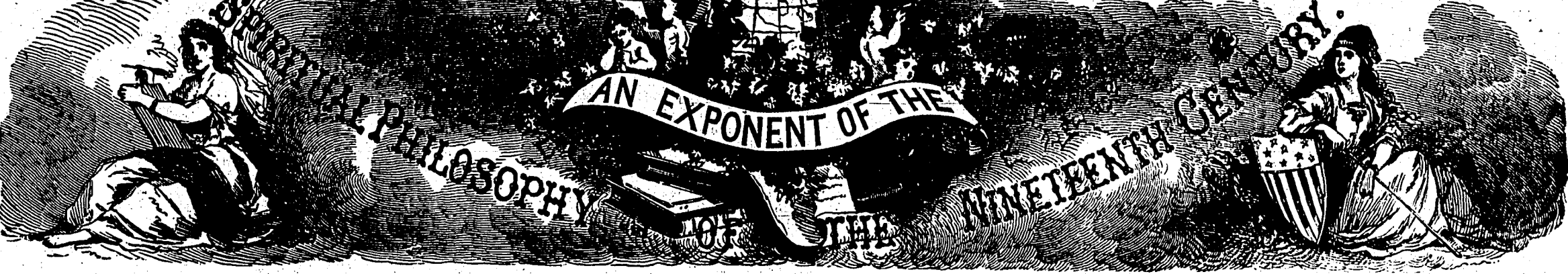


# BANNER OF LIGHT.



VOL. XLVII.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, JULY 10, 1880.

\$6.00 Per Annum,  
Postage Free.

NO. 16.

## CONTENTS.

FIRST PAGE.—*Original Essay:* On the Transitional Thought of Modern Times.  
SECOND PAGE.—*Free Thought:* Dr. Brittan's Reply to Hon. Thomas R. Hazard; Description of the Spirit-World. Footprints on the Sands of Time. Poetry: An Invocation. *Banner Correspondence:* Letters from Massachusetts, New York, Michigan, Maine, and Ohio.  
THIRD PAGE.—*Spiritual Phenomena:* Flowers Grown at a Seance; Satisfactory Evidence. Annual Convention of the Vermont State Spiritualist Association. Poetry: After Death in Arabia. Second Society of Spiritualists, New York City, etc.  
FOURTH PAGE.—"The Undiscovered Country." Wonderful Production of Flowers and Plants, etc.  
FIFTH PAGE.—Brief Paragraphs. 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. Power of Spirit over Matter, etc.  
SEVENTH PAGE.—Steel Plate Engravings, Free. "Mediums in Boston." Book and Miscellaneous Advertisements.  
EIGHTH PAGE.—*Spiritualism Abroad:* Review of our Foreign Spiritualist Exchanges. The Juggler and the Medium. New Publications. W. J. Colville's Meetings. Mediums' Camp-Meeting, etc.

## Original Essay.

### ON THE TRANSITIONAL THOUGHT OF MODERN TIMES.

BY ISAAC REHN, M. D.

Teleology is the term expressive of the doctrine of Special Creation, and a government by Special Providence. It is the theological doctrine *par excellence*, and the pivot on which hinges that form of thought now going to decay. The measure of the decline of this fading system is the measure of growth of another which is taking its place, and this now rising system is that known as *Evolution*.

The adherents of the old school claim entirely too much and prove entirely too little. In the order of importance, authority was first, reason the last. To believe was imperative; to doubt was to perish all. In the hey-day of its power it clubbed men into obedience, and tortured their bodies to save their souls. That it meant well in many instances, we may believe; that it was blind and bigoted, none can deny.

Underlying the doctrine of Evolution is the concept that the state of development at any period in the history of worlds, plants, animals, men and human society, is the sum of previous correlated changes, and that such changes not only made such state possible, but inevitable. This concept is another name for Law, and this Law, Evolution substitutes for the constant supervision necessary to the theory of the teleologist.

Concerning the merits and demerits of these respective systems, it is proposed to say something in this article.

It is quite characteristic of a primitive mode of thought that it should assign the origin of things to an artificer of some sort, and that such artificer should be employed also in seeing that the machinery run smoothly, and that if it did not do so, through any unforeseen or unavoidable contingency, to fix the machinery up, and put it in running order again. Such a procedure accords with all human experience, and since the theological God is but an extensively and indefinitely magnified image of man himself, it is quite consistent that man's highest conception of power and skill would be such power and skill expressed in the highest conceivable degree. It was the best he could do in the way of philosophy, and was the bottom fact of his religion as well. The wonder is, not that such should have been the earlier conception of a divine power, but that it should have continued so long, especially in view of the claims of inflexible perfection of all divine attributes, as it ill accords with perfect prescience to suppose contingencies, especially if such prevision was accompanied with unlimited power to do and wisdom to guide.

Whatever crudity we may suppose to attach to teleology as expressed in theology, one fact must be apparent upon analysis, which is that it embodies a full recognition of the law of Causation. The terms in which that recognition may be expressed must vary with the varying intelligence of different ages.

That the doctrine of special providences has been productive of innumerable ills, need not be told to those who will be likely to read this paper. A Providence that hears prayers for rain here and dry weather there, and sometimes for both in the same place at the same time, or listens to the opposite supplications of contending armies, both of which are for questionable ends oftentimes, needs to be of infinite resources to meet all demands, and not very scrupulous of measures if all are to be gratified.

We may, therefore, select this philosophical constant, *Causation*, as the prime factor which remains when all errors have been cancelled; and must be accepted as true if all else is false. Upon this point more will be said presently.

It may be observed in this connection that much of the antagonism apparent between the partisans of Teleology and Evolution arises from apprehensions of what is supposed to be involved as the philosophical outcome of these respective systems. The theologian thinks he sees a "snake" in Evolution, and one of such huge proportions that he will try to swallow up the theological God, and hence nothing to pray to and no basis of religion; while the evolutionist, to offset the supernaturalism of the theologian, runs Evolution into the crudest Materialism, and talks of but Matter and Force as the only constants of the universe. As to dogmatism and assumption, neither have much to boast of on the score of liberality, whenever an unwelcome fact turns up. If the theologian looks into his plerarily inspired book to see whether Geology can be true, so the sectarian evolutionist looks into his formula of Matter and Force to see whether its door can open wide enough to admit a stranger, or whether it sufficiently antagonizes the supernaturalism of the theologian, and they both decree accordingly.

Deducing, then, from the teleological system its final truth, *Causation*, and leaving all else out of the question as irrelevant to the present inquiry, all may accept this as its *inevitable* conclusion. Whether such causation can be traced infinitely or not, cannot alter the nature of the question. All things which we have experience we see to be caused, or to have a starting-point made possible by previously existing con-

ditions which may be traced; and whether that tracing be for ten minutes or ten thousand years, cannot change the case. To say that things existed eternally, and so seek to escape a starting-point, is to use a word to cover our ignorance, as it can only mean the limit of our thought, and explains nothing. And as this is the domain of the "Unknown," we have the weighty authority of Herbert Spencer for saying that we cannot tread the territory, or know anything about it.

On this point we may with propriety quote Comte, who says: "We have no knowledge of anything but phenomena; and our knowledge of phenomena is relative, not absolute. We know not the essence, nor the real mode of production, of any fact, but only its relations to other facts in the way of succession or simultaneity. These relations are constant; that is, always the same in the same circumstances. The constant resemblances which link phenomena together, and the constant sequences which unite them as antecedent and consequent, are termed their laws. The laws of phenomena are all we know of them. Their essential nature, and their ultimate causes, either efficient or final, are unknown and inscrutable to us."

In this extract is recognized the fact of a relationship between phenomena, and whether we call this relationship the laws of phenomena or not, is not essential for our purpose, as all that we seek in this connection is to maintain that some relationship exists by which phenomena and facts are linked together. The end of this chain, if end it has, may be inscrutable to us now, and may remain so forever for all we know, but to emphatically so declare it, is to declare that we know the limit of all possible attainment, which is assuming to know what we do not know.

There is also a manifest disposition on the part of many evolutionists to so interpret the operation of natural law and the order of existing things as that any other power in the universe than the law referred to would be superfluous, seeing, as it is assumed, that natural law is competent to shape all events and mold all forms. This, though not said, is implied in the "potency and powers of matter," taken in connection with other statements which are oftentimes associated with it.

This materialistic side of Evolution is also by many supposed to be reinforced by the theory of Darwin, or development under the law of "Natural Selection," and the "survival of the fittest."

By methods such as these the theological citadel is to be carried; not by direct attack, but by gradual approaches, sapping and mining tactics, and if not finally blown up sky-high, the foundations are to be so burrowed that the ramparts will fall in of their own clumsy weight.

The doctrine that in the powers of matter—that is, matter as we know it—are resident all that is needed, substantial and plastic, to evolve the universe as it is, and is to be, is the only one which makes square issue with theology. It attacks it wholesale—God, Providence, spirituality and all. In so doing it shows the courage of the bull that attacked the running locomotive—indomitable pluck, but little judgment. With all the errors of theology it is not all error. It is extremely doubtful if a system of any kind, wholly erroneous, could find a place or lodgement in either the heart or brain of mankind anywhere. There must be something of a truthful mind to find first acceptance, and having a hold sufficiently strong to support the errors for the time.

Now we have yet to learn of any system since the world began, or which history records, wherein a system of Nature, Society, Religion, Philosophy, Science or Art, came in full-fledged perfection before the race. Neither are things true because they are new, or false because they are old, but always more or less a mixture of the true with the erroneous. So long as man himself is imperfect, his judgment and perceptions must be of like character, and until Nature is finished she will be the same. If this be so, we have no reason to expect other than a sifting process, as manifesting the advance in the world's career through better and still better systems; evicting the false and making more clear that which is true.

This Evolution implies. Nor does the doctrine of Evolution profess to make clear the fact that the order of the universe is a succession of steps from the simple to the complex only, but to teach us where, when and how these steps were taken. Further than this: even Evolution itself must be evolved, as clearer light and more experience shall show the way and modify its errors. Taken, therefore, as a system of philosophy and scientific thought, while it makes us supersede other systems, it itself must undergo improvement; must become broader and more comprehensive; cease to be dogmatic, but be always teachable.

When Martin Luther asserted the right of private judgment, and defended that right with such commendable heroism, he in all probability foresaw nothing of the outcome of his logic. Not only was he wiser than his time, but wiser than he knew. Protestantism means the right of protest, and the right of private judgment means that the man is sovereign in the empire of his mind. Thus does not only Protestantism tear in places and burn the bulls of the Pope, but its own bulls, by its own law, are subject to the same fate.

The Martin Luther of Evolution may learn a lesson here. If Evolution as a system of philosophy means a method of tracing natural phenomena, and all the laws under which all the phases of growth take place, it itself must be one of the facts to be considered. If it assumes to be final, it will be evolved with other orders of nobility out of existence; but if not, it too will in the refining process be improved, and brought more and more in harmony with its own pretensions and the order of things it has to deal with.

But even in the Positive Philosophy, not necessarily of Comte's kind, but that meaning of it as being in contrast with the Metaphysical, is not unrelated to Evolution. And on this Mill says, (Aug. Comte and Post., p. 15): "Positive Philosophy maintains that within the existing order of the universe, or rather of the part known to us, the direct determination of every phenomenon is not supernatural but natural. It is compatible with this to believe that the universe was created, and even that it is continuously governed by an Intelligence, provided we admit that the intelligent Governor adheres to fixed laws, which are only modified or counteracted by other laws of the same dispensation, and are never either capriciously or providentially departed from. Whoever regards events as of a constant order, each one being the inevitable consequent of some antecedent conditions, accepts fully the Positive mode of thought."

As Evolution has no formulated system, axioms or rules to be observed, and may be said to be in an early stage of growth, it is only to be judged by the significance of the title it has assumed. It implies a method of growth as de-

termined by a systematic order of development, which, perhaps, is all the definition that is needed. The Order itself is Nature's method, while Evolution as philosophy is the true observation of such Order. So understood, it is sufficiently comprehensive to embrace every unbiased student of Nature, and being as large as the universe, can deal with all phenomena and facts within reach of the sounding-line of human faculties. If it shall prove liberal enough to do this, no reasonable investigator can find much to object to. To be all of this, it must issue no bulls and make no procrustean beds, declare no finalities.

To do this, moreover, is, as a Philosophy, to assume a new rôle in the history of schools, and to come before mankind with claims to consideration much after the pattern that Protestantism came in matters of religion.

If it is objected that thus considered it defines nothing, it may answer that defining is not its business, but *observing*, collecting and classifying, as the truths of Nature appear and become verified.

That Evolution must assume the positive form is also what we have to expect. However natural may be the tendency of the mind to pursue metaphysical studies, it must be obvious to all who are acquainted with the history of Philosophy that as a means of knowledge has been unproductive. Verbal formulas have not been found to be good substitutes for inductive methods, while the latter have filled the world with improvements, and in all physical or material aspects bettered the condition of mankind.

But man is something beside a mere physical being. He has also an intellectual as well as a moral or spiritual nature. All of these several branches of his being must operate under the dominion of law. We have no right to select physical and intellectual constitutions and declare them to be the only ones that science has any right or duty to consider. We have seen how theology has shown both its weakness and its folly in arraying itself against the sciences in times past, and to some extent is still seeking to barricade its way if it snuffs anything in the air which it regards as dangerous to the creed. Science is still made foolish when it forecloses against all the spiritual, even if facts declaratory of its potency are at hand.

Atheism plants its feet on the affirmation that there was no such thing as Creation; that matter and the powers of matter always were, and always have not, they are still competent to produce all that is. Now if we knew of a certainty just what this matter was, and the full extent of its powers, some additional force might be derived from an argument based on such matter and powers. If it should turn out that matter and the powers of matter were competent to embrace intelligence and affections as well as the more obvious qualities, it would be of no use to the Atheistic school, who urge their argument to disprove any supreme, intelligent government, or any *god* of any kind, or any power beyond the death of the body. It might be an argument against the theological definition of spirit, as an immaterial body, but has certainly no force against the Spiritualistic school, which holds that spirit is *substance* and real. In that extended view which does not limit matter to the realm of the external senses, as maintained by Materialism, "the potency and power of matter" may have a higher and nobler meaning. Constantly we are led to believe it to be a constant fact. This, taken in connection with all that may be implied in the potency and power of matter, might lay a rational basis of the Spiritualistic theory, even if there were no superintending God, as believed by the teleologist.

But Materialism is not satisfied with denying Creation; it does not like the terms Cause and Effect, inasmuch as causation implies a final cause, though perhaps not inevitably. But Materialism is so fearful lest its philosophy might admit something that should lead to a God, or a Creator, that it has coined the term, "It looks so much like something creating something else, that it ejects it from its creed." It tells us that events stand to each other as "antecedent and subsequent," and that is all we know about them.

Hobbes and Hume may be taken as representatives of this doctrine, and nothing since said upon the point, of which we are aware, adds anything to strengthen their arguments. Hume said of Berkeley's Idealism that "it admits of no argument and produces no conclusion." In other words, while logic failed to disprove Berkeley's position, the conscience of mankind instinctively rebelled against its acceptance. There might be some propriety in quoting Hume against Hume in the matter of antecedent and subsequent, only that logic is not entirely powerless against such a doctrine as the one in question.

That events stand to each other in the order of time as before and after, everybody knows, but that they are unrelated, nobody knows; yet such unrelationship is essential to the potency of the argument it is intended to enforce. That events stand to each other much in the manner of sand in a bag, each grain of which being like its neighbor, except that some are above and others below, is what this theory of Materialism demands. No necessary nexus is permissible in the theory it is intended to support. When A stands before B, and is followed by the disappearance of both A and B, and the appearance of C, we are to call the C the "subsequent" and A and B the "precedent." We are free to admit this as a half-truth, but the least important half. In order for the argument in question to have force it should make no difference as to results which factor stood first or last, or which of any two or more that could be named. It should make no difference in the outcome whether A and B or A and D were in proximity. If no nexus or relationship is to be supposed as existing as a cause, oxygen and hydrogen cannot be the cause of water. Indeed they are not as a fact until combination takes place, for oxygen and hydrogen may be kept mixed for indefinite periods without change; yet if we pass a spark through the mixture the gaseous structure instantly tumbles and water is the result. If all factors are unrelated, as the theory assumes, it should not be *merely* the result that the chemical formula H<sub>2</sub>O + Force = Water in the above supposed case any more than H<sub>2</sub>O + Force = Water, which is never the case. The whole system of chemical nomenclature is founded on the universal relationship between different kinds of matter, and even to some extent between matter of the same kind; and the chemical equivalents express the quantitative force of the law of affinity in the multiplied forms of its action as manifested in the combinations of matter, as well as the definite proportions in which such matters combine.

But even Hume admits the invariableness of antecedence and succedence, while he denies our knowledge of anything existing as a cause from the action of which, as between the antecedence and the sequence, results are brought about. But what else is this knowledge of invariableness but another way of recognizing causation as a factor in results? In this extreme sense of knowledge implied in the argument of Hume, it is quite probable we know

about nothing of anything, either Matter or Force, and only provoke the old nut of Pyrrhonism for a new cracking.

But inasmuch as Materialism has graciously condescended to leave an *invariableness* in the order of phenomena in the universe, we must be content to take that and make the most of it. I do not know after all but that this is about all we need, since it fills all the requirements we are in the habit of assigning to a cause. Names are not much when the thing may be agreed upon.

The doctrine of Evolution may, therefore, take fresh courage, seeing that *invariableness* is an undisputed concept on which it may proceed to renewed conquests. It only needs the qualification already received by implication—*invariableness under like conditions*—and with this, it may ground on which it may tread it has little to fear from the crudities of Materialistic philosophy or Pyrrhonistic skepticism.

But Evolution gives renewed force to the law of Causation. For Evolution to be possible, events must be hooked together in time. To evolve means to grow out, to bud, to blossom, to fruit. It not only binds together the proximate links in the chain of events, but the most remote as well, in which they hang

—like precious jewels on a string.

No deduction legitimate from these premises rules out of the universe the *Divine Order*, or negates the spiritual existence of man. Evolution, to be Evolution, implies a to-morrow that shall be better than today; an increment of all that shall make approaches toward the fulfillment of every rational hope; of every source of joy, comfort and peace. It looks forward to the time when war shall be no more; when the antagonism of a bitter, soulless, competitive strife shall no longer work the degradation of the moral conscience, and scatter in its pathway the millions of shipwrecked lives and blasted ambitions; which puts honesty and every virtue on the auction-block to be sold for gold; where cunning and duplicity hold the keys of power and social position, and where frankness and truth are the targets of ridicule by the sharpeners of the Bizarre.

