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The Rostrum.

THE GOVERNMENT OF GOD.

An Oration Delivered through the Medium ship of

MR. J. J. MORSE,

At the Town Hall, Cardiff, Wales, on Sunday Evening, June 29th, 1879.

(Reported for the Banner of Light.)

INVOCATION.

INVOCATION. Oh i thou Mighty One, to whom humanity doth ever turn its face in every clime, on whom humanity doth call with every tongue i to-night the aspirations of thy children rise to thee, asking that thy light, and life, and strength, the glory of thy countenance may be made more manifest. In their midst; that they may be more clearly unfolded; that man may indeed see thee in every walk of life, and know that where being is there thou art also.

More clearly unique, the know that where being to there thou art also. We thank thee for all thou hast conferred upon us; for the glowing glory of the summer, the golden fruits of autumn, for the bright and budding spring-time, even for the sterner rigors of winter. We bless thee for every season and change of life; for youth and age, for strength and weakness. In all things we may see thy wisdom, and under all circumstances detect the workings of thy providence. Help, then, ever as thou hast done in past times, thy children forward and on-ward, giving unto each age that measure of reveal-ment, that unfolding of truth, that their time and needs ment, is sudding forth the saving power of truth to require; sending forth the saving power of truth to ment, that unfolding of truth, that their time and needs require; sending forth the saving power of truth to bless the world, ministering to its needs and condi-tions in accordance with thine own divine plan; and lead the peoples of the world onward and forward to that bright and happy hereafter, when the universal love of man shall found the brotherhood of human life under the broad fatherhood of thee, the God of all being. We are grateful indeed that by the laws thou hast created spiritual beings may minister to the thoughts and needs of those they have left behind on" earth; that death is not an eternal slumber, nor the thoughts and needs of those they have left behind or earth; that death is not an eternal slumber, nor the grave a. resting-place wherein the imperishable jewel of immortality is confined, but only a portal to the brighter worlds beyond. We thank thee that triumph-ing over death, the departed hold converse with their friends on earth, helping them forward in righteous-ness and truth, building them up in purity and good-ness, so that with one heart and one accord they may join hands with the important, and with them. for guides, with the light and glory they may cast upon the mortal path, humanity shall be able indeed to feel that thou art a God of love, and justice, and of truth. That all men may know thee as such, and live a life in harmony with such conception, is our earnest hop and trust. trust.

ing-shall we say skeptical in their thoughts?-rebel against such views altogether and refuse to credit the majesty of Heaven's Ruler and the world's Creator; He who sent forth the shining hosts upon their mis sion, who gives you life and breath, who holds being within the hollow of His hand, to whom all the magnitude and magnificence of life and creation distinctly

owe their origin, with such demeanor. No wonder these thinkers, recognizing this as the basic idea of God, should refuse to accept such a delty as those who rush to the other extreme endeavor to present for popular acceptance. They say the Infinite Lord of Hosts, the Mighty Power, that God who framed the wheeling worlds and devised the laws governing their existence, who, acting from the depths of His sublime intellirence, unfolded Being's life and creation's scheme. and holds all things to their appointed ends and issues-the being who could do this may be rightly conjectured as having created from the foundation of time every essential principle, every requisite law, every needed circumstance to minister to the proper unfold ment of His own creation. You, as part and parcel of that divine scheme, must necessarily be included with-

in the forethought of the government of God, and of necessity there is no need for you to request the delty to come with you here or there or to do this or that, if all that is needful for your state and being and progress has been devised from the foundation of the universe.

If they take so large a view as this, if their concep tions of the might and majesty of the Ruler of existence be of the tenor just presented, then they cannot accept the utterly irrational-we must repeat the phrase—and peculiarly personal and limited conception that those who rush to the other extreme so thor oughly indorse and heartily believe in. There are people, though, who steer a midway course between these two extremes of opinion, and who say,

We cannot-it may be from training, it may be from inheritance received from our ancestors, it may be constitutional, but we cannot altogether abandon the idea of the existence and government of God. But neither, on the other hand, can we accept the extremely limited and personal application of the matter that these our good friends on the other side believe in. We must steer midway between them, and see if in the happy medium we cannot discover a means of solving the difficulties on the one hand, and removing the harshness and sterility on the other. If we can make the nescience of God give place unto the admission of His existence; if the sterile wastes of materialism can be made to blossom like the rose, then we shall indeed be doing service to the world, for surely every blade of grass, every opening flower, every trilling bird mounting skyward, every stream that flows o'er pebbly bed, every giant mountain towering grandly and sublimely heavenward, every great hero and worker the world has ever seen, every true heart, every brave and noble purpose, each and all speak of a pow er sublime behind them. We must how to the mystery if we cannot comprehend it; we may admit its exstence if we cannot define its character; but we instinctively feel His being, and we (cannot, in conse quence, pronounce the universe utterly Godless. But we take it as a sublime fountain of intelligence, infinite and glorious beyond conception; a central flaming sun of divine life and power, vivifying all things and be- are quite content to copy and embody in much of your ings, intelligently working through every department social and legal life, these men, though to you they

God is as we interpret it, and not as it is unfolded in | idea, in the essential fact, as we stated it, that no priest | and affords you all the opportunities of progress that the broad world that is all around you. And you will not accept this? Then get the away, and no longer cumber up the ground and hide the light. Take a back place in the scheme of life-yes, take a back place; stand out of the lurid light of the present day; but make your protest first, and by-and-by, though the iron may enter your soul now, though heavy scorn and bitter hatred be poured over you, eating the very life and happiness away from you, the time shall come when the joy-bell shall ring, when the dayspring shall unfold itself, when the glory light of truth and ministry of freedom shall be unfolded, and you to day, who have been crushed and hurled backwards for principle, honesty and truthfulness, shall be recognized by future generations as men and women who dared to live amidst these unpleasant surroundings. Time heals every wound, rights every wrong, and "As round and round we run,

Ever the truth comes uppermost, And ever is justice done."

The government of God, from the fashionable and theological standpoint, is a very curlous compound in-deed. To-night we shall devote but a very cursory consideration to it. Substantially it may be summed up in a very few and brief phrases. It is an arbitrary government, consisting of the essential prerogatives of reward and punishment. Pardon if you accept and submit yourself to the partial government; punishment, dire and dreadful, if you dispute that government. A government of miracle; that enforces its majesty by abnormal phenomena, and so strives to gain by fear what its innate majesty cannot otherwise create. A government of vicarious sacrifice, that does good by deputy, exacting from that deputy a dire and terrible penalty. A government of creed and dogmaits statute-books and legal enactments. A government that uses men as visible embodiments of its powers and attributes. A government thus interpreted by fallible human instruments is in inevitable danger of becoming degraded by personal aggrandizements. These are the issues.

Now look back into the distant past. Think of the dusky sons of Ind who worshiped God in groves and solemn silence; whose great hearts swelled with a divine ecstasy, whose thoughts burned and who have left their utterances embalmed in imperishable records. Think of Egypt's swarthy sons, who, chanting nature's were of no kin with you, and perhad, in of dod. These were of no kin with you, and perhad, may be said you have no common interest with the total and have. One tio unites the present with the park. One link holds what has been to what is, and links it onward to what is going to be. One common purpose, one common life, makes the whole world kin; that is, Humanity, the magic word that conjures to the surface all the bidden links and inner ties that bind the peoples of the world in one divine brotherhood. These brothers of yours, who lived and thought in the dim and distant past. were God's children, just as much as you are to-day, Come down to nearer days, when Hebraism held its sway: when deep thought burned in its midst and became enshrined in those records which, by some mischance-we had better use the kinder term-you have appropriated and conjoined with your newer testimony. These great men and good, whose ordinances you personal, creedal, localized interpretation of your God, had no kinship with these mighty souls, no sympa thy for the tolling myriads of the human family that threaded the burning sands of other climes in times long ago? Think you that the great God of life was so insignificant and reduced in Godlike attributes that He could let them live and work and die, and then cast them to the rubbish-hills of life and give no further heed to their existence? If you think so, then you libel God and disgrace your own humanity. Come we now to another and more pleasant aspect of this same question, to clearly make you understand what we would imply by the government of God. Here it is necessary to indulge in a few definitions; and the old adage reminds us that "definitions are danger-.ous." So long as you do not define your position you are of course free to ramble wherever you will. Directly you limit yourself by a definition, everybody who thinks he has developed the critical faculty in excess of anybody else, is quite willing and ready to run a tilt with you, and question the validity of the definition you have propounded, which perhaps he would never have had the sense to frame ! What do we mean by God? That Divine Energy that is the underlying factor in the problem of existence. All action we refer to the Divine Power. Deflnition first. What further? We believe that Divine Energy expresses itself in obedience to the promptings of an inherent divine intelligence. Therefore we believe that God is Power and Might; power and intellect. Furthermore we believe (and investigation into nature will rather tend to confirm the bellef, instead of dispelling it,) in the wisdom of God-the power, the intelligence and the wisdom of God. We may safely take these three-power, intelligence and wisdom. If we admit that the central source, wherein and whereby these things are contained and expressed, is the fountain of all existence; if we assume that it is the focus and central point of all possible being ; that all things radiate from it, revolve around it, and owe subjection to it, we must admit necessarily that the power of God is a universally expressed factor in every department of being; that, in fact, wherever being is, there also will be God and his power. If we admit the intelligence of God we must furthermore admit that not only is .God's power wherever being is, but God's intelligence is there also, and furthermore, we must admit the presence of his wisdom. You may not always be able to detect the wisdom of God; you may be able to maintain sometimes that the apparent wisdom is most decided foolishness according to your judgment. By-and by the foolishness of to day may become the ordered scheme of to-morrow, and a little later will reveal the plan of wisdom flowing through it; and you will see that your inability to discover the wisdom of God was by no means proof that the wisdom of God was not there present. If you take these three qualities, then, as being everywhere, and manifesting themselves in every department of life, can we not plainly perceive that the government of God must necessarily be an intelligent and wise government? That its power being infinite, like itself, it will ever be capable, without any addition to or extension of nature, of fulfilling the purposes originally devised? Therefore the wisdom and intelligence of deity being everywhere manifested, his power being everywhere present, the working of that government being wisely and intelligently directed, humanity can safely surrender them elves to the government of God. -Ofttimes you have been taught that it is necessary for voman that dares to acknowledge the universality of you to subject yourselves to certain constituted authortiles, who are presumably the interpreters of the government of God to you. Some of you will no doubt re-

had a right to stand between you and God. We again repeat that affirmation, having seen no reason since its making on that occasion to retract it in the remotest particular. No man has a right to assume the office of Interpreter between you and God, unless his experience and knowledge of nature, which is the expression of God, warrants him in assisting you to remove the ignorance or difficulty that you may labor under; and therefore we entirely deny that the government of God depends upon human interpreters for the accomplishment of its purposes. Well, but how are we to know? how are we to comprehend this government of God that lifts us beyond priests and teachers? Not beyond toachers, but beyond priests. Priests have tried to make you understand the government of God, and they have only succeeded in making you the subjects of the dogmas they themselves have created, the inevitable result of which has been sniritual slavery and mental bondage. The government of God that we are advo cating is superior to all these institutions.

Across the heaving ocean, under the summer sky rides a stately ship, her white sails filled with fair and leasant breezes. Her crew and officers are light learted and joyous, and the prospect of a speedy voyage cheers all hearts. Clouds sall lazily across the blue and all is fair and bright. There was no need of priests or teachers to pray for the fine weather, for the pleas ant breezes.

The government of God is found in a manifestation of Nature's laws. If you will but study them you will see clearly the ordinances and statutes that God has laid down, and by obedience to those enactments you will be able to reap the results of peace and pleasure, progress and profit, that will ever come to you if such you do.

The government of God has made this world what it is. The power, the intelligence and wisdom of God, built up this world, draped it with its emerald garments, studded it with its towering mountains, graced it with broad seas, traced the silvery threads of shining rivers, collivened it with the singing of birds, sent to it the beauteous flower, the waving corn, the luscious fruit, the noble beasts, and the not-always-in-appear ancomoble man, lifted and turned it from its primal chaos to its beauty of to-day. The government of God expressed in accordance with the constituted laws and principles of nature as shown in the world) made the world what it is to-day and sent you here to live upon its surface.

The government of man, misguided and unintelligent-in past times, and not altouviner too wise to-day, split that same human family into sections and creeds, and the might of the strong and the cunning of the crafty stole the fair possessions from the weaker and less intelligent, and cling to them with great tenacity even to-day. The cunning and the strong have robbed the weaker and less informed of the patrimony God himself hequeathed to them. The government of man has heaped misery and sorrow on your heads, but the government of God, when properly understood, brings ight, liberty, blessing and happiness for every one of his children.

The government of God has planted a certain principle within your hearts. We are about to touch upon a somewhat delicate subject, a matter that may excite a smile on the face of some; and yet, if they will but think of the words we use, there is no doubt in our ous, that has been implanted in your nature, is called Love; and poets have sung its praises in all ages of the world, and sometimes the lover, "sighing like furnace," as the poet tells us, pours out his burning eloquence to the willing, listening ear of one he professes to love better than all the rest. Now love expresses itself in different forms. The love of country -- patriotism--which has caused a great deal of blood to be shed; the love of family, the Tove of friends, the love of various things ; but wherever and however this quality of love be expressed, be the individual never so rugged and uncouth in character, he is by the power of that love transformed and changed. And where it is that sweet and noble fealty that consecrates itself upon the altar of another's life, and binds itself to do it service through all the coming years of life-where that exalted self-abnegation is manifested, if that, the crowning impulse and full fruition of the gift of love to humanity, if that were made the universal rule of all life for henceforth, what a changed and happy world this one of yours would be! The government of God in its full fruition, in the beauties it has given to the world, in the joys it has placed within your grasp, in the happiness it has conferred upon you and is conferring upon you, the government of God, in all the rich endowments that it has placed in this world's life and given for your happiness, is the manifestation of God's love toward humanity, and when man repeats the lesson, and in himself manifests the divine love for all humanity; besides others who have special claims upon him, then indeed the government of God in na-ture will be duplicated in human kind, and men-humanity, in the broad and glorious sense of the term will be the embodiments and administrators of the love and government of God. But when such a day dawns, ecclesiasticism with its myriad heads and arms and legs, will have been put in the museum of antiquity, and this label placed upon the foot of the pedestal: "This is the God that humanity did once believe in. It has served its purpose, the age has grown out of harmony with it, and the government of God is now best and most perfectly expressed in the universal fraternity of human kind." All i but that is not orthodox i it is not sound doctrine i it is very heterodox I it is blasphemy ! Yes; it always is; whenever you happen to disbelieve what somebody else believes, it is always blasphemy. But you may believe the wildest nonsense that somebody else believes, and they will shake your hand and call you a very sensible fellow indeed. It is safest-let us give you the hint-it is safest to be on the popular side, it is safest to go with the stream, it is safest to take things as they are ; it is altogether more comfortable and involves far less labor to jog along with the crowd, rather than to abuse what you know to be false; to row against the stream, to pluck down idols that people have worshiped. It is a dangerous proceeding indeed to set yourselves against the fashionable and the popular stream. If you are drowned for your pains, do not complain, you should not have been foolish enough to oppose the flooding waters. But is it not a startling thing that the truth which men profess to love so much, always brings to those who dare profess it in defiance of popular sentiment such dire and dreadful consequences? Let us come to the question even closer still, and here we shall have to be drawing toward the close. The government of God requires of you certain duties which in passing it may be as well to take notice of. The government of God says most distinctly that the world is the property of man. Yes, but for what purpose? All that makes you happy, all that advances your prospects, accelerates your progress and increases your happiness, all is to be

have ever been realized or will be realized. The gift of God, then, in giving you this world, implies with it a duty on your part, that you shall use the world in such a manner that it shall promote the happiness of all mankind—and you do so very thoroughly to day, very thor-oughly indeed—or, that is to say, a portion of mankind manage to get a very great deal of happiness, of a certain kind, out of the world, but the larger proportion are "hewers of wood" and "drawers of water. Thond slaves to their masters, and kingeraft and statecraft and priesteraft and social craft and opinioncraft and creedcraft hold you in fron bands, manaeling your hands so that you dare not lift them to your head, and you are ground to the very dust, held to a millstone that you may grind corn for others who are only (lod's children like yourselves, though they wear purple and fine linen, and bear coronets upon their brows. You realize the government of God very effectively. Bu the dark shadows that are cast may perhaps serve to throw in brighter relief the possibilities we have suggested, that the world is the source of happiness for all mankind, and those who deprive humanity of a portion of this happiness are opposing the government of God, and do injustice to their fellows.

NO. 14.

Then God gave you bodies. The glft again implies duty. There is nothing that you have in this world under the government of God that does not demand at your hands a duty in return. And you are very grateful to God for your bodies, render them acceptable sacrifices, and keep them as undefiled temples ; daily and constantly they are your charge and care; you never abuse them; they never suffer from disease -civilized communities never have plagues or epidemics, men and women to-day have risen above all the physiological failures of preceding generations, everybody is perfectly healthy; there are no prematuro deaths; all the world goes on its way rejoicing, and healthings; bodily and mental, nervous and muscular. is the universal characteristic of every man and woman. We only wish that we could say these things in sober earnestness. You abuse your bodies, injure and, degrade them, create foul mlasms that poison the blood, indulge in wild outrageous pursuits of pleasure that disgrace society, lower the nervous tension, and overthrow at times the reason. The seeds of premature death are rankling in your midst; your children die almost before they are, born, and when born have the seeds of death sprouting in their life, live but a while, and then die; the disgrace of death in a thousand forms of sin and disease is present in your midst today, and you realize the government of God by a wholesale offering up of human life. And what is the cause? You have been taught to save your souls alive, but your bodies have been left to take care of themselves. The soul of man can never be lost. It is a child of God, but your bodies can get very seriously out of order, as no doubt some of you are quite well aware. You might devote a little of your attention to the proper care and culture of your bodies, and then, believe us, you would reap a great deal better results from the flowering of your souls than you possibly can do to day. Then the government of God gives you another gift. The use of the world and the use of your bodies would be utterly impossible for you to accomplish without

this third, the gift of reason, the flower of the spirit, the divine fragrance of the soul, the one great help that lifts humanity upward and onward. "Reason ! of life, instinct in every age of creation, unfolding ever its divinest laws, blossoming to greater fruitage still, brothers and sisters. Think you that your God, the them. This something, so sweet, so divine, so gloriflammable article indeed : it has fired the faceot and the funeral plie. Reason I a very sharp cutting thing t It has put the edge to the axe; it has caused many a head to roll in the dust-oh, no, you must not reason upon divine things, you must take them just as theyare." You may reason upon your dally work, you may reason upon the preservation of your health, you may reason upon your duty to your family, upon selecting a wife or husband, upon every mortal thing affecting you in this world-on the most important questions that affect your life you must not reason, you must shut your eyes, and open your mouth, and swallow just whatever is said to you. God's last best gift to man is reason-the mighty touchstone whereby to try all creeds and all theories, and discover whatever truth they happen to possess-the mighty magnet, that draws from unpromising materials the particles that can be welded into armor of proof to shield him against every adversary of truth and progress-the mighty genius that lifts him up, and carries him forward in this world, lights him onward to the brighter world beyond, and tells mankind there is a life after death of immortality for all. Don't reason! But you lose half the enjoyment of your life and forethought at the possibilities of your unfoldment when you do n't reason. The government of God would defeat itself, overthrow its own intention, and involve the world in chaos, and leave all without light or guide to send you on your way. If it is your God, if it is my God, if it is a God of sect or party, true enough, the objection stands; but the government of God is through the world, and for the world, and not for a party or for a special people. The government of God is, then, the universal beneficence expressed in nature, which when man properly appreclates, helps forward human life and progress, helps to build up the kingdom of heaven upon earth, and inalls the diviner harmonies of human nature. Need we say more than this? need we ask you to bear in mind that our platform is broad? that it contains humanity? that one word is its shibboleth, the one great key that unlocks all mysterics, common kinship of human kind, black or white, brown or yellow, that holds all together in one divine harmony, and preaches the gospel of universal peace, progress and happiness, that has attached to it the only one requirement that you have no right to call God your Father, until you have learned to call all men brothers? Work on, then, toiling sons and daughters of the and. The day of release, the period of sunshine, comes on apace. Storm-clouds may lower around you to-day, flerce rains may beat on your faces, and wild winds may howl around you, the thunder crash of public execration may reverberate, the lightning flash of indigpation may gleam before you. All these are but temporary. The storm shall cease, the rain shall stay, the thunder shall be hushed, the lightning shall be quenched, the clouds shall roll away, the deep, glorious blue of truth shall shine forth in all its azure splendor, the golden sun shall mount heavenward, and shed its beaming rays around you ; humanity shall break forth into a new song of life and liberty, the face of nature shall unfold higher and grander glories still, and love, and truth, and wisdom unfold themselves in that great humanity of the coming time-their trials and troubles have gone forever; the government of God, of right. and intelligence and wisdom, the love, truth and wisdom of God shall shine forth in a purified human nature, creedal speculation will be discarded, the golden truth at last dawns upon men, and the universal happiness of the future human kind shall be the assurance and best evidence of the beneficence, and wisdom, and might, of the then realized and understood government

THE LECTURE.

The task we have set ourselves to accomplish this evening is perhaps not altogether a pleasant or congenial one, and yet a sense of stern duty impels us to its accomplishment, to the best of such ability as we may bring to bear upon the purpose set before us.

In these days of conflicting thought, not to say of almost triumphant doubt, the question relative to the government of God in the affairs of mortal life, or in the terrestrial conditions of which you form a part, is a very difficult and very awkward one; a species of thorn in the flesh to the philosophers of the present time, that causes them no small amount of trouble and irritation. There is a sufficient number to-day moving in your midst who look upon the necessity of God in the whole scheme of life, as being perfectly superfluous; who believe that there is no need for such a quantity or factor in the problem. These people are numerous enough and influential enough, also, to ma-terially affect and shape public opinion. Their attacks are covert attacks, placed under the signs and symbols of scientific nomenclature, and amidst such a variety of learned verbiage that the common mind utterly fails to grasp the heresy that these symbols so effectually disguise. Nevertheless, when stripped from these symbols; when standing alone and apart therefrom, the cold deductions of the negative, science of the present day lead us to the plain and simple state-ment that God is a superfluity; that the world in its moral and social relations can dispense with him; that terrestrially there is no need for his existence; that, so far as the universe itself is concerned, there is no evidence displayed that such a being exists, and to argue or reason in, any way in support of the government of God is, to such philosophers, a waste of time and altogether beside the practical purposes that should guide your conduct in this world.

On the other hand there is a class of people who rush to the very opposite extreme, who assert that there is nothing done in this world without the government of God; that in the most trivial actions of life, as well as the most important ones, the hand of God is ever manifested; that they cannot wink their eyes, think a thought, make a journey, undertake an enterprise, or in any way conduct their affairs without God being called in to give sanctity to the action or direction to the purpose ; who, in fact, are so completely and perfectly interlocked with the Delty that they cannot move a hand or stir a foot without his intervention; in every trivial phenomenon in nature, in any unexplained occurrence, in any strange and inexpli-cable event that happens to them during their lives, in any fierce sorrow, in any deep trial that comes to them, the government of God is supposed to be directly and immediately concerned in the matter; they would, in fact, make the Deity a species of local attendant upon all their enterprises, upon all their thoughts, upon all their actions ; would reduce God to the position of being a petty superintendent of every human being's personal life and career.

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No wonder when such extreme, and we may, per haps; be pardoned for calling them-utterly irrational views, are boldly expressed and publicly enunciated, no wonder that these, who are careful in their think-

ever hymning "The hand that made us is divine."

But some will say, "God in everything! God everywhere I that is pantheism ! a very dreadful doctrine ! an abominable doctrine ! It strikes at the root of all that we have been taught. What becomes of theological schemes and churchal plans or purposes? what becomes of the essential elements of the ecclesiastical system? If God is everywhere, and the universal life and light of all humanity, why, he is not the special property of any race or people ! We cannot claim him as ours preeminently! Oh, pantheism ! we cannot tolfate it for a moment! We must denounce all those who dare to believe it as atheists. If they have the courage of their opinions, and profess it, label them as infidels, denounce them in press and pulpit, and say, 'hold no fellowship with them; they are destroying our faith in God. They are undermining our trust in the divine fatherhood ; have nothing to do with them, they are hateful, devilish; turn your backs upon them." Undermining your faith in God and your trust on God by this pantheistic idea just broached? Permit us to suggest that we are doing nothing of the kind; but we are doing this, and we are inclined to cheerfully admit the matter too, we are undermining your faith in and your trust on a purely personal; local, special God for you as a race or class of people. If you have manufactured an idea of God. if you have woven all your thoughts, and aspirations, and actions into garments to clothe this particular ideal; if you have made him a distinctive peculiarity—call him Christian, or what you will—and claimed him to be your special property -the Divine Godhead, mark you, as your special property-then we should be glad indeed to undermine your faith in any such creation of your imagination we would ask you to discard it, and put it on one side for good and all, and learn of nature, if you can learn of nothing else ; turn to the bright world around you, turn to the divine principles operating in that world, think of the grand brotherhood of human life marching up the hills of time, and ask yourselves if this divine brotherhood, this noble fellowship is to bow down before the fetish that you have raised and draped, or whether the great heart of human kind in all times and climes should not rather seek to worship the universal God that neither knows nor shows favor to any special creed, or race, or sect of people.

This must be the issue-either the personal, narrow, creedal God, or the broad and universal one that knows no special creed or color, race or people. Which issue will you take? To day-and we are almost ashamed to make the confession and admission - to-day the popular thought and judgment make the selection rapidly, without hesitation-the narrow, creedal God. OUB God, MY God, the God of MY CHURCH, the God of MY CREED, the God of MY FAITH. If you believe in any other God, your God is an impostor : if you believe in any other Delty, it is a fraudulent imitation of my God ; and the popular voice says : If you make any profession of such belief in other Gods, we will give you neither place nor standing in our midst. Are you in trade? then your commerce shall suffer. Do you occupy a position in society? then the props that hold you shall be torn from under you and you shall tumble to the ground. Are you honorable before your fellows? then we will blast your character, if not by fair means then by foul. Are you beloved of men? then we will darkly hint that you are a child of the devil, because you do not believe in our God.

Is there not in the fashionable worship of God today a dark impeachment conveyed to every man or Delfie government? The fashionable voice says : OUR God, whether in rubric or in creed, in church, cathe-

LIGHT. BANNER \mathbf{OF}

THE ORIGIN, NATURE AND ULTIMATE OF THINGS.

Original Essay.

BY BRYAN GRANT. ARTICLE I.

'A disquisitional inquiry into the Origin, Nature and Ultimate of Things, eventuating a solution of the great, ever-present, obtrusive problem - the stupendous Unknown - with which mind has ever been grappling, must of necessity he of interest to every thinking person.

On the classic shores of Greece we have seen Thales, Pythagoras, Zeno, Epicurus, Plato, and a long and brilliant line of thinkers pondering these mighty problems and seeking their explanation. From across the Mediterranean the same interrogatories have been resounding up from the shores of civilization's dawn; also from the far-off, ancient civilizations of China and India, and with equal zeal demanding from Nature their solution. And it must be confessed that with equal steadiness have they refused explanation to Greek, Egyptian, Phonician, Chaldean, Jew, Persian, Arabian, Hindoo and Christian.

It is recorded in the Mosaic Record that "In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep ; and the Spirit of God moved upon the face of the wa--ters."

"Creation." if it means anything, implies the making and organizing of something from nothing, which is impossible, and, therefore, is unthinkable. It is unthinkable, and therefore impossible. To reduce something to nothingto actualize annihilation-is impossible. It is equally axiomatic that a thing cannot be made of no thing. Substance is a primary necessity to realization. To keep upon logical grounds we must, therefore, say formation, and exclude the meaningless word "creation" from the vocabulary of research.

The question - fundamental to all of that which we are seeking, and studiously avoided by the all gone before as unsolvable, and yet, primarily, important, and even necessary to the solution of all that follows-is: what existed before the beginning of formation, and what was the status of that existence or those existences?

To build necessitates an architect, a plan, substance, space and force. The sculptor, his ideal, hope, the block of marble, force, and room in which to apply that force-all are necessary before the statue can be formed.

It is sound logic to reason from the known to the unknown. Then how impossible that the great world should have been formed without the primordial existences of builder, plan, sub stance, force and space.

Thus knowing, therefore, these things to be logical and actual necessities to a result, and knowing, furthermore, as we do, that a result has been obtained, a formation actualized, and that space, force and substance do also exist we are equally bound to recognize the existence of builder and plan.

We everywhere behold the fruits of the Un seen Architect. The lovely scenery, the brilliant rays of the summer sun, the yellow fields of grain, the smiling flower, the balmy breeze, the pensive shades of evening, the twinkling of the midnight stars, the deep-bosomed ocean, the bleak storms of winter-all and every one reveal the existence of Builder, and disclose in awe-impressing forms the grandeur and infinitude of His Archetypal Plan.

It is very easy to say attraction and repulsion produce and regulate the motions of the celestial universe ; it is a very easy matter to substitute one effect for another; but there must always remain some point 'uncovered by this half-way system of explanation.

Let us, therefore, humbly approach that vast

Were mingled, Heaven with Ocean rose, and Earth, And all the gods' imperishable race." But, turning our backs upon all these obsolete theories and conceptions of the past, and upon all abstract incrustations of scientific assumption and perversion, we beg attention to a solution of the problem, at once simple, probable, possible and rational.

In the primordial quiescent state there was a triune Existence, namely: Matter, Latent-life and Soul. For this there was "room," or space, but not in the sense of void, for the space was a perfect plenum. Void is a fiction of the imagination, and "room" is the recognized arena of mobility and action-the afflux and efflux of constitutional change and formation.

