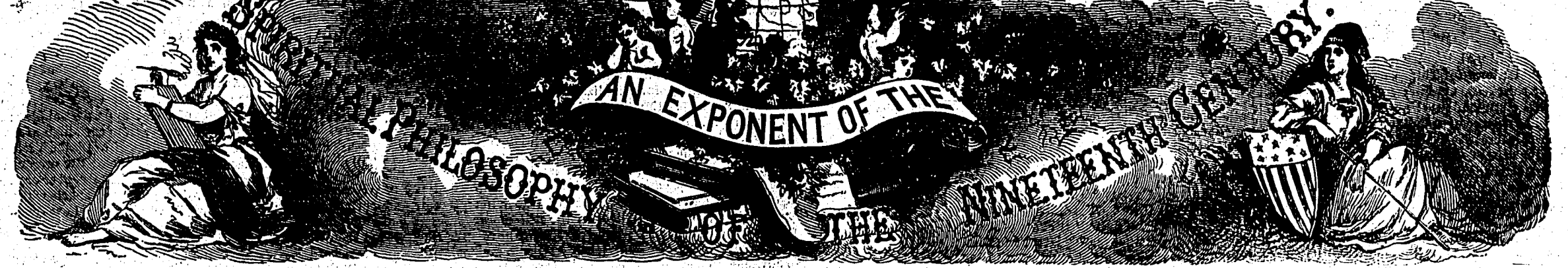


BANNER OF LIGHT.



VOL. XLVII.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, JUNE 26, 1880.

\$5.00 Per Annum,
Postage Free.

NO. 14.

CONTENTS.

- FIRST PAGE.—*The Rostrum: The Government of God.*
SECOND PAGE.—*Original Essays: The Origin, Nature and Ultimate of Things. Poetry: The By-and-By. Free Thought: Letter from Thomas H. Hazard to Prof. S. B. Britton.*
THIRD PAGE.—*Spiritual Phenomena: Indisputable Materializations under Electric Conditions: A Verified Test. Poetry: The Secret of Will. Banner Correspondence: Letters from New Hampshire, California, Massachusetts, New York, Ohio, and Maine. Spiritualist Meetings, etc.*
FOURTH PAGE.—*Testing the Mediums, Dr. Slater's Continued Success, Two Spirit-Messages, Foreign Items of Interest, etc.*
FIFTH PAGE.—*Brief Paragraphs. Opening Day at Onset Bay. Rev. Joseph Cook and Spiritualism. Spiritualist Meetings in Boston. W. J. Colville's Meetings. New Advertisements, etc.*
SIXTH PAGE.—*Message Department: Spirit Messages given through the Mediumship of Miss M. T. Shelhamer; Questions and Answers through the Mediumship of Mrs. Cora L. V. Richmond, etc.*
SEVENTH PAGE.—*"Mediums in Boston," Book and Miscellaneous Advertisements.*
EIGHTH PAGE.—*Mrs. Cora L. V. Richmond's Reception in New York City. "Shall we Meet and Know our Friends in Heaven?" Western Localities, etc.*

The Rostrum.

THE GOVERNMENT OF GOD.

An Oration Delivered through the Mediumship of
MR. J. J. MORSE,
At the Town Hall, Cardiff, Wales, on Sunday Evening, June 29th, 1879.
(Reported for the Banner of Light.)

INVOCATION.

Oh! thou Mighty One, to whom humanity doth ever turn its face in every clime, on whom humanity doth call with every tongue 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.

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 onward, giving unto each and every one the measure of revelation, 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 conditions in accordance with thine own divine plan; and lead the people 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 grave a resting-place wherein the imperishable jewel of immortality is confined, but only a portal to the brighter world beyond. We thank thee that ministering over death, the departed hold converse with their friends on earth, helping them forward in righteousness and truth, building them up in purity and goodness, so that with one heart and one accord they may join hands with the throng of angels, 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 hope and trust.