I have entitled this paper "On the Transitional Thought of Modern Times," because it was my purpose to suggest some reflections on the stages of transition between the Anthropomorphism involved in teleology, and the free atmosphere implied in Evolution. Teleology is the expression of the infant mind. It pictures a God a little bigger than man, and having all the whims and weaknesses of the prototype. It does all manner of impossible things, from making worlds out of nothing to burning the children in hell forever because they are not better than he made them. Teleology had its birth in ignorance, and as ignorance often does, it got rich, and as it also is a characteristic of ignorance to attach *respectability* to wealth, teleology is *respectable*, and its *respectability* is that it has left to live on, except its native ignorance. When the two components of its existence fade away it will die of an *anachronism*. May it rest in peace!

It is in accordance with Evolution that the states of human thought pass through phases of growth, and accordingly these steps have been many and various toward a higher expression and a more rational conception of the scheme of creation. The first departure from teleology was more destructive than constructive—more a rebellion than a philosophy. It seemed to think that whatever else might be true, it could not be, and so it commenced to "make faces at it," as an expression of its contempt.

More thoughtful minds, observant of changes manifest to our experience, in which the forms of things disappear from our sight, and seeing that this universal apparent destruction exempted nothing visible from its direful sweep, man himself not even excepted—that all there was of vegetable and animal life, and that still further, nation after nation was swallowed up in this maelstrom of time, it was but natural that the suggestion of Atheism should appear as a solution to the problem. If all else end, why not man as well? Especially so since to sense they surely do, and to the intellect they, at least, appear to do.

Taking this school in the aggregate, and up to the present time, it is not to be denied that it has shown an intellectual power of no mean order. It is not to be "vanquished with a grin," but its reason must be met by reason, and its fact by fact. In its aggressive character it has about demolished the structure of modern theology. Bible, Creed and all that is a religion against eternal religion it is complete. Intellectually, Atheism is a giant. It is all intellect, nothing else, and therein lies its weakness. No system of philosophic thought can ever meet the requirements of human nature that does not provide scope for all its impulses. The emotions of our nature are not intellectual at all. Moral sentiments do not grow from our heads, although they should be regulated in their expression thereby. The efforts of Materialism to reduce the emotions to mental factors, or to make them purely rational, have always failed. They constantly assert their authority as independent of the intellect as the attempt is made to subjugate them.

It would be a very long story indeed to attempt a review, even brief, of all the modifications which Philosophy has assumed between the extremes of teleology and the best phases of thought of to-day. One only will be alluded to, and that is Pantheism. This assumes that *All is God*. In other words, that the sum of Nature, Matter, Force and all, constitutes God. But it denies its God any office but to work among the atoms and molecules of matter; or to have a being or moral government; or that man has any immortal destiny. Abner Kneel-land may be referred to as a modern representative of the doctrine.

Upon analysis, this doctrine does not change Materialism much. If we say the "potency and power of Matter" is God, we shall say about the same thing. All we may say of it is that it does not, of a logical necessity, foreclose against immortality. In this "All" may be those spiritual existences who have passed the transition as well as those who have not, and so come within the definition. But yet this logical opening is not without its significance as a step in the ascending thought of our age. Indeed, a Pantheist might find himself with a right of seat in Evolution, as may all others who have not yet got their mugs filled so completely that no room is left for more.

While we are justified in placing teleology as the lowest phase of thought either religious or philosophical, we are not yet able to posit the opposite extreme, or to assert that there really is any. Evolution has no creed, no formula. It affirms no fact of any kind. It is simply declaratory of its right to march ahead as the truth may warrant. Nor does it intimate in what direction it shall walk, whether in the midst of rocks and fire, or through the avenues of the spiritual kingdom. Any and every one, therefore, as far as we can see, may call himself an Evolutionist who accepts orderly growth under law; who sees in the universe, as far as we can

see at all, a systematic development, a differentiation from the simple to the complex, an unfolding of uses, and a promise of the better.

It is, furthermore, from the absence of authoritative affirmations on the part of this school that we have reason to regard Evolution as the best aspect yet presented, because it has no finality, no inflexible rules or arbitrary definitions. Its name implies all that need be affirmed of it. It is not even a method, but only the recognition of an *Order*. And under its banner free minds can take shelter and pursue their labors or their hobbies as you choose.

No class of mankind have more reason to rally under the call of Evolution than rational Spiritualists. If other schools turn up their learned noses and wag their empty heads at our facts, the Evolutionist cannot do so without making himself ridiculous. He is not bound to write them, it is true, or to accept our conclusions, or to pursue our line of inquiry at all if he prefers otherwise; but he is a sorry specimen of an Evolutionist who without either observation or experiment is ready to pronounce a judgment one way or the other.

The transition of thought is not, therefore, from one system to another, but from a state of mental slavery to system, out into the free air of a scientific Protestantism, where the straight-jackets of the schools will be, like the harps of old, hanging on the willows, on which bats and owls may roost and hoot out their doleful melodies on the midnight air.

In so far as the Spiritualistic movement is concerned in connection with the matter before us, it must be regarded as occupying a very remarkable position. From its revolutionary and iconoclastic tendencies it has brought down the thunders of the theological Olympus on our heads until the welkin rings. The guns from its citadels either carry no shot, or our heads are so hard that they do not scratch us. It is of all things unkind to see Religion, as they call it, hurled away as we see so much rubbish, because we are able to demonstrate the only thing that in their religion is worth having, namely, immortality; and it shows us at the same time how much more *institutionalism* is loved than the essential truth. There is where the money, power and respectability lie, such as they are. The money-making clank and sinesures of the priests, great and small, are threatened, even if the truth is not, and there is to be found the source of the hostility. But we prosper and grow fat with it all, and if the little fire-works amuse the cloth, why let the children play so long as we can get our fun. In this circus we are on the free-list, and see the ground and lofty tumbling all for the trouble of looking.

But while our faces are turned to enjoy the performance on the part of religionists, we find ourselves pelted in the back from another source. Turning to see whence the origin of the "fire-works" is, we find it is the "other class of priests." And the difficulty here is because we affirm that they have souls when they deny having any such things at all. We are sometimes almost disposed to take them at their word that they have none, since they show so little. Possibly it is only "Protoplasm," after all, which under the process of "natural selection" has become bile.

It is the history of every great religion that, however pure and simple in its inception, the priesthood have worked the corruption of its blood in final results. Science would not so different face left to its priesthood; but fortunately for the truth there are so many rebels in its camp, and so independent in their thought and habits, that the bulls of the popes of science are found simply convenient to light the pipes of these "unregenerate" wretches. They do not find "unconscious cerebration," "disease of the faculty of wonder," "involuntary muscular action," or the negative affirmations of "experts" without experience, as an answer to incontrovertible facts, but stick to them, bulls or no bulls.

It is a weakness of human nature that it is flattered by position, but it becomes humiliated if not contemptible when with men from whom we have a right to look for consistent conduct we see them make their final declarations as to the truth or falsity of matters which they confess they have never seen, or do not mean to look for. As for the belief or disbelief of such, individually, it is of no kind of consideration whether they believe or not; the world moves all the same, and nobody loses as much as themselves by their folly. But it is very hard to see any difference between the two classes of priests. They have indeed, nor do we think there is much of choice in the exaltation; both are stumbling-blocks in the way of progress and the onward march of freedom of thought and action so much needed in the world. Whether the opposition from these sources comes from a disposition to pat theology on the back to gain a little favor, each can judge for himself. But to see Doctors of Divinity and Materialists thus allied in the holy war is quite funny at least.

Now we are glad to be able to say that we see an end to this nonsense. It may be a little tardy, yet, but come it must. Already we are seeing that very many scientists are searching our claims as many of us have done heretofore. In no instance on record has an explanation other than that of spiritual agency been offered that covers the facts. Here we stand and challenge all the world to the issue, Doctors of Divinity or Doctors of Matter. The facts are at hand; if you want them, go for them. If you do not want to see them, stay away; the facts will not care for that. But for your own credit as men of sense, do not dogmatically deny what you have never taken the trouble to look into, and which are as well authenticated as any facts of observation.

Thus do we see the spiritual movement the agent of reconciliation in all the extremes of aberrant thought, holding as we do the central truth around which both Science and Religion, when their crudities have been washed away, will revolve. The truth of *immortality* is, next to the Divine Energy, central in all Religions, and must come to be a central fact in Science as well. The ripening thought of the ages is leaning toward this recognition. Evolution will not only burn away the rubbish, but evolve from its purifying fire the glowing gem, unsouled by the contact of the priests, and no longer insulted by superficial knowledge. The supernatural, as it is claimed, will appear what it is, the natural, and a part of the "Unknownable" be made known. EVOLUTION, true and free, will be forever probing the mysteries of the out-lying domain of the unknown, and bringing to the light of a rejoicing world the treasure it has in store for those who seek it.

The fire of opposing and incongruous factions can do us no harm, but it may do us good. If it shall make us careful in our procedures, and thereby surer in our results, it certainly will. We have but one enemy to fear—that is that setting sin where power is gained of committing the folly we are now struggling against, that of dogmatizing and proscribing. Our philosophy is all against this, it is true, but the hour of trial is not when we are on the defensive, but when the hour of triumph comes. If we can stand prosperity, all will be well.



## Free Thought.

DR. BRITTAN'S REPLY TO HON. THOMAS R. HAZARD.

REVIEW OF THE CRITICS AND THE SITUATION.

To the Editor of the Banner of Light:

In the *Banner of Light* of the date of the 26th inst. I find a letter from THOMAS R. HAZARD, in which that gentleman refers to the report of my Brooklyn lecture on "Form Materialization," and respectfully calls upon me to "lay before the readers of the *Banner* a true statement of the views" which I entertain and express—very imperfectly no doubt—in my lecture before the "Spiritual Fraternity." In respect to the chief purpose of your correspondent's letter, I have anticipated the request of this invidious champion of Spiritualism, by having already placed in your hands for publication the complete text of my lecture, with such further illustrative facts and explanatory observations as the nature of the case seemed to demand. I trust that I have been sufficiently explicit to guard against future misunderstanding, and that the spirit of the whole may further realize the wishes of the distinguished friend who has been pleased to call me to account for "evasive language and unbecoming personalities." It will be perceived by all who will take the time to peruse my exposition, that my method of handling a difficult question is anything but "evasive"; and that I have not to borrow the terms of less friendly critics—*"dodged the question."*

I see no reason why equal and exact justice should not be meted out to all men; and whatever I claim for myself I demand with no less emphasis in behalf of the humblest disciple in our ranks. Your correspondent is, I must suppose, aware of the fact that I am arraigned *summa summarum* before the bar of public opinion, and directly accused of several offences against the truth and the integrity of my relations to the Spiritual Brotherhood. Let us briefly recall some of the counts in this indictment. Here are the principal charges:

1. That I am trying to organize another sectarian institution which may retard the genuine progress and hamper the future prospects of Spiritualism.

2. That I do not really believe in the most important facts of Spiritualism; that I have publicly denied the reality of the same, and especially the power of the spirits to compel the recognition of their presence by the manifestation of visible and tangible forms.

3. That I am trying to hold on to the name and form of Christianity from selfish motives; and that in this respect my pretensions are a hollow "sham" that deceives nobody.

4. That my "Spiritualism is blighted, dead with the dry rot of aping respectability."

5. It is charged that I "dogmatically dictate to Spiritualists what they are to believe and disbelieve."

6. It is presumed that I may have stigmatized—at least by implication—all who do not adopt my views on the materialization question as either knaves or fools.

Now if the accused may be supposed to have any rights in this case, I may be permitted to say that I have never, at any time, even attempted to do any one of the things here specified. It is to be regretted that many people are not disposed to infer that personal charges, when not contradicted, may be presumed to be true. While in the interest of truth, and for the sake of my friends, I am constrained to dispute each and every one of the foregoing charges, it gives me great pleasure to pardon the authors of this unseemly exhibition of childish feeling and unprovoked hostility. So long as we mind our own business, conscientiously perform the appointed duty of the hour, and never meddle with the affairs of others, we need not be annoyed because some uneasy and contentious spirit drops a sheep-skin gauntlet in our path. Such people can not greatly rile the even current of our life.

"The blood more stirs,  
To rouse a lion, than to start a hare."

Not knowing how many turbulent spirits were waiting for an opportunity to bring a railing accusation against me, I did not think it necessary to publicly refer—in any unfavorable manner—to the report of my Brooklyn lecture. Omitting to do this, it is presumed that I adopted the prudent course of silence.

The facts justify no such inference. Every one at all familiar with Journalism will readily perceive that in making a brief synopsis of a discourse which occupies at least an hour in the delivery, it is utterly impossible to give the speaker's language. On this point no evidence is required except such as the nature of the case affords. If the facts are that the lecture, printed in *columns*, would fill a page of this paper, and yet the report is to be compressed into much less than a single column, it ought to be self-evident to the least comprehension of the reporter that he cannot record the exact language of the speaker. If any evilling of small potatoes into a peck measure and have space to spare for other purposes. Nothing can be more preposterous than the proposition to hold the speaker responsible for the precise terms of such a report. Mr. Hazard had the sagacity to see this, and the politeness to qualify his own critical observations by the implied admission that the report may not clearly and fully represent the views expressed in the Brooklyn lecture. The most that any reporter—however qualified for his appropriate work—can be expected to do in such a case, is to give the public some intelligible idea of the drift of the speaker's thought, with perhaps an incomplete representation of the method of his argument, the general course of illustration, and the ultimate conclusion. This is what Mr. S. B. Nichols attempted to do with a conscientious regard for the truth; and he succeeded about as well as those who make reporting a profession.

My inquisitorial censor, intent upon convicting me of some misdemeanor, seized on certain passages in the report with the manifest purpose of making it appear that I do not believe spirits have the power of making their forms visible and tangible to mortals. Yet, in that same report, I am credited with saying—*"Spirits have come to me in broad daylight, spoken to me, taken me by the hand, and manifested themselves in countless ways; history, sacred and profane, is full of such examples."* Now while I did not employ the exact terms attributed to me in this case, I certainly did say much to the same purpose. If this passage has any significance whatever, it certainly means that I did affirm, most positively, my faith in the ability of spirits to reveal themselves to both sight and touch. My lecture was written out; and as my thoughts so loosely conceived and carelessly expressed as to warrant the presumption that I contradicted myself in the same lecture? Why, then, was the passage I have emphasized not used by those conscientious critics to qualify the apprehended meaning of the other? Plainly because such a qualification was not wanted. It would have defeated the obvious intention of the censor, who, per *sultum*, had reached the only conclusion which favored the determination to limit my personal influence and destroy my public usefulness in the capacity of Editor-at-Large. It was a foregone conclusion that I must be found guilty at least of some breach of decorum. Several parties—all of whom shall be nameless in this connection—have assisted in this unrighteous crusade by unworthy appeals to popular prejudices. Indeed, after I had disclaimed the views and purposes attributed to me, in public statements over my own proper signature, these hypocritical censors were not satisfied, but with a shameless pertinacity still insisted that I did express the views and doctrines I have repudiated. I forbear to characterize this audacious spirit as it deserves. Among well-bred gentlemen of course each is allowed to define his own position, on any and every controverted question, and none presumes to dispute the truth of his statements.

Several correspondents of certain spiritual papers, and some of the editorial writers for the same, complain of my excessive egotism and unwarrantable assumption of power in presuming, as Editor-at-Large, to represent the ideas and interests of any one else. If I can manage to devote, here and there, one, two, or more columns of some influential secular paper, to a just representation of the righteous claims of Spiritualism and its friends, are my labors in this direction to be considered an offense against those who not only

contribute nothing to this work, but are most industrious in throwing obstacles in its way? Are the enlightened and noble men and women, who have generously contributed a small fund to enable the writer to labor for a season in this important field, to be periodically and forever told that they have made a grave mistake in wasting their means on an unworthy person and a useless enterprise? Are these shallow pretenders to a love of truth and to freedom of thought the only people who have any rights which others are bound to respect? And is there to be no end to this unmeasured intolerance? If in the contributions to the secular press there is an unwarrantable assumption of power, on the part of the present writer, are those gentlemen less presumptuous who once a week fill a whole paper ostensibly for the same object? Yet the public is expected to infer that the delicate sensibilities and supreme modesty of certain correspondents and other journalistic writers have been fearfully shocked by our amazing self-assertion. Those gentlemen have lectured us on delicacy and propriety until we have been ready to decline:

"Did ever raven sing so like a lark?"

After all this we may be fairly authorized to infer that our self-appointed censors do not presume to speak for any one but themselves. No; not for their patrons. It would be a violation of their principles, and they are too modest to be guilty of the smallest usurpation or improper exercise of power. How they shrink from prerogatives is a conundrum we cannot guess. But there is something very lovely in humility! Dickens has drawn and immortalized the character in his David Copperfield. Some of the recent actors may be overdoing the role; but that is small cause for censorious criticism when humility is constitutional. Verily, your journalistic Urlik must be "the humblest person going."

But if these humble people, who put their superior modesty in the papers, do not presume to speak for any one but themselves, what interest can the people be expected to have in their public labors? If it is indeed true that they shrink from the responsibility of representing anybody else, the fact should be known, that the spiritual public may understand and sufficiently admire these modest writers on the great themes of phenomenal Spiritualism and journalistic propriety. They labor early and late; they go to their work in the morning; and they consume the midnight petroleum before they retire. They keep on talking all the while, not because they have any ambitious desire to voice the current thought of the people, or ever expect to illustrate the ideas of the living age. They are too humble to indulge in such aspirations. Not for these ignoble ends do they live, and move, and have their being—speak and write, the supreme pleasure of hearing themselves converse. What amazing self-alienation!

That the charges herein reviewed are not only thoroughly personal and absolutely unfounded, but characterized by a feeling that is hostile to every principle of reciprocal justice and spiritual fraternity, must be evident to every honest mind. It is no less a self-evident fact, that an answer to these, or any similar charges, to be at all pertinent, must also, *ex necessitate*, assume a personal character. At the same time, I am not prepared to plead guilty to the charge of using "unbecoming personalities." To fairly decide the question of what is, and what is not, becoming in any given case, all the facts and circumstances must be fully weighed. When one is arraigned for any crime or misdemeanor, he is not expected to weaken his defense to save the sensibilities of his accusers. He is never required to look after their reputation for fair and honorable dealing. If the case breaks down for want of evidence to sustain the charge. Your honorable correspondent—if I am not mistaken—has had experience as a legislator. I am sure he respects the truth, and I have faith in his own high sense of justice. If he will carefully examine all the facts, I will have no hesitation in resting this particular question—with a wise reference to the merits of the case—on his own final judgment. I am greatly mistaken, or it will be found, on a searching and candid revision of the whole matter, that I have used no terms which, if employed in debate, would have subjected me to a call to order before any deliberative assembly in the world.