Language is ambiguous. The same words to lifferent hearors convey varied ideas, according to the varied receptive capacities of individualized mentalities. It is difficult to express in-limited terms and unlimited conception. In using the words "matter," "latent-life" and 'soul," we use the widest at our command, hoping the tuitions and intuitions of our readers will fill out a measure of infinitude.

These primordial existences, matter, latentlife and soul, were not in an amorphous state, as has been claimed, but were in a state of equilibrio-diffusion. Amorphous means irregular, unbalanced. There was no irregularity. Atoms were equiponderant, equivalent, and positionally coëqually relative, in that night of space, wherein was neither sun, nor moon, nor earth nor stars, nor vault of heavenly blue. Neither was it chaos, for chaos means confusion, and confusion there was none. Order, harmony peace, stillness, solitude and repose, pervaded the vast of space.

All scientific thought is agreed that matter eternally existed. For the purpose of abbreviating this argument, we accept the deduction as fundamentally true.

It is equally true that we know nothing of life. (force.) latent or active, independent of matter ; that we know nothing of matter except as it is through force revealed. We are, therefore, à priori and à posteriori, bound to recognize that matter and life are eternally coexistent. And, finally, we know nothing of soul, (instinct, sense, mind,) except as through matter and life revealed, and nothing of either matter or life except through soul. We are, therefore, equally bound to recognize the eternal coexistence of soul, and in so doing gain knowledge of that Trinity in Unity which made the plenum of Infinitude.

This unity of triune diversity inevitably wakened perceptive consciousness, whence efflux and afflux as inevitably followed, causing conception, (thought,) which as inevitably became the Archetypal Plan-nay, more, it became the first pulsative throb-the fundamental polarizing principle-that released the latent life forces and set the wheels of separation and formation in motion, whence began the outgoing and incoming stream of infinite purpose that then flowed, now flows and ever shall flow on as long as the kingdom of earth-life shall last, and the soul-lights of immortality descend. What was the Thought-the Logos? The answer comes to us in every story of birth, life and death; in the history of every plant that buds, blooms and dies : the separation of the grosser grades of matter from "life" and the Individualization of life into simple and complex unities of existence, capable of eternal, individual duration.

This conception of the Beginning is not specially new to the world; but the accumulated knowledge and growing intelligence of the human race make it better capable of demonstration now than ever before.

In the Egyptian dialogue between Pimander (the unrevealed Intelligence of the First Cause) and Thoth (the Divine Wisdom manifested) in the Book of Hermes, we find the following dramatic expression of this conception:-

"I am Pimander; the 'Thought,' of the Power Divine. . . . He changed form and suddenly revealed to me all. I had then before me a pro-digious spectacle; all was converted into Light, digious spectacle; all was converted into Light, an appearance wonderfully agreeable and at-tractive; I was enchanted. Shortly after, a terrible cloud, which terminated in oblique folds, and was clothed with a humid nature, was agitated with a dreadful crash. A smoke escaped from it with noise; from this noise went out a voice: it seemed to me the voice of the Light, and 'The Word' proceeded out of this voice of the Light.'' this voice of the Light."

sprang-the mission of universal redemption, individualization and spiritualization, which lights of soul, look forward to its own hopeful principle and truth, and plume its pinions for the portals of Paradise.

While modern scientists are mainly agreed that atoms are charged with a degree, or a number of degrees, of electrical measure, and that each degree carries with it a polar point, or doorway, for afflux and efflux, composition and decomposition, confinence and diffluencethe diastole and systole of career-yet it has to be admitted that the atom, nay, even the molecule, is invisible to the human eye, even with the assistance of the highest microscopic amplification, and no man can say where matter begins or ends, where force or life begins or ends, nor determine what wholly is of the earth earthy, or of the heaven heavenly.

Atoms, by confluence, advance to molecules molecules to granules, granules to substance The dual primates of substance are matter and spirit, inhering in it in dynamic interdependence-of which body is but the substrate. Death is the dropping off, so to speak, of this substrate, and the individuality is loosed from its moorings.

Atoms have been classified as monads, dyads and triads, according to their varied degrees of electrical measure and polar diversity.

The philosophers of old had crude concepions of this idea. Euclid says :

"The monad is there first, where the paternal monad subsists."

Plato says :

"The maternal cause double, having received from the Father matter and spirit. For the Duad sits by this and glitters with intellectual sections to govern all things and to arrange each.'

The elements of which the material universe is composed being atomically charged with varied degrees of electrical measure, beginning with oxygen, which has but one degree, and ending with potassium, which has a co-relational excess of sixty-eight degrees-so that oxygen and potassium more powerfully attract one another than any other dualities in Nature-and the varied degrees of attraction between dualities in Nature corresponding with the varied degrees of their electrical excess, and the advance of polar power being in equation with the degree of electrical measure, these varied degrees of electrical measure and polar power really form the electrical nuclei life and form of all atomic conditions, containing within themselves the polar source of motion, when their electro-atomic condition is disturbed by any co-relation without, and thus form the basis of all fundamental law.

Now a strict, analytical observation of the phenomenal premises will give us the primary mathematical rules of co-relational purpose and action, by which all the wondrous range of animate and inanimate life-measures of condition have been established and sustained.

The degree of electrical measure, or polar nower, of atomic condition was undoubtedly dependent upon the atomical nearness to or remoteness from, fie eliminative centre. We must regard the foroul of Infinitude as an Eternal Magnet, radial is "Thought" from the sphere of spheres, and charging each atom with greater or lesser degrees of its power, according to its nearness to, or remoteness from, the eliminative centre-thus establishing fundamental law-that primary rule of action by which ideal hope was to be realized, and in and through which the substrate of matter was to be precipitated, leaving the purified substance and life-force to unite upon a new basis, forming spirit-separating substrate of substance from the superstrate or spiritual individualizationdividing the sheep from the goats-that fundamental law which carried atoms down into the flery pit of time, wherein was the fall of Adam, or atoms, cabalistically signifying first principle, and eating of the bread of mortal life, as Eve Heva-(below heaven) eating the apple, cabalistically signifies the first condition of the Divine Principle of Life, after passing below the horizon of heaven and entering mortal condition. This first action (morning) and consequent fall of atoms (evening) were the first period of time (day). Thus, in the beginning, every atom (the primal example or form of individual being) was charged with its mission, receiving its forces in typical measures of self-ruling purpose, apportioned and graded to the needs of the grand, ultimating end in view-

parted to it by the source from whence it the sky, whose light once beamed with native lustre, and have gone out into that mortal darkness which means the caducity and death individualization can, by virtue of its own polar of a world, the redemption of its life in the forms of spiritualized individualities, and the future, contemplate the wide realm of eternal fulfillment of that divine promise recorded in the prismatic arch of heaven. "I will redeem."

Who then can fail to read the lesson so written in these august culminations, speaking so clearly of the object, ultimating aim, scope and unity of purpose, by which ideal hope is being realized. With what beating hearts may we not indeed exclaim, "Our Father, which art in heaven, thy will, not mine, be done.'

This conception of the origin and nature of things, imperfectly portrayed as it is, extended in all its legitimate lines, will unlock all the mysteries of the past, reveal the microcosmic prospect of the living present, and open the door to the still more wondrous and ever progressive vista of the future. Have we not then a legitimate right to assume, with some degree of certitude, that it is the analytic key to all the untold mysteries of origin, being and destiny?

Year by year are we drawing nearer the end of 'the ordeals of time. Man's life is typical of the world's. She is growing old. The waves roll over her lost Atalantas; and her Ninevahs, Babylons, Troys and Pompeiis, are crumbled into the dust. The associative period of youth is past; the dissociative period of age is upon her. Her brow is furrowed with wrinkles. The nations and the "soil" of the "old countries" are passing into senility. The life-element is being loosed from its substrate, and advanced to the superstratum. The precipitate in this crucible of time will be ashes-a mere substrate of a world inurned in space, while its individualized life-each individualization being in itself a living soul-shall occupy the prepared sensorium-commune.

The gloomy views of Buckle, and, in fact, of all the various schools of materialists and positivists, make life only a dark tragedy with no compensating feature. Ask them what is the ultimate of life and you seek in vain for information. But we have other sources of knowledge. Premeditated materialism alone can fail to read the lessons written in the soft bloom of the rose, the twinkling light of the stars and the tender radiance beaming from the eyes of those we love. Man, with all his surroundings, is here, in accordance with a plan and for a purpose. The world cannot turn backward upon its axis; nor can it be turned backward. The power that established fundamental law has no power to change that law. The sculptor can carve the image from the rude block of stone, but he has no power to restore the chips to their original places. As the house is builded so must it be occupied. Man cannot live over his life again. Progressive change, by transmutation, is written over all. The millions of beings who have lived live now, and are to live, and spring forth as renewed and enhanced souls in the never-dying fields above.

Why, then, murmur at the burden of this earthly mold? In good time it shall be broken and fall from about us, and, redeemed, regen erated and disenthralled, the freed spirit shall rise above the dust-heaps of decaying worlds, "to dwell in high heaven and star the othereal way." Do we at times weary of the burden i Ah! let us not forget that we have an exalted work to perform, and that heaven's gentle dew falls upon our morning and evening hours, and the sweet balm of love cools the fevered brow.

Man rests not here, yet is he here for a Godgiven purpose, beyond our most daring conceptions and hopeful imaginings. What, then, though the ordeal be as a fiery crucible, and darkness and sorrow and woe and aching hearts go hand in hand with us to the journey's end? What though men yet wear the grim panoply of war, and bolts and prison-bars and ghastly scaffolds tell of a race at strife with itself; that angry passions like human tigers are at large in their jungles, or chained, that they chafe and fret and beat against their prison bars? What conflicts h there loubt, struggles with temptations, inward strifes of warring passions, and bemoanings under the gnawing canker of sin? Is there not a halo of love in the divine light falling through the rifted clouds? and is there not a rose growing above every thorn? Have we not the sense of touch to protect us from the thorn, the sense of seeing, by which to receive the impress of the beauty of the flower, and the sense of smell, by which to inhale its fragrance? Are not the riches of this universe at our command, with which to build an eternal individuality and prepare our spiritual existences for the highest beatitudes? Man's life is as a vine, to be trailed to its legitimate height and give forth celestial incense in the bright gardens of eternity. In concluding this prefatory article on the origin, nature and ultimate of things, we beg to say these views are not advanced for the purpose of arraigning any preconceived opinion or belief; they are written solely in the interest of truth and lawful progression. We are content to abide by the judgment (and verdict of time. The work of our Father is a labor of heavenly love, sustained and advanced by heavenly hope. Through darkness, chaos, the crucial ordeals of fire and flood and ice, on to that silurian age, when the protozoan and mollusk appeared-on through six cycles of time, until the "lifeless Azoic Age" was complete-on through the Devonian period, when fossil fish appeared-on to the Mesozoic Age, when life began to creep on the Triasic rocks, and thence on to the Tertiary epoch, when the creeping child of life became vertebrate and was a man-did the all hopeful Father labor ere he beheld his hopeful child look up into his face. For what purpose? For what purpose this august labor and undertaking-this infinitude of strivings, segregations, aggregations, elaborations and 'gigantic formations, through such vast epochs of Time? Was it that man might drink at the fountains of the fair garlanded bosom of kind nourishing Mother Earth for a brief probational period of joy and sorrow, hope and despair, and then sink into the darkness of the grave, to be no more forever? Is this immeasurable mountain of action and events, of conception, development and evolution, to bring forth from her fertile womb no other thing than so small a mouse-no other ultimate than man's brief day of joy, hope, suffering, sorrow and despair? And shall he, id Shan ne, "Who trusted God was love indeed, And love creation's final law— Though Nature, red in tooth and claw With ravine, shrieked against his creed—

so puny a result ?__Upon this grand foundation of Earth, builded up from the far ages, is there no Superstructure?

"Beyond the will, I hear a wizard music roll, And through a lattice on the soul"

breaks a vision of the Castellated Heavens. The clouds are breaking away. The spiritual dawn is at hand. Behold the minarets and towers of our Father's House! They are gemmed with the myriad light of stars. An opalescent lustre, like a twilight wave, shimmers from its garlanded turrets and walls; its vast dome is softened into rarest tones of violet and celestial blue; a golden light is beaming from each high-arched window; the auroral flags of a Divine Victory are waving from every pinnacle; the surrounding gardens are fragrant with the scent of orange groves and never-dying flowers; angels whisper in the leafy bowers where pure Love dwells; across the threshold of rose-leafed and mosscarpeted halls streams a tide of celestial beings, and a golden light, like a halo, falls as from a circle of radiant hands, waving with a beckoning welcome; and the vast dome is throbbing as from the tones of a mighty organ, interblended with the finer melody of myriad angelic voices-the pwan of victory over a primal promise redeemed-a boundless sea of living melody, whose waves dash far out on the darkness of Earth, telling man, in tones heavenly sweet, of a triune labor done, and an IDEAL HOPE real-

For the Banner of Light. THE BY-AND-BY.

ized.

BY ELLA W. STAPLES. Where sweet faces in the sunshine Look through heaven's open door, And the feet of waiting loved ones Make soft music evermore; Where the weary, heavy laden, All their burdens east away. Finding pearls for all the teardrops Which have fallen day by day; Where the lips forget to guiver, Where each heart forgets its pain. And the sad and patient faces Break into glad smiles again; Where each fond ambition, blighted In the shadows here below, Shall rekindle in the sunshine And a grand fruition know; Where with love and blessed justice Every wrong is swept away, And in all the glad forever Right will never lose its sway Where sweet waters ever ripple Round about a sunny shore, And no storms can mar the music Stealing out through open door; Where the flowers are ever blooming With a fragrance sweet and rare, Where no bud is ever blighted. Not a stem forsaken, bare: There, some day, my tiny life-spark, Floating out as birdlings fly, Shall discover all the loved ones In the sunny by-and-by.

Beverly, Mass.

Free Thought.

LETTER FROM THOMAS R. HAZARD TO PROF. S. B. BRITTAN.

To the Editor of the Banner of Light: The Religio-Philosophical Journal of April 17th 880. contains the synopsis of an address pronounced by Professor S. B. Brittan of New York City before the "Brooklyn Spiritual Fraternity," in which that learned and eloquent gentleman is said by the reporter of his remarks (S. B. Nichols, President of said Fraternity,) to have held the following language in respect to the phenomenon called "Form Materialization":

"If any one says a spirit can come with bone, mus-cles and nerves, I say that this is impossible. They come as we see a cloud, visible, but intangible, and your hand will pass through them if they are the gen-ulne production or emanation of the spirit."

Again Dr. Brittan is made to say, a few sentences lurther on:

"I do not deny but that a spirit can produce an out-line of the spirit-form; but if you place yourhand upon it, it would-pass through it as a cloud of steam. If it is really a spirit-form you see, and not a trick. you will find that there is not matter enough to stop the move-ment of the most delicate chronometer." Surely if Dr. Brittan used the language attributed to him, no form of words can render his meaning more plain, and if what he said is true in fact, then every materializing medium on either continent, in whose presence tangible spirit-forms have been presented, must have been a trickster, and every investigator and witness who has given credence to the actuality of the phenomena as genuine, tangible, materialized forms, have been either dupes or knaves! This certainly is a grave not to say vital charge against the very existence of the highest phase of the phenomena on which Modern Spiritualism is founded. Well then may the question arise in the minds of readers, "But has not Dr. Brittan been misrepresented by the reporter of his lecture?" Let us see ! Mind and Matter quotes from the Religio Philosophical Journal of May 20th several lengthy semences of what might be esteemed by some readers as evasive remarks made by Professor Brittan in reply to a criticism on his Brooklyn lecture by Judge Coombs, in which Dr. B. says: Judge Coombs, in which Dr. B. says: "I must be excused for declining a formal contro-versy with any man whose object even (ever?) seems to be an assault upon the individual, and not the elucida-tion of the truth. I find not fault with Bro. Nichols, who did his work conscientiously in his endeavor to report the general drift of a lengthy lecture in a brief synopsis. No one could have made a similar report that would not have left abundant opportunities for captious critics to totally misrepresent the speaker's views on a controverted topic about which the popular mind is in such a nebulous state." Here wo find Dr. Brittan charging his critic. Judge Here we find Dr. Brittan charging his critic, Judge Coombs, with totally misrepresenting his views on the subject of "form materialization"! As one of the individuals whom Dr. B., if correctly reported by Mr. Nichols, charges by implication as being either a fool or a knave, and as a friend of the scores of the instruments of the angels used in "form materialization," whom he stigmatizes in mass as trickster. I respectfully demand of him, as a right appertaining to all and every Spiritualist whose views Dr. B. by implication is supposed to represent as "Editor-at-Large," (which title and the responsibilities attaching thereto he has officially accepted, thereby conferring on his published views and opinions something of an ex-cathedra importance,) that he proceed and lay before the readers of the Banner of Light a true statement of the views he did express or meant to express in his late lecture before the "Brooklyn Spiritual Fraternity," on the subject of "form materialization." If agreeable to Dr. B., it would be doubtless pleasing to most readers if he would also inform them of the extent of his experiences with materializing mediums, and with whom they occurred. In conclusion, I would respectfully suggest that Dr. B., in performance of the obvious duty assignd him in the aforementioned respects, abstain as far as possible from the use of evasive language and unbecoming personalities, which have of late characterized more than one of his communications, and that he use the lan-guage only suitable to the dignity of his new and responsible position of " Editor-at-Large."

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field of organization, wherein may have been seen essensic principles emanating and departing from the mysterious source of being, and, returning, produce celestial motion and universal harmonies, and possess ourselves, if possible, with the key to the archetype. Thus armed and equipped we may enter the interior life of things, and observe, analyze and compare, and lay bare the inmost arcana of nature, until, at last, is revealed the law or plan by which the work is being accomplished.

Simplicity pervades all things, and, as investigation advances to the point of beginning, a knowledge of this constantly growing simplicity must lead to a knowledge of the whole.

To study the wonderful phases of force constituting the primal page of things, and refer them to their legitimate source, is to solve, so far as it is human to solve, the mysterious origin of things.

There has been a gradual rise in the systems of thought, research and investigation-one cultus growing out of or evolved from another-the fruits of to-day becoming the basis of further developments to-morrow. The present perpetually evolves a new power that is heightened or advanced in both its character and degree.

The march of thought, from the first concep-tions and untaught speculations, as to the origin and nature of things, to the classic period of ancient philosophy, and thence onward to the field of modern controversy, has been as by progressive stepping-stones, onward and upward in a utilitarian pathway.

The tangible basis of formation is force. It lives in, and moves, all things. In the "beginning" it was released from its latent source, and came forth to strive, to institute and to form. It was uttered in the philosophies of the great teachers of the past, and has to do with all things.

Though not deficient in the popular suppositions of the past, yet our information from such sources avails us but little, because the superficial knowledge of outside physics has served rather to blind all, than enlighten as to the laws of constitutional origin and change.

The Egyptians, according to Plato, fancied that the heavens and earth originated in a promiscuous pulp; that from this the elements separated of their own accord; fire springing from the upper regions, and that then the air began to move; that the warmth of the sun bred innumerable creatures in the plastic soil, and that these, according to the predominance of their constitutional elements, betook themselves to the air, the water, or the land. Man, they said, was generated from the slime of the river Nile.

"Then the morning stars sang together, And all the sons of Elohim shouled for joy."

In the comedy of Aristophanes the "Chorus

of Birds" is made to say: "The black-winged Night first lays a windy egg, Whence, in the circling hours, sprang wished for Lo He begot our race, and brought us forth to light. The immortal kind, ere Love confounded all things, Had no existence yet; but soon as they Love

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In other words, the awakening of perceptive consciousness caused that inbreathing and outbreathing-afflux and efflux-which caused conception, which developed and evolved "Thought"-a polarizing principle of inherent intelligence and power-a very thunderbolt that broke the sleep of eternity, and whose reverberations have echoed down the far corridors of Time through all the ages, and will continue to do so until the last star has faded from the blue vault of heaven.

Pimander also adds: "It is the Thought which is God, the Father." We beg to say: It was and is the "Thought" which was and is the chart and plan-the ideal hope and desire of the soul of the universe. When life on earth was born, soul became God (the good) the Father, and as such remains and will so remain until the last earth-life shall have died from the. earth, when God, the Father, will also have died that He may live again in His children. and will so live eternal in the heavens.

Now, to illustrate what is meant by "releasing of latent force," permit us to call attention to a few familiar examples. Take for instance gunpowder: The latent heat, light and repulsion of its nitrogen, carbon and sulphur are stationary; but apply by contact of fire, a temperature of a thousand degrees of heat, and the static state is instantly disturbed, and the latent forces spring forth in repulsion, causing explosion.

Again, fill a glass jar with hydrogen and chlorine gases in a dark room, and they will remain static, although the diversity of electrical measure is as 38 to 3; but permit a ray of sunlight to pass into the jar; repulsion follows, and the electrical excess is released in terrific explosion.

Thus "Thought" became the first polarizing principle-the touch of pentecostal fire-the ray of light divine that pierced all the hollow deeps of space and caused material and spiritual repulsion, releasing the latent life-forces of space, awakening the equiponderants as from an eternity of sleep, releasing the forces which we bebold to-day giving a polar condition to everything; effecting every combination by afflux and conflux power, and giving out every character of decomposition by efflux and repulsion. Thus in the "beginning" was established proximate constitutions were controlled and harmonized-by which the wildest wilderness of atoms was held in plastic solution, and advanced to that unity of polar condition whose influence effects every pulsation in all the illimitable empire of nature. Indeed, we may see "One law, one element, And one far off, divine event, To which the whole creation moves."

There is no uncertainty in the achievements of time. This exactitude in the gradation of electrical measure (force) and polar power (grada tions of action) established the certitude of those events which accomplish no uncertain results working from the same fundamental principle in the development of the humblest of earth's flowers, or ruling the harmonious movement of the stars. By which we mean to be understood that the law expressing the co-relation of the revolutions of the planets is identical with that which determines the placing and development of a leaf upon the humblest stem of a plant, and conforms in the most precise manner to the rules of the same fundamental law.

Thus the work was begun with a plan; the material was in hand, and the agencies neces sary for the execution of the work were definitely established.

Not alone was the essensic plastic life of the universe to be individualized into spiritual beings, but the dark night of quiescent matter was to be chaotified, and sent on by transmutation, to serve as mold for form, and finally precipitate its substrate upon axial centres, forming globes, around which were to appear the purified heavens, the superstrates, vast sensorium-communes, fitted for the eternal dwelling-places of beatified beings.

Who then shall say that Virgil, the great Latin poet, was not wiser than he knew when he sang of a

God who goes forth and spreads throughout the whole God who goes forth and spreads throughout the wh The heaven, the earth, the sea, the universal soul. Each at its birth, from him all beings share, Both man and brute, the breath of vital air : To him return, and loosed from earthly chain Fly whence they sprang-to rest in God again. Spurn at the ground, fearless in decay, Dwell in high heaven, and star the ethereal way." Millions of years have been rolled into the vast eternity since the momentous morning of time, but the work-must go on unto the end; and that shall be when the last life-principle has been individualized and born into the spiritfundamental law by which all elementary and life of eternity, when this beautiful planet, the earth, will be as dead as the pale moon, from whose eyes the radiant light of life has fled forever, leaving it standing amid the stars a whited monument of the life that has fled and risen to higher and holier destinies. And not alone the silent, lifeless moon, for withit going forth as upon a universal mission, im- | in the history of man, stars have faded from

- Who loved, who suffered countless ills, Who battled for the True, the Just, Be blown about the desert dust, Or sealed within the iron hills?

No more? A monster then, a dream, A discord. Dragons of the prime That tare each other in their slime, Were mellow music matched with him.⁴ Has the Archimedian Toiler labored only for

THOMAS R. HAZARD. South Portsmouth, R. I., June 9th, 1880.

Arizona and Colorado now have a practical monopoly in Indian outrages, and brilliant campaigns of the sol-diery against squaws and papooses. The warfare against Indians bears a striking resemblance to the English campaigns in Zululand and Afghanistan. They cost much and accomplish little.— San Francisco Chronicle.

It is one of the misfortunes of an undertaker's busi-ness that he cannot make a call upon a slok friend without his motives being misconstrued,-Somerville Journal.

BANNER OF LIGHT.

Spiritual Phenomena.

[From the (London) Medium and Daybreak.] Indisputable Materializations Under Electric Conditions.

Electric Conditions. What are known as materializations in Spirit-ualism have frequently taken place for some years past, and like every other phase of mani-festations called spiritual, have been weighed in balances more or less perfect in construction, and in a few instances have been found wanting. We are not presuming to say whether the de-fect in these cases has been in the balance, in the manifestation, or both, for we have been spared the pain of being present at a so-called exposure; but we do know, after a careful study of spiritualistic phenomena during the last twelve years, occurring in the presence of many professional as well as private mediums, that investigators are more ready to attribute an un-satisfactory scance to deception on the part of the medium than to the bad conditions supplied by themselves.

by themselves. If it be a fact that our friends on the other.

If it be a fact that our friends on the other. If it be a fact that our friends on the other. subtle something emanating from and surround-ing those composing the circle, and if this some-thing be an intermediate link between the things we call spirit and matter, neither the one nor the other entirely, and yet partaking of the na-ture of both, it is not difficult to perceive that unreasoning and uncharitable skeptiolsm on the one hand, or unreasoning credulity on the other, to say nothing of moral obliquity, will always give a corresponding tone to this some-thing, and that every manifestation will be col-ored by it, making good the words in this as in all other instances, "Whatsoever a man soweth that shall he also reap." Most people would say, of course, when a me-dium is discovered in the act of personating a spirit, there is abundant proof. Proof of what? Not proof that the mainfestation was a deceiver, nor proof that the mainfestation was not genuine. Would any one be bold enough to assert, when dealing with a subject which at present is not, and perhaps never will be, ranked amongst exact sciences, that a substance built up from the me-dium, and other surroundings, but principally from the former, when for ciby retained, as in cases of seizing the "form," must either vanish from sight and melt from the grasp-must re-main as new created matter, or that it might not resolve itself into its former condition, and if prevented by a force superior to its own from going back to the medium, that the medium might not, having less force opposed to such a step, be compelled to go to the "form" for in-corporation? Before we could speak confidently of so-called exposures, it should be known whether the me-

corporation? Before we could speak confidently of so-called exposures, it should be known whether the me-dium is where he is supposed to be whilst the "form" is somewhere else. I do not think it would be prudent, for the sake of the medium, nor perhaps the investigators, to use sufficient force upon the "form" and the medium at the same time, to prevent the return of one to the other, although without trial no one could pre-dict what the result of such a proceeding would be.

be. There are many ways, however, of proving beyond a doubt, if the trouble be taken, that materialization is a fact. Mr. Crookes proved it by means of a delicate electrical test, and he has given the details, but it cost much time and trouble.

The medium in these experiments was one who has recently passed through the ordeal of what is called exposure. It sometimes happens that the medium and the form are seen togeth-

that the medium and the form are seen togeth-er; in other cases the medium has a companion, not a confederate, in the cabinet or recess whilst the form is outside, so that one vouches for the whereabouts of the medium, and the circle of sitters see the form elsewhere. Notwithstanding this, there are many who have witnessed the phenomena under strict test conditions, and have been perfectly satisfied at the time, yet upon the first appearance of fail-ure, for which perhaps they and not the medium are responsible, will ignore the past and without hesitation brand the medium as an impostor. This should not be. Want of success is no proof of imposition. On the contrary, it is partial evidence in the other direction, for when does the conjurer fail? Being anxious to test for myself, and in my

Being anxious to test for myself, and in my own way, whether what is known as materiali-zation is a fact, I have during the last winter had fourteen weekly scances at my house, and attended three others at the house of a friend, attended three others at the house of a friend, having in each case engaged the services of one or more of the well-known public or profession-al mediums. At each sitting we had other mani-festations as wonderful, and perhaps as useful, as the production of the form; but as this was the special feature to be investigated, I shall omit to notice anything which does not bear upon that feature.

upon that feature. Previous to trying any experiment or apply-ing any test, it was necessary to observe care-

had the satisfaction of seeing several "forms" come amongst us, sometimes two at the same time, both talking, whilst we heard the voice of the medium in the other room. We saw them plainly by the light of a candle shaded so as not to throw its direct rays on their forms. We heard them speak. We grasped their hands, arms, head and drapery, which was thrown over us, and all this time the silence of the bell proved the wire which secured the medium was intact. But to make doubly sure, we now requested one of the forms to break the wire and release the medium. This was done, the bell immedi-ately rang, and the medium was found clothed as usual (the forms, some of them, had little or nothing upon them but the white drapery), and we had abundant proof that it is possible for these beings we call spirits to make up a distinct solid form, having all its members complete, which appears in no respect for the time being to differ from one of ourselves. I cannot speak too highly of the readiness of Mr. Haxby to submit to any test we proposed. J. FREEMAN.

A Verified Test. To the Editor of the Banner of Light : I wish to inform you of a test which I had a few even-

close. I am positive that there were no persons in the room acquainted with this bark, or who knew anything about my having been one of her crew at any time.

The following is the letter from the Collector at the Portland Custom House, which our correspondent re-

fers to as an enclosure : CUSTOM HOUSE, PORTLAND, MAINE, } Collector's Office, May 18th, 1880, } SIR: Your communication of the 17th Inst., relating to the bark ''Emma V.,''of Quebec, has been received. In reply to your inquiries; I have respectfully to inform you that this vessel cleared from this port for Cork, Ireland, on the 0th of Dec., 1870, and I fam informed by the Agents of the vessel here that ''she has not yet arrived at her port of destina-tion,'' nor have they heard anything from hor, and ''sup-pose she is lost.'' I am, Very respectfully. LEWIS B. SMITH, Dep. Coll. A. A. Collins, Esq., New Bedford, Mass.