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 materially 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 from the cold deductions of the negative science of the present day lead us to the plain and simple statement that God is a superfluity; that the world in its moral and social relations can dispense with him; 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 sanction to the action or direction to the purpose; who, in fact, are so completely and perfectly interlocked with the Deity 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 inexplicable 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.

No wonder, when such extremes, and we may, perhaps, be pardoned for calling them utterly irrational views, are boldly expressed and publicly enunciated, no wonder that those who are careful in their think-

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 mission, 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 deity 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 intelligence, 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 unfolding of His own creation. You, as part and parcel of that divine scheme, must necessarily be included within the forththought of the government of God, and of necessity there is no need for you to request the deity 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 conceptions 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 thoroughly endorse 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 necessity 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 power sublime behind them. We must bow to the mystery if we cannot comprehend it; we may admit its existence if we cannot define its character; but we instinctively feel His being, and we cannot, in consequence, 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 being, intelligently working through every department of life, instinct in every age of creation, unfolding ever its divinely laws, blossoming to greater fruitage still, ever hymning "The hand that made us is divine."

But some will say, "God in everything! God everywhere! 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 church 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 preëminently! Oh, pantheism! we cannot tolerate 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 *fetters* 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, OUR 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 Deity, 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. Are 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 this fashionable worship of God to-day a dark impeachment conveyed to every man or woman that dares to acknowledge the universality of Deity government? The fashionable voice says: OUR GOD, whether in rubric or in creed, in church, cathedral, chapel or classroom; OUR GOD, in Bible or in prayer-book, our God only; and the government of

God is as we interpret it, and not as it is unfolded in the broad world that is all around you. And you will not accept this? Then get *hipe* 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 dawning 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 curious compound indeed. 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 dogma—its 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 worshipped 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 glories, symbolized the love and life of God. These were of no kin with you, and perhaps you may say you have no common interest with them. You have. One tie unites the present with the past. 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 hidden 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 Hebrews held their 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—we have appropriated and conjoined with your newer testimony. These great men and good, whose ordinances you are quite content to copy and embody in much of your social and legal life, these men, though to you they stand as infidel to-day, were God's children also, your brothers and sisters. Think you that your God, the personal, creedal, localized interpretation of your God, had no kinship with these mighty souls, no sympathy 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 dangerous." 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. Definition 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 belief, 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 themselves to the government of God.

—Often you have been taught that it is necessary for you to subject yourselves to certain constituted authorities, who are presumably the interpreters of the government of God to you. Some of you will no doubt remember that on a certain memorable occasion we took the liberty of entirely controverting that particular

idea, in the essential fact, as we stated it, that no priest 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 teachers, 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 spiritual slavery and mental bondage. The government of God that we are advocating 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 pleasant breezes. Her crew and officers are light-hearted and joyous, and the prospect of a speedy voyage cheers all hearts. Clouds sail 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 pleasant 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, culled 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-appraisal noble 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 altogether too wise to-day, split that same human family into sects 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 bequeathed to them. The government of man has heaped misery and sorrow on your heads, but the government of God, when properly understood, brings light, 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 minds that they will see the truth and importance of them. This something, so sweet, so divine, so glorious, 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 love of friends, the love of various things; but wherever and whenever this quality of love be expressed, be the individual never so rugged and uncouth in character, be he by the power of that love transformed and changed. And where it is that sweet and noble faculty 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 repents 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 nature 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." Ah! but that is not orthodox! It is not sound doctrine! It is very heterodox! 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 *safe*—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 worshipped. 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 derived from the possibilities of the world you live in, including of course yourselves. This world offers you

and affords you all the opportunities of progress that 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 thoroughly 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," bond slaves to their masters, and kinglycraft and statecraft and priestcraft and social craft and opioncraft and credercraft hold you in iron bands, manhandling 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 God'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. But 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.