Shall we have peace, and when?

With a profound respect for your correspondent and every honest man who writes to him, I have the honor to remain, Yours faithfully, S. B. BRITTAN.

Belvidere, Warren Co., N. J., June 24th, 1880.

## DESCRIPTION OF THE SPIRIT-WORLD.

BY JACOB MARTIN.

To the Editor of the Banner of Light:

In the year 1828, when I was about eighteen years of age, having been attacked with the measles, I had a most singular experience, and after a lapse of fifty-two years the memory of the whole scene is as vivid in my mind as though the event had occurred but yesterday. I have often thought of giving the description of it to the public, but have been restrained by some invisible power which has impressed my mind that the time had not come. Now, however, I am very strongly impressed with the thought that it is time for me to speak.

I was not very ill, not even suffering any pain at all, when I suddenly became conscious that I was about to pass through a change similar to what is called death. My relatives were sitting about, near the bed on which I was lying, and I might have spoken to them had I desired to do so, or even have risen from the bed; but I had no such desire. Gradually my breathing became more shallow, and shortly, but attended with no unpleasant sensations, until at last it suddenly ceased, and with the last breath I felt my spirit also go forth from my body, being perfectly conscious and self-possessed all the time.

In about five seconds I felt myself, that is, my spirit, being drawn up, away from the earth to the world of spirits. Beneath me I could see the world of mortals, but was taken up with such lightning speed that I had no time to think whether I was pleased or not.

My first sensation, on reaching the spirit-world, was something like a magnetic shock, attended with a feeling as though a veil had fallen from my head to my feet, when instantly I could see all my past life. Then I suddenly saw, or had revealed to me, two principles, the positive and negative. The positive principle seemed all the time to be drawing the spirit upward to a higher life, but the negative principle seemed to draw downward to the earth.

I next discovered a circle, or something like a zone, extending entirely around the earth. This zone was beneath me, and I saw that it formed the boundary or dividing line between the dark spirits which were beneath, and the brighter spirits which were above. Outside this zone, but still beneath me, I saw a second circle or zone. The first zone included the first sphere, and included also the earth. Between the first and second zone lay the second sphere. These two spheres might properly be called "preparatory spheres," for neither was the Elysium, or Heaven, for this is not gained until the spirit reaches the third sphere. Mortals are included with the spirits of the first sphere, from which all must in time rise to the second sphere, after being prepared by the aid and teaching of spirits from higher spheres. In the second preparatory sphere they make still further progress, aided as before, and in time ascend to heaven, or the third sphere.

After this my spirit was called back again to earth, and once more entered my body, when I again began to breathe. I lay there for some time, breathing naturally, and feeling free from all pain or anxiety.

Again the same sensations came over me. As before, my breathing became shorter and short-

er, then suddenly ceased, and again my spirit was free from my body. With lightning speed I once more rose in space, taking in at a glance everything seen before, but the scenes were more vivid and clear, as when we look upon a landscape in the broad glare of day, which has been seen once before by dim moonlight. This time I was drawn up far beyond the boundaries of the third sphere, but how far I am unable to say. I know that I saw the seers and prophets, and became conscious that I had received the gift of second sight, or, in other words, was clairvoyant. I now feasted my vision with views of the beauty and harmony of the spirit-world. Everywhere I saw spirit rise above spirit, all subject to fixed law, exhibiting such a glorious picture of grandeur and sublimity that its memory seems printed or photographed upon my very soul. I had only to desire, or will, to be in a particular place, and instantly I was there.

For the benefit of the curious reader I will remark that I looked in vain for the "New Jerusalem," with its towering walls and its golden gate. In vain I sought to find a city whose streets were paved with gold. Not even a God, or any form of an Infinite force or intelligence, could I discover, any more than I can see the wind that blows. Yet it must be admitted that my opportunities for investigation were all that could be desired, since I could instantly be in any place that I willed to visit.

Nevertheless, I everywhere witnessed the manifestations which prove that there is an Infinite intelligence and power, which I learned was the carrying out of the positive principle, or, in other words, expanding from the finite to the infinite, constituting what is called the "invisible God." Finding that the positive principle ramified from the finite to the infinite, I naturally looked for the same phenomenon to attend the negative principle; and sure enough, I found it, corresponding to the feminine of earth; and since God is called Father, being the positive, it is most natural to call the negative mother, since man, on earth, is positive, and woman is passive, or negative. Therefore the terms "Father God" and "Mother Nature" are most natural and appropriate.

Finally I was returned again to my body, but experienced the greatest difficulty in once more entering it. Indeed, had I been but a few minutes later I doubt if I should have succeeded at all, in which case there would have been another very mysterious death to record. On finally entering my body I had neither pain nor even unpleasant sensations, but speedily recovered my health, keeping the secret of my strange experience from every one, and have now revealed it for the first time.

Since that time, although I have not received again the gift of second sight, yet spirits have from time to time impressed thoughts upon my brain, and occasionally I can hear a word or two from them. They are anxious that I serve them as a medium, and desire me to warn the people of earth that a new dispensation is at hand. My impressions are not clear as to the time when it will be ushered in, but think it may be in 1881. If not then it will be soon after. As I get the idea, Spiritualism is at the point of taking a new departure. Old creeds and dogmas are about to give way and Spiritualism to take the lead. Of course there will be one of the greatest revolutions ever known in the world's history, and it will be the grandest, because it will be bloodless. It will be a great moral catastrophe, but so far as the destruction of life is concerned, in no way like the great geological catastrophes, when there was an utter extermination of all vegetable and animal life.

In conclusion I will state that I have had a vision of a great scope of country, as large as the human mind can conceive of, which seemed like the fold of Spiritism. Coming from all directions toward this fold I saw the people of every nation and creed. They come, like pilgrims seeking a new El Dorado. This is the grand gathering in, and is now near at hand.

Salem, Oregon, 1880.

## FOOTPRINTS ON THE SANDS OF TIME.

BY EMMA HARDINGE BRITTEN.

To the Editor of the Banner of Light:

If the enormous masses of rock that form the sandstones of our earth's crust be indeed the accretion of the same tiny grains that we so often refer to as symbolical of the "infinitely little" in creative economy, then may we anticipate that the sand-grains of human destiny, of which the itinerant spiritual lecturer bears witness in the present field of labor, may accrete into the solid masses of the new earth that shall be. This thought, and the promise of my ever-present invisible prompters, induces me to send a brief notice of "the cause" so far as it relates to my own field of observation, in my final wanderings from West to East. On May the 18th I took my leave of San Francisco and its many esteemed and faithful friends with a heavy heart and reluctant spirit. Up to the very last meeting the incessant overflow of our enthusiastic audiences continued. A series of noble resolutions was read by our President, Mrs. Ada Hoyt Foye; they seemed, when read to my kind audience, to be a transcript of the love and fidelity with which they had sustained me for five months, and their perusal called forth some of the deepest evidences of feeling I ever witnessed in my long public career. My farewell to "the Land of the Setting Sun" was rendered all the more painful by the belief that I can rarely hope again to take part in more triumphant or more harmonious meetings. The entire management devolved on ourselves, that is, Mrs. Ada Foye, the lessee of the hall, my husband and myself. The doctrines I was inspired to give were demonstrated beyond a peradventure by Mrs. Foye's inimitable mediumship, and that without darkness, doubt, falter or pause, without a single mistake or a moment's hesitancy. I have been remonstrated with because I have written of Mrs. Foye "as if there were no other medium in the world." I make no dispute of any other medium's claims to attention because I exalt this lady's. I can only say: Show me her equal, or anything that, for direct, unflinching proof of spirit-identity, matches her tests, and I will acknowledge myself to be in the wrong when I affirm that, in this generation at least, we shall never look upon her like again. During the last week of my stay in San Francisco, besides farewell addresses, I gave a lecture on the lovely and wonderful land of New Zealand, the people and scenery of which I was happily able to illustrate by the splendid stereoscopic used by Prof. Proctor during his tour through America, an instrument of which my husband has made purchase.

Leaving my many esteemed friends and a kind and faithful public behind, my next halting-place on the long, long journey Eastward was at Salt Lake City, where, as the guest of good Mr. Henry Lawrence, the generous and whole-souled proprietor of "Liberal Hall" in

which I lectured, I enjoyed that rest and recuperation which the weary pilgrim can best appreciate after a thousand miles of railway travel. Salt Lake City is just now a curious study for the psychological observer. Perhaps if I were to write a column I could not better illustrate the change which something less than three years has wrought in this community than by describing a visit I made, in company with my friends, to Brigham Young's grave.

In that beautiful city, where all the finest buildings belonged to Brigham Young; where his were the largest farms, fairest fields and orchards; where the splendid roads were cut and the solid walls appeared under his direction; where the largest place of Sabbath meeting in the world and the handsomest temple on earth were built by his order and under his surveillance, Brigham Young's last resting-place is a piece of desolate waste land, strewn with rubbish, used as a dust-heap and covered with broken glass, crockery and battered cans. The grave itself, covered by a stone nine tons in weight, was up to a few weeks ago unprotected by any fence, and chiefly distinguishable as the convenient spot for games of marbles and top-spinning! Such was the honor in which the enthralled and trembling subjects of the mightiest autocrat of the nineteenth century held the remains of their dead tyrant! The respect paid to the founder of the great and wonderful Zion of the desert by the slaves whose yoke death had broken! Within a few weeks the scoffs and sneers of the Gentile papers in Salt Lake City seemed to have had the effect of waking up the Mormons to some sense of shame, and compelling them, though tardily, to show some decency, if not honor, to the spot which held the remains of the man so great in his wickedness, so mighty in his criminal power. Marbles and tops were ordered off; rubbish carefully carted away to adorn the adjacent graves of Brigham's numerous posterity, and when we visited the spot a show of digging, lining and fencing the desolate scene was being made, and perhaps in another generation Brigham Young's grave will be almost as well cared for as that of a pauper.

Throughout the city I felt the dashing tides of a new public opinion at work, the drift whereof is not backwards, however silent and invisible are the springs by which the current moves. There were emissaries in the city, preaching in behalf of that branch of reformed Mormonism which abhors polygamy and renounces "Brighamism" and all its abominations, blood sacrifices included. These preachers were evidently earnest and able men. Their reform is headed by Joseph Smith, the son and successor of the first prophet, and according to all accounts, an excellent man and greatly esteemed leader. I took much pains to inform myself of the tenets of this Latter-Day-Saint movement; being more interested from the fact that I felt the prevailing influence of Joseph Smith, Senior, filling the air, and permeating mysteriously but most powerfully every phase of thought in the place. Strange to add, the mediums and sensitives, of whom there are many in Salt Lake City, all remarked to me that they realized the presence and influence of this spirit in my own atmosphere, with singular distinctness. The meaning of this powerful psychology was, however, understood by me in a very different sense from that which the apostles of the new movement might infer. Mormonism, as I understand, has done its work, and the world of religious thought in future will not be content to drink its new wine out of old bottles, and those made on the Jehovah fashion, of the most ancient Egyptian dispensation. That the city of the Latter-Day Saints has yet an unwritten history to communicate to the ages, I am well convinced; but the writing is not yet.

On to the green fields and broad prairies of Nebraska, where, turning off my road some forty miles, I gave five lectures in four days, at Madison, a young and thriving farming center, where a handful of earnest Spiritualists determined I should bring the message of the immortals in full force. If honor and glory could have compensated me, I left Nebraska well paid; still, more of compensation followed me in the assurance that the brave workers' hands there were strengthened, and the people anchored to thoughts that will never slumber in their minds again. I am now at Cleveland, where, despite the full force of a burning summer sun and heavy thunder showers, I am assured I am having unusually large houses. If Mr. Thos. Lees could multiply himself by the hundred; if the rich people who pay hundreds a year ungrudgingly to support the Unitarian Churches here would pay their one or two dollars as cheerfully to support their own faith; if only twenty Spiritualists had but one-twentieth part of the self-sacrifice of Mr. Thos. Lees, Mr. Lethrop and the very little knot, certainly not exceeding even if it numbers the half-dozen, who devote themselves in unbounded self-sacrifice to maintain meetings here, Spiritualism would flourish as it did in the days of the old guard, so many of whom have gone over where their works do follow them.

From this place I shall go to New York, and shall speak there, although we are in the midst of the heated term, and all who can fly the city to the cool retreats of the mountains and the seashore. My headquarters will be in New York during July and August; but if any desire to address me by letter they can do so care of the *Banner of Light*, Boston.

Cleveland, June, 1880.

Written for the Banner of Light.

## AN INVOCATION.

BY MILTON H. MARBLE.

Come to my bosom, my darling,  
Come with thy love-look once more;  
Come from the deepening shadows,  
Bounding the beautiful shore.  
Come, for my life has grown lonely,  
As on through the shadows I roam,  
Thinking and dreaming no only  
Of thee in thy heavenly home.  
Chorus.  
Oh! my beautiful, early-lost blossom,  
Say, why do you tarry so long?  
Come, plant again hope in my bosom,  
From the land of bright sunshine and song.  
Come from thy home of bright glory,  
Across the chill waters so deep,  
And whisper again the sweet story,  
The secret *both were to keep*.  
That faith may be knowledge, my darling,  
That doubt may be even brighter;  
That the bridge may dawn bright on my vision,  
That leads to the beautiful shore!  
Table Rock, Neb.

Nothing can be more touching than to behold a soft and tender female, who has been all weakness and dependence, and alive to every trivial roughness, while treading the prosperous paths of life, suddenly rising in mental force to be the comforter and supporter of her husband in misfortune.

## Banner Correspondence.

## Massachusetts.

EAST BRAINTREE.—A correspondent forwards us a copy of the *The Quincy Patriot*, containing a report of an enjoyable occasion, whereof the following extracts will serve to give an idea in outline:

"Mr. and Mrs. J. E. Hayward, of East Braintree, gave their annual strawberry entertainment on the 13th of June, which was enjoyed by their friends in town, also the friends from Quincy, East Milton and Boston. The day was beautiful, and was spent in visiting the strawberry patch, the grower, yachts sailing, etc. Two beautiful collations were served during the day, and last but not least, three hours were spent in listening to messages from spirit-friends, through several mediums who were present. It was a great treat to know which was enjoyed the most by the company, the things material or the things spiritual. The company was made up mostly by Spiritualists, and they seemed delighted with their entertainment, and separated with their host and hostess with kind remembrances of the past and bright anticipations of the future."

WORCESTER.—K. R. Stiles, Corresponding Secretary, writes: "At a business meeting of the Worcester Association of Spiritualists, held on Sunday, June 27th, the following officers were elected for the term of six months: President, Canaan W. Taylor, Vice-President, C. A. Blake, Secretary, Woodbury C. Smith, Corresponding Secretary, Mrs. K. R. Stiles; Treasurer, F. L. Childreth; Managing Committee, John A. Lowe, (Chairman), Mrs. L. M. Underwood, Mrs. E. A. Howe, Mrs. S. M. Maynard, Mrs. M. S. Briggs, Mrs. D. A. Howe, Mrs. K. R. Stiles, Mr. C. A. Bliss, Mr. P. A. Howe, Mr. E. P. Howe, Mr. Charles Russell, Mr. M. S. Bryant and Mr. M. K. Howe."

A spirit of harmony pervaded the meeting. The members of the Association enter upon the duties of another year with renewed courage and anticipation. Although our membership is not large, we have been signally blest in having the ministrations of many able speakers, and feel that much good has been accomplished. Yet, while we rejoice in the success which has crowned our efforts this first year of our existence as an organization, we can but feel that the coming year might be productive of far richer blessings if the hundreds, we may say thousands in this city who profess to believe in the glorious truths of our spiritual philosophy would but unite in the effort to spread the sublime knowledge.

Shall we ask of the angel world the proof of immortality, and not cooperate with them in giving the light to those of darkness? Shall we ask of other spirit-friends repeated demonstrations of their presence with us, while we are withholding our influence and aid from those who are trying to feed the hungry multitudes with this manna from above? It is time for us, as Spiritualists, to ask ourselves these questions. We cannot longer afford to ignore our individual responsibility in this matter."

## New York.

ROCHESTER.—A correspondent forwards to our office the following information: "A Quarterly Convention of the Spiritualists of Western New York was held at Farmington, N. Y., on the 2nd, 3rd, 4th and 5th of June. Three sessions were held each day, and the attendance was quite large, most of the counties in the western part of the State being represented. J. W. Seaver, of Byron, the veteran Spiritualist and always a laborer in the spiritual world, was the main attraction. His regular services were made by Mrs. Emma Taylor of Clinton Creek, and by Mrs. Amelia H. Colby. Considerable time was devoted to conference meetings and the discussion of various topics pertaining to the doctrine of Spiritualism. With this view persons from different localities participated. On Sunday, Mrs. Olive Smith, the sweet singer, was present, and sang several pieces, which were rendered in her best style. The Convention was regarded by all in attendance as an interesting and profitable one. It was a great success in several respects for the appointment of the next meeting, but it was left to the general committee of arrangements to decide as to the plan of holding the next convention."

BROOKLYN.—Mrs. M. Robinson gives her testimony to the efficacy of magnetic treatment as follows: "I understand much has been said of late that is antagonistic to magnetic healing, and I have been told by the Allopathic, Homeopathic and Eclectic physicians; but who make more mistakes, or are oftener guilty of malpractice than these would-be medical satraps themselves."

Even the oldest and best of the Regulars, when speaking in good faith, say they are never absolutely certain of producing a wished-for result. They expect certain remedies to effect certain cures, but they are not positive whether they will or not, until they have tried the experiment, and many of these physicians base their conclusions on guessing. Therefore when they are sick they lack confidence to place themselves under a brother physician's care. A cure is a cure, and in this free country I do not understand why a person cannot have the liberty of doing as he or she may wish. Neither should any one be censured for securing that treatment which is most effectual to heal. For instance, I have suffered for years, and have applied (according to circumstances) to Homeopathic, Allopathic, Eclectic, and Eclectic physicians, and have failed, while in New Haven, was so very ill that my friends and a physician, who is one of the best Allopaths in that city, despaired of my life. Thinking I would die, he proposed a council, and I asked them to send for the well-known magnetic healer, Benjamin Blood, of 147 Clinton street, Brooklyn, N. Y. They telegraphed for him, and he came, and with what seemed death I was rescued by one of this class of physicians honored by God with the gift of healing, which he uses to the glory of his Father. He was in New Haven April 13th, and on the 19th I came to Brooklyn without an attendant. He was thus instrumental in saving my life. If he had withheld the healing hand for fear of some law of the people, he would have violated God's law, for with the gift comes the command, Go heal the sick."