105 In response to a special request we re-

A. A. Collins, Esq., New Bedford, Mass.

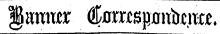
New Bedford-Mass.

fers to as an enclosure

[Ed. B. of L.

I am respectfully yours, A. A. Collins.

one who-had, several years after Jonner had given him the insuring matter, a very hard struggle for his life, under the hands of the good old fashioned, seamglving, and dimple-dipping small-pox. The second is Phillip Codd, Esq. formerly of Kensington, and now of Rum-stead Court, near Maldstone, in Kent, who has a son that had a narrow escape under the real small-pox about four years ago, and who also had been cow-poxed by Jenner himself. This last-mentioned gentleman I have known and most sincerely respected, from the time of our both being about eighteen years of age. When the young gentleman of whom I am now speak-ing was very young I, having him on my knee one day, asked his kind and excellent mother whether he had been tnoculated. "Oh, no "' said she, "we are going to have him vaccinated." Whereupon I, going into the garden to the father, said, "I do hope, Codd, that you are not going to have that beasity cow stuff put fur finto that fine boy." "Why," said he, "you see, Cobbett, it is to be dono by Jenner himself." What answer I gave, what names and epithets I bestowed on Jenner and his quackery, I will leave the reader to imagine. -- William Cobbett, M. P.



New Hampshire.

New Hampshire. IACONIA. — "Observer" writes: "Allow me to inform your readers that in Laconia there are some stanch Spiritualists, even if they have not reported their movements and work in your paper of late. We have within a short time been deprived of the exter-nal, physical presence of two of our noble citizens by the change called death. J. P. Boody (Register of Deeds for fourteen years) left us in February last for the better life. He had been an invalid for several years, his aliment being consumption. He was one of the mesh honored and respected men of the town. While the members of the bar were in session in March, memorial services were held at the Unitarian Ohurch. There could not have been paid to mortal man more praiseworthy remarks than were made on the occasion in relation to his fidelity, honesity and moral integrity. But there was, however, one thing that was omitted, viz.: that of speaking of his being a *Spiritualist in belief.* The Spiritualists were sensitive upon this point, and so expresseditio some of the speak-ers at the time; they thought that his known, openly avowed views for twenty-five years upon such an im-portant fact should have been stated at the time they were extolling his many virtues. One month later his daughter Mary joined him in his spirit.home, her disease beling the same as that of her father. Miss Boody was at one time editress of *Bat-lou's Pletorial.* She was a Spiritualist in belief and a very worthy, capable young lady, loved and respected by an of her acquaintances. These departed ones leave a wife and mother who recognizes the truth of the spiritual philosophy. — The Misses Swasey still have spiritual musica her-formed in their presence, such as heard from a plano and drum, etc.—there being no material musical in-strument in the rows. These manifestations are heard in the daytime; both believers and skeptic hear tho music distinctly. There is no chance for deception. These manifestations have been heard for the past ings since, and which will probably be of some interest to your readers. In October, 1879, I shipped on board of the bark Emma V., of Quebec, then lying in London, Eng. We sailed from there to Magdalen River, Canada, and thence to Portland, Me., where I left her and came home to New Bedford, the rest of the crew remaining with the vessel. I heard nothing more from her until Sunday evening, the 16th of May, when I was invited to attend a circle, and while there I received a communication from one of my old shipmates on said bark (he being now in the spirit-world), stating that she was lost, having foundered at sea with all hands on board after experiencing heavy weather, being at the time about twenty-four days out from Portland, Me. I im-mediately wrote to Portland to the Custom House, and on May 10th received the communication which I en-

California.

California. SAN FRANCISCO. – Albert Morton, 850 Market street, writes : "Mrs. Emma Hardinge Britten gave her closing lecture in this city May 16th to a crowded house, to which about two hundred persons were una-ble to obtain admission. The platform and tables were decorated with a profusion of choice flowers, and Mrs. Britten was inspired in an unusual degree by the en-thusiastic audience and the occasion. A very intelligent class of people have attended Mrs. Britten's lectures during the past five months, and at-the evening meetings large numbers have been unable to secure admission. Several instances have come to my knowledge of inquirers becoming convinced of the truths of our glorious philosophy through her recent ministrations here, and she can carry with her the con-sclousness of having accomplished more for the cause of Spiritualism during her short sing than has been done for years previous. Much credit is due to the ad-mirable business tact of Mrs. Ada Foye, in conducting and presiding over the meetings, and her unsurpassed tests at the close of each evening meeting have pro-sented conclusive evidence of the truths so eloquently given through Mrs. Britten. Twy formed a rare com-bination for the presentation of the theory and evi-dences of Spiritualism, and there is an earneat desire that ero long we may again be favored with their united powers of argument. and. test. At the close of the neeting the following preamble and resolution were unanimously adopted : *Whereas*, Mrs. Emma Hardinge Britten has completed the most successful course of spiritual lectures evidenced the unstinuesting course of spiritual lectures evidenced the verse of a spiritual course of spiritual course of delivered

unanimously adopted : Whereas, Mrs. Emma Hardingo Britten has completed the most successful course of spiritual lectures ever delivered in San Francisco, extending over a period of nearly five months, which has been attended by overflowing audiences, we feel it our duty and privilege to give public expression to the general feeling of appreciation with which her spirit-ual labors have been met; therefore it is *Resolved*. That we recognize the great value to the cause of Spiritualism in the labors of Mrs. Britten in San Fran-cisco. Her elequent addresses have awakened new interest in the minds of investigators, and deepened and strength-ened the convictions of believers. Acknowledging our in-debtoduess to her for her failhful ministrations, we heartily commend, her, to the friends of Spiritualism whenever she commend her to the triands of spiritualism wherever she may go. While heartily bidding her God-speed in her mis-sion to others, we hope it may soon be our privilege to again welcome her to our const. welcome her to our coast. Mrs. Britten speaks in Cleveland, O., during June. There is a greatly increased interest on the subject of Spiritualism in our city. The Lyceum is well attended, and the meetings of the Spiritual Union, at Ixora Hall, are doing a good work in presenting tests to the people. Mrs. Foye continues the meetings at Charter Oak Hall; holding a Spiritual Lyceum, for conference, every Sunday morning, and lectures by different speak-ers in the evening, concluding with a test scance."

cry Spiritualism—crush out its believers and discoun-tenance even an investigation of its claims; and con-demns the policy of Orthodoxy in thus "seeking dark-ness rather than light" in this direction.

Ohio.

Ohio. . KINGSVILLE.—Stuart L. Rogers writes: "It has been some time since I have reported from this locali-ty. I assure you we are not asleep. The 'cause' is still being promulgated in a quiet way. Mrs. M. A. Amphiett, of Cheinnatt, O., has been doing quite a good work this spring here, and Bro. J. K. Balley gave us a call and delivered one address that was grand. I understand that several are contemplating a trip easi-ward in the Camp-Meeting season. Lake Pleasant is to have a very fine trance speaker from Illinois (so I am credibly informed) in the person of Mrs. Ophelia T. Samuel. She has very few equals and no superfors as an instrument in the hands of the angels, and has truthfully been named 'the Queen of the Itostrum.' Mrs. S. has done a good work in and about Chicago the past winter, and will soon go to Sheboygan Falls, Vis. I sincerely hope the managers at Lake Pleasant will give her a hearty welcome, as she is one who is very deserving of the support and love of all true Spiritual-lats."

Maine.

Matne-BELFAST.—David Peirce writes that Spiritualism is not without its representation in this locality: "We have had Baxter here two evenings, and ho gave some nice tests. Good things are also frequently given through the rapping mediumship of Dr. Merrill, who, though blind as to his physical organs of sight, is doing much and good work here as an instrument for angelic communion."

SPIRITUALIST MEETINGS.

SPIRITUALIST MEETINGS. BROOKLYN, N. Y.-Society of Spiritualists meets at Fvereit Hall, 398 Fullon street, Sundays. Lectures at 3 P. M. and 726 P. M. Mr. Charles R. Miller, President; Henjamin L. Fronch, Vice Prosident; Fred Hasham, Secretary; Na-thanlei B. Reeves, Treasurer, Children's Progressive Ly-ceum meets at 10% A. M. Jacob David, Conductor; W. C. Bowen, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. Haitle Dickenson, Assistant Guardian; Miss Bello Reoves, Musical Director; Mrs. C. E. Smith, Secretary and Treasurer. The Brooklyn Spiritual Conference meets at Everett Hall, 328 Fulton street, Saturday evening, at 736 colock. Conference Meetings are held in Fraternity Itall, corner fution street and Gallatin Place, overy Friday evening, at 745 of clock. Seats free, and overybody welcomed. BEVEIRLY, MANN.-The Spiritualists hold meetings every Smiday at Hell's Hall, 215 and 756 p. M. Guardian; Mrs. Halley Hall, 215 and 756 p. M. Guardian; Methods, Seats free, and overybody welcomed. BEVEIRLY, MANN.-The Spiritualists hold meetings every Smiday at Hell's Hall, 215 and 756 p. M. Guardian N. Staples, Secretary and Treaspirer. Circles overy Vednesday evening in the same hall at 756 clock. Mrs. Ella W. Staples, Secretary and Treaspirer. Circles overy Vednesday evening in the same hall at 756 clock. Mrs. Ella W. Staples, President; B. Lazeon, Vice-President; M.S. 2000, mee-idum, CheryterLAND, OHLO.-The First Religions Society of Progressive Spiritualists meets in Halle's Hall, 323 Superior iteret, at 109 A. M. and 74 P. M. Thomas Lees, Presi-dent; M. H. Lees, Corresponding Beeretary, 105 Cross st. The Unductoring brogressive Lycoum meets in the same hill at 125 P. M. N. K. Dixon, Conductor; Sara A. Sage, Guardian, To alt of which the public are cordnily invited. Children's Progressive Lycoum meets in the same hull at 125 P. M. N. K. Dixon, Conductor; Sara A. Sage, Guardian, To alt of which the public are cordnily invited. The Children's New Society of Spiritualists ho One Wee is Past. Outside. Over the River They're Waiting for Me. Over the River I'm Going. Passing Away. Parting Hymn. Ready to Go. Star of Truth. Silent Help. She has Crossed the River. The Land of Rest. The Suboth Morn. The Suboth Morn.

Vice President; Miss Nottle Bushnell, Treasurer; Colling Eaton, Secretary.
CEDAR BAPIDS, IOWA.-Society of Spiritualists meets in Post-office Block every Sunday, at 7/3 r. M. In spirational speaking. Dr. W. Mambieton, President; Mrs. Nannie V. Warren, Vice-President; Geo. H. Beck, Treasurer; Dr. Hamilton Warren, Secretary. All are cor-dially invited.
INDIANAPOLIS, IND.-The First Society of Truth-Seekors meets for roligious Arvice at 80% est Market street.

Itimi Masonic Temple, (seating chacity 1000,) corner 33d street and 6th avenue. Altred Widdon, President; Alex.
 S. Davis, Socretary; E. P. Cooley, Treasurer, 256 West 16th street.
 A Spiritualist Experience, Conference and Mediums' Meeting is held under the auspices of the Second Society of Spiritualists every Sunday alternoon, commencing at 21/2 o'clock, at Masonic Temple, Free admission and free platform. Geo. F. Winch, Chairman, 47 Jane street.
 The First Harmonical Association holds free public sorvices overy Sunday, at 11 A. M., in the Music Hall, No. 11 East 14th street, between Fifth Avenue and Union Square.
 FORTLAND, ME, The Spiritual Fraternity meets in Rossin Hall every Bunday for conference and lectures, at 24 and 74 p. N. W. E. Smith, President; 11 C. Berry, Vice Treashert, Trustens-I, C. Leighton, Mrs. A. W. Smith and W. H. Hoyt. Would be pleased to correspond with lecturers. Sensi free to all.
 THILADELLPHIA, FA, Tho Roystone Association of Spiritualists meets givery Sunday at 20% A. M. and 7% P. M. at Hall Spring Garden street.
 The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 20% A. M. and 7% P. M. at Hall Spring Garden streets.
 The Second Association of Spiritualists of Philadelphia thanes theoremany afternoon, at 30 clock, and circles in the ences every Sunday at 20% A. M. and 7% P. M. at Hall Spring Garden street, Sunday at 30% spectary.
 BOGHESELFHER, N. Y, ardts, Amelia Cobley speaks regularity of the Rochester Spiritualists needs and many afternoon, at 30 clock, and circles in the ences every Sunday at 10% A. M. and 7% P. M. at Hall Spring Conducted by please the othester Spiritualists needs and the streeds.
 BOGHESTER, N. Y, ardts, Amelia Cobley speaks regularity, every Sunday at 100 A. M. Cornellar, Science and bid theoremany. The Second Association of Spiritualistics of the Rochester Spiritual Science and the streeds.</l

dially invited.
 INDLANAPOLIN, IND.—The First Society of Truth-Seekers meets for roligious forvicent 86% East Market street, overy Sundiay at 2% and 7% r. M. J. R. Bueil, Prosident;
 J. Bueil, Secretary. IYNN, MANN.—Spiritual meetings are held every Sunday at formoon and evening at Tempiars' flail, Market street, under the direction of Mrs. A. E. Cunningham.
 LEOMINNTER, MANN.—Meetings are held every other Sunday in Allen's Hall, at 2 and 6% o'clock r. M. Mrs. Fannie Wilder, President of Spiritualist Union.
 NEW YORK (UTY.—The Society of Progressive Spiritualist Interpretent of Suretary Sunday in Republican Hall, 55 West 33d street, at 00% A. M. and 7% r. M. J. A. Cozino, Secretary, 36 West 40th street. Children's Frogressive Lyccoum meets at 2 r. M. Charles Dawhart, Conductor; Willam Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardiau, Mrs. S. Phillips, Assistant Guardian, Mr. Mrs. Fanking Secretary and Treasurer; C. R. Perking Secretary and Treasurer; C. R. Perkins, Corresponding at 10%, and vening at 7% in the beautiful Masonic Temple, (seating capacity 1000.), corner 23d street and 6th avone. After Widon, Prosident: All Spiritualist Experiences, Conference and Mediums'

The Substitution Substitution Statements of the Spirit. The Silent City. The Bilever of Time. The Lyrenim. We dit Meet Them By-and-By. We dit Meet Them By-and-By. We dit Meet Them By-and-By. We dit Anchor in the Harbor. We dit Anchor in the Harbor. We dit Lincher at the Portal. "Woell Beyond Them All. Waiting to Go. Waiting to Go. Bound in boards, 85 cents, postage free: pager, 25 cents, postage free: 12 copies paper, 42,50°; 12 copies boards, 81,0°; boards, 81 cents, postage free: pager, 25 cents, postage free: 12 copies paper, 42,50°; 12 copies boards, 83,0°; boards, 81 cents, postage free: pager, 25 cents, postage free; boards, 81, 67; 25 copies (paper) and upwards to one address, at the rate of 20 cents per copy. For sale by Col.BY & RICH. SECOND AND THIRD VOLUMES

8

New-Books.

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Author of "Golden Melodles," "My Homo Boyond the Tido," "The Dear Ones Left at Homo, "etc., etc.

Music all New.

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Gathered Home Beyond the Sea.

Gatherod Homo Beyond the Soa. Hero and Thero. I'an Called to the Botter Land. I Long to be There. Live for an Object. My Home is not Here. My Guardian Angel. No Weeping There. No Begth. Not Yet for Mo. Never Lost. Outside.

Principles of Nature.

BY MRS. MARIA M. KING.

BY MRS. MARIA M. KING. These volumes are a continuation of the exposition of the LAWS OF UNIVERSAL DEVELOPMENT, PHYSICAL AND SPIRITUAL, commenced in Vol. 1 of the series. Vol. If continues the history of the development of Earth, commencing with the evolution of phanetary conditions, giving a brief history of the planetis' progress through suc-cessive erasts the present, with the LAW OF EVOLUTION of LIFE, SPECIES, and MAN, stating principles to flue-trate facts, and facts or events to illustrate principles. The law of LIFE and FORCE is brought pronhemity to view-what it is, how it operates, the relations of SPIRITUAL MATURE, treating specially of the practical questions of MODERN SPIRITUAL MANTERTATIONS and MEDIUM-siling LIFE IN SPIRIT, SVIRUELALS, and MANTERS. The three volumes composing the series are sufficiently distinct from each other in the subjects discussed, and man-ner of treatment, to be each comprehended by itself, and in that sense independence as of parts to a whole. These two are more specially related in the principles referring to life and spirit, as was unavoidable in the presentation of the sub-lets. The following is the table of contents of the two volumes, showing the main subjects in their order: Vol. 11. --First and Second Planetary Eras - Action of Ev-olution of Water, Introduction and Use of Organie Life; Third Planetary Era-Its Action, Fourth-its Action; Law of Evolution of Stathe Conditions and Types; Prepar-tion for Mang Law of Introduction of Continents, Elimit-nation of Manerals; Evidences of Old Continents, Elimit-and Sixth Erns-Development of Continents, Elimit-inton for Mary Law of Introduction of Chars, Types, etc.; Predica and Conditions of Introduction of Kana; Progress through Seventi, Fra to the Present-Origin of Juffe; Pro- Progressive Line of Choose Tregulation of Chimate's Chacha Epoch; Evolution of Stable Conditions and Types; Prepara-tion for Man; Law of Introduction of Kras, Types, efc.; Period and Conditions of Introduction of Man; Progress through Seventh Era to the Present–Origin of Life; Pro-creative Force; Delity and Man; Office of Man in Nature; Law of Evolution of Species; Evolution of Man; The Hu-man Race: Its Early Illstor; Evolution of Man; The Hu-man Race: Its Early Illstor; Evolution of Aris of Life; Evolution of Language; Civilization and Government in Ancient Age; Religion in Ancient Age; Age of Decline; The Delage; Early Illstorie Age, Vol., 111.--Magnetic Forces; Mediumship; Conservation of Force and Spiritual Mantéstations; Materialization; The Double; Chafvoyance; Chairaudience; Psychometry; Psy-chology; Dreams; Prayer; Religion; Diet and Law of He-redity; Marriage; Evolution of Sex; Permanency, etc., of Races; Terrestrial Magnetism, etc.; Power of Spirit over Matter; Processof Death; Planesof Spiritual Force; Loca-tion of Spiritual Spheres-Scoond Sphere; Description of Occupations of Spirits; Condition of Spirit Substances; A Landscape on the Sphere; Color in Spirit; Spiritual Light; Methods of Instruction, etc.; Use of Labor; Malignant Spirit; Law of Sphere; Progress through the Second Sphere; Onices of Spirits in Nature. The Third Sphere-Conclusion. Yoi, 1:-127, pp., 8vo, cloth. Price \$1,75.

publish the following poem, originally appearing in our columns Aug. 12th, 1876. It is needless for us to remark upon the beauty of the thoughts it embodies or the form in which those thoughts are expressed, as they cannot but be apparent to every spiritual minded reader .-THE SECRET OF WILL. BY LIZZIE DOTEN.

"I and my Father are one."-John x: 30.

"I and my Father are one,"-John x: 3 It was midnight, and out of that deep Whose waves through the Infinite roll, Which men in their bilndness call sleep,-I awoke to the life of the soul; And a feeling of fear and of dread, In that land of the boundless unknown, Came over my soul as I said-I am here with the shadows alone!

Then a nearness, a mystical sense

Oh, love is a mystery deep! The longing and lone know its volce. 'T is a magnet of infinite sweep, And the heart that is grawn knows no choice. Oh I gazed in his lumineus eyes With the love and the trust of a child, So Godilke, so lotly and wise, So tender and sweet as he smiled.

A Fresence, communing the light. Did I dream? did I surely behold A Being resplendent in grace, Whose hair was like sunlight and gold, With the glory of God on his face? And I, a poor, wandering child, Though stricken with wonder and fear— Did I dare to look up as he smiled, And answer his call to draw near?

And thrill with a feeling intense, And thrill with a feeling intense, Like a magnet that quickens and draws. The shadows grow restless and swayed Their pinions, made ready for flight; Then sliently rose and obeyed A Presence, commanding the light.

ing any test, it was necessary to observe care-fully every particular as to the circumstances under which the form was presented, in order to cover as much ground as possible with the fewest number of experiments. I need not trouble you with an account of these observa-tions; to do so would occupy more space than ought to be used upon this one point. It will answer every purpose if I give details of the thirteenth and fourteenth scances — medium, Mr. W. G. Haxby.

Mr. W. G. Haxby. Haying come to the conclusion that the best Having come to the conclusion that the best test I could apply, so as not to interfere with the confort of the medium or the conditions most favorable for satisfactory results, was a simple electrical one, I prepared for its applica-tion. An electric bell was fixed upon the wall of the séance-room, in connection with sufficient battery-power to cause it to ring freely through the length of about fifty yards of insulated wire. Another circuit was made from the same bat-tery, much shorter—say about ten yards in length—which did not pass through the bell. When both of these circuits were complete the bell would not ring, because the current always bell would not ring, because the current always prefers a shorter to a longer journey where an option of choice is afforded; but immediately upon the rupture of the short circuit the cur-rent perforce traveled the long one, and of

rent perforce traveled the long one, and of course gave evidence of the rupture by ringing the bell. At the thirteenth scance I proposed to tie the medium with this short circuit by taking the centre of—say ten yards—fine insulated wire, passing it round his neck tightly, and making several close knots one upon the other, in such a way that they could neither slip nor be untied, and passing the ends through the frame of the chair, which was fixed in its place, and thence to the opposite walls, proceeding to the battery. Mr. Haxby readily agreed to this, and we placed him in the ante-room, bound as described, and having left the door (the only one) open, await-ed the result in the scance-room, which com-municated. municated.

municated. In a few minutes the bell gave evidence that the wire was broken, and upon examining the medium we found it was the case, although he appeared unconscious. We regretted this fail-ure, but thinking perhaps we had tied the wire uncomfortably tight, we tied him again, but this time round the waist, but in such a manner or to methe it couply impossible for the medium this time round the waist, but in such a mainler as to make it equally impossible for the medium or the chair to be removed without breaking the wire. We again waited, and were rewarded only by the ringing of the bell and the fall of the

I felt I was worthless and weak, Defiled by earth's darkness and dust, But my spirit grew earnest to speak In this strength and the fullness of trust: "Oh thou who wast born of that light Where no darkness can ever abide, Wilt thou hear if I question aright, And answer: Who art thou?" I cried.

- And answer: who art thou?" I cried. Then his voice came as gentle and low, As tender and soothingly sweet, As a stream in its musical flow, As the rain with its soft, silver feet: "A spirit—a spirit—no more Must thou question, dear child of the earth; In vain wilt thou seek to explore The secrets of souls and their birth;

- "But the voice of thy pleading is heard, The cry of thy soul for the light; Lo! I am the answering Word Which quickens thy bilndness to sight; Lay thy hand, then, unshrinking, in mine, Till the depths of thy being shall thrill; Oh, Neophyte, here at the shrine, Discern thou the secret of Will!"

- A wave from life's infinite sea Seemed to sweep me tumultuously o'er; Not yet was my spirit made free From the earth and its storm-clouded shore; But I knew I had found what I sought, That my spirit was guided aright. And those wondrous pulsations had caught Which quicken the children of light.

- Which quicken the children of light. "Dear child," said the spirit, "be brave Thy mission on earth to fulfill, And know that no soul is a slave Who hath fathomed the secret of will. Farewell!"—and he vanished—away Like a star that hath drank its own light. Then I turned to my dwelling of clay, To the earth and the shadows of night.

- But I know, as I never have known, That the life which we live is a dream; That the spirit is never alone, And we all are far more than we seem; For oft while we battle with Fate, With courage undaunted and strong, We hear from the "Beautiful Gate," Sweet echoes of music and song.

- We shall plant the white lilles of Peace On the grave of our deadliest ill, When our idle complaining shall cease, And we work with the Infinite Will. We can tread where the great of all time, In the fullness of freedom have trod, And can say with a meaning sublime, From the depths of the soul: "I ANT GOD !"

Hundreds of Jenner's Vaccinated Patients took the Small-Pox.

HINDECK TO A RAIN WALCH, and the fall of the set of the old and the fall of the set of the old and the fall of the set of the old and the fall of the set of the old and the fall of the set of the old and the fall of the set of the old and the fall of the set of

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Massachusetts.

Massachusetts. EAST PRINCETON. — A correspondent writes: "Sunday, May 23d, Mrs. Abby N. Burnham, of Boston, spoke in this place, forenoon, atternoon and evening, to good audiences. To those who have heard Mrs. Burnham the writer need speak no words of commen-dation, but to those in towns in this vicinity, which she has not yet visited, he would say, 'Go and hear her, and invite her to your localities as opportunity may offer.' Combined with that natural intelligence which enables her to see with great clearness the in-trinsic value, power and beauty of truth and right in all their various relations and applications, she has that rare combination of faculties which renders her finely discriminating in the presentation and applica-tion of them to her audiences, in such manner as to make them most effectual for good. As a psychome-trist and delineator of character she is largely gifted; her efforts in that direction here being highly appre-clated and very satisfactory, which also is true, under favorable circumstances, concerning her perception of spirit-presences and recognition and description of their characteristics. She awakened much interest here, and ieft a decidely good impression. Let me say, in closing, that I love the dear old Ban-ner of Light. Long may it wave to bless and comfort." BAY STATE.—A correspondent forwards us a copy of the Harmable a County. Journal (Northampton) for

BAY STATE.—A correspondent forwards us a copy of the Hampshire County Journal (Northampton) for May 20th, wherein are given the following items of in-telligence concerning a scance held in Bay State on the 24th ult. We reproduce the paragraph, as request-ed, with the additional remark that Mr. Allen has long been known to us as a medium in whose honesty we have every confidence:

been known to us as a medium in whose honesty we have every confidence: "At a Spiritualist meeting held at the house of William Webster, hast Monday evening, Mr. Henry B. Allen, of Amherst, was the medium. At 85 of clock there were sev-enteen persons of both sexes in the circle. After the win-dows were darkened, the dors closed and the lights extin-guished, hands were joined, one of the circle sitting at each side of the medium. After singing, phosphorescent lights were seen fitting about; in a few minutes faint notes from a ducimer that rested on a chair were heard; then tune after tune was played by invisible hands; a guitar floated in the air, playing delielous music, the phosphorescent lights still confinding. The medium called on one of the spirits named Tommy to saw a slick of wood and it was done per-fectly, appearing to be within the circle. It must be re-membered that the lands of the medium were held all the while by two of the circle, heasages, came to nearly all the circle from departed triends; handsmaterialized were seen; some of the circle were roughly handled by the spirits, so much as a to elicit cires of pain from a Florence man. When the lights were brought, at 11:45, you should have seen the linen bosons written all over with messages from the spirits. Some were caslly read, but others were unin-telligible. Now, Mr. Editor, I am not a believer in Spirit-ualism, but I must say there were things done that are in-comprehensible to me. If there is fraud in it I cannot de-tect where it is."

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Society holds a conference and seance every Sunday at 2 P. M., at Ixora Hall, No. 737 Mission street, above Third. Also meetings for lectures and scance in the evening. The Children's Progressive Lyccum meets in the same hall at 0.4 M

Children's Progressive Lyceum meets in the same hall at 10 A. M. BARBARA, CAL. - Spiritual Meetings are heid every Sunday at Crane's Hall. Children's Progressive Lyceum meets every Sunday at same hall at 1½ P. M. Con-ductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt; Scervetary, Mr, Geo, Childs; Musical Director, Mrs. Emma Scarvens. **SALEM, MASS**. - Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 P. M. S. G. Hooper, Prosident. **VINELANB**, N. J. - Meetings are held every Sunday morning and evening. John Gage, President; Mrs. Ellen Dickinson and Susan P. Fowler, Vice President; Dr. D. W. Allen, Corresponding Secretary, Children's Progress-ive Lyceum meets at 12½ P. M. Dr. D. W. Allen, Con-ductor.

uctor. **WORDESTER, MANS.**-Meelings are held at St. George's Hall, 460 Main street, every Sunday at 2 and 7½ P. M.

PUBLIC MEETINGS, ETC.

Spiritual Camp-Meeting in Chautauqua County N. Y.

Spiritual Camp-Meeting in Chantauqua County, N. X. The Fourth Annual Camp-Meeting at Lilly Dale, Cassa-daga Lake, Chautauqua Co., N. Y., will commence Friday, August 13th, and close Sunday, August 22d. The speakers engaged are Prof. Wm. Denton, Mrs. E. L. Watson, C. Fannle Allyn, Judge McCornick and Lyman C. Howe, be-side others not definitely engaged. Music by James G. Clark, the popular vocalist of America. Some of the best mediums for test and other phases are expected. The Dun-kirk and Alleghany Valley Ralbroad runs past the grounds, and trains stop within quarter of a mile of the best from Dunkirk, N. Y., and about seventy miles north from Tituwille, Pa. Passengerson the Atlanticand Great West-ern Raliroad change to the D. & A. Y. R. R. at the junction four miles east of Jamestown, N. Y. The A. and G. W. Crossing is about twenty miles from the camp-grounds. Good beard and anple accommodations on the grounds at reasonable rates for all who wish them. A beautiful Lake surrounds the Island, and steamboats constantly playing upon the surface for the accommodation of plears-reseek-ers, connecting with Cassadaga Village, about one mile south of Lilly Dale. Persons seeking the camp-grounds

Spiritualist Camp-Meeting. The Spiritualists of Northern Iowa and Southern Minnes-sota will hold their Third Annual Camp-Meeting at Seneca Park, near Bionair, Howard Co., Iowa, commencing June 30th and closing July 4th or 5th. Dr. d. R. Feebles and Prof. Sanford Niles have been en-gaged as speakers. Mirs. H. N. Van Deusen, psychometric and business medium, and Geo, F. Colby, clairvoyant and test medium, will be in attendance, and a general invitation is extended to all who may feel interested to attend and take part in the exercises. On Friday evening there will bean Independence Sociable, with music for dancing, and, if desired, good measter for dancing will be furnished every day from 6 to 6 or 10 F. M. Let all who can, bring tents and bedding. Wood and hay furnished free to campers. Letters of Inquiry will be answered by G. W. Webster, Bonair, Howari Co., Iowa. Mirtis of Cresco; W. Nash and W. Stork, of Line Springs, and G. W. Webster.