Then God gave you bodies. The gift 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 premature deaths; all the world goes on its way rejoicing, and healthiness; 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 miasms 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 to-day, 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 result 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! Oh, that is a very dreadful thing indeed! Reason! reason always makes heretics; reason is a very inflammable article indeed; it has fired the faggot and the funeral pile. Reason is a very sharp cutting thing! 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 not take them just as they are." You may reason upon your daily work, 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 lifts mankind there is a life after death of immortality for all. Do not reason! But you lose half the enjoyment of your life and forethought at the possibilities of your unfoldment when you do not 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, when man properly accepts, helps forward human life and progress, helps to build up the kingdom of heaven upon earth, and fills 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 mysteries, 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, tolling sons and daughters of the land. The day of release, the period of sunshine, comes on apace. Storm-clouds may lower around you to-day, fierce rays may beat on your faces, and wild winds may howl around you, the thunder crash of public execration may reverberate, the lightning flash of indignation 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 of God.

Original Essay.

THE ORIGIN, NATURE AND ULTIMATE OF THINGS.

BY BRYAN GRANT.

ARTICLE I.

A disquisitionary 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 be of interest to every thinking person.

On the classic shores of Greece 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 steadfastness have they refused explanation to Greek, Egyptian, Phenician, 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 waters."

"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 nothing—to actualize annihilation—is impossible. It is equally axiomatic that a thing cannot be made of nothing. 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, substance, 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 Unseen 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 field of organization, wherein may have been seen essences 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 innermost arena 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 conceptions 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 shouted 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 wishes for Love. He got our race, and brought us forth to light. The immortal kind, ere Love confounded all things, Had no existence yet; but soon as they

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 different hearers convey varied ideas, according to the varied receptive capacities of individualized mentalities. It is difficult to express in limited terms and unlimited concepts. In using the words "matter," "latent-life" and "soul," we use the widest at our command, hoping the tuition and intuitions of our readers will fill out a measure of infinitude.

These primordial existences, matter, latent-life and soul, were not in an amorphous state, as has been claimed, but were in a state of equilibrium-diffusion. Amorphous means irregular, unbalanced. There was no irregularity. Atoms were equponderant, equivalent, and positionally co-equally 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, *a priori* and *a posteriori*, bound to recognize that matter and life are eternally co-existent. 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 co-existence 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 awakened *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 unrevailed 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 prodigious spectacle; all was converted into Light, an appearance wonderfully agreeable and attractive; I was enchanted. Shortly after, a terrible cloud, which terminated in oblique folds, and was clothed with a humid matter, was agitated with a dreadful crash. A smoke escaped from it, and I noticed, 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."

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 said: "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 32 to 3; but permit a ray of sunlight to pass into the jar; repulsion follows, and the electrical excess is released in terrific explosion.

"Thought" became the first polarizing principle—the touch of *pentecostal fire*—the ray of light divine that pierced all the hollow depths 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 behold 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 fundamental law by which all elementary and 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 it going forth as upon a universal mission, im-

parted to it by the source from whence it sprang—the mission of universal redemption, individualization and spiritualization, which individualization can, by virtue of its own polar lights of soul, look forward to its own hopeful future, contemplate the wide realm of eternal 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, confluence and disfluence—the 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 earthly, 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 conceptions of this idea. Euclid says:

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

Plato says:

"The material cause double, having received from the Father matter and spirit. For the Dual 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 power, of atomic condition was undoubtedly dependent upon the atomic nearness to, or remoteness from, the eliminative centre. We must regard the soul of infinitude as an Eternal Magnet, radiating its "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 individualization—dividing the *sheep* from the *goats*—that fundamental law which carried atoms down into the fiery 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—

"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 (gradations of action) established the certainty 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 necessary for the execution of the work were definitely established.

Not alone was the essence plastic life of the universe to be individualized into spiritual beings, but the dark night of quiescent matter was to be chaotic, 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 benighted 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. The heaven, the earth, the sea, the universal soul. Each at its birth, from him all things 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. Burn 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 spirit-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 whitened monument of the life that has fled and risen to higher and holier destinies. And not alone the silent, lifeless moon, for within the history of man, stars have faded from