## Michigan.

PORT HURON.—Mr. R. Shepard writes: "Our good brother, N. B. Starr, of Port Huron, whom you and many of the readers of the *Banner of Light* know personally as a medium and artist, has just finished paintings brighter than many of our homes, has 'gone home.' On the morning of June 18th he passed quietly, peacefully out of this earthly temple, and, joining hands with the bright spirits, entered the Silent Land of the Soul. Twenty-six years of his life, which were many years of near relationship and intercommunication with exalted spiritual intelligences, had ripened so beautifully the spirit, that, glowing with a light born of the purest spheres, he seemed to belong more to the spiritual than to the earthly land."

For many years he has contended with physical debility and oft-repeated attacks of severe illness. Yet there are few who have worked so silently and effectively, having behind him bright memories of a life well spent. Landscapes depicting scenes of beauty, symbolic paintings, faces of loved ones appearing upon the canvas, all speak to us not only of his untiring industry but of the love of the angels who have brought us so much of beauty and such convincing evidences of immortality.

The spirits, through our instrumentality, gave the funeral address, closing with a poem, which many of the friends present recognized as coming directly from the presence was still with us. Five of his children preceded him to the Summer-land, only one remaining on earth, while his faithful companion patiently awaits the summons of the angels."

## Maine.

SEARSFORD.—Mr. Geo. C. Walte reports the calling of a meeting on the 10th of May for considering the desirability of forming an organization of Spiritualists and Liberalists. On the 2d of June a convention was held at Farmer's Hall, Searsford, where the plan of establishing an association. The morning session convened at 10:30, the regular speakers being Geo. C. Walte of Sandy Point, Mr. Freeman Wentworth and Mrs. Mary J. Wentworth, of Knox. Mrs. Aetna, of Hope, Mr. J. A. Wentworth, of East Union, and Mr. J. A. Wentworth, took part in the proceedings, which were highly interesting, and much enhanced by the introduction of vocal and instrumental music. At the afternoon session the organization was completed by the adoption of a constitution, being the same as that of the Waldo Co. S. and L. A. The following persons were chosen as officers for the ensuing year: Daniel B. Joslin of Union, Henry J. Sweetland of South Thomaston, Freeman W. Smith of Rockland, Benjamin Knowlton of Warren; Secretaries, James R. Littlehall and Chas. A. Miller of Union; Treasurer, Eldridge Davis, of Union; Auditor, Joseph Ames, of South Thomaston; Executive Committee, Enery B. Thomas of Union, H. J. Sweetland of South Thomaston, R. Knowlton of Warren, E. G. Skinner of Union, Mrs. C. Knowlton of Warren. Addresses were made by Geo. C. Walte and Mr. A. A. Wentworth. The audience was large, and much interest manifested. The session by the choir was excellent. Mr. Thomas presided at the close of the afternoon. At the close of the session it was admitted that the occasion had been one that exceeded in its attractions all previous meetings held in the place.

## Ohio.

NORTH KINGSVILLE.—J. Jones writes: "Sunday, June 20th, we had the pleasure of listening to a grand lecture through the instrumentality of Miss E. M. Gleason, of Geneva, Ohio, subject, Progression. Miss G. is a newly developed medium, and is truly one of great power. She has a very eloquent and instructive band of influences, who portray the beauties of spirit-life grandly."

What is the greatest achievement which is given to man to perform? Lord Bacon says it is to establish a State. Let small men live in the States great men have founded. It is only the meanest man who will say, 'I will do nothing for posterity, for posterity has done nothing for me.' The great man will say, 'The work has done much for me, and I will strive to carry the work of beneficence forward.'—E. B. D. D.

\*It will be observed that my amiable critics were not present when the lecture was delivered, and not one of them ever saw a single paragraph of its contents.



## Spiritual Phenomena.

(From the "Medium and Daybreak" (London, Eng.) of May 15th.)

## FLOWERS GROWN AT A SEANCE.

"The red of Aaron budded, and brought forth buds, and bloomed blossoms, and yielded almonds."

Although there is at almost every seance I have the privilege of attending something interesting and instructive, I have not for many years witnessed anything so soul-absorbing, pure and beautiful as the manifestations I am about to record.

Prefatory to my description of what may be termed the Flower Seances, I shall briefly describe what took place at a seance on the 4th of April last, on which occasion we first became acquainted with "Yolande," an Arabian girl, who passed into spirit-life and came under the tuition of one of the English spirits who has charge of Mrs. Esperance's materialization seances. Through the kindness of this spirit-friend of Mrs. E., we had the pleasure of seeing "Yolande" amongst us.

Before she materialized, we saw a form grow up from the floor, and gradually decrease in size until it almost entirely disappeared; but without vanishing altogether it grew up again into another form quite distinct from the first, who was the aunt of a Mrs. Chaytor, a lady present, the other being her mother.

The next form was that of a girl apparently about sixteen or eighteen years of age, of dark skin, and very active in her movements. She walked in and out of the cabinet with the greatest ease, passed the sitters at the end of the room, took a chair for the cabinet, and examining it very carefully, seemed perplexed at its use; ultimately, spreading a piece of green baize on the floor, she sat on it in true Oriental fashion. She placed two chairs together, and spreading the baize over them, tried to form a kind of ottoman. This was "Yolande's" first appearance amongst us, and considering that it was also her first attempt to materialize, we felt greatly pleased with the successful manner in which she had accomplished it.

On the following Tuesday evening, April 6th, she came again, and seating herself in front of the cabinet, some of the sitters sang for her, and she followed them in almost precisely the same tone of voice, so that her singing appeared to be an echo. Not only were the tones of voice apparently thrown back, but the sound of a cough or a whistle seemed to be caught and reflected without any variation of tone, except that they were fainter.

One of the sitters, Mr. John Chaytor, of Havanna House, Chester-le-Street, played the harmonium for her. She examined the keys, and, standing alongside of him, played the air that he had just finished. She remained with us nearly an hour, and almost all the time was outside amongst the sitters, who got off their seats and stood around her, much interested in the musical talent she displayed.

At the next seance, on April 11th, whilst a prayer was being offered up by Mr. Hare, our friend "Yolande" came, and kneeling down, bent her head to the floor; at the conclusion she bowed three times, and then rose to her feet. After she had followed her instructor, Mr. Chaytor, in playing a tune or two on the harmonium, she placed her hands on the sitters' heads, and then, placing her hands on the sitters' heads, she placed on Mr. Chaytor's head whilst he sat at the harmonium. After a few movements of her right hand over the glass, we were all much surprised to learn that a flower had been formed, which she presented to a gentleman from North Shields. Others were anxious to possess flowers produced in a similar manner, and three more were obtained—one a geranium, and the other two somewhat resembling the privet.

Perhaps none but old Spiritualists who had long known the medium, and could implicitly rely upon her integrity, could grasp the fact that those real and beautiful flowers had been formed by our spirit friends. We were, however, informed that if we would provide a quantity of soil, and a living, healthy plant to use as a kind of medium, a far greater quantity could be raised. The request was most gladly complied with, and so far as I was concerned I think I never attended a seance at which I felt such an intense interest. I had seen forms grow up before me into what appeared to be real living men and women; I had conversed with them; I had cut flowers from their drapery; I had cut locks from their hair, some of which I still possess, and compared with the medium's hair; in color there is not a shade of resemblance. Notwithstanding that I had from week to week seen these wonderful manifestations, I was never greatly surprised after I had once realized the fact that beside and around us is a real, though to our material senses unseen world, filled with beings whom we call dead, but who are more living than we who are so often blind to their presence. I had conceived in my mind the possibility of spirit-gifts, and I had seen them in the space of a short life-time having so far advanced as to possess such a knowledge of the vegetable world and nature's laws as to be able to create even a blade of grass. I was, however, about to be face to face with "Yolande," guided by her instructor "Y. A. I." When on earth "Y. A. I." had possessed the power she was now, through her friend and co-worker, "Yolande," about to display to us. "All" had received her education entirely from spiritual sources. Her spirit had grown, as it were, from within, and she had been brought up amongst what we Christians call good people, and her education being almost entirely outward and unsupplied, we are civilized human beings, and do not possess the beautiful power which had been, and still is, hers.

On Monday, April 12th, we commenced our seances at 8 o'clock. "Yolande" came outside, turned over a pot of soil, which Mr. Armstrong, Cross House, Newcastle, had provided, and which we examined, and found perfectly free from flowers, such as were afterward produced. "Yolande" emptied the soil out of the pot upon some white paper spread on the floor. She then took a bottle of water, and poured some over the soil, covered it with paper and a table-cloth. At the expiration of nine minutes she took off the coverings, and sprinkled some more water on the soil. At the expiration of fourteen minutes she took a flower from the soil, and presented it to Mr. John Mould, of 12 St. Thomas's Crescent, Newcastle-on-Tyne. More water was sprinkled on, and in a couple of minutes or so she took a large bunch of flowers and ferns from the soil. A friend of a fern was handed to me, which I thought was remarkably like a fern I had taken a great fancy for when on a visit to Bywell Castle, about two years ago. A friend had promised I should have a root of the fern I had admired so much; so I obtained a frond and put in my pocket-book, where it had remained ever since, and was in my pocket at the time the seance took place which I am describing. No one present knew I had a part of a fern in my pocket, much less the nature of it, so that I was somewhat surprised when I received what was so like what I had so earnestly desired to possess. I received the frond from a friend, and it was as beautiful as though it had just been gathered. I made no remark, but laid it on the table, and taking my pocket-book out of my pocket, I took the frond I had in it, and handing it to "Yolande," I said: "Can you let me have a fern of the same kind as that?" I saw her turn over the soil, and again cover it up, and in less than five minutes I received a frond, smaller, but of precisely the same kind of fern as I had requested.

At this seance there were about twenty persons, and every one received one, two, or more flowers, all of which were perfectly fresh, and as beautiful as though they had just been brought from the woods. Three little flowers of very bright colors were handed to me, and whilst I had them in my hand, remarking to myself how very gummy and sticky they were, I was informed by the spirits that they were poisonous. Thinking, however, that there could

be no danger in handling them, Mr. Thomas Barker, of 23 York street, Gateshead, kept one of them in his hand, intending to take it home with some other flowers he had received. He was somewhat startled on finding that there was a painful and smarting sensation in one of his fingers that held the flowers. Supposing the pain to arise from the pollen in the flower, he sucked the part affected, and the same smarting sensation was felt in his lips. We were at the close of the seance told that the flowers were very dangerous, and that a deadly poison was usually taken from them by Indians, with which they poisoned their arrows. That there was truth in this statement Mr. Barker said he could not doubt.

At the close of the seance we carefully examined the soil, and found it perfectly dry and brown, filled with green moss and petals of flowers, whereas an hour before we had seen it black, wet, and sodden, and although water had been poured on it whilst it was on the floor, the paper underneath was perfectly dry.

Whilst the Arabian girl was busy with the flowers, the medium frequently spoke to the sitters, because, being passionately fond of flowers, she took a deep interest in what was going on, and immediately "Yolande" retired to the cabinet, going in at one compartment, Mrs. Esperance came out at the other to look at what had been obtained. The two compartments being at the distance of three feet, and the sitters and egress are separate, and a partition divides the medium's compartment from that occupied by the spirits. Mrs. Esperance, forgetting that in leaving the cabinet she was breaking the supposed conditions, on getting to the table felt her knees very weak, and this reminded her of her mistake, so she at once went back, and the light being turned down, "Yolande" again came out of her own compartment where she had previously entered. She played one or two tunes on the harmonium, and the seance was brought to a close.

The spirits informed us that all the flowers were tropical and Indian. Mr. Mould took home the flower which he had received, and without making any explanation as to how or where he had obtained it, Mrs. Mould, who is a botanist thoroughly capable of expressing a reliable opinion as to its name and where it might be found, said that it was the *Hibiscus*, belonging to the order of *Malvaceae*, of India and South America, thus independently confirming the information given at the seance. This was also confirmed by a professional botanist.

On Tuesday evening, the 20th of April, a circle of twenty-nine persons met at Mrs. Esperance's seance to witness further manifestations of "Y. A. I."s creative power. A larger quantity of soil than on the previous occasion had been provided, in a flat box of about two square feet, and four inches deep, also a fine, healthy hyacinth, which was to be used as a medium. We were informed that the medium-plant would in all probability die, and such has been the case, notwithstanding the care that has been taken of it since; it seemed quickly to languish, and is now dead.

As several interruptions took place, it was nearly 8 o'clock before the door had been finally closed and the seance commenced. Unfortunately, several Spiritualists, strangers to these seances, had been admitted, and the medium at the close was so tired and weary she could scarcely walk from the rooms.

"Yolande" came, and taking the box of soil, poured water upon it, and at 8:15 carefully covered all up as before, so that not a ray of light could fall on what was about to be produced. At 8:35, Miss E. B. Houghton, of Newcastle, was requested to go nearer to the cabinet, and the soil being uncovered, flowers were taken up and handed to her. Miss Brown then went to her seat, and shortly afterward "Yolande" walked toward the sitters, and handed a rose to Mr. S. During the time that the flowers were being produced, a quantity of drapery was thrown over the table-cloth and paper which covered the soil. Sometimes "Yolande" stood upon the covering, then raised it a little, until ultimately the drapery appeared to rise of itself, and gradually grew in bulk and height. I thought a form was about to be materialized, but in this I was mistaken. After I had watched the object growing for some time, the drapery was taken off, "Yolande" retired to the cabinet, and at 8:50 we turned up the light to its fullest power. All were greatly astonished to see in the box a large pelargonium, beautiful, fresh and green; the leaves were from one to five inches in breadth. Springing from the root in three stems, the extreme height was twenty-nine inches, but a piece of about seven inches had been broken off the top with the weight of the drapery and the table-cloth, otherwise the plant appeared to be perfect and uninjured. Great care has been taken of this plant ever since, it having been tended, watered, and placed in the sun whenever a gleam has been visible. A few of the leaves have died, but it appears to have taken root in the pot in which it has been placed, and Mrs. E. now entertains hopes of it living.

Five roots of primroses were found in the box, all in flower. Three of these were white and one purple, and the other being of the ordinary kind, of a light yellow or six-petalled form, a nice bouquet were given with some other flowers by the spirits to Miss Brown, and as she had come specially wishing that a rose might be given her, it was supposed, much to her regret, that the recipient of the only rose produced had obtained what had been intended for her.

Whilst the two gaslights were burning at full power, and the flowers were being examined, I was showing some of them to Mrs. Esperance, who was looking out of her compartment of the cabinet, highly pleased with the success which had attended the efforts of her spirit-friends. She was admiring the flowers, when "Yolande," evidently not knowing what effect light had upon a materialized form, made great efforts to get out of the cabinet, but every time the curtains opened and the light struck her she bounded back. Mrs. Esperance described her efforts as being like a fly striking a window-pane, and without knowing what the obstruction is, repeats the attempt, and thus "Yolande," forced to the back of the cabinet repeatedly, tried to emerge through the opening of the curtains, but immediately she came in contact with the light she seemed to be struck back just as a light rubber ball rebounds when it strikes a solid object.

Many objections are raised by persons who have no knowledge of this subject and the conditions necessary to obtain the manifestations. "Why is semi-darkness necessary? Why are not the seances in broad daylight?" say our objectors; and if we do not answer these questions satisfactorily they assume that such manifestations do not occur. Although the sitters and the operating spirit were in a semi-darkness, it will be observed that the plants raised in the soil were grown in darkness. Why this was so I am not bound to explain, any more than I am called upon to explain why seeds generally germinate in the dark.

When the flowers were made in the glass of water, it was light enough for us to see the form of "Yolande" distinctly, and her movements as she held the glass in her left hand. Mr. Armstrong, however, in preparation upon oath to assert that the flowers were not put into the water as flowers, but were formed in it. He set within eighteen inches of "Yolande," and had her between him and the light, and saw every movement so distinctly that not a doubt exists in his mind as to the genuineness of the manifestations. Besides, he sat between the medium in the cabinet, and the form outside, and the medium behind him spoke when he spoke to her.

Some time ago, in discussing with a friend as to the power and effect of light, my attention was drawn to the fact that hydrogen and chlorine, when mixed together in equal quantities, if kept in the dark, may be shown to combine until doomsday and they will remain simply a mechanical mixture of hydrogen and chlorine; but immediately this mixture is brought to the light the two elements rush together with a loud explosion, and hydrochloric acid is formed. It is impossible for any one to expose this mixture to the light and have hydrogen and chlorine remaining as separate elements. As soon as any objector to the spirit-manifestations being in semi-darkness will explain why light will prevent the union of hydrogen and chlorine, I may then be enabled to explain why it is that spirits can gather material from our bodies in the dark or in semi-darkness, and

take on a material form more easily than they can do in the light. In the meantime it is sufficient for us to state facts without in all cases being called upon to explain the why and the wherefore.

One objector, who could not find a loophole for an insinuation that I had been deceived, seeing that I had got a fern given to me under conditions that precluded the possibility of deception, he said: "Well, then, suppose you do get these flowers as you say, what good is it?" I confess I was unable to answer him. I felt how utterly impossible it would be to give such an ignorant, densely-befogged mind a reason. Any one who is so gross and darkened as to be unable to perceive the good and beauty of flowers, and the divine power possessed by the loving friend who produces them, would question the Almighty, and ask why he gave the sun its light, the rose its scent, why earth the refreshing dew, and Nature her green mantle; and why, indeed, anything was created that is. Such a mind assumes that it knows the good of an Armstrong gun that will carry a shot of a ton weight at a speed compared with which sound only travels two-thirds; it recognizes the value and the good of the new Gatling, that will fire one thousand shots in a minute, with which three men can kill as many of their fellow-men as three hundred riflemen. Whilst the devilish inventors of man for destroying his fellow-men draw us in thought to the fury and carnage of the battle-field and scenes on earth only fit for the orthodox hell and its occupants, the love, wisdom and goodness of our spirit-friend "Y. A. I." in producing these beautiful flowers, emblems of her own attributes, point upward and onward to a higher and better life. Who would not wish to possess the power of "All"? With it more good could be done for mankind than by all the inventions of man that the world has ever seen. Though we may not on earth attain to the degree of development we may desire, we can all try to follow the advice of Emily Jane Moore, who says:

"Where'er you go, a blessing throw—  
On grassy ground, or rocks around;  
Above, beneath, wherever you go,  
Let deeds and words of love abound.  
Where'er you go, some comfort take;  
The brightest deed is to be kind;  
May cheer some heart that else would break,  
And lighter make your load the while.  
Where'er you go—yes, sow a seed;  
It clings to your feet, or in your hand,  
Or on the breeze, or on the wave,  
And to heaven the sheaves may bear."