Convention and Camp-Meeting of Michigan Liberals. The Liberalists of Michigan will hold a Convention and Camp-Meeting on the Fair Grounds, at Lansing, the capi-tal of the State, commoncing Saturday, Juno, 20th, and closing Monday, July 6th, The Convention proper will meet on Saturday, July 8d, and be in session on Sunday, the sith, Its general work will be the discussion and perfecting of plans for the dissemination of Liberal Thought, and en-courning the formation of Liberal Thought, and en-s. B. McChackken, Managing Sec., Betrott, Mich.

Fourth of July Celebration.

Fourth of July Celebration. The Spiritualists and friends of freedom and equality of the sexes residing in Summit and adjoining counties in the State of Ohio, will meet in Dr. A. Underhil's grove, two and a haif miles north of Akron, on Sunday, duily 4th, at 10 A. M., to celebrate the sonding forth of the Declaration of Political Independence, as well as to declare their views on the subjectof limited rights and suffrage. O. P. Kellogg and other speakers will be present, and address the meeting. A. UNDERHILL, Secretary.

Sphere: Offices of Spirits in Fature. The infra Sphere-Conclusion. Vol. I. - 327 pp., 8vo, cloth. Price \$1,75. Vol. II. - 268 pp., 8vo, cloth. Price \$1,75. Vol. II. - 261 pp., 8vo, cloth. Price \$1,75. The THREE VOLUMES to one address, \$5,00, postage

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THE WAR OF THE DOCTORS

On the Rights of the People.

Arguments and Addresses in remonstrance thereof, deliv-ered before the Massachusetts Legislative Committee on Public Health, at the State House, Boston, February, 1880, by Alfred E. Glies, Allen Putnam, Edward Hamilton, Richard Hoimes, Loring Moody, A. S. Hayward, Joshua Nye, and Prof. Charles Wesley Emerson, Price 10 cents. Per 100 centiss, mostage free. For sale by COLBY & RICH.

Spiritualist Camp-Meeting.

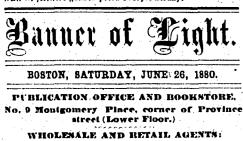
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SPECIAL NOTICES. APECIAL NOTICES. In quoting from the BANNEL OF LIGHT care should be taken to distinguish between cilitorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. **AP** We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable as agurantys of good faith. We cannot under-take to return or preserve unanuscripts that are not used. When newspipers are forwidded which contain matter for our inspection, the sender will confer a favor by drawing a line atomid the article he desires specially to recommend for perussi.

Notices of Spiritualist Meetings, in order to insure prompt Insertion, must reach this office on Monday, as the BAN-NER OFFLIGHT goes to press every Tuesday.



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SPIRITUALISM, like an enduring rock, rises up amid the condicting elements of ignorance and passion- a rock which the surges of Time and Change.can never shake-on whose Reaven-lighted binnacte the Angels build their altars, and kindle beacon-light's to illuminate the world, - Prof. S. B. Brittan. -----

Special Notice.

The Banner of Light Public Free Circles will be closed during the heated term as usual. Miss Shelhamer's last circle will be held on Tuesday, the 29th inst. Mr. Colville's séances close Friday afternoon, June 25th. Due notice will be given when the circles are resumed.

' Testing the Mediums. •

We have so frequently advocated the claims of mediums upon the sympathies and protection of those who have faith in their exalted · mission, that further remarks in that direction at this time may seem uncalled for: yet, as liberty is' held only by the exercise of constant vigilance, so this freedom of communication with the world of spirits can be retained only by the exercise of persistent watchfulness; and as in ancient times those who ministered at the altars of, a spiritual faith felt it to be their imperative duty to guard the oracles of their gods, so should we deem it not only a duty but a privilege to guard and protect the avenues that are thronged with returning friends, bearing to us from the world beyond messages of love and evidences of immortality.

It must be evident to the most easual observer that some professedly honest investigators of the phenomena which constitute the cornerstone of the temple of Modern Spiritualism, are disposed to apply what they denominate "strict to a medium with about the test conditions same determination in their minds as to what the result shall be, as did the contemporaries of Cotton Mather when they tested the mediums of their day, and tried them for the practice of spiritual gifts, considered by them to be in violation of the laws of God, under the name of "witches." Down to the river's side went the accused and the accusers, followed by a hooting rabble of evangelical brethren. Then and there the victims were thrown into the water. If they sank and were drowned they were adjudged innocent; if they floated and escaped death by water, it was only that they might hear judgment pronounced against them and be taken to Gallows Hill and hung." There was a great deal of "testing" and a very little justice noticeable in those proceedings. A man who is tried by a jury that before it has seen the prisoner or heard a word of evidence gives in its verdict, stands but a poor. show of having justice done him. And it seems as, though in many instances the spiritual "fraudhunters" stood in about the same relation to their mediumistic victims as such a jury would to a prisoner at the bar. Give them all they ask and they are not satisfied. Like a leech, though surfeited with what they crave, they still demand more. Test or no test, conditions all they claim or otherwise, it makes not a farthing's difference. They are determined upon finding fraud; and if they cannot do so satisfactorily to themselves, they will not hesitate to create it and proclaim it to be in and of the medium. These over-zealous guardians of public honesty are looking, not for a Jesus, but for a Judas; and leaving the former in his Gethsemane, fraternize in secret with the latter, devising iniquitous plans to entrap and crucify him. The latest method discovered in the madness of these is to remain away from a scance and write out an account of it to suit their own and the views of those to whose materialistic tastes they seek to pander. This plan has been adopted in England as well as in America. For instance, a writer, who with exceeding appropriateness used "Darkness" as a nom de plume, gave in a London paper an account adorned with all the minute details of what transpired at a scance at which it was subsequently ascertained he was not present and had no means of knowing the particulars of. But what did the public who ridiculed and laughed care for that? They took it to be a truthful report, and judged the matter accordingly; therefore skepticism gained strength from the recital, and those, willfully or otherwise, ignorant of the facts of Spiritualism, sank deeper in the bog of ignorance.

through the medium in accordance with a law of the existence of which they are ignorant, and hence of the operation of which it is utterly impossible for them to know.

We maintain that a rule of procedure which considers every medium guilty of fraudulent practice until he proves himself innocent, is unjust and productive of more evil than it seeks to avert. Not only so, but it is in itself dishonest; making a charge while conscious of having no evidence to support it, and defeating the object it is designed to attain, inasmuch as an experiment that gathers strength from the confidence of those making it, is weakened, if not rendered absolutely impossible, by a want of it. The phenomena of spirit-manifestations are eminently of this class, and though this view of them may be ridiculed by skeptics, we have to maintain it nevertheless, for we must take things as they are, and not attempt to determine how they should be.

'These "fraud-hunters" who seek to dictate to the spirit-world a method of conducting its business, and who charge it with seventy-five per cent. of deceit, have their victims far and near. They are not the mediums alone, sad as it would be were it so; but they comprise all honest, sincere inquirers who are forced to feel by such misrepresentations that dishonesty is the dominant characteristic of mediums, and are therefore debarred from visiting them; and, rating all accounts of the experiences of others as parts and parcels of "the great delusion," they believe those who make them, being overcredulous, have been wantonly deceived, and put no confidence in any statement they make of what they have seen and heard of spirit manifestations, though they consider them perfectly reliable in all other matters.

Nor are these all the victims : the deleterious influence of these workers against the truth reaches beyond the confines of this life. Countless hosts of the departed, who have labored long and earnestly to convince their friends on earth that they live and can commune with them, find new obstacles to their progress in the form of barriers of distrust caused to rise like huge walls in their path to stay their steps and put further, off their hour of victory.

Mediums are extremely sensitive; that is the chief of their qualifications as such, and we have known them to be so overcome by the presence of an arrogant, self-opinionated "investigator," that not a single indication of the presence of a spirit would occur: and if it did, it were better it had not, for it invariably was attended by some element with which that person had invested it, imparting to it the appearance of being an attempted fraud.

The fact is, a few only know sufficiently the implest rudiments of the subtle laws that govern these phenomena. The old illustration of the bull in a china shop" can be aptly applied to the manner in which many approach this subject. They apply the most inconsiderate tests, and call for the most irreconcilable conditions to and in connection with the operation of the most delicate processes which it is possible for human beings to deal with; and then, because results do not meet their expectations, they declare the whole thing an imposition, and the sensitive, abused and trembling medium a fraud! Especially is this true of the forms of manifestation known as "materialization" and 'transfiguration"; and it has been a matter of wonder to us, far exceeding that caused by the appearance of the white-robed visitants from another life, that no fatal results have followed the attacks, both in words and acts, to which the mediums through whose instrumentality they came, have been subjected.

Dr. Slade's Continued Success.

Dr. Slade's progress homeward has been very slow, owing to the numerous requests he has received to allow the public to witness the wonderful phenomena that so freely occur in his presence. He landed in San Francisco over one year ago, after an absence of four years in Europe, expecting to go at once to his home in New York, but on June 5th had only reached Quincy, Ill., where he gave a few séances, one of which was attended by the editor of the Sentinel, of Clarksville, Mo., a report of which was given in that paper of the 11th. At that time Dr. Slade had two hundred invitations to visit as many places, and every mail increased the number. The Sentinel gives the usual preliminary account of the personal appearance of the Doctor, the room, and its furniture, the new table and slates provided for the occasion; then follow details of the events, which were all of a very startling nature to the narrator, who had not witnessed anything of the kind before. The closed slates, with the fragment of a pencil between them, were placed upon his left arm as it rested upon the table. Soon there was heard the sound of the pencil moved by some invisible power in the act of writing, at the close of which a communication was found upon the slate, with a name appended which the editor stated was that of some person unknown to him, but whom he subsequently learned was the name of one who was acquainted with him when a boy. Next the names of two sisters were written, and short messages given. The following day the editor was one of a party of four. The slates were placed as previously upon his arm on the top of the table in plain view of all, Presently the writing began, and a general conversation ensued, all laughing and talking until it ceased, when, upon opening the slates, the following was found written : following was found written : "My Dear Brother-I would like to give you a long letter to day and tell you all about this beauliful world of spirits, but the trouble is, words cannot give to you in language lits beauties. Sister Tootle is present. She would like to write to you, but she is not able. I was sorry I was not present last evening when you called for me. Oh. my dear brother, never close your gyes to this beautiful truth I If people would have more confidence in this and live more to its teachings, it would be better for the world. When you come here, dear brother, you will then see how beautiful it is, and you will see how much your sister has grown in knowledge and power. Mrs. Belle Carroll is present and sends her love to her husband. She is very happy because he came. Now, dear brother, I must say good-by, as I am not able to say more. I am your loving sister, died in December, '73, in Califor-This sister died in December, '73, in California, Mo., and never knew the lady referred to in the above letter-the wife of one of the gentlemen present. Following this came messages to each, correct in names, dates and incidents, and the writer closes by saying that he "cannot believe in Spiritualism, but Dr. Slade's manifestations are incomprehensible, and so have proved to thousands who have witnessed them.'

a half-dozen sentences in the ordinary way and carry on conversation at the same time." The State Register of Springfield likewise de-

voted over a column to a report of an interview with Dr. Slade, during which names and messages were written of and from departed friends, in each case correctly; then was given a form of manifestation differing from all hitherto reported. The Register says :

ported. The Register says: "Dr. Slade announced that he would try an experi-ment in which he had been successful only once. He would ascertain whether the spirit or spirits would communicate on paper. Notice by rapping was given by the spirits that they would comply with the re-quest. Accordingly a half sheet of paper and a lead pencil were placed on the surface of a slate, and the slate put into the lap of the reporter. Strange to say, there followed a commotion under the table and a cast-ing away of the lead pencil, whereupon the medium said that he was impressed to the effect that the spirit desired pen and ink instead of the pencil. Thereupon a large inkstand was placed between the feet of the reporter, and a steel pen put on top of the half sheet of paper that rested on the slate in his lap. In a mo-ment the reporter feit distinctly the movement of what he thought to be a hand, moving from the inkstand be-tween his feet on the floor to the slate as if to hold the paper steady when writing. The following message, in ink, in a handwriting clearly recognized by the re-porter, was the result: *Dear Friend George*—You have placed this before me to see if i would be able to write. You see I am and to to no

Dear Friend George-You have placed this before me to see if I would be able to write. You see I am able to ac-complish it. We can use the states better. Hold fast to the truth, as truth is holy and divine. Ever your friend, G. P. D.

This communication was, under the circumstances somewhat startling, and was pronounced by the medi um himself to be a most extraordinary demonstration."

A note from Geo. Bradshaw, under date of the 14th inst., informs us that "Dr. II. Slade will give sittings on and after Saturday, June 19th, at 481 West Washington street, Chicago, Ill., for two weeks only."

Two Spirit-Messages.

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In the present issue of the Banner of Light will be found two messages of fresh interest which will not fail to leave their individual impressions. One is from George Thompson, of England, the distinguished philanthropist, and reformer, and the other is from Paulina Wright Davis, well and truly known in person, while on earth, to great numbers hereabouts who will read with all the deeper interest her communication as a spirit. Both messages deserve particular mention, and should be perused with more than ordinary attention and thoughtfulness. The privilege which it is for a freed spirit to return to earth and communicate to mortals, is fully appreciated by Spirit George Thompson, as his words fully convey.

Alluding to a former visit made to the Circle-Room, he reännounces his work to be, to open, and to influence others to open, similar places to which spirits may return and manifest themselves through the human organism; and he is gratified at seeing a promised fulfillment of his desires. He rejoices to see friends of his in England who are considering the advisability of obtaining rooms and mediums, for the spirits to freely return and communicate their own experiences, and where they may receive a new benefit that will assist them in their onward course. He counsels such friends to be of good cheer, for, however dark it may look to them, their plans will all come to accomplishment.

For humanity at large he sees, as he never did while on earth, a higher plane of existence here; he sees that oppression, injustice and intolerance will give place to justice, kindness, love and sympathy, and that the latter will break out like the stars in heaven. And he bids all to take hope and comfort from the words of encouragement which the spirits invisible are all the time bringing to them.

Paulina Davis sends her blessing to the friends whom she left on earth-those who were so attentive to her in hours of suffering; she remembers all their words of love, and all their deeds of kindness, which brighten the walks of her spiritual life. She rejoices to return to this well-loved place-our Circle-Room-and to send a word of greeting to kindred spirits. It is this anxious desire of spirits to return with some recognized token of love to mourning friends, that his attempts to fairly test the medium, declared causes her to feel how deep and great a blessing materialization a failure and the medium a to humanity Spiritualism indeed is. She would fraud, he would only have followed the example be glad to open the eyes of every mortal on of others, and placed Mr. Haxby in a position earth to the reality of its blessings; to attune in which it would be impossible for him to retheir ears to the notes of celestial harmony, and | fute the charge against him of being a deceiver. of the greeting from the souls of their vanished dear ones. She pronounces the spiritual life all pure, and beautiful, and good. She describes her home in the spirit-world in glowing language, every word of which bears the stamp of reality. Of her occupations and her journeyings since her glad spirit gained its freedom she speaks in a manner to attract all readers, and to impress them with the truth of her angelic utterances.

Foreign Items of Interest.

Mr. F. O. Mathews, an account of whose trial in England and sentence to imprisonment for three months, his "crime" being that he was a medium and a clairvoyant, is to be tendered a public reception at the expiration of his period of incarceration. July 1st. The reception will be given at Keighley early in the month, probably the 5th, and a very interesting time is looked for. Mr. Mathews will relate his experiences of three months in prison, and several able speakers will attend and participate in the proceedings.

Slate-writing under the most positive test conditions has been produced in London, Mr. Rita being the medium. At the same séance a slate fastened by one who did not attend was thrown by the spirits to the end of the room. They said they would not write for people who would not take the trouble to attend and investigate.

Another pretended "exposure" has occurred n Europe; this time at Munich, Mr. Eglinton being the victim. One Max Sellmaler wrote to Prof. Zöllner and others that Mr. E. was a swindler, and that mechanical appliances had been discovered in his possession. Two days after he wrote again, saying that it was a mistake, and all he could say was that his suspicions were aroused, and having blackened the key of the music-box, black traces were afterwards found on Mr. Eglinton's hands. No one with a knowledge of the subject would charge Mr. Eglinton with fraud on account of the fact that coloring matter was transferred from the key to his hands. We made investigations of the phenomena of such transfers many years ago with one of the most reliable mediums in this country, and were convinced beyond the shadow of a doubt that they can occur without impairing the reliability of the medium in the least. From accounts we have received in the past, we judge Mr. Eglinton to be a genuine medium. Prof. Zöllner appears to be of this opinion, for he wrote to Herr Sellmaier warning him of the fallacies of evidence against a proved medium, and there is a general feeling among the German Spiritualists that the Munich investigators acted precipitately and on insufficient grounds.

A new interest in Spiritualism has been awak-ened in Paris by a lecture delivered on the 17th inst. by Mme. Olympe Audouard on "Spirits and Spiritualism," at the Salle des Conférences. It is reported as having been exceedingly interesting, and to have attracted a large number of men of science, who, if not convinced of the truths she enunciated, as could scarcely be expected from a single hearing, had their incredulity somewhat shaken. The lady is one of the readiest and wittiest speakers in France, and during the lecture several lively passages occurred on questions raised by the scientific men in the audience, which terminated to the decided advantage of the lecturer.

"Indisputable Materializations."

Our readers will find in another column an article under the above caption which we transfer from the Medium and Daybreak (London, Eng.,) of May 7th, furnishing a report of interesting experiments recently made in connection with materialization. We cannot see how it is possible for any honest mind, however prejudiced against this form of manifestation it may be, to set aside such evidence as valueless or regard the fact it establishes as of no account. The remarks made by the writer are worthy of the candid consideration of those who, in their eagerness to obtain proofs of deception in a medium, entirely overlook the fact that what may appear to be indications of an attempt on the part of the medium to deceive may come from causes over which he has not the least control. If Mr. Freeman had, upon the failure of his experiments during the first seance at which he introduced them, given up But, fortunately for the reputation of the medium and the cause he represented. Mr. Free man was honest, and was not to be discomfited by those failures. Although he had many misgivings as to obtaining the results he had at first anticipated, he determined upon another trial. which, being made, crowned his efforts with success. The article is worthy the attentive consideration of our readers, not only for the reason that it furnishes irrefragable proof of the truth of materialization, but for the more important reason that it teaches us that it is unwise and unjust to indulge in a hasty judgment of mediums.

The "Exposers" Neglect to Secure a Fortune.

The London Spiritual Notes for June, alluding to an offer made in this country of one hundred thousand dollars to any one who, under the same conditions, would produce the phenomena of slate-writing exhibited in the presence of Mr. Watkins in this city, and the failure of those who "know just how it is dong" to step

of those who "know just how it is dond" to step forward, do it, and take the money, remarks: "Why was not Maskelyne on the spot? Where was that prop of science and friend of Dr. W. B. Carpenter, Washington Irving Bishop? A hundred thousand dollars gone because a real exposer was not to be found 1 It sounds sad, and, worst of all, if they had been there, we fear they would have made nothing of the offer. When challenged, the exposer is a very poor pretender, and can no more produce psychic phenomena than he can tell how they are pro-duced in the presence of mediums. He can juggle, and counterfeit some of the simplest of the phenomena, and then he has to sit down."

"The Theosophist" for May.

The circulation of this publication is increasing. The October and November numbers were reprinted to meet the demand. Several lengthy and instructive articles are contained in the present issue, of which we may mention, "A Parsi Ascetic," "Castes in India," "Puzzles for the Philologists" and "The 'Hindu or Arya' Question." More than usual attention is given to Theosophy. A poem, "Welcome Theosophy," is printed in the Bengali language with an English version. "How Best to Become a Theosophist," by Dr. Geo. Wyld, of London, is published, with Notes by Mr. Olcott. A new election of officers of the Society was made in April, and in May a party were to visit Ceylon to inaugurate a Buddhist branch. Copies of the Theosophist may be obtained of Colby & Rich, 9 Montgomery Place.

Close of the Lecture Season.

Sunday, June 27th, (writes Charles R. Miller, Esq.,) will terminate the lecture season of the Brooklyn Society, when Mrs. Hyzer, who has spoken most acceptably for the past seven months, will deliver closing lectures, and there will be other public exercises suited to so interesting an occasion.

10 Mr. John De Morgan, the popular English orator, whose expected arrival in New York City we alluded to a fortnight since, has reached that city. He was twice a State prisoner for asserting the rights of the people in defiance of the conservative element, and for six months previous to his leaving England conducted progressive religious services in the city of Leeds before an audience of two thousand. He is an accomplished elocutionist, and a favorite speaker upon radical truths. We see it stated that he has received five thousand favorable notices from the English and Irish Press of his public efforts, and that he has delivered more addresses and appeared before a larger number of audiences than any other living speaker. He is now ready to meet any demand that may be made for his services in this country, and upon receipt of an application, addressed to him at New York, will forward a list of his lectures, together with opinions of the Press concerning his abilities.

10 Mrs. Nellie J. T. Brigham and Mrs. F. O. Hyzer "exchanged pulpits" Sunday, June 20th -the first addressing the Brooklyn and the latter the New York Spiritualists on that date. In the course of a private letter, a correspondent writing from New York pays the following appreciative tribute to Mrs. Hyzer's lecture :

"I heard Mrs. H. this forenoon [20th] deliver a most beautiful and memorable discourse on the subject of 'Materialization—its Practicali-ty, Adaptability and Utility,' It was a splenty, Adaptability and Utility.' It was a splen-did performance in illustration and treatment. Her testimony to the phenomena, as witnessed by herself and sister—to the materialized form of their mother, even to a slight deformity in one of her hands caused by paralysis, together with that of their four-year-old nephew—was thrillingly interesting and received the repeat-ed applause of a deeply interested audience."

The many friends of Mr. W. J. Colville,

These "detectives" are ever on the alert to discover fraud, and are grievously disappointed when they do not succeed in a manner satisfactory to any except themselves, and even in those few cases they are the real instigators of it, their own individual spirits acting by and

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On the 14th the Doctor was at Springfield, Ill. A report of a scance given by him in that city appeared in the Daily Post, which, after nar rating what occurred, closes by saying :

"An explanation of the phenomena is not attempted. It was experienced as described, and if fraud was practiced it certainly defied detection. The doctor uses no cabinet or dark room for his experiments. He invites the closest investigation, and has an air of such confidence in the genuineness of his manifestations that one feels like offending him to doubt. The slate-writing is certainly wonderful in its manner, and let those who think it easy try the experiment of writing

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Bunker Hill!

The 105th anniversary of the battle of Bunker Hill was well observed on Thursday, June 17th. The occasion was all the more interesting because of the visit of the Continental Guards, a New Orleans military organization that is in high repute. The green slope was thronged during the day and evening by crowds of interested spectators-music and fireworks closing the celebration at a late hour. It is well that such anniversaries should be remembered by a people jealous of their liberties. Very truthfully and touchingly speaks a Boston contemporary-in the course of an editorial concerning the celebration and its lessons-when it says :

"In a republic, which, above every other form of government, rests on the patriotism of its citizens, to neglect to feed it with the mem-ory of patriotic deeds is national suicide. National holidays are, or at least ought to be, seasons of revival of that love of fatherland which is the guide and advocate of true nation-al stability and glorg.

al stability and glory. National monuments are the oracles and wit-

National monuments are the oracles and wit-nesses of a nation's past achievements, and their lessons are spoken as long as their granite or marble stands. . . . The patriotism of one age becomes the inspiration of the ages which come after. The colors of the flag grow deeper, and to the seer saintlier, for every new homage of a patriot's devoted life. Some time we shall have, somewhere, a national Valhalla, a Hall of Heroes-not a Westminster Abbey, perhaps, but an abiding home for the memory of our great and shining ones.

great and shining ones. It is written soberly that, whatever monu-ments this nation builds, not one will be built more honorably or wisely, nor to represent more truly the nation's historic character and glory, than the plain, austere, majestic, unwasting obelisk that looks to-day over sea and land and unto the homes of a great and free people from the thrice-sacred soil of Bunker Hill."

857 The spirit message received at our Free Circle from GORHAM YOUNG, and printed in the Banner of Light of June 5th, has been recognized by his brother, Stephen Young, of Memphis, Mo., who, in sending for extra copies of the paper containing it, says: "The message purporting to come from my brother Gorham, I know from its contents, was actually from him."

ED Dr. H. P. Fairfield, of Greenwich Village, Mass., was, on June 17th, united in the marriage relation with Mrs. Mary Pinney, at her residence in Stafford Springs, Conn., by the Rev.

Spiritual Phenomena.

The Brooklyn (N. Y.) Celestial City says :

"There is much talk and argument wasted between Spiritualists and skeptics upon the more startling phe-nomena of Spiritualism, such, for example, as materi-alization. You might as well read a learned treatise on language to one who has never learned his letters, as to talk with some people on this subject. In other words, not having acquired the alphabet, they are not able to comprehend, however honest they may be, the deeper mysteries with which science has invested some of the most interesting phenomena of Spiritualism."

These who have never seen any form of spirit phenomena should begin at the beginning. To do otherwise, is to follow the example of the man who began the stoning of his well at the top. The stones would not stay in place; there did not appear to be anything to support them, and he was about to declare the well. could not be stoned, and that whoever said it could be was a fraud, when a neighbor came along and taught him a better way. Let investigators commence with the simplest forms of mediumship, in the operations of which they can have perfect confidence, and advance, with every step firmly fixed as on a rock that shall be to them a "rock of ages"; then will they be prepared for higher forms as they shall be vouchsafed to them. They will by such a course learn by experience, which is the best school-master in this as in all else of life, how delicately adjusted is the apparatus of human and spirit-life by which the phenomena are produced, and will govern themselves accordingly: They will learn that something is required of themselves, as well as of the medium, for their production; that, as with experiments in every other science, mistakes may occur and results disappoint their expectations without there being an attempt on the part of any one to deceive.

15 H. S. Williams - whose name is well known to our readers in connection with his past labors for the spiritual cause-was one of the passengers on board the ill-fated Narragansett. He "still lives" in the flesh, however, to tell the tale of his escape from that deadly peril.

17 Read Dr. J. Rodes Buchanan's article (fifth page) on "Rev. Joseph Cook and Spiritualism.

in this country, will doubtless be surprised on perusing the following paragraph which we copy from the Medium and Daybreak, (London, Eng.) for June 4th-no intimation of the intended change having previously been afforded to the spiritualistic public in America:

"MR. BURNS has received the following on a postcard.—Dear Sir — W. J. Colville, accom-panied by Colonel Dacres, will set sail for Liv-erpool during August. After lecturing there and in Manchester, Mr. Colville will proceed to London and reside in South Kensington during the winter. Please give publicity to this.— Yours truly, A. JEFFERSON, West 49th street, N. Y. City."

By reference to our fifth page the reader will find the announcement that Dr. Peebles's promised musical work : "SPIRITUAL HARMO-NIES." has at length been brought out from the press of Colby & Rich, and can be found by those desiring it at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston. The reputation of Dr. Peebles, both as an original writer and a skillful and competent compiler, is such that there can be no question of this new work being a success, both as to the matter it contains and the circulation it is to achieve.

107 Mrs. M. B. Thayer, who has been located in Washington, D. C., for the past six months,. has returned to 8 Davis street, Boston. In consequence of the interest taken in her séances and the success attending them, Mrs. Thayer remained in Washington longer than contemplated, and was therefore obliged to forego her intention of spending a few weeks in Philadelphia, as heretofore announced. Mrs. T. appears to be in excellent health and spirits.

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83 Dr. J. M. Peebles writes in the last London Spiritual Notes :

don Spiritual Notes: "Just now I am reading the proof-sheets of my forthcoming book, to be entitled Immortali-ty; or, What a Hundred Spirits say of their Homes and Employments Hereafter. The volume, con-taining over 300 pages, will be published by Messrs. Colby & Rich, appearing early in the fall. It will contain communications through medi-ums from nearly all parts of the world-from Messrs. Morse, Lambelle, Wallis, Fletcher, Mrs. Woodforde, and others in England."

The yearly election of officers for the Santa Barbara, Cal., Society of Spiritualists was announced to take place Sunday, June 6th, at Crane's Hall. "Convention Sunday" was observed on the same date. The Lyceum meets in this hall at 1 o'clock P. M. and the Society at 2, or at the close of the Lyceum session.

W. H. Powell, the celebrated slate-writing medium of Philadelphia, was to leave Rochester, N. Y., (where he has been very successful, as noted in our last issue) June 19th, en route for Buffalo, stopping however at intermediate points on his way thither.—

Read the card of Housekeeper Wanted in another column, this issue.

Special Notice.

The friends desirous of retaining W. J. Colville in Boston, are requested to meet at the Banner of Light Free Circle-Room on FRIDAY AFTERNOON, JULY 2D, at 3 o'clock, to see what arrangements can be made in this direction. Per Order.