the sky, whose light once beamed with native lustre, and have gone out into that mortal darkness which means the caducity and death of a world, the redemption of its life in the forms of spiritualized individualities, and the 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 Atlantics; and her Ninevals, Babylons, Troys and Pompeis, 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 incurred 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, regenerated and disenthralled, the freed spirit shall rise above the dust-heaps of decaying worlds, "to dwell in high heaven and star the ethereal way." Do we at times weary of the burden? 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 God-given 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 though there be conflicts of doubt, struggles with temptations, inward strifes of warring passions, and bemoanings under the gnawing cancer 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 alluring age, when the protozoan and mollusk appeared—on through six cycles of time, until the "lifeless Azolic Age" was complete—on through the Devonian period, when fossil fish appeared—on to the Mesozoic Age, when life began to creep on the Triassic 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, "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—
Who loved, who suffered countless ills,
Who battled for the True, the Just,
He blazed about the desert dust,
Or sealed within the iron hills?
No more? A monster then, a dream,
A discord. Dragons of the prime
That race each other in their slime,
Were mellow music matched with him?
Has the Archimedian Toller labored only for

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-fading flowers; angels whisper in the leafy bowers where pure Love dwells; across the threshold of rose-leaved and moss-carpeted 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 *psalm 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 *triumph* labor done, and an IDEAL HOPE realized.

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

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 cast away,
Finding pearls for all the terrors
Which have fallen day by day;
Where the lips forget to quiver,
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. BRITTON.

To the Editor of the Banner of Light:
The *Religio-Philosophical Journal* of April 17th 1880, contains the synopsis of an address pronounced by Professor S. B. Britton 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, muscles and nerves, I say that this is impossible. They come as we see a cloud, veiled and intangible, and your hand will pass through them if they are the genuine production or emanation of the spirit."

Again Dr. Britton is made to say, a few sentences further on:

"I do not deny but that a spirit can produce an outline of the spirit-form; but if you place your hand upon it, it would pass through it as a cloud of steam. If it is really a spirit-form you see, it is not a trick, you will find that there is not matter enough to stop the movement of the most delicate chronometer."

Surely if Dr. Britton 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 note to any 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. Britton 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 sentences of what might be esteemed by some readers as evasive remarks made by Professor Britton in reply to a criticism on his Brooklyn lecture by Judge Coombs, in which Dr. B. says:

"I must be excused for declining a formal controversy with any man whose object and aim seems to be an assault upon the individual, and not the situation of the truth. I find no 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 we find Dr. Britton 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 apprehending 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 assigned 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 language only suitable to the dignity of his new and responsible position of "Editor-at-Large."

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 soldiery against squaws and paposes. 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 business that he cannot make a call upon a sick friend without his motives being misconstrued. — *Somerville Journal*.

TO BOOK-PURCHASERS.
 COLBY & RICH, Publishers and Bookellers, No. 9 Montgomery Place, corner of Province Street, Boston, Mass., keep for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, at Wholesale and Retail.
 Terms Cash.—Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money is not sent by Express, the balance must be paid by C.O.D. Orders for Books, to be sent by Mail, must be accompanied by cash to the amount of each order. As the substitution of silver for fractional currency renders the transmitting by mail of coin not only expensive but subject to loss, we must request our patrons to pay for their purchases in the form of a dollar in postage stamps—either one or two preferred. All business operations looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express.
 Catalogues of Books Published and for Sale by Colby & Rich sent free.

SPECIAL NOTICES.
 In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications of our correspondents. Our columns are open for the expression of personal free thought, but we cannot undertake to endorse the varied shades of opinion, and we do not intend to be used as a platform for the dissemination of letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line about the article he desires specially to recommend for perusal.
 Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, JUNE 26, 1880.

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

WHOLESALE AND RETAIL AGENTS:
 THE NEW ENGLAND NEWS COMPANY,
 14 Franklin Street, Boston.

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

COLBY & RICH,
 PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, Business Manager.
 LUTHER COLBY, Editor and Proprietor.
 JOHN W. DAY, Assistant Editor.

Business Letters should be addressed to ISAAC B. RICH, at the Banner of Light Publishing Office, 9 Montgomery Place, Boston. All other letters and communications should be forwarded to LUTHER COLBY.