MATTHEWS FIDLER.

The facts respecting these Flower Seances being of such an extraordinary nature, I have deemed it advisable to give the names and addresses of some of those who were present, and in order that the truth may not rest on my testimony alone the report has been read over to the undersigned, who hereby confirm what I

WM. ARMSTRONG, 3 Cross Houses, Upper Clarence, Newcastle-on-Tyne.  
JOHN MILLER, 136 Percy street, Newcastle-on-Tyne.

M. A. HALL, 21 Ellison street, Gateshead-on-Tyne.  
A. BREWIS, 16 Hewitt street, Gateshead-on-Tyne.

## SATISFACTORY EVIDENCE.

To the Editor of the Banner of Light:

It was my good fortune some months since, shortly after a severe domestic affliction, [the loss of an only brother, under peculiarly and circumstances,] to visit, in search of consolation, Mr. Arthur Hodges, of 33 Dover street, one of our trance test-mediums; and I wish to acknowledge, through the columns of your paper, the great satisfaction and remarkably convincing tests I then received through him, of the continued existence of my brother, whom I had believed dead—being, at the time of my visit to Mr. H., a materialist in my way of thinking. And I feel like saying to all who are now as I was then, "sorrowing as one without hope," that if they desire to have evidence that will remove from their minds the load of sorrow which the loss of a relative often brings, they cannot do any better than to pay a visit to a medium as reliable and as worthy of support and confidence as Bro. Hodges. I desire not to disparage any other medium, for I know there are many good and reliable ones at present in our midst, but I only wish to give my unsolicited testimony to his merits, both as a medium and as an honest man, a courteous gentleman and a Spiritualist of an unblemished reputation.

Hoping that your paper may long continue to be in the future, as it has been in the past, a real "Banner of Light" to souls in darkness, to lead them out into the blessed sunshine of spiritual truth, I remain, with best wishes and kind regards, yours fraternally,

J. EDWIN HUNT.

Treasurer's Office, City Hall, Boston.

## Annual Convention of the Vermont State Spiritualist Association.

Held at Plymouth June 11th, 12th and 13th, 1880.

(Reported for the Banner of Light.)

First Day.—The Convention assembled in Eureka Hall, and was called to order at 2:10 P. M. by the President, Mr. Harvey Howes, of North Bennington. The first of the exercises was music by Miss Edie Genevieve Houghton, of Londonderry. Remarks were made by several members in regard to changing the old methods of finance matters and adding by the constitution, Z. Glazier, Thos. Middleton and Mrs. Weeks were elected temporary managers in place of the absent T. B. Houghton. The following resolution, introduced by Mr. Gould, was adopted:

Resolved, That the Board of Managers be instructed to draft a Form saying how our speakers shall be paid in the future.

After considerable debate upon finance matters Mrs. L. C. Soule gave the audience a short address, furnishing tests at the close. Adjourned till evening.

Second Day.—Opening with music by Miss Houghton, after which an hour of conference was commenced with a poem by Miss Jennie Hagan, on "Duty." The subject being given by Thos. Middleton, of Woodstock. Remarks were made by Dr. Cooley, Mr. Middleton, President Howes, Mrs. Wiley and Mr. Hubbard. The time of conference having expired, Col. E. C. Bailey, of Stowe, proceeded to deliver the address of the evening, on "What Constitutes Christianity?" The speaker quoted from St. Paul to prove that charity was the basis of all true Christianity. Col. Bailey said he used to think he would try and reform the world, and he used to write about it; but he saw the world went on about the same as ever. Finally he thought he might do a little something in the way of reforming the members of his own family, and after trying he soon found he had undertaken quite a large contract; and he thought that if we would all go to work in the same direction, we would find labor enough to keep us pretty busy for some time to come. The address was good, and the speaker had a happy way of keeping his listeners interested. Session closed with a poem by Jennie Hagan on "Immortality." Adjourned until Saturday morning.

Second Day.—Morning session opened at 9 o'clock with a poem by Miss Hagan, subject given by Col. Bailey, "Life at Mt. Mansfield." By request Miss Hagan gave a comic poem on "The Coming Presidential Campaign." During the conference remarks were made by Col. Bailey. The Board of Managers presented a Form drafted in accordance with the resolution of the previous day, as follows: All speakers not specially engaged who may deliver a regular address at any of our conventions, and the President and Secretary, shall be paid their actual expenses to and from conventions, including car and stage fare, board, board of team, and any other itinerant expenses that may naturally occur. (Signed) S. N. Gould, Z. Glazier, Thos. Middleton, E. B. Holden, Janus Crossett, Mrs. Sarah A. Wiley, of Rockingham, delivered the regular address of

the session. At its close a poem was given by Jennie Hagan, subject, "Love." Adjourned till 2 o'clock.

Afternoon Session.—The Convention was called to order at 2 o'clock. Remarks were made by Mr. Weeks and Mr. Middleton, after which the following officers were elected for the ensuing year: President, Harvey Howes, of North Bennington; Secretary and Treasurer, W. H. Wilkins, of South Woodstock; Vice-Presidents, Mrs. S. A. Wiley, of Rockingham, A. E. Stanley, of Leicester, Sabn Scott, of Eden Mills; Board of Managers, Dr. S. N. Gould, of West Randolph, Thos. Middleton, of Woodstock, Janus Crossett, of Duxbury, Mrs. H. E. Mussey, of North Clarendon, Col. E. C. Bailey, of Stowe, R. D. Farr, of East Middlebury, Dr. A. E. Smith, of Brandon, A. F. Hubbard, of Tyson Furnace, H. Dillingham, of West Pawlet; Auditor, A. F. Hubbard, of Tyson Furnace, Mrs. Houghton, then sang "The Psalm of David." Jennie Hagan then recited a poem upon "Music," following came an address by Dr. L. C. Cooley, of New York, N. J., on "Unity of Purpose," which was well received. Adjourned until 7 o'clock.

Evening Session.—Assembled at 7. Opened with music. Applications were heard for leaving the next Annual Convention, and it was finally decided that it should be held at West Randolph on the third Friday, Saturday and Sunday in September, 1881.

Before the regular address "The Sweet By-and-By" was rendered by the choir and audience, and Jennie Hagan improvised a poem on "Parliamentary Rules." The first address of the evening was delivered by Mr. A. F. Hubbard, his subject being, "Choose so this Day Whom you will serve." Of this it is only necessary to say it was fully up to his standard. Following came Jennie Hagan, who discoursed on "Theology and Religion," a subject given by a member of the audience. Session closed with music.

Last Day.—Convention called to order at 9 o'clock. Conference addressed by Dr. Cooley on Materialization; Mrs. E. J. Durant, of Lebanon, N. H., with very pertinent and timely remarks; Dr. E. B. Holden gave some interesting remarks on the present medical law. Mr. E. J. Durant, of Lebanon, N. H., followed on the same subject as referred to the State of New Hampshire; Mr. Middleton followed, upon the rights of the people under such legislation. After music by the choir, Mrs. Scott, of Eden Mills, gave the first address of the morning, and followed with a poem on "The River of Time." Mrs. Kinyon, selected for her subject, "What is to be Derived from the Knowledge of Spiritual Things?" The discourse was very acceptable, and closed with numerous tests. At the close Jennie Hagan improvised a humorous poem on "Intelligence," followed by music, after which Mrs. M. Zella, of Haverhill, Mass., discoursed on "What Shall a Man do to be Saved?" Mrs. Hastings's address was a very fine one. A decision of the committee was then read, and the next Quarterly Convention will be held at the Mt. Mansfield House, September 17th, 18th and 19th, 1880. Adjourned till 2 o'clock.

Afternoon Session.—An immense audience assembled, long before the time for calling to order it was impossible to obtain even standing-room. The choir finally called the Convention to order at 2:15. After music remarks were made by Dr. Holl, followed by A. F. Hubbard, Dr. Cooley and Mrs. Mussey. Conference closing with music by the choir, Mrs. Weeks, of Rockingham, was introduced, and spoke of her subject being, "Which God Shall we Serve, the God of Intelligence of Today, or the Mosaic God of the Past?" At the close of the address Mrs. Hagan gave three poems: "The Jehovah of the Past," "Onward and Upward," and "The Jehovah of the Past." Mrs. S. A. Wiley closed the session with an address on Spiritualism.

Evening Session.—Remarks were made by Lewis Josselyn and Thos. Middleton. An address was given by Dr. Cooley on "Materialization and Color." At the close an opportunity was given for questions to be asked and was improved by several. A vote of thanks was then tendered the proprietors of the "Banner of Light" for the entertainment of the Convention, and to the friends who had furnished the music and singing during the first two days of the Convention. Adjourned to meet at Stowe in September, next. W. H. WILKINS, Sec.

## AFTER DEATH IN ARABIA.

BY EDWIN ARNOLD.

Author of "The Light of Asia," etc.  
(Reprinted from a copy which has been compared with the author's manuscript.)

He who died at Acan sends  
This to comfort all his friends.

Faithful friends! I lie, I know.  
Pain and woe, and cold as snow:  
And ye say "Aldabbah's dead!"  
Weeping at the feet and head.  
I can see your falling tears,  
I can hear your sighs and prayers;  
Ye will not let me sleep in peace—  
I am not the thing you kiss—  
Cease your tears and let it lie:  
It was mine, it is not I.  
Sweet friends! what the women lave,  
For its last bid of good-bye to leave,  
Is but a wail which I am quitting;  
I am garment no more fitting:  
In a cage, from which at last,  
Like a hawk, my soul has passed.  
The human form, the human face,  
The wearer, not the garb—the plume  
Of the falcon, not the bars  
Which kept him from the splendid stars!

Loving friends! Be wise, and dry  
Straightaway every weeping eye;  
What I lay upon the bier  
Is but a wailful tear.  
"Tis an empty sea-shell—one  
Out of which the pearl has gone;  
The shell is broken—it lies here;  
The pearl, be all, the soul, is here.  
Tis an empty shell whose lid  
Allah sealed, the while it hid  
The treasure of his treasury.  
A mind that loved him; let it lie,  
Lest the shard and crumb be more,  
Since they loved him in his store!  
Allah glorious! Allah good!  
Now ye will be understood;  
Now the long, long wonder ends;  
Now ye weep, my erring friends,  
While the man whom ye call dead,  
In unspoken bliss, instead,  
Lies and loves; but, lo! 'tis true,  
By such a light as shines for you;  
But in the light ye cannot see  
Of unfilled paradise—  
In enlarging fellowship,  
In enlarging love, ye die.

Farewell, friends! Be wise, and dry;  
I am gone before ye shall dwell;  
A moment's time, a little space,  
When ye come where I have stepped,  
Ye will wonder why ye wept;  
Tis an empty sea-shell, lo!  
That here is all and there is naught.

Weep awhile, if ye are fain—  
Sunshine still must follow rain;  
Only not at death—for death,  
Now I know, is that first breath  
Which our souls draw when we enter  
Life, which is of all life centre.  
Be ye certain all seems love,  
Tis love from Allah's throne above;  
Be ye stout of heart, and come  
Bravely onward to your home!  
La Allah! Allah! thou!  
Thou Love divine! Thou Love alway!

He that died at Acan gave  
This to those who loved his grave.

## Second Society of Spiritualists, New York City.

To the Editor of the Banner of Light:  
The speaker for our Society at present is Mrs. Nettie Pease Fox, so well known east, west, north and south that she needs no words of praise from me. Last Thursday evening the friends tendered to Mrs. Fox a reception at the pleasant home of Mr. and Mrs. Milton Rathburn. At the time appointed a large number of the friends were present and the hours passed in lively conversation until 9 o'clock. The meeting was then called to order, and the more formal exercises commenced: First a piano solo by Mrs. M. Winters; next an instrumental duet by Mrs. Rathburn and Mrs. Winters, followed by a beautiful song with accompaniment from Mrs. L. Wightman. Dr. Dumont C. Dake was then called upon, and with words of earnestness responded in a neat speech, kindly welcoming Mr. and Mrs. Fox to the city and wishing them success in their new field of labor.

The Doctor's remarks were warmly applauded, and responded to by Col. Fox. Some pleasing incidents in connection with his former acquaintance with Dr. Dake in Michigan were related, and the success of the Doctor as a healer all over the West attested to. Remarks were made by Mr. Dawbarn, Conductor of the Lyceum, and by E. P. Cooley, Esq., the Treasurer of our Society, but, as a former occasion of which we read, the best of the wine was kept till the last of the feast: Mrs. Fox's inspiring spirit-friends, although unseen by mortal eyes, were present, and, through their medium, gave us words and sentiments in poetry and prose that we shall never forget. Beautiful indeed were the thoughts expressed, and, judging from the appearance of the entranced medium, the spirits controlling enjoyed the entertainment fully as well as mortals.

Very pleasantly passed the first reception of our new speaker; we hope it may be followed by many more of a like character, since these gatherings are calculated to bring us into closer personal acquaintance.

ALFRED WELDON.

New York City, June 25th, 1880.

## New Books.

## THE SPIRITUAL ECHOES.

A NEW COLLECTION OF  
WORDS AND MUSIC  
FOR THE  
CHOIR, CONGREGATION,  
AND  
SOCIAL CIRCLE.

BY S. W. TUCKER.

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

## Music all New.

## INDEX.

Angel Visitation.  
Hills.  
Beyond the Mortal.  
By Lore we Arise.  
Circle Song.  
Day by Day.  
I'll Tell Me to Tarry.  
Fruit of the Tree.  
Flight of Time.  
Fold Us in Your Arms.  
Fraternity.  
Golden Shore.  
Gathered Home Beyond the Sea.  
He's Gone.  
Here and There.  
I've Gotten to the Better Land.  
I Long to be There.  
Live for an Object.  
My Home is not Here.  
My Guardian Angel.  
No Weeping There.  
No Death.  
Not Yet for Me.  
Never Lost.  
One Who is Past.  
Outside.  
Over the River They're Waiting for Me.  
Over the River I'm Going.  
Pinned On.  
Parting Hymn.  
Ready to Go.  
Star of Truth.  
Silent Help.  
Shore Crossed the River.  
The Land of Rest.  
The Sabbath Morn.  
The Cry of the Spirit.  
The Silent City.  
The River of Time.  
The Angels are Coming.  
The Lyceum.  
We'll Meet Them By-and-By.  
Where Shadows Fall So More.  
What I Lay Upon the Bier.  
We'll Gather at the Portal.  
We'll Know Each Other There.  
We'll Tell Them All.  
Waiting to Go.  
Waiting on this Shore.

Bound in boards, 35 cents; postage free; paper, 25 cents; postage free; 12 copies paper, \$2.50; 12 copies boards, \$3.00; 6 copies boards, \$1.75; 25 copies (paper) and upwards to one address, at the rate of 10 cents per copy.  
For sale by COLBY & RICH.

## SECOND AND THIRD VOLUMES

OF

## Principles of Nature.

BY MRS. MARIA M. KING.

These volumes are a continuation of the exposition of the LAWS OF UNIVERSAL DEVELOPMENT, PHYSICAL AND SPIRITUAL, contained in the first volume. Vol. II. continues the history of the development of Earth, commencing with the evolution of planetary conditions, giving a full and complete account of the progress through successive ages to the present, with the LAW OF EVOLUTION OF LIFE, SPECIES, AND MAN; stating principles to illustrate facts, and facts to illustrate principles. Vol. III. continues the history of the development of the human mind, showing the evolution of the human mind from the lowest to the highest, and in that sense independent of the others, and yet there is a connection and dependence as of parts to a whole. These two are more specially related to the principles of the human mind and spirit, as is unavoidable in the presentation of the subjects.

The following is the table of contents of the two volumes, showing the main subjects in their order:  
Vol. II.—First and Second Planetary Eras—Action of Evolution of Water; Introduction and Use of Organic Life. Third Planetary Era—Development of the Human Mind; Evolution of Light; Development of Continents; Elimination of Mucous; Evidence of Old Continents. Fifth and Sixth Eras—Development of the Human Mind; Progress of the Human Mind; Regulation of Climate; General Epoch; Evolution of Stable Conditions and Types; Preparation for Man; Law of Introduction of Eras, Types, etc.; Period of Continents; Evolution of the Human Mind; Progress through Seventh Era to the Present—Origin of Life; Pre-creative Force; Daily and Man; Office of Man in Nature; Law of Evolution; Evolution of the Human Mind; Evolution of Race; Its Early History; Evolution of Arts of Life; Evolution of Language; Civilization and Government in the Past; Age of Man; Age of the World; Age of Decline; The Dying; Early History.

Vol. III.—Magnetic Force; Mediumship; Conservation of Force and Spiritual Manifestations; Materialization; The Double; Clairvoyance; Psychometry; Psychology; Dreams; Prayer; Religion; Diet and Law of Heredity; Marriage; Evolution of Sex; Permanence, etc., of Race; Heredity; Materialization; Power of Spirit Force; Matter; Process of Death; Planes of Spirit Force; Location of Spiritual Spheres—Second Sphere; Description of the Spheres of Spirits; Condition of Spirit Substance; Landscape on the Sphere; Color in Spirit; Spiritual Light; Methods of Instruction, etc.; Use of Labor; Malignant Spirits; Law of Spirit Control; Arrangement of Spirit Spheres; Law of Association; Circles; Change in Passing from Sphere to Sphere; Progress through the Second Sphere; Offices of Spirits in Nature. The Third Sphere—Conclusion.  
Vol. I.—32 pp., 8vo, cloth, Price \$1.75.  
Vol. II.—28 pp., 8vo, cloth, Price \$1.75.  
Vol. III.—28 pp., 8vo, cloth, Price \$1.75.  
The THREE VOLUMES to one address, \$5.00, postage free.  
For sale by COLBY & RICH.

Free.

## MERCURIUS'S

## PREDICTING

## ALMANAC

## FOR 1880.

CONTAINING PREDICTIONS OF THE WINDS AND THE WEATHER FOR EVERY DAY.

WITH HIEROGLYPHIC.

THE MAGIC CIRCLE.

BY THE OLDEST PROFESSOR NOW LIVING

Editor of ANTHROPOLOGY MAGAZINE, the Last Published.