BRIEF PARAGRAPHS.

. Oh, glorious laughter, thou man-loving spirit, that for a time doth take the burden from the weary back, that doth lay salve to the weary feet, bruised and cut by flints and sharp stones.

Octavius B. Frothingham writes from his Patmos in Italy, under a recent date, that his health is much improved, and he hopes that he may yet be able to do work with his pen, at least, in behalf of soul-freedom.

A TOUCH OF NATURE.—Thirty small boys in Dallas, Tex., were arrested for holding negro-ministel shows in an unoccupied building without the knowledge or consent of the owners. The Mayor fined them from 50 cents to \$1,25 each, and then, because he remembered he had once been a boy himself, he paid the fines, and sent the offenders home.—Louisville Courier-Journal.

Now the puzzle of fifteen is trying the patience and ingenuity of the Russians. The St. Petersburg manufactory of educational objects has turned out the puzzle in large quantities, with the notion that it may serve to develop the virtue of patience in the children.

The fullest and best ears of corn hang lowest toward the ground.-Bishop Reynolds.

Whoever is honorable and candid, honest and courteous, is a true gentleman, whether learned or unlearned. rich or poor.

The scierostama syngamus is supposed to be the cause of the affection known as "gapes" in poultry. Whatever it may be, no wonder the chicks gape with such a thing in their throats.—Dr. Foote's Health Monthly for June.

Ten years ago no public schools existed in Rome. Now it spends \$200,000 for the support of them.

A man in Wisconsin drew in a lottery a \$25,000 hotel and the next day was called upon to pay a \$30,000 mortgage claim upon it.

At the last, when we die, we have the dear angels for our escort on the way. They who can grasp the whole world in their hands can surely also guard our souls, that they make that last journey.—Martin Lu-ther.

Ex-Empress Eugenie has arrived at Capetown on her way to Europe.

Gen. Jno. A. Sutter, the discoverer of gold in California, and one of the earliest pioneers on that coast. died at Mades Hotel, Washington, D. C., June 18th.

A sound man is no longer sound on the Sound. That is, he do n't know how long he 'll be when he ventures in that direction. If you don't believe it, ask Bro Williams.

The Cuban revolutionists had a sharp fight with Spanish troops, recently. Several were killed on each side. No final result.

Thousands of people enjoyed the sea breezes at Nantasket, last Sunday, as well as the Cadet Band's superb music. The sunset scene was simply magnificent.

The drought in Kansas has caused great suffering there, the earth not having a drop of moisture in it There has been no rain since Nov. 11th.

Just in proportion as a man becomes good, divine, Christ-like, he passes out of the region of theorizing, system building, and hireling service, into the region of beneficent activities. It is well to think well. It is divine to act well.—*Horace Mann.*

It will be gratifying intelligence to many to know that Mrs. Parker, widow of Theodore Parker, who was severely injured some months since, though still obliged to depend somewhat upon a crutch in getting about, has very nearly recovered from the effects of the accident. Mrs. Parker is now in the sixty-sixth year of her age.

It is said that the inventor of the thrashing-machine got the idea of the thing from backing down a flight of stairs while trying to manage the wheelbarrow loaded with milk-cans that fell with him.

Adversity has the effect of eliciting talents which in prosperous circumstances would have lain dormant.

He who imitates what is evil always goes beyond the example that is set; on the contrary, he who imitates what is good always falls short.

Cardinal Newman is hard on the Church of England : however long his legs, to ride two horses at the * I do hereby express ex animo, with an absoluto internal assent and consent, that Protestantism is the drearlest of all religions: that the thought of the Anglican service makes me shiver, and the thought of the thirty-nine articles makes me shudder."

cial fault in the Irish character. This is not so. The landlord in Ireland is an allen who takes all he can out of the country and spends it elsewhere. In Scotland and England the landlord is in political and religious sympathy with his tenants, and he cares for them as one of his own kind. Besides this, Ireland has no manufactures—England would not permit that sort of rivalry-so our farmers have no resource but from the land. The league, Mr. Davitt averred, numbers in its ranks Roman Catholic priests, Protestant ministers, Orangemen and Irishmen of every shade of political

ts.

and religious belief. The speaker was listened to with marked attention, and evidently had the fullest sympathy of his hearers.

Opening Day at Onset Bay.

The season of 1880 at Onset Bay Grove was opened on Thursday, June 17th, with a basket picnic, under the auspices of a brilliant day, the assembly of a numerous company of visitors, and any amount of pleasant anticipations of what is to be enjoyed during the camping season.

Since the last meeting, more than ten thousand dollars has been invested in private cottages and improve-ments; and building still goes on. The public auditorium has been greatly improved. The speakers' pavillon has been entirely rebuilt, and is now a spacious and ornamental structure, with ample accommodations for speakers, choir and guests. Seating accommodations for some two thousand persons-all the seats having backs, and being of the most comfortable character-form a pleasant amphitheatre beneath the shade of the trees.

The addresses of the day-necessarily brief because of the short time between the arrival and departure of trains—were by Dr. H. B. Storer, Miss Lizzle Doten. Mrs. Sarah Byrnes and Dr. I. P. Greenleaf. The appear ance of Miss Doten upon the platform, after so many months of silence, enforced by feeble health, was both a surprise and a delight to her friends, and her remarks were a baptism to all. It is expected that Miss Doten will deliver one discourse during the ensuing Camp-Meeting, on some Sunday hereafter to be announced if her health permits.

A social dance was enjoyed at the pavilion in the afternoon and evening, music being furnished by Prof. Bartlett Robinson's first-class Orchestra.

Many of the cottagers at Onset opened the season on their own hook," so to speak, several weeks ago, the fishing in the bay being exceptionably good this year. The waters are alive with menhaden, or porgles. swimming in shoals, and pursued by their fierce enemy, the blue-fish. Tautog and scup are plenty.

The demand for rooms and board indicates a largely increased attendance at the Camp-Meeting this year. Steele & Whitcomb, the well-known caterers, have the feeding department in charge, which is enough to insure

the quality. Mrs. Emma Weston will give public tests from the platform July 18th, 20th, 22d, 29th and Aug. 1st.

J. Frank Baxter gives tests after his lecture on Sunday, July 25th.

Miss Jenny B. Hagan, the inspired improvisatore, will be present from the commencement of the meeting until July 29th, giving impromptu poems upon subjects presented by the audience.

The addresses for each day, subject to revision, are as follows:

Sunday, July 18.-Dr. I. P. Greenleaf, Sarah A. Byrnes. Tuesday, "20.—Sarah A. Byrnes, Dr. H. B. Storer. Thursday, "22.—Mrs. A. P. Brown, Cephas B. Lynn. Thursday, Sunday, " 25.-Cephas B. Lynn, J. Frank Baxter.

Tuesday, " 27 .-- Conference, Geo. A. Fuller, Jennie B. Hagan. Thursday, " 29.-Conference, Dr. H. B. Storer. Sunday, Aug. 1.-Miss Lizzie Doten (expected), W. J.

Colville. 3.-Geo. A. Fuller, W. J. Colville. Tuesday.

- Thursday, ** 5.-Mrs. A. P. Brown, Dr. I. P. Greenleaf. " 8.-Dr. H. B. Storer, Mrs. M. S. Town-Sunday,
- send Wood. ... 10 .- Mrs. M. S. Townsend Wood-(to be Tuesday,
- announced). 12.—(To be announced.) Thursday, "
- " 15.-Dr. J. M. Peebles, Mrs. R. Shepard. Sunday, H. B. S.

Plymouth Union, Vt.

There will be a basket picnic July 4th, (held by the schools) in the Grove at Plymouth Union, Vt., com-mencing at 9 o'clock A. M.; and an address at Eureka Hall, Wilder House, at 2 o'clock P. M., by Dr. L. K. Coonley. All are invited to be there early, to enjoy the exercises by the children and others.

Rev. Joseph Cook and Spiritualism. To the Editor of the Bauner of Light : It is physically impossible for any gentleman,

and other places in their vicinity. This week his appointments take him to New England Village and Grafton. On Sunday, June 27th, he will lecture in East Princeton, forenoon and afternoon, and probably in Leominster in the evening. Parties in the vicinity of Plymouth or Boston can make engagements with him for week evenings in July; and in western and central New York State can do the same for August. The Sundays are all secured. Address him at 181 Walnut street, Chelsea, Mass.

BANNER OF LIGHT.

A. C. Whipple, Valley Falls, R. I., will accept calls to lecture wherever desired ; also will attend funerals. Address as above. 👘

Information reaches us that Mr. and Mrs. J. William Fletcher will probably sail from England for New York about the 28th of July, (by the Anchor Line of steamers) and will remain some six weeks on this side the Atlantic.

Miss Jennie B. Hagan spoke in Roxbury, Vt., June 20th. She will speak in Canaan June 27th and July 4th and 1ith. She then goes to Onset Bay Camp-Meeting; after which sho will visit Lake Pleasant. She would like to make engagements for the coming fall.

E. V. Wilson, being again afflicted with severe illness has decided to make the journey to the Pacific coast, with the hope of recuperating his exhausted energies. He will answer calls to speak at points along the route.

Geo. A. Fuller, of Dover, Mass., lectured in Bell's Hall, Beverly, June 6th, 13th and 20th. He will also lecture for the same Society June 27th; and before the Reform Club of Beverly Sunday evening, June 20th. Mr. Fuller has engagements for all the Sundays until October; after that date he would be pleased to answer calls to speak, either in the East or West.

Spiritualist Meetings in Boston.

Berkeley Hall.—Services overy Sunday at 10% A. M. and 34 P. M. In this held, 4 Berkeley street, corner of Tre-mont street. W. J. Colville, speaker. Subject next Sunday morning, "Try the Spirits whether they be of God,"

Paine Memorial Hall.-Chikiren's Progressive Ly-cum No. 1 holds its sessions every Sunday morning at this nil. Appleton street, commencing at 10% o'clock. The pub-ic cordially invited. D. N. Ford, Conductor.

IIC cordially invited. D. N. Ford, Conductor. Anory Hall. - The Bhawmut Spiritual Lyceum meets in this hall, corner West and Washington streets, every Sunday at 10% A. M. J. B. Hatch, Conductor, Kennedy Hall. - Free Spiritual Meeting every Friday evening at this hall, Warron street, at 74, Regular speaker, W. J. Colville, The public are cordially invited. Easle Hall. - Britting Meetings are half at the first street at 74.

Eagle Hall.-Bpiritual Meetings are held at this hall; 16 Washington street, corner of Essex, every Sunday, at 10/4 A. M. and 2/4 and 7/4 F. M. Excellent quartette singing provided.

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

PAINE HALL.-There is no lack of interest on the TAINE HALL—Inference is no merce of inference on the part of the children at the Lyceum, though the season is nearly closed. The lines were full to-day, and it seems as though we had our complete complement. But presently the public schools close, and many of the fittle ones whom we love so dearly will he away to the farms and villages of the country; yot there will be many who will be deprived of that delightful respite from the bustle and heat of city life. Let us not forget these, who, however deserving, cannot enjoy these blessed privileges. Let us not forget our responsibility in this matter—to do what we can to benefit humanity. Let each one see to it this season that some child shall enjoy one day's pleasure at least, away from the city. Plenies and pleasure parties are of daily occurrence, and the expense will be but small. Do this, every one, according to your means, and receive a two-fold blessing of your own soul in the happiness derived from the good deed done. The excretes to day were as usual, consisting of orchestral selections, singing, responses, Banner march and Hattie L. Rice (who received a double encore); recitations by Esther Ottinger, Harry Marten, Badie Peters and Bertha Griffin; Mr. John Endres gave two rocitals, which were heartily applauded; services closed as usual with the Target March. House of delight to all who avalled themselves of the privilege of being present. The atternoon was given their form, and or all shore the form the iternoon was given invite the target form the the soft the and enter do the shore. The other shore, June 20th, 1860. part of the children at the Lyceum, though the season is nearly closed. The lines were full to-day, and it

AMORY HALL.-The excessive heat of yesterday did not prevent a good attendance at our Lyceum. Visitors were plenty and the groups were well filled. The exercises were much enjoyed by all present, and were as follows: Overture by the Orchestra; singing by the Lyceum, Silver-Chain.recital. Banner-March: recita-tions, vocal and instrumental music, by the following pupils: Emma Ware, Hattle Davison, Carrie Huff, Bes-sile Stevens, Freddle Rose, Jennie Lothrop, Bertha Hall, Miss Lorrey, Gracie Burroughs, Hattle Young, Carrie Shelhamer; physical exercises, led by Miss Eila Carr and Master Rand; closing with the Target March. Tuesday next, the 20th, is set apart for our first an-nual piche, and we hope our friends and the public generally will bear it in mind, and ald us by attending. It is your liberal patronage upon that occasion which will enable us, friends, to open our doors free to all during the coming year-even doing away with the time-honored "contribution box." In addition to our Lyceum of one hundred pupils many geakers and me-diums are to go with us and lend their ald. Cars will leave New York & New England Döpôt at 9 A. n. and 12 M. direct for the grove. The National Band will be present and furnish music for dancing. At 2 r M. Ly-ceum exercises will be laft the grove. Now re-member the object, also the date, and be sure you are present. Active preparations are being made for the closing ors were plenty and the groups were well filled. The present. Active preparations are being made for the closing Sunday previous to our summer vacation. As it tran-spires upon July 4th, the hall will be tastefully trimmed with the stars and stripes, and we would again solicit donations of flowers for the children. Upon this occa-sion the pupils will confine themselves to patriotic recitations; and many pleasant words may be expect-ed from our friends. J. B. HATCH, JR., Sec'y Shawmut Spiritual Lyccum. Boston, June 21st, 1880.

Mr. Colvillo as usual occupied the desk, and after reading from the words of Dr. J. M. Peebles-his guides having al-ready offered through his lips an impressive invocation-his proceeded to deliver an impired and very forcible lecture on "Michael Servotus," the noble Spaniarii of historic fame, so crashy persecuted and put to death at the instigation of Calvin. The lecturer argued that person the projet fro-quently become persecutors, owing to their too great attach-ment to certain byhomos for which they have suffered. The been a drawback in all communities, Until religion is re-cognized as consisting in a pure and useful life, it will too often be associated with the perpetration of the most tear-ful crucities. "We should not so much attack doctrines because they are mysterious or unintellightion as because of their demomilizing effects." This scattere embodied they punched on the any other than perclose and charles and punched by the start and communities, and the scattere ful crucities. "We should not so much attack doctrines because they are mysterious or unintellightion as because of their demomilizing effects." This scattere embodied the views given with reference to the legitimacy of an attack upon orthodoxy. The doctrine of gan argy Gost and endices punchement could not have any other than a peraletous effect on our lives. It was a noteworthy fact that persons who put others to death were always advocates of God's wrath. "The audience were very attentive, and appeared much in-terested in the discourse." On Fridays at 8 r. M. Mr. Colville's subject is "The Hu-goenots."

DO Fridays at 8 P. M. questions are always cordially re-ceived and considered. Everybody is invited.

Appointments.

On Tuesday, June 18th, Mr. Colville held a very pleasant reception at the home of Mr. and Mrs. Hatch, Astoria, N. Y. On Wednesday, June 16th, he lectured to a good audi-ence in Everett Hall, Brooklyn, and on Thursian, at 3 r. M., held an interesting meeting at the house of Mrs. Ruggles, 174 Livingston street, Brooklyn-returning to Boston by an evening boat.

The faving single street, brookiyn-returning to hoston by an evening boat. This present week ho has visited Reading. Melrose, Bed-ford and West Schuste, Mass. He requests all officers of camp-meetings and all other persons wishing bin to be duro for them during the sum-mer to apply to bim by letter, stating particulars as fully as possible, without delay. His summer season commences Priday, July 10th when ho will speak at Shawsheen Grove; on Sunday, July 10th when ho will speak at Shawsheen Grove; on Sunday, July 18th, he opens the Camp-Meeting sessions at Neshaniny Falls; on August 1st, at Onset Bay; he has at present two vacant Sundays and a few week day be-tween this date and September, and when be yield as summer vacation where he can be of most use to the cause. Address 8 Davis street, Boston,

The Editor-at-Large Fund.

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Brooklyn Spiritual Society Conference Meetings

At Everett Hall, 398 Fulton street, every Saturday even-At Everett Hall, 300 Function Street, 5.5.2. ing at 8 o'clock. After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak pro or con., under the ten-minute rule. J. DAVID, Chatrman.

1,00 5,00 5,00 5,00 1,00 1,00 5,00 5,00

2,00 5,00 25,00 100,000 5,000 25,000 5,000 5,000 5,000 5,000 10,00

The Brooklyn Spiritual Fraternity Meets at Fraternity Hall, corner of Fulton street and Gallatin Place, Friday evenings at 7½ o'clock. Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Fraternity. S. B. NICHOLS, Pres.

The Camp-Meeting

The Camp-Hecting Of the Spiritualists of Western New York will be held on the grounds of the Cassadaga Lake Pros Association, com-mencing on the 7th of August, 1880, and continuing till the 30th. The speakers engaged are: O. P. Kellegg, of Ohlo, Mrs. Pearsall, of Mich., Judgo McCornick, of Pan, Bax-ing the meeting; Mrs. Watson, of Titusville, Pa., for the third and fourth Sundays of the meeting, and J. Frank Bax-ter, the noted test medium, for the last week of the meet-ing. Messrs, Colville, Stebbins, H. H. Hrown and others are expected. Materializing and other test mediums will be with us during the meeting. The grounds are beautifully situated on an Island in Cassa-daga Lake, in Chantanique County, on the railroad between Dunkirk, N. Y., and Warren; Ya. Easy of access. The steamer "Water-Lily " will make regular trips between the village and the Camp, carrying people to and from the grounds and also making pleasure trips around the hake. Arrangements are unde for loard at swichty-live cents and one dollar per day. All are cordially invited to attend and have a good time. Per order of the Trustcos. O. G. CHASE.

Convention Notice. Convention Notice. You are invited to attend the Second Annual Convention of the Union Reform League, at the Town Hall, Princeton, Mass., July 4th, 5th and 6th, 1890. This League is a union for matual aid, defense and growth of the various progress-ive movements. Vital toples, such as Government, Land, Labor, Finance, Usary, Marringe, Sociology, Free Speech, Press and Mails, will be discussed from the most radical standpoint by representative men and women. Board \$1 to \$2 per day, at hotels and boarding-houses. S. A. VINDERT, T. C. LELAND, Secretaries. HENRY STORE, Treasurer.

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CHAP, 1,--The Faiths of Ancient Peoples, 2,--Assyria, Chablea, Egypt, and Persia, 3,--India and China, 4,--Greece and Rome,

CHAP, 5, —Spiritualism of the Bible, 6. —The Early Christian Church, 7. —Spiringalism in Cathodic Ages, 8. —Shadow of Catholic Spiritualism, 9. —The Waldenses and Camisards, 9. — Protestant Spiritualism, 11. —Spiritualism of Certain Great Secre,

[AP, 12, --Introductory,
13, --Debusions,
14, --Mania,
16, --Skepidles and Tests,
17, --Absurdities,
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and boards. Price, boards, 25 cents; juper, 20 cents.

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and Congregational Singing.

Vigorous efforts are being made in London to induce shopkeepers to allow seats to girls in their employ.

We ought to do well by our friends when present, and speak well of them when absent.-Thales.

Pressed for time-Mummies.

The chap who grumbles so loudly when his wife asks him to put up the clothes-line, is generally the first one to rush upon the stage and be half-an-hour tying a fe-male medium into a cabinet.—Norwich Star.

Basin gratitude-Lending a wash-dish.

Dasm gratudue-Lending it wash-dish. One of the victims of the Narragansett disaster was a Methodist pastor of this city; the Rev. Mr. Lockwood. It does not appear that he had any special premonition of the fate so soon to overtake him, but it is certainly a queer co-incidence that he should have written on the fly-leaf of a copy of Thomas Paine's "Age of Reason," which he had with him in his state-room, "If I go down with this boat to-night, I should be ashamed to have this book found with mo, were it not that I read it to refute its doctrines." The number of preachers who acquaint themselves at first hand with the views of the men against whom they thun-der from the pulpit is not so large that any of them can well be spared ; the knowledge of the use to which he nut his last hours will highten the regret that the Rev. Mr. Lockwood was not rescued in time.—New York Sun.

Mrs. Van Cott, it is reported, refused to eat dinner in the same hotel with Ingersoll recently, and he was willing that she should go hungry and spite herself if she wanted to; but the eloquent expounder of the "Mistakes of Moses" took his own dinner, undis-turbed by this "mistake" of a bigoted "revivalist."

France is making rifles for China, which only goes to show that European bullet-civilization will ere long rifle China of its peace and wealth.

England threatens Turkey in the interest of humanity.

The army-worm is "marching along," doing im mense damage in several parts of the country.

A legitimist conspiracy has been lately discovered in France, large sums of money having been collected in order to buy up republicans of influence. Thus it will be seen that the seeds of discord are again being sown in la belle France; that another revolution is to be; republicanism crowded to the wall by monarchists: Napoleon at its head. This we fully believe will be in less than ten years.

Irish Land League.

At Music Hall in this city, on Sunday evening last, Mr. Michael Davitt, the originator of the Irish land agitation, addressed a fair-sized audience on the sub ject of the Land League and what it proposes to accomplish. Mr. Davitt said he did not pretend to have made any discovery in the way of settling the Irish land troubles; but he did come to excite the patriotism and generosity of his audience. The land move ment platform is as simple as the necessities of the people are desperate. It amounts, in fact, to this: "The land of Ireland for the people of Ireland." The people have suffered from famines, and are forced into involuntary exile all through landlordism. Many intelligent Americans believe that a remedy exists in immigration, and that the Irish should move, as a nation, to the West; but this would not suit us, for we cannot give up our dear old country. Others think, because the people in England and Scotland do not suffer from periodic famines, there must be some spe- | engagements this month in Springfield, Gloucester,

same time when they are several miles apart. The Rev. Joseph Cook, however, has attempted this feat by giving a clear statement of the facts of Spiritualism, and at the same time declaring that he is a thorough orthodox opponent of spiritual science.

In the New York Observer of June 10th, Mr. Cook says the suggestion of that paper ""that I am or am about to become as much of a friend of Spiritualism as Prof. Bush was of Swedenborgianism,' does me most mischievous and, I had almost said, inexcusable injustice."

The Observer writer is very glad to have Mr. Cook repudiate Spiritualism, but insists that he did not do him any injustice in his former statement, and shows by quotations that Mr. Cook is simply evading the issue, for his lecture was "simply giving up the whole question to the Spiritualists." He quotes from the lecture, and says, "if it is sense, logic or Christianity, then I am wrong and Mr. Cook is right." "He is a man of vast mental endowments, which he uses nobly for the glory of God in defending the truth; but he has unfortunately got a kink in his head on the spirit question, which will be the ruin of his usefulness unless he gets it out." "What he has said I have given in his own words, and if his words are wise and good, I am a fool." "It would be a great public calamity if he should fall into the snare of the devil." "All the religious papers which I have read on the subject have regretted his expressions on Spiritualism. Many of his friends have privately expressed to me their intense regret."

Such orthodoxy as this is incompatible with intellectual honesty. The thorough bigot has no reverence for truth, and will not tolerate any honest investigation on his favorite themes. Mr Cook has not even been an honest reasoner. He has merely dared to open his eyes to facts where orthodoxy demands that they shall be shut, and that incontestable facts shall be ignored. The Observer easily perceives that to recognize the facts is to "give up the whole question to the Spiritualists," and therefore demands that he shall ignore everything "to reconsider and recall" his statements of facts.

Is it not very palpable that vigorous orthodoxy is incompatible with all intellectual honesty in facing the spiritual question, and is it not the duty of Spiritualists to make this shameful fact conspicuous before all honorable men?

JOS. RODES BUCHANAN.

Movements of Lecturers and Mediums.

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

Dr. L. K. Coonley attended the Vermont Annual State Convention at Plymouth, the 11th, 12th and 13th insts. He spoke in East Wallingford, Vt., June 20th, morning and afternoon. He will lecture in Mt. Holly, Vt., Sunday, June 27th, morning and alternoon; in Landgrove, July 11th., His address during June is at Mt. Holly, care W. D. Halder.

J. Frank Baxter has been filling very successfully

Boston, June 21st, 1880. PYTHIAN HALL.—The opening exercises last Sun-day morning consisted of singing by the choir, and in-vocation by Dr. A. W. Scott. Dr. A. C. Tasker, of Newport, N. H., gave a short address, congratulating us upon the excellent harmony which he sensed as pervading the place. Remarks were offered by Mr. J. M. Munsey, of New York, Mr. Ditson, and Drs. Moore and Mayo. The meeting was very interesting, and a good-sized audience was in attendance. In the afternoon Prof. Tooley gave a highly inter-esting, instructive, and at the same time amusing lec-ture on "Graphology, or Science of Character in Hand-writing," illustrating it by delineations from quite a large number of specimens handed in for the purpose; all were acknowledged as correct. He also, while blindfolded, gave two readings (both acknowledged as trutinfui) by taking the hand of the subjects in his own. The Professor will speak again next Sunday after-noon, subject to be announced in Saturday and Sunday *Herald.*

SALEM-LYCEUM HALL-Joseph D. Silles, of Wey-mouth, Mass., occupied the rostrum at the above hall on Sundays the 6th and 13th of June, as a lecturer. The themes chosen by his controls were good, and well handled. As a test-medium before an audience we think him the best we have had in Salem for years. We recommend his services to all societies looking for a good medium. S. G. HOOPER.

W. J. Colville's Meetings.

W. J. Colville's Meetings. On Sunday last, June 20th, Mr. Colville delivered an in-spirational discourse during the morning service entitled the "Basisof Morals." The speaker atgued that obedience to law through fear was a necessary accompaniment of a barbario state of thiogs, and thus the fear of a higher power might be the *deginiting* of wisdom, but by no means its ui-timate. Illustrations were drawn from practical life, show-ing that every child obeyed bindly through consent to the distations of parental authority before he understood in his own intelligence the utilitysand just design of the laws which govern him. In past ages men received everything through griests and prophets as though it came direct from the in-into God, whereas to-day, with the advance of civilization and general education, men become day by day more and more laws unto themselves. The lecturer urged that every-thing is moral which bieses society, and everything is im-moral which overta is deleterious effect on those around us. True morality seeks the greatest good of the largest possible major the as a police force. The lecture uither just and right by discovering their beneficial or baneful results upon a community. All absolue priestly authority was recog-nized as desirable only for the very ignorant, the priesthood being for this class a police force. The lecture results upon a community. All absolue priestly authority was listened to with close attention, and heartily applauded. In the attennoon, at 3:16 cicket, a variety of interesting guestions were answered by Mr. Colville's morning lec-ture will be from the text, 'Try the Bipirits whether they be of God.' All mediums undergoing development will no doubt receive some practical advice, which may also be ex-pected by investigators. Service begins at 10:30 o'clock. **Hennedy Hall.**

Kennedy Hall. On Sunday last this hall was very well filled at 8 P. M.

one bottle of Hop Bitters.

SPECIAL NOTICES.

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

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

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THE ELEVENTH ANNUAL CAMP-MEETING

OF the Spiritualists of Massachusetts will be held at **Shawaheen Biver Grove**, Ballard Vale, on Hoston and Maino Rairoad, commencing Wednesday, July 14th, to close August 22, Full particulars in Banner of Light in due season.

DR. A. H. HICHABDSON, Manager. No. 42 Winthrop street, Charlestown, Mass. June 26.

TO RENT.

FURNISHED Rooms to rent at Lake Pleasant through Gamp-Meeting, in Elmwood Cottage. Inquire of A. F. FELTON, North Leverett, Mass. 4w-June 26. WANTED-In a pleasant home in the family

W Art 1:EJ-11 B pleasant nome in the family of a widower with means, with two children, aged 6 and 8, a working housekeeper of middle age, who has me-dlumistic qualities sufficient for home comforts, and who has character and discipline with children. This is a desira-ble and easy place for the right person. All, heavy work done out. References exchanged. Address L.A. W., stat-ing phase of mediumship, caro Banner of Light, Boston, stating where an interview can be had. June 12,

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5

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3.—A Supreme and Indivetting Mind the Central Idea of a Spiritual Philosophy.
4.—The Inner Life—Facts of Spirit Presence.
5.—Intuition—The Sont Discovering Truth.

3. — Intuition—The Soul Discovering Truth. Passing out from the sway of creeds and dogmas, two paths open-one to Materialism, the other to a Spiritual Philosophy, with Mind as the Soul of Things. Which shall we enter? To give Materialism fair statement and criti-cismi to show it is a transient stage of thought; to expose sejenilfor dogmatism; to show that Materialism and Spirit-ualism are unlike and opposite; to give fair statement and spiri-cismi to show it is a transient stage of thought; to expose sejeniffor dogmatism; to show that Materialism and Spirit-ualism are unlike and opposite; to give fair statement of the facts of spirit-presence and clairvoyance; to show the need and Importance of hay cho-physiological study, and of more per-fect scientific files and methods, to emphasize the faner life and the spiritual powers of man, and/d help the coming of a natural religion, without bigory of guperstition, are the leading objects of this book. Full of careful and ex-tended research, of thought and spiritual insight, it meets a demand of the times, draws a clear and deep line between Materialism and Spiritualism, and helps to right thinking. The facts of spirit-presence, from the long experience and wide knowledge of the author, are especially valuable and Interesting. Cloth, Theornes, maper, 50 centis; postage free.

