and classical writer, and which the rank of Spiritualists will with interest Spiritualists everywhere. Mr. Maynard is a very fine artist.

J. H. HARTER, THE EX-METHODIST.

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

BETTER TO WEAR OUT THAN REST OUT.

This month is merging into June. I have lectured every evening of the month except three, and either twice or three times each Sunday. To-morrow evening I speak in Piqua, Ohio, Wednesday and Thursday evenings in Indianapolis, and then on to Terre Haute to spend the week-end, and then to Springfield, Mass., where I will stay, before me. The vineyard requires more workmen.

Springfield, Ohio, May 20th, 1879.

THOSE "INDEPENDENT CHRISTIAN CHURCHES."

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

Seldom do I notice misrepresentations of any kind, or correct the innocent mistakes of newspapers. Permit me to say, however, relative to the *Independent Age* paragraph copied into the *Banner of Light* of May 21st, that I have organized no "Independent Christian Churches" in Ohio or elsewhere; but I did assist Bro. J. P. Allen to organize several Spiritualist Societies upon a financial and religious basis. Any church, society, or religious association, organized "independent" of Spiritualism, must sooner or later end in disorganization and ruin. It is the spirit that giveth life, saith the Scriptures. J. M. P.

London Spiritual Notes.

To the Editor of the Banner of Light:

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

An article—occupying about fifteen pages—appears in the June number of the *University Magazine*. It is entitled, "Clairvoyance in the Nineteenth Century," and deals almost wholly with the mediumship of Mr. J. William Fletcher, the American. It is finely written, and will probably do great good, by introducing the subject into new quarters, and is also one of the finest compliments ever paid to a medium.

There has never been more interest in Spiritualism than at the present time. Steinway Hall is nightly filled by most intelligent audiences, and the enthusiasm is very great. The work that is being done here cannot be estimated.

The election of officers takes place very soon at the British National Association of Spiritualists, and some important changes will be made. Now that the Catholic element has been eradicated the affairs of this body move on satisfactorily enough, and it bids fair to become a great power for good.

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

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

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

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

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

Organization in Worcester.

To the Editor of the Banner of Light:

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

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

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

THOS. W. STANTON, Cor. Sec.

27 Ash street, Worcester, Mass., June 1st, 1879. President, John A. Lowe, Vice-President, C. A. Blake, Recording Secretary, F. H. G. Morse, Corresponding Secretary, T. W. Sutton, Treasurer, Mrs. M. A. Howes, Managing Committee—President, John A. Lowe; Mrs. T. W. Stiles, Mrs. M. A. Howes, Mrs. M. Hildreth, Mrs. M. A. Howes, Misses Keyes, Messrs. C. A. Blake, A. P. Howe, F. H. D. Hart, E. F. H. G. Morse, E. P. Howe. The Association holds its meetings at the Club Hall, 45 Main street, Sundays, at 2 o'clock P. M.

PREAMBLE. Whereas, We, Spiritualists of the city of Worcester, having earnestly desired the foundation of a Spiritualist Society, desiring that the benefits and blessings of our faith should be more generally known and enjoyed than our present condition permits, and believing united effort alone can enable us to accomplish such desirable end, and believing such effort can be effective only by means of united social organization under proper management, do hereby form an organization for the advancement and promotion of the cause of

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

CONSTITUTION. Sec. 1. This organization shall be known as the Worcester Association of Spiritualists. 2. The officers of this Association shall consist of a President, Vice-President, Secretary, Corresponding Secretary, Treasurer, and Managing Committee. 3. The Managing Committee shall consist of the President of the Association, who shall act as Chairman of the Committee, and of five (5) gentlemen, who shall be members of the Association. 4. The officers and Managing Committee shall be chosen quarterly by ballot at the first meeting held in June, September, December and March.

BY-LAWS. Art. 1. It shall be the duty of the President to preside at all meetings. 2. The Vice-President may act in the absence of the President. 3. The Secretary shall keep a record of all meetings, said records to be approved by the President and Vice-President. 4. The Corresponding Secretary shall attend to all matters of correspondence, and he may be assisted by such persons as he may be directed by the Managing Committee. 5. The Treasurer shall collect all moneys, keep a true account of the receipts and disbursements. His accounts shall be examined by the Finance Committee, and he shall pay no bills until said bills have been audited by the Finance Committee. 6. The Managing Committee shall have charge of all business pertaining to the management of the meetings, and from their number shall elect Lecturers, Finance, and other Committees as may be necessary for the good of the Association.