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

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 sances 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 casual 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 test conditions" to a medium with about the 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 "fraud-hunters" 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 sance 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 sance 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.

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

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 simplest 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 sances, 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:

"My Dear Brother—I would like to give you a long letter to-day and tell you all about this beautiful world of spirits, but the trouble is, words cannot give to you in language its beauty. Sister Totie 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 eyes to this beautiful truth! 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,
 MATTIE."

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."

On the 14th the Doctor was at Springfield, Ill. A report of a sance given by him in that city appeared in the *Daily Post*, which, after narrating 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 extending the hand. The slates and writing is certainly wonderful in its manner, and let those who think it easy try the experiment of writing

a half-dozen sentences in the ordinary way and carry on conversation at the same time."

The *State Register* of Springfield likewise devoted 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:

"Dr. Slade announced that he would try an experiment in which he had been successful only once. He would ascertain whether the spirit or spirits would communicate on paper. Notice by ringing was given by the spirits that they would comply with the request. 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 creaking of the lead pencil, and upon the medium said that he was impressed by 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 moment the reporter felt distinctly the movement of what he thought to be a hand moving from the inkstand between his feet on the floor to the sheet of paper in his lap, and also the movement used in writing with a pen. There was also a pressure on the slate as if to hold the paper steady when writing. The following message, in ink, in a handwriting clearly recognized by the reporter, was the result:

"Dear Friend George—You have placed this before me and I am unable to write. You say I am able to accomplish it. We can use the slates 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 undoubtedly the medium himself to be a most extraordinary demonstration."

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

Two Spirit-Messages.

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 renounces 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 spends 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 causes her to feel how deep and great a blessing to humanity Spiritualism indeed is. She would be glad to open the eyes of every mortal on earth to the reality of its blessings; to attune their ears to the notes of celestial harmony, and 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.

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 memory 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 national stability and glory."

National monuments are the oracles and witnesses 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 Valthalla, a Hall of Heroes—not a Westminster Abbey, perhaps, but an abiding home for the memory of our great and shining ones.

It is written soberly that, whatever monuments 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, unwavering 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."

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."

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

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 Kelghley 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 sance 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 in Europe; this time at Munich, Mr. Eglinton being the victim. One Max Sellmaler wrote to Prof. Zollner 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. Zollner appears to be of this opinion, for he wrote to Herr Sellmaler 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 awakened 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 sance at which he introduced them, given up his attempts to fairly test the medium, declared materialization a failure and the medium a fraud; he would only have followed the example of others, and placed Mr. Haxby in a position in which it would be impossible for him to refute the charge against him of being a deceiver. But, fortunately for the reputation of the medium and the cause he represented, Mr. Freeman 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.

Spiritual Phenomena.

The Brooklyn (N. Y.) *Celestial City* says: "There is much talk and argument wasted between Spiritualists and skeptics upon the more startling phenomena of Spiritualism, such, for example, as materialization. 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."

Those 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.

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.

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

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 done" 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 exposé was not to be found! 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 exposé is a very poor pretender, and can no more produce psychic phenomena than he can tell how they are produced 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.

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.

Mrs. Nellie J. T. Brigham and Mrs. F. O. Hyzer "exchanged pulpits" Sunday, June 29th—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 [29th] deliver a most beautiful and memorable discourse on the subject of 'Materialization—its Practicality, Adaptability and Utility.' It was a splendid 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 repeated applause of a deeply interested audience."

The many friends of Mr. W. J. Colville, 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, accompanied by Colonel Dacres, will set sail for Liverpool 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' promised musical work: "SPIRITUAL HARMONIES," 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.

Mrs. M. B. Thayer, who has been located in Washington, D. C., for the past six months, has returned to Davis street, Boston. In consequence of the interest taken in her sances 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.

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

"Just now I am reading the proof-sheets of my forthcoming book, to be entitled *Immortality, or What a Hundred Spirits say of their Homes and Employments Hereafter*. The volume, containing over 300 pages, will be published by Messrs. Colby & Rich, appearing early in the fall. It will contain communications through mediums 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.