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- Source. 7-Tho Identity of Bible Facts and Spiritual Phe-
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nomena. 8-Popular Errors and Objections to Spiritualism Ex-plained and Answered. 9-Invinortality in the Light of Modern Spiritualism.

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ISY M. A. (OXON), Author of "Psychography" and "Spirit Identity." CONTENTS, -Present Position and Future Needs of Spir-itualism in England-What is a Spiritualist 'Philosophical Spiritualism; ReligiousSpiritualism; Spiritualism is Blovo-lution; The Agency at Work; Conditions of Public Asso-clation; Spiritualism deals with Yexed Questions; Unity in Multiformity; Lessons of the Past; Cabineis to be Abol-ished; Exposures of Fraud and their Effect; Lessons of the Future; Desideranda, Spiritualism in some of its Heilgious Arpects-Judaism and Jesus Christ; The World at the Birth Of Christ; John Baptist and his Message: The Mission of of Christ; Modern Christianity and Modern Spiritualism; Objections Then and New; The BibleAlt Warrant for it; Appeal to Bible Students; Spirit Teachings, The God; Man's Future Deside Students; Spirit Teachings, The God; Man's Future Obsetiny; Punifikment, field; Idowart for it; Appeal to Bible Students; Spirit, Teachings, The God; Man's Future Obsetiny; Punifikment, field; Idowart, Leav-en; The Old Creed and the New; Religion and Science; A Practical Religion; What have we Gained and what have we Lost by the New Creed; Skepticism; The God-Man and the Treatel Religion; Wash have we Gained and what have we Lost by the New Creed; Skepticism; The God-Man and the Treatel and Infersy Sind; Teachings, The God-Man and prosecution of Henry Sinds. Blue eloth, in form with "Spirit Identity" and "Psy-chargraphy." Price sl.25, postage 10 cents. For sale by COLDY & RICH.

BANNER OF LIGHT.

Message Department.

6

Public Free-Circle Meetings Are held at the BANNER OF LIGHT OFFICE, corner of Province stret and Montgomery Place, every TUESDAY AFTERNOON. The Hall will be open at 2 of bock, and ser-vices commence at 30 clock precisely, at which time the doors will be chosed, neither allowing entrance nor stress until the conclusion of the scance, except in case of absolute increasity. The public are cordinally furticel. The Messages published under the above heading indi-cate that spirits carry with them the churacteristics of their earth-life to that beyond—whether for good or evil—conde-quently those who pass from the earthy sphere in an unde-veloped state, eventually progress to a higher condition. We ask the reader to receive no double for the by opercise net nore, are in these columns that does not comport with his or her reason. All express as much of truth as they-perceive-no more,

no more. **So**: It is our carnest desire that those who may recognize the messages of their spirit-friends will verify them by in-forming us of the fact for publication: **So**: As our angel visitants desire to behold natural flowers upon our Circle-Room table, we solicit donations of such from the friends in earth-life who may feel that it is a pleas-me to place upon the altar of Spirituality their floral offer-ings.

ing. Miss Shelhamer wishes it distinctly understood that she gives no private test scances at any time; heither does she receive visitors on Tuesdays.] **a** Letters appertaining to this department, in order to ensure prompt attention, should in every instance be ad-dressed to Colby & Rich, or to LEWIS B. WIRSON, Chairman,

Memages given through the Mediumship of Miss M. T. Shelhamer.

[The following message-given May 25th-18] published in advance by request of the spirit.]

John Pierpont.

As a representative of that mighty and an-gelic host of the eternal world whose mission it is to illumine the pathway of humanity, en-lighten ignorance, and strew abroad knowl-edge concerning the ways of life, and also a comprehension of natural laws—whose mission it is to send forth tidings of immortality and tokens of the power of spirits to return from tokens of the power of spirits to return from beyond the grave, and manifest to mortals—the spirit-guides of this circle propose, Mr. Chair-man, to consume a portion of your time this afternoon in replying to a statement made by afternoon in replying to a statement made by one who, himself claiming to be a medium, should stand at the head of the defenders of mediumship, and should be the first to recog-nize any new phase of spirit-nower. I refer to him who is known as the Poughkeepsie Seer. In a recently published discourse, delivered by this gentleman in Steck's Music Hall, New York, we tind the following remarkable statement. The speaker very properly says: "The spirit-ual world is all about us, and after death we shall be a part of it; but," he continues," the trouble with the world in not understanding this is that it, wants to materialize everything this is that it wants to materialize everything before it can be believed. The Spiritualists, so called, attempt to satisfy this demand by bringcalled, attempt to satisfy this demand by bring-ing materialized forms from dark cabinets, and of course the result is a failure, because the whole action has a downward, demoralizing ten-dency." We would like to ask the gentleman speaker what positive proof he has to offer the thinking world as to the downward, demoraliz-ing tendency of the materialization of spirit-forms. This is a grave assertion—one that can-not be accepted on mere hearsay evidence; the accuser must bring, forth personal experience not be accepted on mere hearsay evidence: the accuser must bring forth personal experience in order to be listened to. Now we know not whether Mr. Davis has had the personal expe-rience required or not. Certainly, if it is so, it is a deplorable affair that he should have been drawn into a place, or places, where the manifestations were of a downward, demoraliz-ing tendency, and it is his duty to denounce publicly those places where this demoralization occurs. If he does not do so, we are perforce occurs. If he does not do so, we are perforce obliged to believe that he has had no such ex-perience to offer; and so far as our own ob-servations go—which have been extended somewhat-we pronounce the assertion a libel, not only upon a class of mediums who are traduced maliciously, denounced without cause, and at many times and places looked upon as deceivers, yet who compose a class as pure, honest and unselfish as any other class of teachers we can point out, but also a libel upon those earnest, honest investigators, men and women, who have opened their doors to the spirit-world, and in the privacy of their own homes have witnessed the spirit-power produced in materialization; men and women who for candidness, integrity, purity of morals and principles, may compare favorably with any other class the world pro-vides; and if the speaker differs with us in this respect, it would oblige the spirit-world if he would point out his evidences.

We would also ask where is the gentleman's proof of the failure of these manifestations which he implies? Ask thousands of earnest seekers, to-day, all over this land and in Europe, who have a work of earnest and a sector of the sector. who have enjoyed communion with their saint-ed loved ones, whether or not the materializing phase of mediumship is a failure; whether or not the productions of dark cabinets are demoraliz-ing? It is true that many of the most perfect blessings we have in life may be perverted, and so abused that they may become a curse to hu-manity; but shall we call these blessings de-moralizing to the human race? Certainly not. We would respectfully.suggest to Mr. Davis the propriety of his giving this phase of mediumship a most careful, candid investigation in the pri-vacy of his own home. If he will, and if he en-ters into this with a candid, carnest, inquiring who have enjoyed communion with their saintvacy of his own home. If he will, and if he en-ters into this with a candid, carnest, inquiring spirit, dispossessed of all selfishness and all am-bition, tilled with the spirit of love, not only for those around him but for all humanity, pos-sessed with good will for all beings, coming into the presence of the spirit-world in an humble, inquiring spirit, as a little child would come to its teacher, he will certainly receive a full tide of manifestations from the spirit-world, which gannot fail to convince even him of the power the spirit possesses over matter. We wish it distinctly understood that the spirit-powers controlling this circle have no enunity to spirit-materialization, to transfiguration, or to any controlling this circle have no entity to spirit-materialization, to transfiguration, or to any other phase of mediumship. That we are the friends of all mediums, we think our teachings in the past may well attest; that we shall defend mediums and mediumship wherever assailed, may be well understood by mortals. It is time that honest Spiritualists, those who really love the angle-world whose desire it is to go forward the angel-world, whose desire it is to go forward in thought and spirit toward those who dwell in the infinite realms—it is time that Spiritualists, who profess to believe in the immortality of the soul and the power of spirits to return and manifest, lovingly, tenderly, ennestly to their mortal friends, that they go forward in defence of those instruments who are used by the spiritworld. It is time that speakers and mediums, who occupy a front position on the platform of life, begin to protect and defend those weaker instruments for spirit-power who are around them. It must indeed show a selfish, envious them. It must indeed show a selfish, envious disposition, to assail others who are in their own humble way dispensing the bread of life to sorrowing, seeking souls; and if a medlum can, through the agency of the dark cabinet, so called, brint forth positive evidence of the im-mortal life, if he or she can produce temporarily a form resembling that of a departed friend, which shall give comfort, joy and consolation to a mourning heart, surely the mission is a di-vine one, and cannot fail/to bring its own re-ward. ward. ward. All we ask is tolerance. It is time that the spirit of intolerance should be rooted out from the ranks of Spiritualism. As I would rebuke sin—which is a violation of the diviner laws of being—when in the mortal, so to-day I would rebuke whatever I find out of harmony, not in accordance with the higher teachings of return-ing spirits; and I most earnestly beseech all of you to seek to live in harmony with the angeling spirits; and 1 most earnestly beseech all of you to seek to live in harmony with the angel-world; to throw around those among you who are weak, who are fragile, who are delicately reared through spiritual process, the mantle of obarity, of kindly feeling, which shall develop their powers and enable them to bring forth higher, purer, truer evidences of the spiritual love and power that surround and operate through them. The most sacred relations of life are found in the home circle: the most ten-der ties of being connect one with the other-brother, sister, parent, child, wife, husband or friend. When a circle convenes in a harmonious, spiritual, bying spirit, desirous of receiving tdings from ligher ones gone before—not in a degmention way bom manding what shall be the condition. The ying ach one his own judg-ment and reason in regard to the manifestations given—what can demoralize those who are pres-ent? Can the opening of the cabinet doors and the apparition of a form claiming to be that of a departed friend demoralize that assembly? Would it not rather lift each spirit up above the

confines of earth, beyond the petty selfishness of material cares toward a higher life, and fill it with purer aspirations for knowledge and truth concerning those who have entered the immor-tal spheres? Surely we think so; and if it is possible that here and there so-called séances may be convened for selfish purposes and thrown may be convened for selfish purposes and thrown open for the public merely to gather in the al-mighty dollar, and not for any higher purpose, surely these affairs wilk be ventilated, and the deceivers cannot fail to come to grief in short order. All the earnest Spiritualist, all the hon-est, skeptical investigator has to do, is to enter into the sanctuary of spiritual scances lovingly and harmoniously, and by whatever appears be-fore him he cannot become demoralized nordrag-ged downward. We trust that in the future each one will throw out a higher, purer power ged downward. We trust that in the inture each one will throw out a higher, purer power than in the past, a loving sympathy which shall give the spirits such assistance that they may return as they have promised to do, and become so tangible and palpable in your presence that you cannot fail to identify and bless them. John Pierpont.

> Seance March 30th, 1880. Invocation.

Invocation. We praise thee, oh, Father, for the manifold gifts thou hast bestowed upon humanity; for the grand boon of existence. We bless thee this sacred hour for the many loves and endearments of the soul. We thank thee for the sympathy and affection which floweth out from heart to heart. We praise thee more and more, at this hour, when a new year dawns upon the earth, when a new dispensation rolls away the fear of death and brings back to longing hearts the memory of that sacred hour when the thry rap spoke unto mortal man in tones of love and cheer, whispering, "There is no death i the angels return from their loved homes be-youd the valley and shadow of the grave and speak to human hearts with love and sympathy." As we recog-nize at this season the approaching spring time with its buds and blossoms, its fragrant, balmy breezes, its whispering in the tones of the warbling of birds; as the golden sun, having passed the meridian, tells of the departure of the cold, wintry season, and speaks of springing hopes, of budding aspirations, which will bloom out in the fruition of summer, so also does this hour speak to our hearts of that golden, sun of heaven, which, having passed the meridian of earth, sends down to mortal souls a new light and 'glory, warning new hopes and aspirations in the human heart, and drawing all souls'upward, nearer to thee, in thanksgiving and praise. Oh, our Father, we bless thee that thy gates are open wide; that thine angels do not tarry on the golden shore, but that they return, from time to time, to give out unto their loved ones yet in the mortal form tidings of great joy to all people.

George Thompson.

As the happy bird wings its way to the south-land in search of the beautiful, balmy breeze that bears it onward, so I wend my way, at this hour, from the Summer-Land to this sacred place, and it is with a feeling of great joy that I speak to you once again in tones of love, at this time, this holy time, thronging with asso-ciations to the spiritually-minded soul. It is indeed a gladsome privilege for the spirit to re-turn to mortality and speak of what lies beindeed a gladsome privilege for the spirit to re-turn to mortality and speak of what lies be-yond. Oh, if you mortals could only realize what it is to be a spirit, unconfined by the lim-itations of matter, enabled to extend all your capabilities, your soul flowing out in all its broadest, grandest expansion, and to feel that the world is your home, that your abiding place is in the hearts of those most dear-to feel that is in the hearts of those most dear-to feel that Is in the hearts of those most dear—to feel that you can associate at will with lofty and exalted minds who congregate together and commune, soul to soul, and heart to heart, for the best in-terests of humanity 1 Daily, and even hourly, ascended souls meet together in order to devise ways and means for the elevation of the lowly, the enlightenment of the ignorant, and the wel-fare of the prace

In the olden times, when injustice and oppres-sion ruled more largely than they do to-day, when the black man was held in chains which it was impossible for his friends to shatter, when laws framed by ignorance held human beings in boudage, and it was our work and our privilege bondage, and it was our work and our privilege to labor daily in behalf of those oppressed ones, to work diligently for the repeal of those unjust laws, oh, then, little did we realize the powel and possibilities of the human soul. Although it was our privilege and delight to witness the emancipation of those oppressed ones, and to see the repeal of many unjust laws in our own country, yet do we find a large amount of work to be done; we find that Freedom has yet to spread her banner broad and wide over the earth, that all nations may amalgamate togeth-

spread her banner broad and wide over the earth, that all nations may amalgamate togeth-er, and become as one in brotherhood, as one in sympathy, ruled by an eternal power of good. While we rejoice that so much has been done for humanity in the past, while we rejoice that the fetters of the slave have been broken, that the bondman has gone free, how much rather should we rejoice that the chains of supersti-tion of incorror and error have been broken tion, of ignorance and error have been broken by angel hands, and that those who were opthe veil that hung between the two worlds—at this time, we say, it is meet that spirits from the other world should return, and give unto humanity their blessing, their God-speed and good-will, and say unto each mourning heart: "Be conforted : your dear ones live; they are "Be comforted; your dear ones live; they are not lost; they are not sleeping; they return to you daily from the evergreen shore, bringing sweet peace, consolation and hope for your weary souls. Take heart; they love you still, and guide you ever onwaid; and, in the future, when you too shall hear the summons; when the pale boatman shall come to you, you will find your loved ones safe in the Father's king-dom." dom," Once before I returned to this place and spoke. I said at that time that it is my hope, my earnest desire and my work, to open, and to influence others to open, places of this kind, public meetings where spirits from the other shore can return and manifest themselves through mortal human organisms and it through mortal, human organisms, and it pleases me to be able to say that I do see a promised fulfillment of my desires; I see that friends in my own country are beginning to understand the importance of this, and to realize how desirable it may be to afford the spirit-world means and opportunities to cooperate with them in the work, and they are thinking of finding rooms and obtaining mediums where of maing rooms and obtaining mediums where the spirits can return and speak according to their own experiences on high, where they may receive a new benefit which will assist them on-ward in their upward march. To these friends I would say, at this time, Be of good cheer; though the clouds lower darkly before you, though the movement which your heart is placed upon may look dubious, now, as though losing ground take heart: there is no reformlosing ground, take heart; there is no reform-atory measure but what will see a fulfillment; there is no hope dawning in your hearts for the benefit of humanity but that will bud and blos-som upon the earth in future time. I can believe, as I never believed when on earth, that humanity will, at last, occupy a higher, a more elevated and beautiful platform than it does to day; that where oppression, in-justice and intolerance reign, justice, kindness, bravery, love and sympathy will take the place, and bud and blossom like the stars of heaven. George Thompson, of England.

held out my hand to go with them, they bore me away from all pain, sadness and sorrow. It is only a few days since I passed away. I feel that I cannot give more at this time, but if it is possible I shall return again, and speak to my dear ones, and I will indeed be with them to guide and guard and comfort them, and in their hours of sadness to bring them peace and con-solation from the spirit-world. I was fifty-eight years in the mortal form. I lived in Medford; my name, Harriet N. Sampson.

Edward C. Jones.

Edward C. Jones. I don't feel competent, sir, to speak much concerning spiritual things, but a long life of more than the allotted three score years and ten in the body has, I think, fitted me some-what to speak of material things, and, with your kind permission, I would like to send out a few words to my friends, to tell them that I am still active, and interested in my earthly affairs. I was well known, sir, in the city of New Bedford, well known as a business man, one who looked after his own affairs, and devoted his time to business entirely. I understand that certain friends of mine will read what I have to say, and I desire that they will take my message to those most closely allied to me, for I wish not only to send my love to my friends, but to ask them to give me a private opportunity of return-ing to them, and speaking concerning material things. I am satisfied with my affairs, as they were left, and yet I can now perceive certain matters that I would like to adjust myself, if my relatives and friends will allow me. Perhaps those near to me would like to know what I have seen in the new home whither I have gone, but at this time I cannot tell them, except that the spirit-world is indeed a natural, beauhave seen in the new home whither I have gone, but at this time I cannot tell them, except that the spirit-world is indeed a natural, beau-tiful world, as real and tangible to me as this earth was when in the body. I see that it ap-pears to be more like a summer season in that world than the season of approaching spring; flowers bloom and waters flow. I find habita-tions and homes, as I found them here, but of the real life, the interior life and its practical relations to the spirit. I am unable to speak at relations to the spirit, I am unable to speak at this time, for want of experience. After I have gained the experience needed, if I find it possi-ble I will return and give what I have learned. My name, sir, is Edward C. Jones.

Paulina Wright Davis.

Once more I would desire to speak through Once more I would desire to speak through mortal lips, and to send out to those dear, sweet friends whom I left on earth my love and my spiritual blessing; many so kind and attentive to me in hours of weary pain, when the physi-cal seemed struggling to maintain existence, and the spirit longed to be free. To those dear souls I would say at this hour, I bring you a celestial love from on high, and bathe your spirits in the blessing which our Father in Heaven bestows. I remember all your words of cheer, all your deeds of kindness; they are like Heaven bestows. I remember all your words of cheer, all your deeds of kindness; they are like so many blossoms in my soul, beautifying my onward path, and brightening the daily walks of spiritual life. At this time, so near the an-niversary of our beloved Spiritualism, I am glad, and feel it indeed a privilege to return to this well-loved place, and send out a word of cheer and greeting to kindred spirits. When I look around and see so many spirits longing to return with one little token of af-fection to mourning friends, when I see the gates of heaven wide open and angel loved ones thronging there, anxious to bestow upon some

gates of heaven wide open and angel loved ones thronging there, anxious to bestow upon some dear one a kindly word of cheer, a touch of a gentle hand, that they, too, may know there is no death, then indeed do I feel that Spiritual-ism is a blessing to humanity above all others. Sweeter than the song of birds, purer than the breath of fragrant flowers, comes the touch of loved ones from the other shore, and their sweet voices, calling through the gloom of death, fall upon mortal ears in tones of silvery music. Oh, were it possible. I would open the eves of every were it possible, I would open the eyes of every mortal here upon the earth to-day ! I would at were it possible, I would open the eyes of every mortal here upon the earth to-day 1 I would at-tune their ears to catch the notes of celestial harmony, of greeting from the souls of their dear once. I would uplift their spirits into the enlegtial atmosphere where they could sense the presence of angelic beings; but as this is not possible I-am glad to return and say it is all true and beautiful and/good. Beyond the val-ley of death my beautiful spirit-home glows and blossoms in love and affection; it is green with ever-blooming hopes, its flowers are fragrant and fair; as we pluck them we shower them down upon human hearts, in order that their sweet perfume may bring consolation and peace to the weary and sad. Oh, it was a gladsome hour when I passed from the mortal form—it was with tender longing to reach my dear spirit-home and friends. Since that time I have been enabled to pass and repass from country to country, exploring its depths. I have not only visited the various countries of the earth on the invisible side, but I have passed from down to those regions where darkness abounds. I have mistaken in their earthly course; I have also visited the bright stars where the loved ones mistaken in their earthly course; I have also visited the bright stars where the loved ones dwell who know no pain or sorrow, whose lives are passed in peace, happiness and contentment; and yet, with all the glories that I have gather-ed up, with all the blessings that I see spread tout for the progressive spirit, yet would I re-turn to earth at this time, yet would I drop burning words of love into the sorrowing hearts, into the affectionate souls by me so well reen in ther have also burning words of love into the sorrowing hearts, into the affectionate souls by me so well re-membered, and say to them, "I am with you frequently; I return to guide you and to give you blessing," and when you feel an invisible presence by your side in the twilight hour, re-member that she who longed and waited for the summons to come that should call her away to the spirit-world, has returned to give you one token of angel-presence. Paulina Wright Davis. Nellie Fletcher. [To the Chairman :] May I come, please? I lived in Hartford, Conn. I am nine years old, now. I want to send my love, and I want to say I is n't dead, I did n't go to sleep when they put My name is Nettice Fletcher. I've got little Willie here with me. He wants me to send his love to tourite. My mamma is in the spirit-world; she sends her love, too. We all do, every talk alone with auntie; she wants to come back and talk alone with auntie; she wants her to go somewhere where she can come. And I want auntie to give away my little dresses, and my little picture books, too; I want her to give 'em auntie to give away my little dresses, and my little picture books, too; I want her to give 'em to that little girl who came to see her one day when it snowed awfully. She did n't have on a nice dress; she could n't get one. I want auntie to give her mine, and not keep it in the big trunk. Auntie won't want to give the blue dress with the white flowers away, but that is the one I want her to give, because the little girl needs it, and I do n't. I've got dresses enough. Tell her if she will do that, we can come real close to her; we will help her lots, and she will be doing something good, because the poor little girl needs it—all she does for her. One night, it was just before Christmas, auntie was alone in the sitting-room; it was just before she lighted the lamp; she had her eyes half closed, and she saw a wreath of flowers; she saw mother. She thought she was going crazy. I want to tell her my mamma brought the flow-ers, and she is n't going crazy—they are spirit-flowers. We want her to sit alone at just about that time, between daylight and dark, and we will come and by a flower gaved. ers, and she isn't going crazy—they are spiri-flowers. We want her to sit alone at just about that time, between daylight and dark, and we will come and bring her flowers, and I think she will be able to see us by-and-by. She will if she gives that dress away; you tell her I said so. My auntie's name is Jennie Graham. J guess she won't care if I do tell. I want her to know that I send my love to her, every day, all the time, and when my birfilday comes I do n't want her to buy a great lot of flowers and take out to the grave, as she did last year; I want her to take the money and buy something for somebody that needs it, and go and see 'em on my birthday, and I'll go, too. That will be a birthday present for me, and I would rather have it than flowers on the grave. I do n't go to the grave only when auntie goes, and the flow-ers would dry up. I'd ever so much rather have auntie keep flowers in her own room. I'd go every day to see 'em, then, instead of going away to the graveyard.

of our home a lew short months. She is very desirous of sending her love and her grateful thanks to friends in the mortal, but she finds thanks to friends in the mortal, but she finds she cannot control this organism sufficiently to do so, and as I, who have (been in spirit-life so much longer, find I am able to speak, it. would be a source of great comfort, not only to my daughter, but to myself, to be allowed to do so, therefore I thank you. I am from East Lexing-ton, Mass. When my daughter passed away she was very anxious to have her mother know and realize that she beheld the presence of angelic beings; that a light shone through the davkness, and that she herself could realize she angelic beings; that a light shone through the darkness, and that she herself could realize she was going to a home where all weakness and sickness would the unknown. She also was de-sirous to bid her flother another farewell, and to speak to her of her enduring love, and since that time she has been striving to return and manifest, therefore I speak for her at this time, and the words that I speak for my child I also speak for my own heart. My wife's name is shall Buttrick; my name is Isaac Buttrick. I am most anxious to have my friends under-stand that I live outside the material body; that I am not only conscious of existence in a world I am not only conscious of existence in a world well-adapted to my needs and to the possibiliwell-adapted to my needs and to the possibili-ties of my spirit, but I am also anxious that they should realize that I can return from be-yond the grave, and speak to them in mortal language. There is one here from the same town that I came from, who, I find, is exceed-ingly anxious to speak, to send out only a word, even, that his friends may know he is himself again, as he expresses it, that he is conscious of his individuality and is satisfied with the spir-itual change. I find him unable to speak for himself. I shall be glad to do so for him, as one good turn deserves another, and as you, my himself. I shall be glad to do so for him, as one good turn deserves another, and as you, my friend, have extended the privilege to me of controlling this organism. The spirit has only been in the other life a very few days. Having lost his grasp of materiality he finds himself drawn backward again to earthly scenes, but cannot gain control of a foreign organism. He wishes to say that he has returned to his old home, and has striven to manifest. He feels-that he will be able to do so before a great length of time. He now feels it is good to be a spirit. He gives his name to me as Thomas G. Hovey. He dwelt in the mortal form more than three score years.

Red Wing.

Red Wing: Red Wing is sent from the Indians' hunting-ground to give the pale face greeting, to speak to the white man and to the white squaw, to give you strong magnetism by which you can withstand the storms of life, and to bring you tidings of your dear friends from the hunting-grounds. Sagoyewatha has said to Red Wing, "Speak at the council-room at this hour, for it is an accession of rejoicing to the nale faces—it "Speak at the council-room at this hour, for it is an occasion of rejoicing to the pale faces—it is the anniversary of that time when the gates of the Morning-Land were opened, and the spirits—not only of the white race but of your race—returned in their swift cances to tell you of the other shore." Said Sagoyewatha, "Speed away to the lodge of the white race; tell them that the red race are busy—are at work; their hearts are all aflame with love, their souls are full of sympathy for those who mourn in dark-ness and despair, because of their papposes who have gone into the Great Father's king-dom. Return and speak to them, and say that who have gone into the Great Father's king-dom. Return and speak to them, and say that the red race will befriend your little ones, will guard your squaws and braves, will return and give you strength and magnetism; and in place of vengeance, hato and scorn, the red maidens and dusky braves will bring you in their beau-tiful cances the sweet flowers of love and sym-athy that blossom up in the Indian country thui cances the sweet howers of love and sym-pathy that blossom up in the Indian country, beneath the sunshine of the Great Spirit." And so Red Wing comes this hour, and he says to the squaws and braves: This day closes an-other year of the time that earth has known spirit-communion; this day closes the old year, and when the sun shall rise in the eastern skies read a new yeardawns upon humanity— new and when the sun shall rise in the eastern skies again, a new year dawns upon humanity—a new year of spiritual unfoldment and love—and from out the blossoming days, from out the sunny hours that shall come, a new light shall shine, a new love shall blossom from above, and you will feel your spirit dear ones close beside you— you will know they are with you unmistakably, for the Great Father has said: The red man shall not rest in the hunting grounds above until for the Great Father has said: The red man shall not rest in the hunting-grounds above until he has borne to earth's children a certain knowl-edge of the land beyond the grave, sure tidings of their dear ones in the hunting-grounds; and it is with joy the red race takes up the work of the Great Spirit, and shall go forth from their councils and wigwams and lodges. They will still, day by day, work, until the gates of every-home are opened; and spirits shall throng in from the lodges above, with the torch-light of love so brilliantly bright that you will not fail to witness and understand. to witness and understand.

BENEDICTION.