7. Regular meetings shall be held upon each Sabbath, except during the months of July and August, when they shall be held upon the second and fourth Sundays of said months, or discontinued, as the Association may see fit. 8. Any person fifteen years of age, and of good moral character, may become a member by signing the Constitution and By-Laws, and by subscribing opposite their name the amount which they will pay monthly to support the Association. 9. Any member in arrears for three months shall be deemed a non-paying member, and his name shall be dropped from the roll of members until he pays his arrears. 10. All applications for membership shall be referred to the Managing Committee, whose decision shall be final. 11. This Association shall be altered or amended only by a two-thirds (2/3) vote of the Association.

W. J. Colville's Meetings.

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

The speaker urged that it was important for each man, first of all, to live a useful and harmonious life on earth, and to relegate to other spheres such principles and ideas which could not be received by the individual mind during its earthly career. All religions contained within themselves a germ or basic principle of truth, though in different degree as to quantity, or development as to quality, but from the very fact of their containing this element of truth, which is ever progressive, they were at all times, as organizations, liable to be superseded by others having a superior order, or a more spiritual unfoldment of that truth. The guides of the speaker said there was but one religion, and that religion was differently appreciable by every mind—the diverse measures arising from the degree of receptivity possessed by each individual. The Unitarian looks on the entire ray of light, which is white, while the Trinitarian regards only the three primary colors, and appears to lose sight of their harmonious union in the completed ray. Unitarianism and Trinitarianism were not conflicting powers, but were merely the results of the same truth being viewed from different standpoints by different classes of minds. The symbol of the Trinity as applied to every-day life is simply the recognition that all the powers of nature are equally divine; that the information which we are receiving through the physical senses, through the intellectual powers and the spiritual perceptions, is all alike divine; and that until we acknowledge the universe as the Bible of God, and human life and experience as the interpreters of its pages, we shall be lost in a pathless maze of theological speculation. The speaker distinctly dissuaded his hearers from entering into metaphysical argument of a purely speculative nature concerning spiritual thought, and contended that the view taken by Jesus was the correct one, when he stated that all those who sought to do right—"to do the will of my heavenly father," the Supreme being—would know all the doctrine which was necessary to their welfare in this and every life. At the conclusion of the discourse various questions were propounded by a gentleman present, respecting the eternal existence of the human soul, to which Mr. Colville's guides gave appropriate replies, and by request of the audience Winona terminated the exercises with a poetic improvisation on the same topic; she also gave the spiritual significance of various flowers, of which a large quantity had been kindly furnished for the platform by members of the congregation. The guides of the medium desire to take this opportunity of returning thanks to those who so pleasantly showing their appreciation of these meetings by liberal donations of flowers; they also wish it understood that these floral offerings, as soon as their Sunday duty of beautifying the rostrum is accomplished, are given, in turn, to persons living in the city, who through confinement incident to ill health are unable to enjoy at first hand the attractions of Nature's summer adornments. Next Sunday afternoon the subject for Mr. Colville's discourse will be selected by the audience, and an opportunity will also be given for the asking of questions. The services will commence at a quarter past three o'clock. In the evening at half-past seven o'clock Mr. C. will lecture in Kennedy Hall, Boston Highlands, subject, by request of the audience, being: "What is the Spiritual Significance of the Lord's Prayer?" On and after next Sabbath two services per day—afternoon and evening—will be held regularly in Kennedy Hall (the meetings at Parker Fraternity being discontinued). The services of a talented lady musician have been secured as organist.

On Sunday evening, June 8th, Parker Fraternity Hall was filled by an intelligent audience assembled to listen to the views of Mr. Colville's guides on what is known as the Poessest tragedy. Want of space prevents anything more than the bare mention of the fact. The lecture was well received, and the services concluded with inspirational poems by Winona on "The Source of Thought" and "William Lloyd Garrison" (by request). Mr. Colville lectured in Rockland, Mass., for the pecuniary benefit of the Lyceum, on Wednesday and Thursday evenings, June 4th and 5th—the entire proceeds going toward the assistance of this worthy organization. On Wednesday evening, the subject of the discourse was "The Relation of Spiritualism to Science and Religion"—on Thursday he considered the topic of "Reincarnation." Many questions were asked and apparently answered to the satisfaction of all, on both occasions. Mr. Colville is open to engagements to speak on Monday, Tuesday, Wednesday and Thursday evenings at localities within easy reach of this city. All communications of a business nature can be addressed to him at 8 Davis street, Boston.