IMPROVED TRADE AND A FRUITFUL YEAR.



**✍** An interesting letter from E. D. Babbitt, D. M., was put in type for the present number. It will appear next week.



## The Editor-at-Large Project.

The purpose for which the Editor-at-Large project was inaugurated by a band of spirits, to which we have heretofore alluded, seems by many of our readers to be misunderstood, they supposing it to be solely in the interest of this paper. Nothing could be further from the fact. The scheme emanated exclusively from the spirit-world workers—they feeling that the time had come when an experienced and competent person for the task should be selected to reply to the secular press writers against the spiritual philosophy in the columns of such journals of that character as would admit his articles among their contents. After mature reflection they named PROF. S. B. BRITTON as the man best qualified for this important work. We were requested to aid the Spirit-Intelligences in so doing, to which we readily assented, not supposing for a single moment but that the representative Spiritualists in all parts of the country would see this matter in the same light we did and lend a helping hand. Our spirit friends bid us say that they continue to endorse the enterprise now in process of successful outworking, and desire that the friends of the Spiritual Cause lend it a helping hand, saying that the time will surely come when the absolute necessity for the special work placed in the hands of Professor Britton to do will be clearly observable.

The amount of Funds previously acknowledged and placed to the credit of Dr. Britton, ending May 15th, 1880, is as follows:

E. Benson, Yonkers, N. Y.	1.00
Edward S. Varney, Lowell, Mass.	1.00
Laura M. DeLano, St. Peter, Minn.	1.00
E. P. New Britain, Conn.	1.00
Edw. Chisholm, N. Y.	1.00
E. J. Durand, Lebanon, N. H.	1.00
H. A. Curran, Newton, Mass.	1.00
W. H. Gifford, N. Y.	1.00
A. J. Van Duzee, Philadelphia, Pa.	1.00
A. Friend, Connecticut	1.00
Mrs. Jennie Lord Webb	1.00
E. S. Calkins, E. Portland, Oregon	1.00

Amount Placed.

H. Brady, Benson, Minn.	2.00
Prof. A. M. Smith, Yonkers, N. Y.	2.00
W. H. Gifford, N. Y.	2.00
Bellevue-Philosophical Journal, Chicago, Ill.	2.00
Henry J. Newton, 123 West 43d street, N. Y.	100.00
Charles Partridge, 20 Broad	50.00
Chas. C. Cotton, Portsmouth, Ohio	50.00
H. M. C. Smith, Philadelphia, N. Y.	50.00
H. Van Gilder, N. Y.	25.00
B. B. Newkirk, N. Y.	5.00
D. Tanner, Baltimore, Md.	5.00
J. A. Calkins, N. Y.	10.00

Total total.....\$1,225.40

## Picnic at Highland Lake Grove.

The Shawmut Spiritual Lyceum, of Boston, (Amory Hall) gave its first annual picnic at this attractive spot on the line of the New York and New England Railroad, on Tuesday, June 23rd—a good attendance and a happy occasion being the result. Arriving at the grounds the morning hours were passed in enjoying the natural beauties of the scene—dancing, boating, social converse and dinner (made additionally welcome by appetites sharpened by the trip) also forming valuable accessories to the sum total of the general satisfaction.

In the afternoon the Lyceum session was held at the speakers' stand, over which Conductor J. B. Hatch (under whose able management the picnic was arranged and carried out) presided. The following intellectual exercises were gone through with, in addition to the Silver Chain recitations, wing movements, etc., generally characterizing meetings of the Children's Lyceums: recitations by Maudie Marlow, Carrie Huff, Nellie Welch, George Felton, Bertie Felton, Freddie Rose, Hattie Young, Lulu Lambert, Hattie Morgan, Mary Henley, Emma Ward, Nellie Nugent, Arthur Rand, and a reading by Albert Rand.

At the conclusion of this part of the exercises extended and appropriate remarks were made by Henry C. Tull and Mrs. Hattie E. Wilson of Boston, Mrs. C. Fannie Allen of Stoneham, Mass., and others, after which the excursionists returned to their homes, carrying with them pleasant memories of the day and what it had brought them.

**BELVIDERE SEMINARY.**—This institution is located at Belvidere, Warren Co., N. J., twelve miles from the Delaware Water Gap, and is carried on by the Misses Bush. It is most favorably located, and easy of access by railway; its buildings are attractive; its course of instruction is thorough and practical; it is open to youths of both sexes; it is entirely unsectarian; its pecuniary charges are reasonable. The principals have made arrangements to furnish first class board and home comforts to children during the summer. Parents wishing to travel can place their children in this home, with the assurance that they will be tenderly cared for. For particulars address Mrs. Hattie N. Bush, Esq., 318 West 14th street, New York City.

Information reaches us by the way of the *Lowell (Mass.) Morning Times* that an aged widow lady, residing in Pawtucketville, met with a severe accident recently, which necessitated surgical aid. "A number of surgeons," says *The Times*, "were called to dress her injuries, but refused to attend, in consideration of her poverty." Finally a physician was at last found—Dr. Plunkett—who performed the needed work "without questioning as to her circumstances," for which charitable act he merits public mention, while comment is unnecessary concerning the heartless conduct of his other brethren of the "Regular" household of medicine.

We received a call not long since from a prominent New York merchant who had just returned from the island of St. Thomas. He informed us that he was personally acquainted with our friend and correspondent, Charles E. Taylor, Esq., (who, as our readers know, is an energetic business man in the locality named), and that Mr. T. was indeed doing a great and notable work toward the introduction and propagation of Spiritualism in that part of the West Indies.

In the course of a recent, private letter, dated in London, a gentleman identified with the anti-vaccination movement in England writes: "The *Banner of Light*, by its persistent onslaught on the medical monopolists, and its equally vigorous crusade against State blood-poisoning known as vaccination, is animating with new heart and courage hundreds of crushed and persecuted anti-vaccinators on this side the ocean."

Thomas Léves, of Cleveland, O., in the course of a letter the appearance of which is unavoidably postponed till our next issue, writes: "The meetings of both Society and Lyceum are adjourned until the first Sunday in September."

The *Herald of Progress*, a new weekly paper devoted to Spiritualism and its aims among men, will soon appear in England—W. H. Lambelle, editor.

"Cephas's" account of the Lansing, Mich., meeting is received, and will be printed next week.

Dr. Slade has been doing good work of late in Chicago, Ill.

Read the advertisement of the Onset Bay Grove Camp-Meeting—fifth page.

Both the presidential candidates will be invited to take part in the celebration of the 25th anniversary of the settlement of Boston, in September next.

## BRIEF PARAGRAPHS.

**THE FOURTH OF JULY** has passed, and the intelligent young American, having gotten himself a horn and therewith informed a listening world that he is free from the "British yoke," is satisfied, and betaketh himself to rest; while the aggravated citizen smothered a reprieve from a turbulence that seemeth to him diabolical.

The New York *Times* says Prince Jerome Napoleon is "decidedly the ablest representative of the Bonaparte family," and "certain that in time the real greatness of the man will be recognized, and people will perceive that all the members of the house of Bonaparte, he was the one who inherited not only the face, but the genius, of the great Emperor."

Boston is the sixth city in the Union in point of population.

A Frenchman has on his estate near Paris a mule aged seventy-three, a goose aged thirty-seven, a cow of thirty-six years, a hog of twenty-seven, a bullock of twenty-eight and a sparrow of thirty-one. He makes it his pastime to give a home to old animals. If that pastime were to become a favorite one with mankind the world would be the better for it.

The Boston poor children's excursion fund amounts to over \$2,000. Won't the little ones soon have a good time at the seaboard? Yes, indeed. Boston philanthropists are no myths.

The fireworks on the Common, on Monday evening last, were very satisfactory to the thousands of people who witnessed them—excepting several Englishmen, who were profuse in their condemnation!

"Vaccination is physiologically and morally wrong, and its advocates are inherently conscious of it, or else they would trust to argument and conviction."—*Professor Alex. Wilder, M. D.*

Photographer.—"Now, sir, if you'd look a little less as though you had a bill to meet, and a little more as if you'd been left a legacy, you'll be a picture."

Jerome Bonaparte intends to found a newspaper.

The wind from the east was as good as a feast the first of this week, after the oppressive heated term of two weeks; and there were none to complain of the "gentle rain." They only wanted more of it.

**HARVARD.** Changeless in beauty, rose-hues on her cheek, Old with old trees, old memories all around, Lend her undying youth to their charm antique And fill with mystic light her holy ground. Here the lost dove her leaf of promise found While the new morning showed its blushing streak, Far of the western sea she crossed to seek The blank wild shore in billowy forests drowned. Mother of scholars! on thy rising throne Thine elder sisters look benignant down; England's proud twins, and they whose cloisters own The fame of a better world, and give to thee That laughing laurels were not yet grown—And on thy forehead place the new world's crown. —*Oliver Wendell Holmes.*

New York City wants more water.

The *Index*, once conducted by F. E. Abbot, now comes to us as the *Free Religious Index*, under the management of William J. Potter and David H. Clark. We hope its change of name and editors is an indication that it has also experienced a "change of heart" in certain directions.

The temperance *Traveller* is putting the Hotel Nantasket, where oceans of liquor are sold on Sundays!

The Boston *Advertiser* of June 30th contains an article on "Comparative Backbiting." It fully understands that sort of business, especially when it has anything to say in regard to Spiritualism. Such is human nature! It admits that it is "a childish practice." So we say.

My Christian friend, the Lord does not pay the slightest attention to the blessing you ask on your food when, during the asking, you have your eyes and thoughts on the meat platter, picking out the nicest piece of ham to eat with your fork just as you say "Amen!" —*Quincy Modern Argosy.*

Canada has had a steamboat disaster.

It is said, with how much truth we do not know, that Cincinnati is not the Paris of America. It is reported that it has bottled sausages and beer for summer cheer, and noble fountains bubbling o'er with pea soup. Hereabouts a man is not blunty told that he lies; he is gently reminded that his remark is apocryphal, or that he is a strict economist of the truth.

A writer in the Boston *Transcript* thus relates a tale of woe: The young lady came and tried to sell me a manuscript story. "My teacher likes it," she said, when I repeated under formula of no space, no money, no time, no anything to her. "Teacher an editor?" I inquired mildly. "No, indeed," was the answer, "she's a person of refinement and education!"

Digby wants to know if the Narragansett steamer disaster was the seed-corn from whence so many similar disasters have since sprouted?

**THE BANNER OF LIGHT.**—For pure, unadulterated, straight-forward persistency in establishing the doctrine of Modern Spiritualism, this journal stands pre-eminent in the world. This father of Spiritualist journalism is deserving of the heartiest support, and a place in every home in the country. *Light for All*, A. S. Winchester, manager, San Francisco, Cal.

Collisions are the order of the day. As two Highland railway cars were going up Shawmut avenue, in this city, June 29th, the one in the rear telescoped the other. Nobody to blame of course.

"How's your wife, Mr. Jones?" "Oh! very bad and very bad—given up by the doctors." "Good—very good! Now the Lord can take hold and cure!" —*Sunday Times.*

The Hingham Steamboat Company carried on Sunday week more passengers on their boats than the law allows. Why don't the authorities intervene? By-and-by we shall duplicate the New York Harbor horrors if something is not done to stop the abuse.

Nothing can constitute good breeding that has not good nature for its foundation. —*Dutcher.*

When cows have learned to read and horses to appreciate dry goods it will pay some enterprising firm to advertise itself on rocks, trees and fence boards.

For the structure that we raise Time is well as mud is laid; Our to-day and yesterday Are the blocks with which we build, Build to-day, then, strong and sure, With a firm and ample base; And ascending and secure Shall to-morrow find its place. —*Longfellow.*

The *Rising Faith* has evidently affiliated itself with "the gall of bitterness and the bond of iniquity." It would now like to have the following conundrum answered:

"How are the men and women who face the minister on Sunday helped by being told that 'progressive and cumulative differentiations have produced immeasurable modifications of the primordial or protoplasmic homogeneity?'"

We give the above the benefit of our circulation. Perhaps somebody may guess it.

"Let blockheads read what blockheads write," is what Chesterfield said, and he was right—every time!

**A SEASIDE LYRIC.**

When to fight the Tartar foe Do the gladsome warriors go, They're equipped with gongs, you know, And they beat them loud and long. And the Tartars quake with fear, When the dreadful noise they hear, And in flight they disappear At the sound of the gong. But in this enlightened land, In a colored waiter's hand, All the people understand That his roar means nothing wrong. Though his voice is hardly sweet, Yet it says, "It's time to eat." And we march with footstep fleet, At the sound of the gong.

While we wrangle here in the dark, we are dying and passing to the world that will decide all our controversies; and the safest passage (either is by peaceable holiness. Spiritualists know this fact better than other people, but many of them, we are sorry to say, do not profit by the knowledge.

## Spiritualist Meetings in Boston.

**Berkley Hall.**—Services every Sunday at 10 1/2 A. M. and 3 1/2 P. M. In this hall, 4 Berkeley street, corner of Tremont street, "The Ministry of Angels."

**Kendall Hall.**—Free Spiritual Meeting every Friday evening at this hall, Warren street, at 7 1/2. Regular speaker, W. J. Colville. The public are cordially invited.

**Eagle Hall.**—Spiritual Meetings are held at this hall, 60 Washington street, corner of Essex, every Sunday, at 10 1/2 A. M. and 3 1/2 P. M. Excellent quartette singing provided.

**Fyfe Hall.**—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Fyfe Hall, 178 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

**Amory Hall.**—The concluding exercises for the season of the Shawmut Spiritual Lyceum occurred at this hall last Sunday morning. The services embraced music, recitations, marches, etc., on the part of scholars and volunteers, congratulatory remarks by Miss M. T. Shelhamer, John Wetherbee, M. V. Lincoln, Mr. Wheelock and others, and a closing word from Conductor J. B. Hatch. We shall refer to the matter again next week.

**Petham Hall.**—Prof. Tooley delivered an address last Sunday morning upon "A. J. Davis and his Clairvoyant Phenomena." Dr. H. B. Storer followed with remarks on the same topic. In the afternoon a largely attended meeting was held in honor of the "Glorious Fourth," at which stirring, eloquent, patriotic addresses were delivered by Mr. Horace Seaver, Prof. Tooley, Norwood Damon and Daniel Came; Messrs. D. W. H. Storer, J. B. Hatch, and others. The meeting was acknowledged to be the best we have held there for a long time. Our sessions will continue each Sunday morning and afternoon during the entire summer, and those who attend will be edified by good sound talk, the giving of tests, or such other entertainment as may be available.

In the *Banner of Light* for June 26th appeared a card setting forth that those interested in retaining Mr. Colville as a speaker in Boston, were requested to meet in the Public Free Circle-Room, 9 Montgomery Place, on the afternoon of Friday, July 2nd. The day proved to be rainy, and the attendance on the meeting was not as large in consequence as it would otherwise have been, but several earnest friends and admirers of this well-known worker assembled to consider the matter in hand. The medium, entranced, opened the exercises—rather his guides did, stating that he would remain under control during the session (for obvious reasons)—and requested any one present who felt so moved upon to express such views as might be entertained with perfect freedom. Some discussion followed, as to the comparative merits of divers places of meeting, the sentiment of the quietest, and others, being pronounced in favor of confining services in Berkeley Hall.

Mr. Timothy Bigelow reported that he had already obtained subscriptions amounting to about \$1,000 toward ensuring a continuance of Mr. Colville's meetings in this city. This announcement he backed with an eloquent speech in favor of sustaining Mr. Colville and his guides in an extension of their work in this part of the vineyard, his remarks evoking the applause of all in attendance.

The speech-making was further participated in by Mr. C. S. guides, Mr. T. Bigelow, John Wetherbee and others, after which the services closed with the announcement by the controlling intelligence that his meetings would continue each Sunday next, music, vocal and instrumental, by Mr. Colville, and an improvised poem by "Winona," made the meeting additionally pleasant.

## Movements of Lecturers and Mediums.

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

Dr. J. H. Currier, having accepted the position of Chairman of meetings at the forthcoming Camp-Meeting at Shawheen River Grove, will be absent from his Boston office from July 14th to August 3d.

P. C. Mills is at present located at St. Louis Springs, Mich. He will remain in Michigan a few weeks longer, when he expects to go to Wisconsin and Iowa. He would like to lecture on the way as often as his services are desired. Friends in Michigan, Illinois, Wisconsin or Iowa will do well to remember him in making engagements for speakers.

Mrs. Clara A. Field has it in mind to visit several of the forthcoming camp-meetings. (She will also answer calls to speak whenever or wherever her services are desired. She can be addressed at her residence, 10 Essex street, Boston, Mass.

Mrs. Laura Kendrick has removed from Hotel La Fayette to 34 Hanson street, Boston.

Dr. L. K. Cooney gave the 4th of July address Sunday, at 2 P. M., in the hall of the Vermont Liberal Institute, Plymouth Union. Meetings are to be held at 1 1/2 P. M. every Sunday for lectures and discussions. Free platform. Dr. C. will lecture in Proctorville July 18th, at which place his address will be until that date, care Mr. L. O. Weeks. He solicits correspondence for future lectures or medical advice.

E. V. Wilson still remains in a critical state, as to health.

## To Our Friends at Home.

We desire to announce to our numerous friends in America that we shall sail from Glasgow July 28th, and be absent from London until October. It will be with great pleasure that we shall greet those who are endeared to our hearts by many very pleasant and happy associations. Sincerely yours, J. WILLIAM AND SUSIE WILLIS FLETCHER. London, Eng., June 21st, 1880.

## Brooklyn Spiritual Society Conference Meetings.

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

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

J. DAVID, Chairman.

## The Brooklyn Spiritual Fraternity.

Meets at Fraternity Hall, corner of Fulton street and Galtin Place, Friday evenings at 7 1/2 o'clock.

Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Fraternity. S. B. NICHOLS, Pres.

No Costiveness, Diarrhea, or any Bowel complaints where Hop Bitters are used.

## RATES OF ADVERTISING.

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

Special Notices forty cents per line, *Minion*, each insertion.

Business Cards thirty cents per line, *Agate*, each insertion.

Notices in editorial columns, large type, inserted matter, fifty cents per line.

Payments in all cases in advance.

Electrotypes or Cuts will not be inserted.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

## SPECIAL NOTICES.

**The Wonderful Healer and Clairvoyant!**—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 253, Boston, Mass. Residence No. 4 Euclid street, F. T.

## Special Notice.

DR. F. L. H. WILLIS, DR. WILLIS may be addressed until further notice at his summer residence, Glenora, Yates Co., N. Y., July 3.