JUNE 26, 1880.

ease being the result of improper secretions of the membranous surfaces,) is the injection of Castile scap and water, cleansing the parts and rendering them sufficiently healthful to prop-erly perform their functions. Usually, how-ever, the only remedy for this most distressing disease is change of climate. If persons have it residing near the sea, the mountain air will al-most invariably cure it; if they reside in the in-terior and are afflicted with this disease, the sea air will almost invariably work a cure. Gen-erally the human system becomes inactive, inert, because it has exhausted the atmosphere and does not find in it such properties as it re-

advice may aid the person, by direct application to some such source. Q.—Will the spirits explain the operation of bringing fresh flowers to circles? Are they brought from the earth-gardens? A.—Where flowers are not materialized for the occasion (which is rarely the case, unless they are also de-materialized in the circle), the flowers are brought from earthly gardens; but they are brought through the atmosphere in a state of solution that does not injure the parti-cles or the delicate fibres of the flowers. They cles or the delicate fibres of the flowers. They are also introduced into the circle-room in the are also introduced into the circle-room in the same manner, the process of disintegration or de-materialization taking place, which can be perfectly restored, so that the flowers are brought in a fresh, healthful condition. Nearly all the flowers brought into circles are brought from some earthly gardens where they are not missed. Some of them, again, we have known to have been brought from foreign countries, and introduced to individuals or circles as typ-ical of the country from which the person may have come. Of course there is no philosophy of earth and no scientific vocabulary that will enable us to explain to your proper comprehen-sion and understanding this method. The fact, however, is before you, and when your sciension and understanding this method. The fact, however, is before you, and when your scien-tific knowledge, when the formulas of science will permit this advancement, you will be able to understand that because matter is not solid, because disintegration may take place without the destruction of organic life ensuing, there-fore it is possible for this to be accomplished. Spirit methods, however, are not the scientific methods of earth but proceed from the oppomethods of earth, but proceed from the oppo-site direction, from the spirit, instead of from site direction. All experiments of science material function. All experiments of science must be from the external toward the interior or vital, and no organic processes of life can be tested during their highest activity, because disintegration and decay ensue; but with spirits who begin in the opposite direction to form an experiment, commencing from the interior and working outward, this disintegration or disso-lution is not possible, since they lay a basis previously, in the flower and other substances, for the ensuing disintegration, therefore the separation of atoms or particles may take place without the destruction of vital life. Q.--[By D. H. U.] What is the logical reason for maintaining that wrong is not eternal; that wrong doings are not punished eternally? A.--The logical reason for maintaining that wrong is not eternal is, that the lesser or finite cannot be the Infinite. Wrong-doing is punished as long as wrong-doing continues, but we have

cannot be the Infinite. Wrong-doing is punished as long as wrong-doing continues, but we have known of no state so low, and no condition so degraded, that it was not capable of being reached by right. We have known plenty of in-dividual spirits and angels so exalted as not to be capable of being reached by wrong; we have therefore concluded that right is more positive in the universe than wrong. While certain de-grees of negative goodness are ensnared, there are degrees upon earth and in spirit-life that are never tempted; we therefore conclude that grees of negative goodness are ensnared, there are degrees upon earth and in spirit-life that are never tempted; we therefore conclude that good is the superior power in the universe; that wrong-doing is negation; that as light van-quishes darkness, so darkness may not triumph over light; that the power of evil is vanquished by the power of good, and that wrong-doing is incapable of eternal duration, since it is the re-sult of a condition of undevelopment, and unde-velopment, in a universe of continual progress, cannot last forever. No one state of humanity, however imperfect, can exist forever. The natural transmutation of things will, sweep-away the basest life from the earth, and that changes the condition : a change is, in itself, an indication of the possibility of progress. Wrong, therefore, cannot abide forever, unless it can be shown that there is a permanent condition or source of wrong somewhere. Q.-[By Mrs. A. S. Hathaway.] If Jesus claims to be only a brother of mankind, as stated in "Replies to Questions" in the Banner of Jan. 18th, why did he, when on earth, claim to be more than that, as is shown by many of his sayings recorded in the New Testament? A.--Jesus could claim to be a brother, and still claim to be more unfolded: he could repre-

A.-Jesus could claim to be a brother, and still claim to be more unfolded; he could represent the possible of man, and still represent that which is beyond the man of to day. It were indeed a poor teacher who never claimed for himself anything beyond the ignorance of those whom he taught, and yet he could be one with them by representing the possibility of their own lives. That Jesus was the elder brother of man, one of the teachers or Messiahs brother of man, one of the teachers or Messiahs to whom humanity will ultimately approach, with whom mankind is equal in the essential ultimate, must certainly be considered true, and we think, in the absolute sense, he did not claim more than this. He calls himself the "son of God": he calls you the children of God; he says he and his Father are one; you are one with the Father in every good thought, and when you are possessed of that goodness you will be equal with him in that oneness. Every claim that he has made is claimed by weaker mortals every hour of the day, and not disputed by humanity; but because while claiming it he also represented it, his life being beyond yours, you do not accept it. you do not accept it.

Harriet N. Sampson.

I wanted to come here. I wanted to manifest I wanted to come here. I wanted to manifest today. It is so short a time since I passed away, that I am afraid I shall not be able to manifest as well as I wish, but I would like to send my love to my friends. Tell them that I have entered a beautiful home; I have met dear ones who gave me welcome. I met Benjamin, who greeted me with outstretched hands; he is happy and contented in the spirit, world. I have seen John, too, who came to meet us, and with his loved, ones he is indeed a happy man. So many dear, kind, loving friends I have met, all vying with each other to show me attention, so I cannot feel sad or dissatisfied. I feel at rest; all, pain, all weakness and weariness are so I cannot feel sad or dissatisfied. I feel at rest; all pain, all weakness and weariness are slipping away from me; I am sure I shall live and be able to return from that beautiful home, to tell my friends of what I have found. I can only say a few words now, but I wish to give I thank each dear one for their kindness. Tell them that before I lost the sense of earthly things, I got a glimpse of angel faces. I saw my spirit-friends gathering around me, and as I

May the holy flame of celestial love baptize every soul this hour, burning away all selfish passion and de-sire, and leaving the gold of true affection and sympa-thy thrice refined and purified.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. April 6.—Almira M. Chandler: Dr. William Porter; Jen-nie Thompson; Albert Smith; Minule Temple. April 13.—Rev. Joseph Smith; Menomine; Emma Olivia Pray; Annie May; William Young; John Riley; Mary A. Dickinson; Clara King. April 27.—Mrs. Allee Dixon; Annie Gray; Margaret Bean; George Lawrence; Mary Lavalete; Rosa T. Amedey. May 4.—Mrs. Ellen French; Thomas S. Anderson; Ed-tile Martin; Maria Washburn; Theresa Tinnotti; Dr. Wm. Bushnell.

(10) Marthi, Maria Washourn; Theresa Thinotti; Dr. Win, Bushnell, May 11.-Ezra S. Gannett; Henry C. Newhall; George Shilling; Mrs. Cordella A. P. Morse; Dr. J. R. Doty; Gracle Hanson; Carrie Trenor. May 18. - William Millor; Katle Merrill; Isaac Taber; Daisy M. Howard; Theodoro S. Bigelow; John Hatch Lennan; Mary H. Lennan. May 25.-Henry Lanning; Willard Robinson; Martha D. Arnold; Jennie Clapp; John S. Gliman; Phillp Harrington. Juna 1.-Dr. D. S. Webstor; George A. Fisher; Esther Doogue; Frederick Mayne; Milly E. Jameson; Clara E. Simpson.

Simison. June 15.—Black Hawk; Annie Pickering; James F. Ho-gan; Harriet Dodge; John G. Wyman; Emily C. Jones; Rev. Samuel Tupper.

REPLIES TO QUESTIONS, GIVEN THROUGH THE MEDIUMSHIP OF

MRS. CORA L. V. RICHMOND,

At the Banner of Light Free Circle-Room, during her lec-turing engagement in Boston, Jauuary and February last, in the absence of Mr. Colvillo. BP We invite written questions from all parts of the world, and give free opportunity for verbal questions from members of the audience.

Questions and Answers.

QUES.-Do spirits see what we call solid objects differently according to their degree of advancement?

ANS .- Those spirits who are nearest to the Ans.—Those spirits who are nearest to the earth perceive solid objects with much the same view that mortals do, excepting that these ob-jects are more porous and vaporous. Higher spirits see solid objects with less of solidity, and perceive those objects or substances that are in-visible to you. A spirit, looking upon this as-semblage, having a considerable degree of spir-itual growth and perception, would perceive your bodies as shadowy vapor, while your spirits would appear to them as tangible substance. Q.—Does vaccination of children for small-pox prevent their having the disease in its natural form? Does it prevent their having it in any

Q.-Does vaccination of children for small-pox prevent their having the disease in its natural form? Does it prevent their having it in any form? And is vaccination dangerous to the natural laws of the human system? A.-The believer in old time theology that re-quires the fear of God to make people god, might consider that vaccination by polson would prevent another action of the polson. We con-sider that the human system, in its present state of unfoldment, does not require to have disease prevented by the inoculation of a poison that may prove more disastrous than the disease it-self. In ninety-nine cases out of one hundred most people would not have the small-pox; it prevails only as an epidemic where an entire community has partaken of poison in the atmos-phere, or where the blood is impoverished by previous exposure or disease; and even if the disease is taken, the remedies are so simple, so easily applied when properly understood, that there is not one-thousandth part of the hazard that there is in vaccination. We consider vac-cluation one of those violent forms of remedy that belong in a parallel line to past theologies. Q.--What is the cause of, and what the cure for, masal catarrh? A.-We do not propose opening a hygienic in-stitute; yet at the same time it in the incompleted of the states of the past.

Passed to Spirit-Life:

From Worcester, Mass., June 9th, Mrs. P. R. Lawrence,

From Worcester, Mass., June 9th, Mrs. P. R. Lawrence, wife of Dr. B. M. Lawrence, aged 45 years. Mrs. Lawrence, with her hueband, has traveled exten-sively. She was known as a temperance lecturer, a labor reformer, a Liberal League worker, and also was somewhat interested in politics. She was highly mediumistic, and directions. She was an able argumentative speaker. Her last address was delivered before the Legislative Commit-tee in the Massachusetts Representative Speaker. Her last address the under discussion in the form of the proposed "Doctors" Plot Law, " which was afterward defeated. "Over-labor and nervois prostation caused the spirit to re-lind a presentiment that her skeness would terminate in the change of spheres, and before leaving, she saw and described spirit-friends. She passed on in full sympathy with Spirit-mism.

Splitter relates, one passed on an analysis of the set of the set

From Franklin, Mass., May 81st, 1880, of pneumonia, Mr.

From Franklin, Mass., May 31st, 1890, of pneumonia, Mr-Gardner Adams, aged 62 years. Mr. Adams was born in Franklin, and passed the greater portion of his life there, being identified with the straw business most of the time. He took a warm interest in town. affairs, and was frank and honest to a fault, slways sympa-thizing with measures looking toward liberal and moral re-forms. For the past, twenty-eight years he has been an earnest advocate of Splritualism, and passed to the higher life fully sustained by its glorious teachings. Funeral ser-vices were solemnized Thursday, June 3d, at his lato resi-dence. The services were conducted by J. Frank Baxter, of Chelsea, and consisted of an address, recitation of a po-em, and singing by Mr. Baxter, and also by a quartotte. There wore brief, services at the grave, conducted by Ikr. S. W. Squires, and quartet to singing, after which the rev mains were interred in the family lot. I. G. ADAMS.

From Lowell, Mich., Mrs. Belle Wright, aged 30 years. She was the mother of five children, two having preceded her to the spirit-world. They call her dead, but she is not dead, she has safely reached the Summer-Land shore. Fu-neral services by the writer. MBS. SARAH GRAVES.

From Boston, May 16th, Mr. J. S. Perkins, aged 57 years and 7 months.

and 7 months. The deceased left on this side an only son, daughter and brother. Funeral services, conducted by the writer, were held at his home, 149 Shawmut avenue, on the afternoon of Tuesday, May 18th, when his form was tenderly placed by the side of that of his loved companion at Mount Auburn. 71 Leverett street, Boston.

From Mystic River, Conn., May 24th, 1880, Capt. Nathan

From alystic fitter, could, any and any star, and a second star and a second star and a star and a second a still remained a firm bellever in its truins, and has gone where he can continue to cull the beautiful flowers of truth (of which those on his casket were an emblern). Funeral services were conducted by the writer. S. J. SWASEY.

JUNE 26, 1880.

BANNER OF LIGHT.

1

STEEL PLATE ENGRAVINGS, FREE! IMPORTANT ANNOUNCEMENT.

After Jan. 1st, 1880, and until further notice,

Any Person sending DIRECT TO THE BANNER OF LIGHT OFFICE, No. 9 Montgomery Place, Boston, Mass., \$3,00 for a year's subscription to the BANNER OF LIGHT will be entitled to ONE of the below-described beautiful works of art, of his or her own selection; for each additional engraving 50 cents extra.

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OF BANNER Dr. F. L. H. Willis MAY OBTAIN, FOR THEMSELVES AND FRIENDS, ONE OR MORE OF THE FOLLOW-Diff. WILLIS may be addressed as above. From this point he can attend to the diagnosing of discase by hair and handwriting. He claims that his powers in this line are unrivated, combining, as he does, accurate scientific knowledge with keen and searching psychometric power. Dr. Willis claims especial skill in treating all discases of the blood and nervous system. Concerts, Scroftain hall the forme, Epidepsy, Paralysis, and all the most deficate and completed discases of both sexes. Dr. Willis is permitted to refer to numerous parties who have been cured by his system of, practice when all others had failed. All letters must contain a return postage stamp. Ber. Jor Circulars and Reference.

ING FINE WORKS OF ART BY COMPLYING WITH THE TERMS ABOVE MENTIONED:

NEARER, MY GOD. TO THEE."

Painted by that Eminent Artist, JOSEPH JOHN, and Engraved on Steel by tho well-known Bank-Note Engraver, J. R. RICE.

The Devotional Hymn suggesting the title of this picture has been "music hallowed," translated into many languages, and sung by the civilized world. Its pure and elevating sentiment, charming versification and melody of music, have placed it hundred the never-dying songs.

DESCRIPTION OF THE PICTURE -A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upturned countenance, and heavenward eyes, most beautifully embody the very her dusty robes. The casped names, upturned countenance, and neavonward eyes, most beautiduly embedy into very-ideal of hopeful, trustful, carnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shining through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion. The picture strikes us instantly, and with full force. Yet while we take in the one idea at a giance, it is still a study. It has the character of an elaborate composition, notwithstanding its simplicity of effect. The becoming drapery, all of the accessories, the admirable distribution of light and shade—all these details, indicated by the part of the still repear properiod stantion. But there shows head the heavy counsists of it shifts in the shade in the same stantion. indispensable to the perfection of Art, will repay prolonged attention. But their chief beauty consists, as it should, in contributing to the general effect-the embodying of pure devotional sentiment. As we gaze upon it we insensibly imbibe the spirit of its inspiration.

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A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worn hark of an aged Pilgrim. An Angel accompanies the beat, one hand resting on the helm, while with the time she points toward the open sea-an emblem of eternity-reminding "Life's Morning" to live good and pure lives, so, "That when their barks shall float at eventide, " they may be like "Life's Evening," fitted for the "crown of immortal worth." A band of angels are scattering flowers, typical of God's inspired teachings. One holds in his hand a crown of light. A A band of angels it's centering haves, (special of odd's inspired teachings. One holds in its maint a clown of ingret '' little flower-wreathed scraph drops roses and buds which in their descent assume the form of letters and words that whisper to the youthful pligrims on the shore, '' Bo kind, '' Near the water's edge, minging with the sunlit grass, in flower letters we read, '' God is love.'' Just beyond sits a humble waif, her face radiant with innocence and love, as she lifts the first letter of '' Charlty,''--'' Faith '' and ''Hope '' being already garnered in the basket by her side. olver the rising ground we read, "Lives of Great Mon." Further on to the left, "So live " admonishes us that we should thoughtfully consider the closing lines of Bryant's Thanatopsis. "Thy will be done" has fallen upon the bow of the boat, and is the voyager's bright uttering of faith. Trailing in the water from the side of the boat is the song of "the heavenly messengers, "Gently we'll waft him o'cr." The boy, playing with his toy boat, and his sister standing near, view with astonishment the passing scenes

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THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medi-clues, with directions for treatment, extra, April 17, -13w*

Mass. a prescribes for all kinds of diseases. Nervous Disor-ders, Weakness of Stomach, and Kidney Compliants, spe-clattles, Consultation and prescription fee, \$1,00. Consulta-tion by letter only. Letters, to insure attention, must con-tain fee, stamp, and statement of leading symptoms. Jan.73.

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TRANCE, Writing and Medical Medium, No. 77 Wal-tham street, Boston. Hours from 10 A. M. to 4 P. M. June 5. - 4w*

Susie Nickerson-White, TRANCE and MEDICAL MEDIUM, 148 West Newto street, Boston. Hours 9 to 4. 268*-Feb. 14. rton

CLARA A. FIELD, BUSINESS MEDIUM and Clairyoyant Physician, No. ff Bessex street, off Washington, Boston, Jan. 3,

FANNIE A. DODD,

MAGNETIC PHYSICIAN, TEST MEDIUM, No. 94 Tremont street, Room 7, Boston. 18*-June 26. Dr. Charles T. Buffum,

TRANCE, Medical and Business Medium, No. 60 East Newton street, Boston, Hours 9 to 5, 138*-April 10.

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SAMUEL GROVER, Healing Medium, 162 West Concord street. Dr.G. will attend funerals if requested. May 29.

MAGNETIC TREATMENT of Diseases of the Eyes, Brain and Lungs, specialties with DR. CLOUGH, Office 8/4 Montgomery Place, Boston, June 12. MRS. IDA RANDOLPH, Tests and Magnetic May 8,-8w*

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ASTROLOGY.

OLIVER AMES GOOLD, Scientific Astrologer, Sendistamp for Explanatory Circular, Address P. O. Boi 1964, Boston, Mass, Arrangements for a Personal Interview of two hours made through the above address for \$3, June 19,-4w

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17-Stop ORGANS. Sub-bass and Oct. Coupler boxed and shipped only 897,75. New Planes 8195 to 81.600. Before you buy an instru-ment be sure to see my Ald-summer offer, flinktrated, free. Address DANIEL F. BEATTY, WASHINGTON, N.J. Oct. 25.-cowly

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Physician for the Last Twenty-three Years to the Troy LUNG AND HYGHENIC INSTITUTE, Founder of the New Magnetic College, and Author of "The New Gospel of Health,"

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Boston Investigator, BOSTON INVESTIGATOR THE oldest reform journal in publication. Price, 83,00 a year, \$1,50 for six months, \$2,50 for six months, Cusses all subjects connected with the happiness of mankind. Address J. P. MENDUM, Address J. P. MENDUM, Paine Memorial, Paine Memorial, Hoston, Mass.

April 24.

Engraved on Steel by J. A. J. WILCOX, from the Original Painting by JOSEPH JOHN

"THE ORPHANS' RESCUE."

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel Work. In a boat, as it lay in the swellen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon Unnoticed, the beat became detached from its fastenings and floated out from shore. Quickly the current carried i beyond all carthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its preciou charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resigna tion, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream-a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fell toward his heroic sister, his little form nearly paralyzed with fear.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES THE RETAIL PRICE IS \$2,00.

"HOMEWARD."

AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY. DESIGNED AND PAINTED BY JOSEPH JOHN.

"The curfew toils the knell of parting day," * * * from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plods his weary way, ' and the thred horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "iny colt." Seated under a tree in the churchyard, around which the twilight shadows are closing in, the poet writes, "And leaves the world to darkness and to me." "Now fades the glimmering landscape on the slight." This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, classical composition and polished rhythm, have fascinated the poetical heart of the world. This art enshrinement of its first lines is truly, a master's composition, embodying landscape scenery, and sentiment, wherein the pure and exaited sonl of the verse finds cloquent expression. Here the "inspired song of home and the affections " is beautifully painted, affording another striking example of the versatility and talent of that highly gifted artist.

"Homeward" is not a Steel Engraving, but Stein-Copied in Black and Two Tints in a high style of that art, by that eminent German Artist, THEODORE H. LEIBLER. Its tints produce charming twilight effects. Size, 22x28.

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"THE DAWNING LIGHT."

ART ENSHRINEMENT OF

THE BIRTHPLACE OF MODERN SPIRITUALISM. From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATTS.

In 1872 PROFESSOR JOHN, THE DISTINGUISHED INSPIRATIONAL ARTIST, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art 1 To give the picture its deepest significance and interest, the ideal with the real was united, embodying spirits-sixteen in without wings, in forms tangible to the sight, enveloped in clouds and drapery of filmy texture, descending number through the sky of quickening ether in a winding, spiral form, illuminating the entrance to the house and yard around with their magnetic aura, while another-the "immortal Franklin"-robed in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant flame the projected electric spark of spirit communion. In front of the house are fruit-trees, and an old-style windlass drawwell, with its chain and oaken bucket. A little further to the left is the gate through which a path leads to the house, and along the read, beyond the open gate, stands the village smithy with its blazing forge, and the honest son of toil. While above and beyond the shop, resting against the side of the hill, is the mansion of A. W. Hyde, from whom Mr. Fox rented this house. In the background, stretching along the horizon, is a naked hill, almost lost against the bank of clouds; and between that and the house stands the fair and fruitful orchard.

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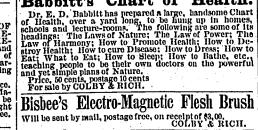
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Western Locals, Etc. MICHIGAN.

The Customary Yearly Gathering in Sturgis-Synopsis of the Proceedings-The Banner of Light in the West-Notes.

The Sturgis meetings have a national reputation. For nany years the Free Church has stood as a tower of strength for Spiritualism. Each year, in June, since the edifice was dedicated, a three-days' meeting has been held. Vetoran workers for reform have convened on these occasions ; elouent orators have elaborated the new theories, and waiting audiences have been blessed and rendered enthusiastic for future work. Spiritualism, in its manifold phases, has been ably defended and intelligently expounded from the platform

Hon. J. G. Walt, Mr. and Mrs. Gardner, and other wellknown workers, remain faithful to the cause. The church is in good condition.

THE OPENING SESSION.

At 10½ A. M., Friday, June 18th, the meeting began. The first person to enter the church was a Banner of Light commissioner. He was followed by a local urchin, who carried a large number of "specimen copies" of the above named paper; also an elegantly framed copy of "Homeward, 'one of the superb engravings which Colby & Rich so generously award to all parties subscribing for their paper. The engraving was put in a conspicuous position ; the specimen copies were nicely arranged on the reporter's table, and the Banner scribe patiently waited the comingof the people.

Soon the audience gathered. Mr. William Sturgis and family were among the first to arrive. Hon. J. G. Wait, Giles B. Stebbins, Mr. Gardner, Thomas Steel, of Ohio, and other well-known workers, put in an appearance.

THE SPEECH OF WELCOME. Mr. Wait opened the exercises by welcoming the strangers. He said :

arr. Walt opened the checkers of welcohing the strange ers. He said: My dear friends, I welcome you most heartilly to this church. For many years we have had these annual convocations. Our desire is to make the meeting a source of pleasure and profit to you. We desire that you should feel at home. You must aid in making the meeting in source of pleasure and profit oy you. We desire that you should feel at home. You must aid in making the meeting in the source of the other anything? Our object should be to advance. Our meeting is educational. We are not trying to build up of appendences. Think of what we gain by our experiences. Is life worth anything? Our object should be to advance. Our meeting is educational. We are not trying to build up sectarianism. Our purpose is to gain strength by this meeting, our growth will be slow. Not by a single bound can we reach the heights; only by slow, precise steps eta-bao victory be won. We must not get discouraged. The world is advancing. What marvelons progress has been made in methods of travel, in machinery, etc. In religion, progress is the watchword. I see victory ahead; order outlines itself on the sky. Spiritual views of life will prevail. We welcome. The SECOND SESSION.

THE SECOND SESSION.

Inspiration for the work of humanity. Friends, you are welcome. THE SECOND SESSION.
At 2 r. M. A. B. French, of Ohio, spoke as follows:
If I were to say I am glad to be here Lshould but poorly express my feelings. I have very delightful memories of this church. Sturgis is a very fertile sput in the spiritual vineyard. We shall have a good time here. It is among the impossible things to have a duil meeting at Sturgis. Let me suggest a few thoughts: The great need of the hour is that we should grow spiritually-minded. A grand epoch is approaching. A new and higher wave of Spiritualism will dawn upon the people. Never in the history of the movement was there so great a demand for information as now. I notice it among my old neighbors and acqualitances. Spiritualism explains that worderful phenomenon, death. There are days of unhappiness here : hours of desolation that there is a spiritual zone all around us. Current materialism must go to the wall. I dissent from the door the spiritual the source of gratification to me to pause and meditate upon the spiritual movement. Our spiritual gifts should not be neglected. Cultivated, they will bring us nearer to the spiritual movement. Our spiritual gifts should not be neglected. Cultivated, they will bring us nearer to the spiritual movement. Our spiritual gifts should not be neglected. Cultivated, they will bring us nearer to the spiritual in the larget of the spiritual in the larget of the spiritual movement. Our spiritual gifts should not be neglected. Cultivated, they will bring us nearer to the spiritual itself to the heat a set and significance of the spiritual in the hard significance of the spiritual in the indicate spiritual itself to the heat a set is a spiritual itself. The universo.
Let us have enthusiasm ! Cold, barren negations will not satisfy the heart of humanity. The world needs a warm, puising, spiritual site, speectil.
Mr Gardner, of Sturgis, was the next speaker. He was

A VETERAN'S SPEECH. Mr. Gardner, of Sturgis, was the next speaker. He was greatly pleased with the eloquent address of Mr. French. He was glad to welcome that able and eloquent speaker to Sturgls. For over twenty-five years, said the speaker, I have worked for Spiritualism. I want to see more zeal among the brethren. We must rouse ourselves from our lethargy. I am an aged man ; soon I shall pass over, and I rejoice in the thought of a continued life of activity here-after. While I live I want to do all I can for Spiritualism. I am glad to see you all here. I know that we shall have a good meeting.

A MEDIUM ENTRANCED. Mrs. Jacobs, of Leonidas, Mich., was then entranced by a spirit, who talked in a very practical way concerning the. luties of Spiritualists.

SPIRITUALISM VS. MATERIALISM.

Mr. G. B. Stebbins spoke at considerable length. Ho said: "The scholarship of the world will, in time come to Spiritullism. We are doing well, all things considered. We have brave, herole and earnest workers. 'The time is at hand for us to make a vital distinction between Materialism and Spiritualism. I do not invelgh against materialists, I only speak against a system of thought which proclaims that matter is king; that it creates mind; that the body rules the soul. Spiritualism as a system is the opposite of this. There is no fundamental sympathy between the two schools. The success of one is the destruction of the other. Remember this fact, my friends, and work for the promulgation of Spiritualism.'

Banner of **Light**. jects-surpass in excellence and power any others that I have ever read, and I am critical on whatever i read. [Applause.]

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BOSTON, SATURDAY, JUNE 26, 1880.

Mrs. Cora L. V. Richmond's Reception

in New York City on the Evo of her

Departure for England; Presenta-

tion of an Address from the Brook-

lyn Spiritualists; Addresses of Dr.

Brittan, Prof. Buchanan, Mr. Henry

Kiddle, Mrs. Leonard, Mr. H. J.

[Reported for the Banner of Light.] .

Learning that Mr. and Mrs. Richmond were to be in

New York City on Wednesday, June 2d, on their way

to Philadelphia, whence they were to embark for Eng-

land, Mrs. C. M. Decker, the distinguished medium

and psychometress, tendered her friends, the Rich-

monds, a reception. As many invitations were sent

out by Mrs. Decker as her pleasant parlor would hold.

Though necessarily a hasty and impromptu affair, the

occasion proved to be one of exceeding interest as a

social gathering, and of importance to the cause of

Among other New York Spiritualists there were pres-

ent Dr. J. R. Buchanan, Mr. and Mrs. Henry Kiddle,

Mr. H. J. Newton, President of the First Society of

Spiritualists, Prof. S. B. Brittan, Gen. Cross, Mrs.

Decker, Mrs. Alfred Beach, Mrs. Mason, *et als.* The Brooklyn' Spiritual Society was represented by

its President and Vice-President, Messrs, C. R. Miller

and F. Hastam; Capt. J. David, Chairman of the

Brooklyn Spiritual Conference, and its Vice-Chairman,

Dr. Baker, Dr. J. H. Laramle, Capt. Bousch, Mr. Bene-

dict, Mrs. Reeves, Mrs. Harriet Ann Miller, and

After Mr. and Mrs. Richmond, as the honored guests

of the evening, had received the salutations and greet-

ings which were most cordially extended to them by every one present, the President of the Brooklyn Spir-

Itual Society presented to Mrs. Richmond a written ad-

ADDRESS TO MRS. CORA L. V. RICHMOND ON THE

OCCASION OF HER DEPARTURE FOR ENGLAND.

OCCASION OF HER DEPARTURE FOR ENGLAND. Dear Madam, and Co worker in the Spiritual Cause —In September, 1875, now nearly five years since, you landed at the steamship Europa's dock, where a car-riage, sent by the Brooklyn Spiritualist Society, and accompanied by its Secretary, was in waiting to take you to Gallatin Hail, then our lecture-room. After your three years of public labors in England and Scot-land, the Brooklyn Spiritualists deemed it an honor to be the first to greet you, on landing on American soil, and the agreeable task was assigned to me, as the official organ of the society, to give you welcome and greeting.

official organ of the society, to give you wereome and greeting. I remember that the resolutions which the society adopted and tendered you, made mention of the fact that as an American citizen you had, by your elo-quence, and your power over public audiences, not only gained a hearing, and great advantages for Spirituat-fsm, but that your public labors in a foreign land had reflected know upon your country, and the American name

dress, of which the following is a copy:

Spiritualism, from the presence and utterances of sev-

eral of its veteran and trusted advocates.

Newton, etc.

others.