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

BRIEF PARAGRAPHS.

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

The narrow-minded ask: "Is this one of our tribe, or is he a stranger?" But to those who are of a noble disposition the whole world is but one family.—*Hilopades*, 236 B. C.

THE FOUNDATION OF SOCIETY—The rock of the cradle.

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

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

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

AN INCIDENTAL. He dropped his teeth in the flowing tide, As he feebly leaned o'er the vessel's side, His troubles internal and mental, "Quite a misfortune," they said to him; But he answered coolly, with visage grim, "Oh, merely an in-sea-idental!" —*Yacoub Strauss*.

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

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

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

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

"T is never to late to mend," Says the cobbler on a bend-er.

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

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

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

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

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

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

The Second Adventists should not be censured because one of their number fell from grace and committed crime.

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

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

There is nothing so fatal to comfort and decorum as fuss.

THE TYPO.

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

It is proposed to admit women to the Medical Department of Harvard University. What will the old fogies say to this innovation?

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

Man is a curious knitter. Nothing will discourage and disgust him more than to give him all he asks for.—*Josh Billings*.

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

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

THE PICNIC SEASON.

"Thou season of the year sublime, When Nature tunes her voice— Oh, vernal, happy picnic time When Spiritualists rejoice. Do not forget Onset Bay Grove excursion this day, June 12th."

Kansas, it is said, will soon have a million inhabitants.

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

A contemporary says that the Khedive of Egypt had better look sharp that some of his creditors don't Suez his canal.

Less than two years ago a cotton factory was started in Natchez, Tenn. It is paying twenty per cent. on the investment. Does it this look like leaving New England "out in the cold"?

WATER-LILIES. Spotless and pure, and bright with love, Resting there as a white-winged dove On the lilies' clear breast; Well does their existence prove— God has creation blest! —*By the Author of "Daisies."*

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

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

New Publications.

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

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

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

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

Helping Hand Society.

To the Editor of the Banner of Light: Your many readers will be pleased to know of the prosperous condition of our good Helping Hand Society. We are now in our third year, and feel that we have grown quite strong. We have recorded much that is pleasant, for it most certainly is pleasant to be able to give assistance to those sensitive who oftentimes are ready to faint by the wayside, and to know that in so doing we obey the "Master's command."

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

Capt. Brown deserves, while he desires, engagements to deliver his scientific lectures. He should have crowded audiences. Mr. W. J. Colville also earned his membership by his prompt and energetic effort to increase our fund, which he did to the handsome amount of twenty dollars. At a recent meeting of the Society, a vote of thanks was unanimously tendered to both Mr. W. J. Colville and Capt. Brown, and the same ordered to be sent to the *Banner of Light* for publication. During the summer months we shall discontinue our meetings, but hope to resume them with renewed energy in the early autumn. L. C. REAVEY, Secretary.

430 1/2 Hart street, Brooklyn, E. D. N. Y.

Spirit-Form Materialization.

To the Editor of the Banner of Light:

William Eddy, medium for spirit-form materialization, and his sister, Mrs. Della Brown, are permanently located at Moravia, Cayuga Co., N. Y. The manifestations through these mediums are wonderful and convincing. In the light seances held by William Eddy, full forms appear; they talk, often allow their friends to shake hands with them, and sit by their side, while those who are sick are manipulated or magnetized. The medium is often shown sitting in his chair in the cabinet whilst the spirit-forms are outside of the cabinet; spirits talk, sing, play upon musical instruments, caress their friends, cure the sick by magnetizing them, or prescribe some remedy for them, &c. Moravia is a beautiful village of some twelve hundred inhabitants, in Cayuga Co., N. Y., about eighteen miles south of Auburn on the Southern Central Railroad. Moravia, June 8. SPECTATOR.

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

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

BANNER OF LIGHT.

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

SPIRITUAL PHILOSOPHY.

ISSUED WEEKLY

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