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

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

## BUSINESS CARDS.

**NOTICE TO OUR ENGLISH PATRONS.** J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the *Banner of Light* and the *Spiritual and Reformatory Works* published by Colby & Rich. He will be on sale at the *Spiritual and Reformatory Works* published by Colby & Rich.

**LONDON (ENG.) AGENCY.** J. W. FLETCHER, No. 22 Gordon street, Gordon square, is our Special Agent for the sale of the *Banner of Light*, and also the *Spiritual, Liberal, and Reformatory Works* published by Colby & Rich. The *Banner* will be on sale at St. John's Hall, Lower Seymour street, every Sunday.

**ST. LOUIS, MO. BOOK DEPOT.** THE LIBERAL NEWS CO., 620 N. 5th street, St. Louis, Mo., keeps constantly for sale the *BANNER OF LIGHT*, and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

**SAN FRANCISCO BOOK DEPOT.** ALBERT E. MORTON, 827 Market street, keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

**THE SNOOK'S PACIFIC AGENCY.** Spiritualists throughout the west of America Mountains can be promptly and reliably supplied with the publications of Colby & Rich, and other books and papers of the kind, at the following prices, by sending orders to HERMAN SNOOK, San Francisco, Cal., or by calling at the table kept by Mrs. Snow, at the Spiritualist meetings now held at Room 144, 727 Mission street. Catalogues furnished free.

**PHILADELPHIA AGENCY.** The *Spiritual and Reformatory Works* published by Colby & Rich are for sale by J. H. HUGHES, M. D., at the Philadelphia Book Agency, 401 North 9th street. Subscriptions received for the *Banner of Light* at \$5.00 per year. The *Banner of Light* can be found for sale at Academy Hall, 30 Spring Garden street, and at all the Spiritualist meetings.

G. D. HENCK, No. 448 York avenue, Philadelphia, Pa., is agent for the *Banner of Light*, and will take orders for any of the *Spiritual and Reformatory Works* published by Colby & Rich.

**AUSTRALIAN BOOK DEPOT.** And Agency for the *BANNER OF LIGHT*, W. H. TERRY, No. 84 Russell street, Melbourne, Australia, has for sale the works of Colby & Rich, and the *BANNER OF LIGHT* WORKS, published by Colby & Rich, Boston, U. S., at all times be found there.

**TROY, N. Y. AGENCY.** Parties desiring the *Spiritual and Reformatory Works* published by Colby & Rich will be accommodated by W. H. VOSHUBERT, at Mand's Hall, corner of Congress street, Troy, N. Y., on Sunday, or at No. 40 Jacob street, Troy, N. Y., through the week. Mr. V. will procure any work desired.

**HARTFORD, CONN. BOOK DEPOT.** E. M. ROSE, 25 Trumbull street, Hartford, Conn., keeps constantly for sale the *Banner of Light* and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

**PHILADELPHIA PERIODICAL DEPOT.** WILLIAM WADE, 827 Market street, and N. E. corner of Second and Arch streets, Philadelphia, Pa., has for sale the *Banner of Light* for sale at retail each Saturday morning.

**ROCHESTER, N. Y. BOOK DEPOT.** WILLIAM S. HIGGINS, Bookseller, 62 West Main street, Rochester, N. Y., has for sale the *Spiritual and Reformatory Works* published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

## ADVERTISEMENTS.

## The Eleventh Annual Camp-Meeting.

OF THE SPIRITUALISTS AND LIBERALS

Will be held at Shawheen River Grove, Ballard Vale, Mass., on Boston and Maine Railroad. The Grove will be opened for Campers on Wednesday, July 14th, 1880, to close Monday, Aug. 2d.

All orderly persons, of every denomination, who wish to spend a week in a beautiful Grove, are cordially invited to join this Camp.

Among the many prominent Speakers and Mediums who will be present and take part in the exercises are the following: Dr. J. H. Currier, Mr. W. J. Colville, J. Frank Baxter, Hon. J. M. Peabody, Mrs. Townsend Wood, Mrs. Sarah A. Byrnes, Mr. Henry C. Lull, Dr. H. E. Storer, Dr. Samuel H. May, Mr. J. W. Cushman, Mrs. Nellie Nelson, Dr. Arthur Hodges, Mrs. Leslie, Mrs. Maggie Folsom, and many others.

Friday, July 24th, at 10 o'clock, and 2 o'clock, P. M. At 2 o'clock, Mr. J. Colville will address the people.

On Sunday, July 26th, Dr. J. Frank Baxter will lecture, and give his wonderful descriptive tests from the platform.

On Tuesday, July 28th, Mrs. Townsend Wood will deliver one of her non-stop addresses.

On Friday, July 31st, Mrs. Sarah A. Byrnes, the well-known inspirational speaker, will occupy the platform.

On Sunday, July 31st, Hon. J. M. Peabody, the Spiritualist who has made his second grand tour around the world, and has met and conversed with many prominent teachers of Pagan and other forms of religious worship in all the civilized lands, will occupy the platform.

On Tuesday, July 27th, Mr. Henry C. Lull, the Boston lecturer and medium, will occupy the platform.

On Wednesday, August 1st, Dr. H. E. Storer, one of the ablest and most successful Spiritualists, and who has always drawn immense audiences, will give the closing lecture of the Camp-Meeting.

Tuesdays and Fridays are Picnic days. Good music for picnics.

On Sundays there will be Sacred Concerts, by Elliott's Band, of Boston.

Tents will be provided at very low rates. Good board, by an experienced Caterer, for \$1 per week. Provisions for homekeeping, and all other necessary arrangements, have been made for the large number who will be in attendance.

**TIME-TABLE.** Trains will leave Boston and Maine Depot, Haymarket Square, at 10:15 A. M., 12:15 P. M., 3:15 P. M., 5:15 P. M., 7:15 P. M., 9:15 P. M., 11:15 P. M., 1:15 A. M., 3:15 A. M., 5:15 A. M., 7:15 A. M., 9:15 A. M., 11:15 A. M., 1:15 P. M., 3:15 P. M., 5:15 P. M., 7:15 P. M., 9:15 P. M., 11:15 P. M., 1:15 A. M., 3:15 A. M., 5:15 A. M., 7:15 A. M., 9:15 A. M., 11:15 A. M., 1:15 P. M., 3:15 P. M., 5:15 P. M., 7:15 P. M., 9:15 P. M., 11:15 P. M., 1:15 A. M., 3:15 A. M., 5:15 A. M., 7:15 A. M., 9:15 A. M., 11:15 A. M., 1:15 P. M., 3:15 P. M., 5:15 P. M., 7:15 P. M., 9:15 P. M., 11:15 P. M., 1:15 A. M., 3:15 A. M., 5:15 A. M., 7:15 A. M., 9:15 A. M., 11:15 A. M., 1:15 P. M., 3:15 P. M., 5:15 P. M., 7:15 P. M., 9:15 P. M











## Spiritualism Abroad.

## REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

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

Though Mexico formerly furnished us with the finest magazines and spiritualistic literature anywhere to be found, she seems to have abandoned the field entirely, leaving it to the Spanish-speaking people of the South. Buenos Ayres, which now produces the *Constitución*, briefly noticed in my last, has not neglected her opportunity, and the periodical in hand from that fair city vies with our very best. Some remarks on Allan Kardec; a short discourse delivered by Don H. Mayor before the "Constancia Society"; "Observations on Magnetism," or occult force, in which Baron Helchenbach is frequently referred to; and "Materialization," are the first articles that claim attention in the present issue. What is said respecting the means by which one prepares himself or herself to become a good medium—amounting in its results to a "sacrifice of a part of one's material life"—seems very judicious; but when the writer portrays the qualities which go to make up a medium, he is not sustained by evidence everywhere to be had; indeed, the moral character of the medium, his or her abstinence from alcoholic drinks, from the use of tobacco or other objectionable habits, seems to have no effect whatever upon the power of the manifestations. That the manifestations in the latter case may be produced by a lower order of spirits it is natural to suppose, and equally natural to infer that if the instrument used by the angel-world be of a refined, chaste, exalted nature, such a nature would be repulsive to any but those who, in their celestial purity, could come agreeably in rapport with it. Why there is a clashing of opinion between some of the best of Oriental scholars and our savants here, originates, I think, in the abhorrence the former have of allowing themselves to be submissive subjects, or otherwise, to elves or spirits, or "goblins damned"; not that they deny the possibility of such communion and power, for they have always recognized it and made use of it; but they cannot descend in thought or deed to that plane where they would mingle with the *surpass* or with the shades of the *Shayakans*, the lowest of human beings, the essentially earth-bound.

Following an article on "What there is Positive Respecting Astrology," and in which the most gloomy forebodings are entertained respecting our immediate future astrologers—Mr. Colville and Mother Shipton being quoted—M. Clavet, formerly a French Consul-General, says: "The Mother Shipton evoked by the London Spiritualists declares that at this moment there is not a single true astrologer upon the face of the earth. Now this name of Mother Shipton was the pseudonym under which the celebrated Roger Bacon concealed himself; this encyclopedic genius, whose investigations in the thirteenth century elicited the admiration of his contemporaries who were occupied with astrology, . . . was in accord with Nostradamus when he said that the world would come to an end in 1881. But it is understood that the end of the world refers wholly to a moral state; that it signifies the advent of a new religion; but it is curious to observe at least the coincidence of all these prophecies; and if the conjunction of the four planets has not their indicated value, we have the more reason to congratulate ourselves that we have lived till now."

Another writer, commenting upon the above, feels that there is upon every hand a lowering tempest; that great evil commotions are inevitably to arise out of the existing state of things. "In vain," he says, "genius multiplies the instruments of industry that ought to produce abundance and well-being, but misery augments in even ratio with the augmentation of products. Machinery comes, it is said, to relieve man of his great burdens; but the workman replies that every new invention takes the bread from thousands of mouths." It is also said that machinery makes products cheap; but the workman's answer is, "I have no work how am I to buy even bread, however cheap it may be?"

Following the above is one of Lady Sorel's fascinating contributions, under the heading, "Envy No One." She dwells here largely upon the value of woman's domestic life. "In this world of exaltation," where the happy spirit is one condemned to death," says Salvador Soler, the intimate joy of the family is the only real and positive fruit there is. . . . The woman who creates a family has supreme sorrows, but she has as a recompense joys so pure, so legitimate, so sacred, they surpass all the other glories of the earth. . . . The temple where woman has her worship, where she is ennobled, is her house, her fire-side; this is her centre, her world, and all women who live outside of this sanctuary of holy affections, rebel spirits that have come to be mortified, have not learned to comply with the higher demands of our being—a mixed species that have no proper life, neither in the earth, the air nor the water." After beautifully portraying the joys and sacred grandeur of a true home, Lady S. has occasion to quote a story which seems almost to have been forgotten: An invalid called to consult a physician about a moral malady which deprived him of every enjoyment. After prescribing several remedies, the physician laid upon one he was certain would be infallible. "Go," he said, "and see the celebrated comedian, and you will surely be convulsed with laughter." "Alas!" replied the invalid, "this distraction is denied me—I am that celebrated man myself." Lady S. concludes by saying: "Live tranquilly in your humble corner, unknown to all, but profoundly loved by your husband, and when you pray to God thank him that you are not one of those who know so much (she had been writing of learned women). Then, adding the exaltation of a universal charity and benevolence, she says—"these strong spirits are noble heroes upon the earth, and angels of light in the eternity."

Quoting from the *Gauleis* of May 16th, 1860, the *Constancia* has the following: A young lawyer going from Paris to Piedmont was assassinated; but of this terrible affair, or the whereabouts of the body, nothing was known till a clairvoyant was consulted. This psychic gave a description of the place where the deed was committed, and described the assassin, a well-dressed man who traveled with his victim. The murderer and the murdered youth were thus discovered, and all the minute particulars were verified." Prof. Buchanan's lecture is here further quoted from, beginning with R. D. Owen; which, with some remarks on magnetism, short sketches of Thomas d'Aquino and Rev. Chas. Beecher, the magazine in hand concludes.

*Revista Espiritista*, of Montevideo, for April, has just reached me, and though a small publication, is full of the purest and most elevated sentiments. The *Angel Guardian* gives here one of her notable communications, as spoken before the "Círculo de las Piedras," in which she refers to our progress spiritually, and says: "Spiritualism explains what no other science has been able to do: it opens to man the gates of the temple of the future; it is the science under whose shield humanity should advance." Under the head of "Extremes are Reprehensible," the editor has a powerful appeal in behalf of the poor, who, he says, are by far the larger class, particularly in the west of the Republic of Uruguay. One of the evils he laments, with which humanity is afflicted, "is sacerdotal dominance over woman. . . . That evil may be dispelled we believe it necessary, imperiously, to separate woman from the confessional," etc. His views on the education of children, on teaching them to think, teaching them something of the natural sciences, are excellent; but space forbids further notice of Don d'Espada's excellent thoughts.

## SPAIN.

*El Espiritista*, of Zaragoza. Three Supplements (2, 3 and 6) of this handsome magazine are before me, and though I have heard and read much of Spiritualism in that ancient city of Aragon (which I visited many years ago with a son of our distinguished historian of America), these are the first of its publications that I remember to have seen.

Zaragoza was the ancient Celtiberian *Salduba*, changed in name some twenty-five years B. C. into *Cæsarea Augusta*, of which its present appellation is a corruption. Few places have experienced greater vicissitudes of fortune, but, I believe, has been such a crown of glory to it—if it culminates as I trust it will—as its present Spiritualism. Here is a source

of permanent beauty and strength no wars, no persecutions will have power to extinguish.

The first notable article in the *Espristista* is on Mr. Crookes's new discovery of "radiant matter"; the second is on "Demons, according to the Church." The latter presents a full account of his Satanic Majesty as entertained formerly by Christians generally—"Satan, chief or king of the *demonios*, not as an allegorical personification of evil, but as a real being." etc. After this is "Charity" from the pen of Teresa Z. de B., who writes admirably of the "dear Mother Nature"; "A Discourse on Spiritual Matrimony" from the *Banner of Light*, and "Spiritualism and Catholicism" as portrayed by a Catholic priest, and by the learned and able defender of our cause, Viscount de Torres-Solano. The third *Suplemento* opens with "Spiritualism in Zaragoza," in which the writer says: "Some ten years since the respectable head of a family visited Barcelona, where he became convinced of the realities of our faith. On his return he called his family (all of age), together, and told them of the rapid spread of Spiritualism in the aforesaid capital since the *auto de fe*, made by the order of a bishop, of the works of Allan Kardec. . . . And, as has been expressed by the spirit of Marietta, in her immortal book written in Zaragoza, the thoughts that arose from these flames have been spread by the winds over the earth, . . . and thus little by little an air will be created in which all can freely breathe. . . . In the family above referred to were developed several mediums, and all became enthusiastic Spiritualists. . . . The Captain-General's family group of Spiritualists, and General Bassol, who introduced this religion here, originated numerous societies. . . . Various spiritual writings were then published," etc., etc. Page after page of valuable matter might be translated from the work in hand, but a number of other periodicals await notice.

*El Criterio Espiritista*, of Madrid, for April, is more limited in amount of material than usual, yet has quite a number of contributions from the best of writers. Lady Soler opens the present issue with a lengthy poem, in which I see such poetical thoughts as "Hays of light in which to write his name in the album of the Omnipotent." Following are several interesting spirit-communications through mediums; a "Discourse pronounced by Don A. G. Lopez before the Spanish Spiritual Society"; an "Extraordinary Session of the Spiritualists of Santander" in honor of the memory of Allan Kardec; and, in conclusion, the "Invitation" to all the Spiritualists of the world to meet "the Circle of the Truth," in Toluca, Mexico, to make more effective, by unity of action, the truths we cherish. As *La Razón*, which was published at Toluca, had not reached me lately, neither *La Instrucción*, I had concluded that our cause was languishing in those regions.

*La Luz Del Porvenir*, of Barcelona: I have in hand four numbers of this valuable little gem of a work, but can hardly do more than give this brief notice of it. I may, however, say that Mlle. Candida Sanz has here some terse remarks on our feeling hours. She says, "Humanity is constantly proclaiming the value of time; yet, notwithstanding, a great majority do nothing but pass away the time; visits of etiquette, attentions of society, tables of games, theatres without reform of manners, frivolous or immoral lectures are what are resorted to to be free from ennui. Mlle. Teresa writes also poetically of that love of God through which we hear and enjoy the song of birds, the murmur of streams, the continual concert of Nature. Patrocinio de Biedma has a touching article on the sorrows of an artist, of a sculptor, the echo of whose chisel dies away in the future without recognition, and that hence nothing but starvation awaits him.

## FRANCE.

The *Revue Spirite*, Paris, for May, has forty-seven pages that claim more or less attention. Much, however, of this number is devoted to addresses delivered on the anniversary of the death of A. Kardec. Those of Messrs. Camille Chaigneau and Lemaire and Mme. Georges Cochet are the most lengthy. Several other speakers of distinction made the occasion particularly impressive. Following the above there is a recital from the *Leeds (England) Mercury*, by a Reverend gentleman, of his wonderful vision of a spectre, which repeated itself to him while visiting Lord Oxford. This Reverend, the readers of the *Banner of Light* may remember, declares that he was perfectly well awake and in his right mind, and busy reading a book, when his attention was attracted to a large white hand near him, and then to a whole figure, which he critically scanned, and thought of sketching, &c. After this is a notice of the *circles littéraires et artistiques à Spa*, before which M. Godin, the celebrated philanthropist of Guise, made some statements regarding the marvelous manifestations he had himself witnessed.

Jacques Inaudi, the little ten-year-old mathematical puzzle, has been before Messrs. Flammarion and other scientists, and astonished all by his marvelous gift. "When seated at my table," says M. Boullieu, "I told Jacques that I talked with the dead. He looked at me but made no reply. 'My little friend,' I continued, 'it is not you who makes these calculations'; and leaning over to him I repeated that I could talk with the departed. Looking at me with an air of satisfaction, he said: 'You speak with the dead, you? very well. Yes, Monsieur, it is not I, it is my mother who is dead who fixes all that, that I may gain my living.' I asked if he had told this to other persons; he replied, 'no, for no one had asked him,' and turning, he said: 'Look there; see my mother, she is there.' . . . This poor child conversed much with me about his family, much about his mother, whom his father beat." . . . Here is also to be found the proofs that a poor shepherd, Pierre Honde, hears by the laying on of hands; but he has of course been persecuted, though receiving no compensation for his valuable services—persecuted by the very Christians (as they are called) who believe, thoroughly, that such things happened in Bible times—and the *gendarmes* were sent out daily to learn something about him. As much "suspicion" rested upon him, though he employed all his leisure time in doing good, he asks now testimony of all he cures; hence the *Revue* publishes quite a number as extraordinary as those recorded in Mr. Newton's valuable and deeply interesting work, "The Modern Bethesda."