Dr. Brittan claimed for Spiritualism that it had been and was to be the emancipator of woman. Woman as a lecturer on the public rostrum-a reform which Spiritualism inaugurated-was conclusive evidence of her ability to take part in public life. A generation ago not a woman was to be found in, and none were permitted to enter, any of the learned professions. Spiritualism had opened the doors of medical colleges and some of the learned professions, through which woman-our wives, mothers, daughters and sisters-had already entered. Woman's triumph is not yet complete, but Spiritualism is the agency to lift her all the way up. [Applause.] Woman was not begging for privileges; she was demanding her rights. Dr. Brittan advocated the claims of woman to a larger life, because she had a soul, because she was a spiritual and immortal being., These were no new views of his. based upon expediency or any temporary considerations; he had entertained them for thirty years; they were based upon eternal principles of right. He was rejoiced to see that women, in larger and still larger numbers, were demanding that the ballot-that slient symbol of power-should be placed in their hands. There will not be and ought not to be an end of this controversy until the equality of woman is universally acknowledged. Approaching the medium, Dr. Brittan gave to Mrs. Elchmond his parting benediction in these words :

these words: "We shall follow you in your journey with strong affection. May no rudo storm disturb the barque on which you sail. When you have done the work on which you are sent, may you come back to your home and friends by whom you are honored and loved. We shall gladly welcome your return, that you may again open for us the windows of heaven, throw upon us a flood of light, making all realize that the great life be-yond is a sublime reality." Throughout the evening the intervals between the different sneakers were collyoned by singing led by

Mr. Lombard, a very superior musician, both vocal and

historical account of the ancient wise men that went off to worship a star, we are drawn here by the same attraction-a star of the first magnitude. Mrs. Richmond was made such by her personal accomplish-

attraction—a star of the first magnitude. Mrs. Rich-mond was made such by her personal accomplish-ments, her relations to the spirit-world, and the fideli-ty with which she has maintained those sacred rela-tions. Prof. Buchanan commended and endorsed the views of Dr. Brittan. "Woman," said Prof. B., "is the nat-ural leader of the race. By virtue of her intuitive powers—her 'spiritual gifts'—she is to open a royal highway, a broader highway than has ever yet been trod." Such a flood of light is coming to us that it will plerce the thick darkness of the present. I am speak-ing of interior illumination and unfoldment; the hu-man soul is capable of an expansion of which we have a very imperfect conception. The kingdom of God is love: in the light and love which are coming to us from the superial regions, the emancipation of woman becomes a necessity, and cannot much longer be de-layed. I am fearless in following up this line of rea-soning, as my views on the true status of woman (which is that of leadership) are based upon the interior or spiritual faculties. Mrs.Richmond's twenty-five years of public life, the power and position she has acquired as teacher, educator and leader, show what interfor unfoldment or the cultivation of the spiritual faculties can do for woman. [Applause.] As a parting word (addressing Mrs. Richmond) allow me to say that you are, whether at home or abroad, on American or on for-elgn soil, in the hands of a power that will guide you safely, as it will safely guide all others who as implic-ity trust to angel guidance. Being called on, Mr. Henry Kiddle said: I fender my

who so much better understand the subject than myself.

hereafter, in the early future, insuce would be them. Of all our trance and inspirational speakers [conthued Mr. Kiddle] I know of none superior to the lady before me. I have read with great satisfaction and I have listened spell-bound to Mrs. Richmond's lectures. What better evidence can be given of the power and presence of spirits than that furnished by her pro-found, logical, and truly eloquent lectures. In conclusion Mr. Kiddle affirmed that Spiritualism was a great truth and none could stay its progress. Though the power it represented was invisible, it was an tresistible one. It was going on to greater and still greater trumphs, and his faith was never so full

still greater triumphs, and his faith was never so full and buoyant as when he was in the presence of medi-ums of the reliability and powers of the one whom we had met here to honor. In the greeting and words of encouragement that had been spoken to Mrs. Rich-mond noise could be more cordial or earnest than his own. Mrs. Richmond's second visit to England was no doubt wisely ordered by her spirit-guides, and American Spiritualists are certain of having a fitting representative. Mrs. C. Leonard (formerly of Chicago) was next in order. She was not a Spiritualist, though she was not opposed to Spiritualism ; but she was a warm admirer of Mrs. Richmond. It was to honor womanhood in the person of one who had done so much for her sex and for humanity, that she was present. I come to con-gratulate Cora Richmond on her labors, which have al-ways been a splendid success. Wherever you meet her you find her the sinue schepossessed, clear-headed and eloquent advocate of progress and human well-being beln being. Mrs. Leonard is a lady of vigorous intellect, with an imposing personal presence; during the delivery of her eloquent address to Mrs. Richmond it required no stretch of imagination to recognize the truth of Prof. Buchanan's statement that "woman is the natural leader of the race." impo Though Mr. H. J. Newton was reluctant to speak he was compelled to respond by the hearty applause with which his name was greeted. He wished Mrs. Richmond a pleasant voyage and a speedy and safe return, with the fulfillment of all the purpose of her visit. Mr. Newton was satisfied there was "a good time coming" for Spiritualism, which was only an-other name for truth and humanity. Spiritualists should wake up, take hold and do something. He wanted the mental shacklesstricken off. Mental bond-are was more opressive then any other. The measure wanted the mental shackles stricken off. Mental bond-age was more oppressive than any other. The masses were ignorant; they were walking bindfolded, and it was the mission of Spiritualism to educate and enlight-en. Its work in the direction of liberalizing thought and liberating those in bonds was very great; more had been accomplished in the last thirty than in the previous five hundred years. Mr. Newton drew a truthful pleture of the two ex-tremes of society as they are to be seen to-day as you pass along the streets of New York. The portrait drawn was not a flattering one to either rich or poor, the refined and cultivated classes, or their opposite, the ignorant and vicious. Missionary work is needed at home, and nowhere else more than in this great city. [Applause.] at home, and nowhere else more than in this great city. [Applause.] As President of the New York Spiritual Society. Mr. Newton said he had the honor of employing Mrs. Rich-mond once; she then delivered two lectures—one of which, under the spirit control of Judge Edmonds, sub-ject, "Pilgrimages to many Shrines"—was the grand-est discourse that it was ever his pleasure to listen to. Mrs. Richmond had rendered the greatest service to the cause of Spiritualism, and her work would ere long be fully appreciated. On taking his seat, Mr. Newton was heartily cheered; and the greeting and salutation that he received was partly in response to his well-timed remarks, but no less in recognition of his own faithful, able and disinterested services as a veteran worker in the spiritual cause. worker in the spiritual cause.

ercise:

different speakers were enlivened by singing, led by instrumental.

Professor J. Rodes Buchanan said: Following the

Being called on, Mr. Henry Kiddle said: I fender my respects and cordial good will to the lady, Mrs. Richmond. I respond with diffidence in the presence of so many veteran Spiritualists-ladies and gentlemen

self. We are living in a remarkable age. Our relations to the spirit-world are shaping events and shaping our lives. I know this as well as the oldest Spiritualist; the evidence is around us on every hand. Inspiration is increasing, and a grand revelation is coming with it. Revelation is higher than inspiration, and a success-ful life is one that harmonizes with the revelations that come to us from the spirit-world. I deem it a privilege, and I feel honored, to stand in the presence of this grand instrument of spirit-power. Our mediums have not that support, recognition and honor that they are entitled to. Prejudice and mis-conception have made the lives of most of them a struggle and warfare. Our mediums, he said, were entitled to better treatment, and he believed that hereafter, in the early future, instice would be done them.

-I refer particularly to those on philosophical sub- by its author, Prof. Buchanan, formed the closing ex-

ADDRESS TO OUINA. We 'ro on our flight to heaven to-night; this hour is given to converse rich and rare, with one Who brings seraphic heauty in each word. The beauty heaven doth lead to adorn our life. All earthly things are crowned and consecrate With their peculiar beauty - foundable heaven! The ranged mountains glean with morning light! The olify tree doth biossom to the sky. And shed rich pertures on the ambient air: The ranged mountains glean with morning light! The olify tree doth biossom to the sky. And shed rich pertures on the ambient air: The ranged mountains glean with morning light! The olify tree doth biossom to the sky. And shed rich pertures on the ambient air: The descent glean, and techergs On their massive fronts like diamonds shine! The descrit lash its wondrous mirage too, And the most lonely, dreary moorland finds On its far borders hazy, violet thits Along the horizon's line, of dreamy beauty;-For beauty dwellet every where; but chief Resorts to myslic depths and distant heights, Where the enraptured soul may go in search Of its diviner home, away from earth. Far in the reains of loy and light is found Eternal beauty's home- the home of all The fragrance that distils like dews upon The inner chambers of the son! As from the mountain-tops the sunheam comes To bring its image bright, and from the giant tree. The wild bird's song its breezy freshness brings. While form the distant groves the south whild comes To bring its image of laradise ajar, to let Supernal music reach our listening ears. And with each word's he high and love, Of the avery gates of laradise ajar, to let Supernal music reach our listening ears. And with each word's he higher spheres. OUTNA' thou shoulds have an attar rich As Delphic priestes did of oid, within The marble wills of sculptured beauty rare. Perhaps you may in time. OTNA dear: But mill then, we 'll make an attar in Our hearts for thee -OUTNA. ADDRESS TO OUINA.

not being a short-hand reporter, I am unable to reproduce the exact language of the different speakers though the spirit, and, as far as my brief notes would serve me, the language of the speakers are given. I make this statement, as all who were present and read this report will recognize the fact that it fails fully to reproduce the interest and enthusiasm of the occasion.

SHALL WE MEET AND KNOW OUR FRIENDS IN HEAVEN?"

MR. J. WILLIAM FLETCHER, At Steinway Hall, London, Eng.

One of the greatest causes of unhappiness in this world is, that, as we take the last look upon the face of him we have loved, and as we stand beside the open grave, we realize with over-whelming force the uncertainty which resides in the change called death. If we could only know that somewhere in that unknown land we should meet that loved form again, that in the life called heavenly we should clasp hands with the spirit gone before, the pain of separation would be swallowed up in the glad thought of reunion that the future holds.

The mother, yielding her child from her arms, and living on through the silent years, which bring no tidings of his welfare, and are no more made glad with the echo of his little footsteps, made glad with the echo of his little footsteps, feels a desolation that becomes at times more than she can bear. Ay, to the earthly mind, the one misfortune in death is the great uncer-tainty therein contained. If the barrier which now separates the mortal from the angel, if the curtain which divides the spiritual world from this one were drawn aside, and the spiritual faculties so developed that you could behold the other life, then would death no longer bring the pain which now accompanies it. You send your friends over the ocean to some foreign land, and though you miss the companionship, you are comforted in their absence by the your intends over the ocean to some foreign land, and though you miss the companionship, you are comforted in their absence by the thought that the meeting will come by-and-by. Could you but thus realize death, could you but understand that it is a departure to another country, that the separation is but for a little time, that you do but give up the loved one from your own life that he may be placed in a better and a happier one—then the cross borne now in pain and sorrow would become a crown of glory and happiness. The cry has gone up, not to-day alone, but in all time past, and for all people, "Where are they whom we once saw face to face, those whom we love—shall we ever meet them again?" To-night we propose to enter upon the consideration of this question. For every one has asked, "Shall I in the spirit-world be surrounded by the same faces I find here? Will the people who are associated with my life here be associated with my life there?" This we will reflect upon; for there is a law that con-trols even the same and the approximation of the approximation of the are your on the there there are and a sociated with my life there? trols even the smallest of human events, the slightest communication you may hold one with another, and we will consider how this law ap-plies to spiritual life, and is related to the life

life is lived, the brighter and happier, you will be in the other world, and such as are true will be in the other world, and such as are true will find the same friends in the world hereafter. "But," the question arises, "what of our re-lations? Will all those to whom we are related be in the same sphere with us in the spirit-world? Parents, brothers, sisters, children-will all these be with us again?" What makes brothers and sisters?. Is it that because two persons are born of the same family that there is therefore a law of real spiritual relationship? Does the fact of the same blood flowing through your veins and through the veins of another.

Does the fact of the same blood flowing through your veins and through the veins of another, constitute a true relationship? You will say it makes physical relationship. True. But does it make spiritual relationship as well? You ask, "Is not this my brother, and must I not be all that I can to him?" And yet you find it impossible. How many of you have found barriers rising up between you and those with whom you are most nearly connect-ed? Have you never asked the reason of this? those with whom you are most nearly connect-ed? Have you never asked the reason of this? It is because while, physically, you belong to the same family, spiritually you are wide apart as the heaven is from the earth. You have nothing in common: no thought in common. You are happier in the company of strangers; in your own home and family you have scarcely one to whom you can speak of the things of which you think most. And in like manner have you not seen how children will grow apart and away from their parents? In the spirit-world, then, you will only be at-tached to those who are spiritually related to

In the spirit-world, then, you will only be at-tached to those who are spiritually related to you. For there is in that world a grand sister-hood and brotherhood, held by stronger ties than those of blood; so firmly woven that it reaches the wide world over. And in that sphere of spirit-life you will be brought face to face, not alone with earthly friends, but with your relations of spiritual brotherhood and sis-terhood. Have you never noticed how strongly you are drawn toward strangers whom you may not have seen before? Why is this ? It is that they are in the same spiritual sphere with you; you will meet and know them in the other world. Relations, then, are not merely those after the flesh, but those after the spirit, and these are the enduring ones. Those after the flesh end often with the physical life; but those after the spirit are forever. And eternal sym-

flesh end often with the physical life; but those after the spirit are forever. And eternal sym-pathy may or may not exist between those who are connected by ties of blood. But wherever God's hand has joined soul with soul in sweet and happy association, you will recognize those spirits as belonging to one spiritual sphere. "But are there marriages in the spirit-life? Are those whom circumstances have brought together in this world, united still in the spirit-world?" That depends very much upon cir-cumstances. What is your earthly marriage ? It is, as a rule, a commercial arrangement, and like every other dealing in commerce. Position, It is, as a rule, a commercial arrangement, and like every other dealing in commerce. Position, name, money and reputation are bought and sold in the public mart; and the great underly-ing law of love is the least understood and least obeyed. Marriage, the fulfillment of the very highest of all claims, stands to-day descerated in the sight of heaven! You read, "What God has joined together, let no man put asunder!" And there is another law, its correlative, "What God has put asunder let no man join together!" And the troubles and miseries which now dis-grace this fair land are the result of this—that persons and conditions widely separated are grace this fair land are the result of this—that persons and conditions widely separated are joined together by the laws of the realm. Will they so exist in the spirit-world? Such would not be a happy prospect for many here. How many are looking forward to death as the only release from the troubles which have become a burden? How sad it is; how unfortunate and miserable it is, that this social blot exists 1 In the light of all that is possible to be achieved and enjoyed, how unfortunate it is that persons should be satisfied with aught save the highest in this most sacred relation of life. Those mar-riages which are simply advertisements of a iages which are simply advertisements of a hange of life and condition belong to the earth change of life and condition belong to the earth. They have been made there, and they will end there. In that other world, because there has been no love, no sympathy between the two in life on earth, they will be as wide apart in fact as they now are in feeling. In the spirit-world there is no association between such; while, on the other hand, there is that highest, holiest, sweetest and truest of all conditions, where heart responds to heart, and two beings walk sweetest and truest of all conditions, where heart responds to heart, and two beings walk side by side through this world, and in the de-cline of life together wend their way to the bright land which is eternal. Death has no power to dissolve a marriage like this; for God has blessed it. There are souls in the world who live in the radiant light of true marriage, and who, though separated by oceans, would who live in the radiant light of true marriage, and who, though separated by oceans, would still live in the life of each other's spirits. For them, death only brings the reunion of the spirit. Such marriages are continued through the bright realms of the other world. Children born into the world with no love to welcome them, find here outstretched arms, and words of cheer. There are many in the world who, with children gathered round them, are yet childless.

A Lecture delivered through the Mediumship of (Reported for the Banner of Light.]

My account does not do full justice to the occasion

gained a hearing, and great advantages for Spiritual-sm, but that your public labors in a foreign land had reflected honor upon your country, and the American name. In the interval (hicholing the year that you landed) you have visited Brooklyn during one of the summer months, for five consecutive years, thus dividing with Chicago (the First Spiritualist Society of Chicago) the honor of your association and the benefits of your teachings. Had the Brooklyn Society, with whom and for whom you have so long and successfully labored, known of your4dntended visit, you would—i need not tell you-again have been welcomed by society and people, with a greeting none the less cordial than the one which welcomed you on your return from England, from your three years of labor and triumph. As a Spiritualist I have always attached great im-portance to the labors of our trance and inspirational speakers, and at this time more than ever. And I am rejoiced to learn that you are again, at the sum-mons of the angels, to cross the Atlanile Ocean, bear-ing aloft the pure white banner of Spiritualism. I need not tell you that you have even a more linportant mes-sage to carry to our British neighbors (may we not call them *meighbors*, when steamships and telegraphs have made them such?) than you carried on your previous visit. In the intervening years, prophecy has had its fulfilliment, prediction has become reality I nour city of Brooklyn, on the very day and at the very month of your departure, you can tell our English cosins and the English andlences whom you will soon address, the augels have descended and taken up their abode. Day after day and week after week, in the Hatch man-sion in Astoria, a spirit daughter returns, making her visits as regularly as though she were still a deuizen of earth. At the home of the Whitneys, in Putnam Avenne, Brooklyn, the spirit mother and son come in materialized form, and hold loving intercourse. These visits-the return of mother and son-occur as often as that superior medial instrument, Ha

Instruments, long since predicted these now transpir-ing events. At spirit circles, notably those of Mrs. Stewart and Laura Morgan in Terre Haute, cabinets and forms are illuminated, and among the angel visitants are some of the most distinguished and powerful spirits who have ever lived on carth. Judge Lawrence of Michi-gan, Dr. Peebles and others, have been the observers and historians of these events. At other circles, nota-bly those of Mrs. Bilss, Dr. Gordon and Mrs. Hull, simi-lar phenomena occur, and parallel events are transpir-ing, of which that veteran Spiritualist and noble-mind-ed man, Thomas I, Hazard, is the historian. Dr. Pee-bles and Mrs. Byzer, who have recently been visitors at Mrs. Hull's materializing scances at Astoria, (the most beautiful of our suburban villages,) have made the ac-quaintances and spirit companionships there formed the subject of public addresses on our Everett Hall rostrum.

the subject of public addresses on our Everett Hau rostrum. Though speaking on the plane of mortal existence, and knowing that "spiritual things must be spiritually discerned," is it not a culminating era in the spirit-ual movement when in materialized form spirit in-telligences appear in our midst, as tangible to slight and touch as are any other of the objective realities of life? So that nothing may be wanting for identifica-tion, our spirit friends coming in contact with what-ever material substance—the handwriting, a plece of garment or lock of hair—are able through the psycho-metric process of identification and interpretation to furnish evidence so authentic and complete that even the most skeptical are compelled to acknowledge the reality. reality

The most skephical are compened to acknowledge the midst of this fullillment of prophecy-your second visit to England will, we well know, be attended with results the most important. Not only will you, dear madam, as the honored instrument of spirit.power, carry with you all the interior unfoldment and spirit-ual illumination which has made your public career so beneficent and instructive, but now, in this culminating period, you can point to the presence on every hand of materialized forms and substances, as cognizable to the outward senses as any other of the objective realities of life. All hall to the advent to earth of our heavenly visitants, who by virtue and in vindication of the law of spirit control can again take on mortal form and material substance! The blessings and benedictions of mortals and spirits—a mighty host whom no man can number—will go with you, will accomplished. Spiritualists know that in the movements and lives of their mediums public considerations must govern. And the public considerations must govern. And the public considerations of spiritualists whom I may be permitted to interpret events, to make the British and American flags (the cross of St. George and the stars and stripes) truly the emblem of spiritualists whom I represent or second visit to England, is, if I may be permitted to interpret events, to make the British and American flags (the cross of St. George and the stars and stripes) truly the emblem of spiritualists whom I represent, I bid you God speed in the work to which you for gorgession, humanity and enlightenment. DR. S. B. BRITTAN'S BEMARKS. In the midst of this glorious consummation-in the

DR.,S. B. BRITTAN'S REMARKS.

Warm applause greeted the reading of the Brooklyn address, at the conclusion of which Dr. Brittan was called on to speak, to which invitation he made a most felicitous response. His address abounded in incldents and reminiscences connected with the progress of the spiritual movement. He had known the lady whom we had assembled to honor from childhood, and he had always been profoundly impressed with her remarkable mediumship. All mediumship deserved recognition and honor, as through it the windows of heaven had been opened to the world. In Mrs. Richmond the spirit-world had found an instrument through which the light of the higher spheres could come to mertals. Some of Mrs. Bichmond's lectures |

MRS. RICHMOND'S REPLY.

I shall not attempt to reproduce the responsive address, spoken through Mrs. Richmond on an occasion of so much importance as this reception at Mrs. Decker's proved to be. No words could have been more fitly chosen than those with which the addresses of congratulation and encouragement were received The guides said that the directions for their medium The guides said that the directions for their medium to go to England came from them, and the medium and her companion obeyed. Over the sea there is work to do. The status or present condition of Spirit-ualism in America and England, the obstacles in both countries to be encountered and overcome, were point-ed out, and it was in the sacred and paramount work of vindicating mediumship that Mrs. Richmond was again to cross the ocean. The address was a most en-couraging and inspiring one. Though Spiritualism goes so far out of the usual channels of thought, the spirit world was equal to all conditions and emer-gencies. When medial instruments were wanted, the spirits summoned them. Thanking the friends for their kind words, but more for their thoughts, Ouina took control-a considerable space of time being pleas-antly passed in the asking of questions, and the recep-tion of answers thereto.

The following poetical address, presented and read

piles to spiritual life, and is related to the life we hold on earth. What is meant by friendship? What do you mean by friends? For the words are so wide and comprehensive that they may mean very much, and also very little indeed. There is a kind of friendship, which composes social life; you meat it averywhere a tondar kind of kind of Triendship which composes social fire, you meet it everywhere; a tender kind of friendship which greets you with extended hand, and has a kind word for you when you enter a room, and stabs you in the back an hour afterwards; which hangs upon every word you say, which loves you so well; but which, direct-ly you are borne down the tide of misfortune, can find no words had enough to utter arguingt can find no words bad enough to utter against you. That is the kind of friendship which makes up society; you know it as well as we do. You up society; you know it as well as we do. You see hypocrisy walking abroad everywhere, plum-ing itself in various colors, and governing the lives of many by this simple word—policy. Peo-ple say "honesty is the best policy"; but we consider the life that, is honest merely for policy's sake has very little honor in it. There must be a higher motive than policy, or honesty itself becomes disponerable. itself becomes dishonorable.

If you do not believe this, look into the world to-day; you see a man possessing station, hon-ors, wealth, and all the world doing him hom-age. Everything he does is right; even his sins become virtues because he commits them. And while the tide is in his favor, he rides the wave with the bravest, and his friends are so numerous that he counts them by thousands. To-morrow, the wheel of fortune has turned in the contrary direction; wealth, position, power, have taken to themselves wings and fly; and he stands before us the same man, but his friends stands before us the same man, but his friends have departed with the position and the wealth he has no longer. He foolishly sits down to be-wail his loss, forgetting that he has not lost friends at all. It was not the man they loved, but that which the man possessed. You wor-ship, not the man's eternal being, but the fleet-ing circumstances by which he is surrounded. In the midst of his trials, perhaps two or three -the very ones who might have remained aloof in the days of his prosperity-seeing him as he is, his character, honors and strength stripped-from him, come closer to him and suport him in the hour of need. They stand beside him when the world forgets him and shuts him out from his fickle favors. Whom will he meet in the other world? who

from its lickle favors. Whom will he meet in the other world? who will be his companions there? The people who greeted him in prosperity, and left him when fortune changed, or the two or three who loved him for his own worth, and clung to him when the clouds of adversity hung over him? He will meet just those whom he is most worthy to meet. Those who live for the world's smiles deserve pothing better them to see them change meet. Those who live for the world's smiles deserve nothing better than to see them change to frowns; but if they live for higher motives they deserve in that bright world beyond the companionship and association with better and higher souls than exist on earth. Society has very much to answer for, and you who make up society are responsible for your share of mis-takes which it commits. Your companionship in the spirit-world will not be with the spirits of those who make up your average life here; of those who make up your average life here; but when a man has "touched souls" with you, has entered into and influenced your life, such has entered into and influenced your life, such as he, though there be not more than two or three in number, will form your spiritual society in the world beyond. We would have you shun hypocrisy, would have you live as naturally as possible; for every time you affect friendship for, and give your hand to; a person whom you dislike, you absorb into your life just so much spiritual poison, which will do you more harm, physically and spiritually, than any other poison you might take. We have seen many lives scarred and wounded by diseases that the world has communicated to them; and we say that the more naturally, the more truly and purely your

childless.

Shall we meet our friends in heaven? Yes. There is beyond the veil the sweet reunion of spirit and heart, controlled by the one law— which is stronger than all others—the law that draws heart to heart, soul to soul, spirit to spirit, by a power which no time can ever weak-en. "How shall we know our friends in heav-en?" In the sphere nearest to the world in which.you live, the transition-world, which surrounds the earth, spirits take the form and feature of the life they held here. The clair-voyant eye, gazing into space, sees spirits ap-parently as men when on earth—sees their in-firmities as they existed here: and in this first Shall we meet our friends in heaven? Yes. parently as men when on earth—sees their in-firmities as they existed here; and in this first sphere you recognize friends as you knew them on earth. But beyond that sphere it needs not form or feature to demonstrate to you your friend; his presence is known to you by the in-fluence which surrounds him. In the color that surrounds each spirit here is indicated the friendship and love that go out from one to an friendship and love that go out from one to an-other, and in the higher spheres all spirits are recognized by the interbleuding of the colors that surround them. But you would inquire as to the case of friends

or relations who, though their lives were evil are dear to you still; whether they are in differ are dear to you still; whether they are in differ-ent spheres and separated from you? To this we answer, No. The love you have in your hearts for them, the longing they have for you, render it possible for the highest spirit to come into the very lowest condition of the spirit-world. There is power given to descend and point the way to the higher sphere. Remember that every need of the spirit-world is satisfied; not every desire gratified, but every duty is per-formed. The spirit of earth needs to be devel-oped by the guidance of an all-wise Father; and thus you are able fully to understand and ap-preciate the words; "I will send my only son into the world, if need be to die for the world?" Is the same feeling developed still? Is sacri-fice still possible for the higher condition of the spirit?

Lo! the shadows of earth gather round us but even now, through the clouds, the light of heaven shines, and fair spirits clothed in beau ty, with outstretched hands, are singing song of welcome and of love. We see your earthly faces turned toward them, we hear your earth

Inces turned toward them, we hear your earth-ly voices blending with theirs. Those whom you have truly loved are yours still, and in that sphere, in one of the mansions of the Father, you will see them, recognize them; and you will know that there is no more death. The shadows of earth will fade in the bright dawn of an eternal day.

Compliments.

The Banner of Light says : " A bright-eyed lady says that the finest compliment she ever received was from a four-year-old boy, who came up to her, and said Please, marm, are your eyes new ones?'

That is no more than cakes and gingerbread to the compliment paid the beautiful Duchess of Portland, who, when crossing the sidewalk on the way to her carriage, was accossied by an Irish hod-carrier, "Please your ladyship, stop a minit, and let me light my pipe in your eyes." SHEPHERD TOM. N. B.-Errata.-In the last paragraph of "Material-izing Mediums in New York," for Laura Edmonds read Laura Talimadge:

It has been definitely ascertained where Moses was when the light went out, for at the recent meeting of the selectmen of Hyde Park, Mass., a copy of the following was presented for payment: "To taking care of Mozes in the pulrushes, \$15." The bill was approved when it was learned that a foundling had been cared for. "Holy Mozes!" exclaimed the treasurer,

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THE THIRD SESSION Mr. Geo. Geer said: "I am glad to be with you. It has been my good fortune to labor some with the Sturgis Society. I enjoy ministering to this people. I think we should pub-

licly affirm what good the movement has contributed to us as individuals. Let us agree to disagree. 1 have been painad to know that among professedly liberal people speakers have been ostracised on account of an honest difference of opinion. Let us antagonize every such course as that."

THE REGULAR ADDRESS. Giles B. Stebbins delivered the regular address. He read copious extracts from his work, "After Dogmatic Theology, What "" and proceeded to deliver a lengthy discourse on the decay of the old theology. He read from the writings of Matthew Arnold and Phillips Brooks on the decline of dogma and the insincerity and skepticism of the publit. The condition of things was pitiful. There is no enthusiasm. Worship of God becomes a fashionable Sunday entertainment. The old zeal of the Puritans has gone.

People say, Why fight the old dogmas? Has the Church given up the old faith? That is the claim. Then let the creeds testify to the change. The creeds are losing influence. Light is breaking. Well, after the death of the old, what then? Materialism-is that to be the outcome? No! A comprehensive Spiritual Philosophy will come to bless the world. The average scientific teaching will land you ih Atheism and Materialism. Atheism is shallow, ridiculous superficial ! I will not repudiate God ! The universe did not come by chance. I do not believe in annihilation. There is a great deal of shallow, flippant talk abroad under the guise of Free Thought. The Church was not founded on a lle. Let us separate truth from error. The great truths of religion cannot be shaken. God ! Immortality! Duty! These are the imperial ideas which lie at the foundation of religion. These noble doctrines have been pervertednarrowed. Our work will invigorate the Church, so far as its basic ideas are concerned. We will lift the Church out of its narrow ruts. Spiritualism, by its phenomena, supplements the work of Rationalism.

THE BANNER OF LIGHT.

For many years the writer has worked among the people in the interest of the Banner of Light. With great pleasure he reports to Colby & Rich that expressions of good will are heard on every side concerning the conduct of the paper. The people talk in this wise : The Banner, is reliable : it is philosophically conservative; it nobly defends Spirit ualism.

The Sturgis meeting seems like a family gathering ; it is held in a part of the Western diocese of the Banner of Light, and the writer is the happy medium for expressions of good will to all interested.

THE ENGRAVINGS. The superb premiums are greatly admired by the people. The Banner scribe's table, during the recess between the sessions, is surrounded by the friends, who take great de-light in examining the engravings, which are uniquely beau-

tiful in elegant frames of Sturgis manufacture. NOTES.

George Geer is an able young speaker who is winning . A. B. French, able and eloquent, is well off so far as re-

ards worldly goods. His zeal for Spiritualism is unabated. He intends to visit the Eastern camp-meetings this summer. Managers of such gatherings should bear this fact in mind:

Mrs. Farley, of Burr Oak, Mich., an aged lady who has attended this yearly jublice regularly, was unable to be present on account of illness. She was not forgotten. Through the Banner of Light her many friends desire to be remembered to her. ...

Rev. Mr. Stewart, an earnest worker; spoke acceptably several times. He is well and favorably known through the West.

Rev. Mr. Burnham, of Saginaw, Mich., has many friends in Sturgis.

Triends in Sturgis. Mr. Stebbins was as fluent and inclsive as ever in his speeches, and genial, as he always is in social life. Lake Pleasant circulars were easerly perused by hundreds, who attended the meeting. Excursion rates from Buffalo for \$13 for the round trip proved a taking card. In another letter a full digest of the closing sessions of the meeting will be given: CEPHAS.

For Neuralgia, Pains and Aches in the Back, Kidneys or Limbs-Hop Bitters.