Notices of new books occupy more space in the present issue of the *Revue* than is usually accorded them. "Necromancy, or Immortality and Reincarnation," reviewed by Mme. Hugo d'Aleis, is considered a very remarkable work. Nicodemus was a contemporary with Jesus, relates his experience in the world of spirits, and says that he was reincarnated, reached the dignity of cardinal, and inhabited the Vatican, whence his spirit was disengaged in 1875. "Things in the Other World," by Eugène Nus, is lauded, not only on account of the attractive nature of the subject, but for its great literary merits. "La Consolée," by Mme. Antoinette Bourdin, is also commended as a work adapted to console the afflicted; a work growing out of the author's own anguish; for she had lost her beautiful daughter Laura, "a ray of the sun, goodness itself, overflowing with smiles and virtuous joy."

## BELGIUM.

The *Messenger*, of Liege, of May 1st and 15th, possesses its usual amount of good solid matter; quoting occasionally from the *Banner of Light*, and other journals, but resting mainly on its own learned contributions: "The Faith," by a collaborator; "Confessions of the Circle Artistic and Literary"; "Radiant Matter"; "Hope," and "Communications from Beyond the Tomb," show the material I have to consider; but without giving the whole of each, its beauty and force would be greatly marred. I ought not to omit, however, what a secular paper has to say—here quoted from the *Independence Belge*—under the head of a "Civil Catholic Interment": "The clergy have just received a lesson which ought to make them reflect, and show them to what a state of exasperation their conduct, more than imprudent and provocative, forces persons of elevated natures who have always been faithful to the principles of Catholicism, but outraged by what is now termed the *impious dogma* of the papal infallibility. A lawyer of great distinction and learning, M. Brethé, lately died near Montargu. He enjoyed, by his talent, his noble character, his patriotism and generous independence, universal esteem. He was known also as a profoundly religious man, though an avowed enemy of the Ultramontane party. He was sixty-one years of age. On opening his will his family were surprised to find the following: 'Firmly as I believe in the divinity of Jesus Christ, the immortality of the soul, the resurrection, &c., I demand that

I shall be interred without any religious ceremony, wishing to protest against the conduct of the priests *actuels*, whom I regard as the greatest prevaricators that have ever existed.' It is needless to add that his family executed rigorously 'as was not done recently in this free and enlightened country' the wishes of the deceased."

Marshal Molke, in replying to a poor soldier who had complained to him of the burdens war imposed, said: "Who is the man that does not partake of this conviction? But we cannot hope for an amelioration till all nations recognize that war, even if victorious, is a public calamity. But all the powers of the Emperor cannot create such a conviction; he can only cause a more moral and religious education of the people, resulting in developments we shall not live to witness."

The burning of the dead gains favor in Italy, and the Sanitary Council of the province of Rome have authorized a "Society of Cremation" to construct a funerary temple at Campo Verano.

In the great "Dictionary of Medical Sciences" it is said that Bonaparte was obliged to burn a certain sentry-box at Boulogne because every sentinel placed there blew out his brains. It is said, also, that at a hospital an invalid had hung himself at one of the doors; within fifteen days twelve more followed the example, and the door was then walled up. So in the United States, in a certain cell a person hung himself; and others did the same who happened to be placed there.

By invitation of the Captain of Police, fourteen Professors of the University of Vienna have decided that the experiments in magnetism by a Danish Professor exhibiting in that capital are dangerous, and hence the police have prohibited further public show of the magnetizer's power. "Decidedly the adversaries of magnetism," says the correspondent, "are not doing a very handsome thing." Persecution is the cap and bells of ignorance.

## ITALY.

The *Annali Dello Spiritismo*, of Turin, for May, continues its excellent translation of Viscount Solano's admirable work, "Catholicism before the Time of Christ." It considers among other things, The Legend of the Rebel Angel; Faith in India in Spirits; Magic; Talismans, Scapularies and Sacerdotal Inventions. The editor's eight or ten pages on *Il Dovera*, the Pope's new paper, of Rome, should be translated unbroken, but I can find space for only one paragraph: "Too much attention is paid to the political theory, which, in the name of Christianity, focalizes in the region of the Vatican, in one sole point, all of social and divine life, whence only it can emanate in the form of bulls, anathemas and encyclicals to the world." The sculptor, Dupré, in his autobiography gives an account of his escape, with his family, from a fall into a ravine as he was journeying in a carriage to Ruana. A voice, which he deemed miraculous, cried out to them to halt; and this was repeated twice as they did not heed it, and then three times as they approached the dangerous spot caused by a mountain torrent roaring below. Following these are a "Discourse before the Circle Philologic" at Florence, by Sr. Sebastiano Fieni; "Magnetism," and "Ancient Spiritualism," which might well grace the columns of the *Banner*.

## MISCELLANEOUS.

*La Chaine Magnétique*, of Paris, for May, edited by the distinguished author, magnetizer and teacher, the Baron du Potet, is one of the most attractive of all the periodicals that reach me. On the 22d of May they celebrated, in Paris, by a banquet, under the presidency of the Baron du Potet, the 14th anniversary of the birth of Mesmer, and there is no doubt that the occasion was one worthy of such distinguished men as have now the courage to admit of the *Thérapeutique mesmérisme*, its grandeur, its immense importance. *La Chaine* gives us the letter from Theosophist which acknowledges the distinction conferred upon said Society by the Baron du Potet on his acceptance of honorary membership; then "The Divine Faculties of Man," which, with "things true and charming," should have a column in the *Banner*; then the "Conferences of M. Achille Poincelot," which, with many minor items, makes the present issue one of much interest. Among the latter I should omit a notice of the Abbé Ignazio Matorana's letter, written from Raccolta, Italy, in which he says that for four years or more he has maintained a bitter struggle in favor of magnetism.

*Licht, Mehr Licht*, Paris, in German. I have in hand four numbers of this valuable publication, including the 2d and 25th of May. M. Chr. Reimers contributes largely to the work; Dr. Bloede, of Brooklyn, N. Y., has a lengthy article, which doubtless does credit to his erudite pen; Dr. G. V. L. also enriches this issue with several contributions. I can only say that there seems to be no phase of our faith that is not ably considered and fairly discussed.

*Op De Grenzen van Twee Werelden*, etc., has a lengthy extract from the great and unique work, "Isis Unveiled"; an article on Mr. Powell's mediumship, extract from *Mind and Matter*; "Napoleon's Visions"; some remarks, a scientific aspect, of magnetism, and religious rights in India, in which Mme. Blavatsky is often quoted. I cannot do justice to either of these last named publications; but they seem to survey the whole field of our faith and literature.

[From the Boston Transcript of June 20th.]

## The Juggler and the Medium.

A pleasant anecdote appeared in the *Transcript* a few days since relating to the manner in which Samuel Bellachini, the celebrated German prestidigitateur, was made court artist by the Emperor's own written order. It may not be so generally known that the distinguished German professors and men of science who in 1877 admitted the genuine character of the slate-writing phenomena through Henry Slade, the American medium, employed Bellachini to investigate them thoroughly, bringing to bear upon the examination all the resources and experiences of his art, and that he, after repeated sittings, made oath before a notary in the manner here related:

Executed at Berlin, Dec. 6th, 1877, and entered in the registry under No. 482 for the year 1877.

Signed and officially attested by me,

GUSTAV HAAGEN,

Counselor and Notary.

I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting, and the observations made.

After I had, at the wish of several highly-esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade in a series of sittings by full daylight as well as in the evening, in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest instance found anything to be produced by means of prestidigitatory manifestations, or by mechanical apparatus, and that any explanation of the experiments which took place under the circumstances, and which then obtained, by any reference to prestidigitation is absolutely impossible.

I must rest with such men of science as Crookes and Wallace in London, Perty in Berne, Boutoulin in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the prevalent opinions of laymen as to the "how" of this subject to be premature, and according to my view and experience, false and one-sided. This, my personal power, is signed and executed before a notary and witnesses.

(Signed) SAMUEL BELLACHINI.

Berlin, 6th December, 1877.

If any man can be regarded as an "expert" in investigating "tricks" performed at broad daylight, before our eyes, under conditions the most simple, it is surely the accomplished practitioner of legerdemain. But here is a master in the art who frankly avows that the medial manifestations are inexplicable by any theory of trick or sleight-of-hand. Professor Wundt, who, in an article which appeared lately in the *Popular Science Monthly*, contrived to show his dense ignorance of the whole great subject of these psycho-physical phenomena, affected to undervalue Bellachini's testimony, on the ground that he did not properly appreciate the scientific importance of a right decision—all which is simply a circumlocutory way of intimating that the juggler did not tell the truth.

But it is all probable that Bellachini would, without honest convictions, confess himself beaten. In his own art by a competitor so superior in skill that his "tricks" seemed referred only to "unknown phenomenal powers"? Wundt's attempts at explanation are lame and impotent, and the manner in which he would get rid of Bellachini's important testimony is evasive and unfair.

Hearing lately that Mr. Hiram Sibley, a wealthy

gentleman of Rochester, N. Y., had carefully investigated the slate-writing phenomena through Watkins, I wrote him, and received a full confirmation of the report. Mr. Sibley writes me under date of May 10th, 1880: "I offered Mr. Watkins a large sum of money, which I proposed to settle on his wife and children, if he would disclose the trick, if it were, by which the manifestations were produced; and furthermore, I offered to give bonds, if he desired it, that I would not divulge his secret. I am ready to repeat the offer now to any person that can expose or explain the trick, if it be a trick."

The amount offered by Mr. Sibley is, according to Mr. Watkins, \$50,000. As that is more than Mr. Watkins can hope to earn in a life-time of practice as a medium, it is probable that he would have accepted the offer if he were not just as powerless to explain the *modus operandi* as Mr. Sibley himself. But the generous offer lies open, and Mr. Sibley is able to redeem it ten times over. Here is a grand opportunity for the gentlemen who ridicule these phenomena to show their cleverness. Should they feel a delicacy in taking money so earned, it will be very easy for them to bestow it on some deserving charity. If there is any fact in natural phenomena conclusively established by human testimony, it is that of direct writing by some intelligent force, acting outside of the human organism and of all mechanical or chemical processes, and wholly inexplicable by any theory which materialistic science can consistently offer.

E. S.

Boston, June 25th, 1880.

## New Publications.

FARRAR'S ILLUSTRATED GUIDE BOOKS. Boston: Lee & Shepard, publishers. 1. Moosehead Lake and Vicinity, the Wilds of Northern Maine, and the Headwaters of the Kennebec, Penobscot and St. John Rivers. 11. Richardson and Rangeley, Kennebec, Umbagog and Passumpsic Rivers, the Headwaters of the Connecticut, Dixville Notch, and Andover, Me., and Vicinity.

Each of the above is a handsome volume of about two hundred and fifty pages, profusely illustrated, and very complete in every essential particular. New and correct maps; game and fish laws of Maine and New Hampshire; railroad, steamboat and stage routes; time-tables, fares, hotels, prices of board and other information; anecdotes, personal and historical sketches and narrations of lively incidents render them exceedingly valuable and interesting to a sportsman, tourist or pleasure-seeker. To persons intending to spend in a summer jaunt or a vacation season of "camping out," no State offers so many beautiful attractions as the State of Maine, with its vast wilderness, its primeval forests, lofty mountains, mirrored ponds and lakes, picturesque streams broken by rapids and falls, and its bracing atmosphere, replete with the resplendent perfumes of the pine and fir.

MODERN THINKERS principally upon Social Science: What They Think and Why. By Van Buren Denison, with an introduction by Robert C. Ingersoll. With eight portraits. Chicago: Belford, Clarke & Co.

The articles comprised in this volume were originally written for the *Chicago Times*, in which paper they were published and attracted much attention, application for their appearance in book form reaching the author from quite unlooked-for quarters, one being from Egypt. They consist mainly of expositions of current philosophic and sociological systems, no attempt being made to collect the views of merely speculative philosophers or metaphysicians. It has designedly nothing to say of Bacon, Descartes, Locke, Hume, Reid, Stewart, Hamilton, or any of the German writers from Spinoza to Hegel; but of the leading thinkers upon social science it gives Swedenborg, Adam Smith, Jeremy Bentham, Thomas Paine, Charles Fourier, Herbert Spencer, Ernst Haeckel, Auguste Comte, and closes with "The Authorship of Junius, a Sequel to the *Critique on Thomas Paine*," and "Wealth, a Sequel to the *Critique on Adam Smith*." The introduction by Col. Ingersoll is in its style characteristic of the writer; for instance, in his comments upon Swedenborg, he says: "Swedenborg did one thing for which I feel almost grateful. He gave an account of having met John Calvin in hell. Nothing connected with the supernatural could be more perfectly natural than this. The only thing detracting from the value of this report is, that if there is a hell, we know without visiting the place that John Calvin must be there." The volume can scarcely fail to become a standard work for all well-instructed libraries, for it is seldom we meet with one of the same compass that contains so much for the study and edification of those who think.

CELEBRATION OF THE ONE HUNDREDTH ANNIVERSARY OF THE BIRTHDAY OF WILLIAM ELLERY CHANNING, at the Church of the Saviour and at the Academy of Music, Brooklyn, N. Y., April 6th and 7th, 1880. Boston: Geo. H. Ellis, 101 Milk street.

A fine, large octavo volume of more than two hundred pages, giving a detailed report of what was said and done on an occasion that drew together many of the ablest men in the country, and called forth remarks that exhibited in a vivid manner the vast change which the past century has wrought in the popular mind on religious and social questions. In the early part of the year a committee was appointed to carry out a plan of observing the day which had been proposed by the Church of the Saviour, and this committee worked resolutely for its consummation. Invitations to speak at and otherwise participate in the meetings were extended to ministers and laymen of all denominations, and they were responded to in a manner indicating that, however widely men were separated from Dr. Channing in the direction of conservatism or radicalism, all recognized some vital point of agreement or sympathy with him. The celebration proved a great success, both in the number who attended and the interest manifested. Representative men of all denominations met on one platform in hearty sympathy with a movement designed to honor one who had honored his race. Seventeen addresses were made, and letters received from thirty-three distinguished persons who could not be present. These are all published in this volume, which cannot fail to be a very acceptable acquisition to the library of every one who would keep in step with the onward march of this age of progressive thought.

AMERICAN SEASIDE RESORTS; a Hand-Book for Health and Pleasure-Seekers. Describing the Atlantic Coast from the St. Lawrence River to the Gulf of Mexico. Illustrated with Maps and Wood Cuts. New York: published by Talbot Brothers, Merrill & Co., 738 Broadway.

A very complete and useful guide for any one contemplating a summer jaunt, showing all prominent places, and how to reach them. For sale by A. Williams & Co., 283 Washington street.

BON AND I; or, Forget-Me-Nots from God's Garden. By F. J. Theobald, author of "Heaven Opened." London: James Clark & Co., 13 Fleet street.

A pure-minded, simple, charming story, replete with spirituality and a recognition of the presence, power, and guidance of celestial visitors on earth. No more attractive or worthy volume can be placed in the hands of children. It should be in every Spiritualist's library, accessible to all readers, and will be found equally interesting and suggestive of good thoughts to persons of all ages.

CHARITY, FAITH, AND WORKS. Vol. 5 of "The Swedenborg Library." Edited by F. B. Barrett. Philadelphia: Claxton, Remsen & Haffelfinger.

A volume of selections from the writings of Swedenborg, furnishing a complete view of his teachings concerning Charity, Faith and Works, the primary feature of which is that neither is genuine, nor can even exist as a reality apart from the other two, and that where this heavenly trinity exists we have an image of the Divine Trinity. The volumes composing this "Library" are very finely printed, small and compact in size, and very well suited as "handy-books" for frequent perusal.

ETHEL DUTTON; or, Love's Triumph. By Mattie May. Loring, publisher, corner Bromfield and Washington streets, Boston.

A pleasing story—the very book to take with you on your summer jaunt, with which to fill up the intervals of your busy hours.

INSURANCE AND SELF-INSURANCE. What is meant by Chapter 222 of the Acts of 1880. By Elluz Wright. An explanation of an act limiting the forfeiture of policies in Life Insurance Companies. For sale by A. Williams & Co.

URANIA; a Monthly Journal of Astrology, Meteorology and Physical Science, will be found attractive to many students, especially so as works of this kind are quite rare. Its predictions of the weather, differing from our "Old Probs" inasmuch as they cover longer

periods of time, are interesting, and in some instances remarkable. Published by Simpkin, Marshall & Co. London.

PERCY'S POCKET DICTIONARY OF CONEY ISLAND, published by F. Leopold, 13 Park Row, New York, and sold for a time, should be in the hands of every one who visits that famous resort.

## W. J. Colville's Meetings.

On Sunday last, July 4th, a large congregation assembled at 10:30 A. M. in Berkeley Hall, Boston. The services were throughout appropriate to Independence Day. Mr. Colville's guests lectured through his organism on the cause of America's greatness and her future prospects. The discourse was an earnest appeal for perfect liberty, which was defined by the speaker as freedom to conscience, to action, to judgment, to the free use of the intellect, and to the free use of the tongue. It could ever be justifiable unless performed with the intent to serve others and increase their joy. Many words of reproof were administered to those who are ashamed of their colors, and are making the endeavor to do things to all men in a self-seeking, time-serving sense.

Every one was urged to identify himself with the nation, and to realize that a nation can prosper only when all the individuals who constitute it are determined to do their part. In fighting down their own failures in their own immediate circles. Moral liberty was regarded as essential to the preservation of civil liberty. The institutions of America were eulogistically referred to, but the need of independence of character was enforced upon every one. The speaker stated the equality of the sexes was insisted upon, and women were urged so to educate their sons that the women of the future would be treated with that respect they can only receive from men who have learned to reverence nature as love womanhood in the persons of our mothers.

America was spoken of as a concrete nation, and it was predicted that the various peoples of the earth would meet, harmonize and intermarry here as a prelude to a day of universal peace. Colville then read "Liberty, and Independence Day." The large audience was very attentive and appreciative. After the service had concluded, Mr. T. Bigelow announced that Mr. Colville would remain in Boston for a week, and that sufficient funds had been secured to pay the rent of the hall, thus abolishing the necessity of a charge for sittings at the Sunday services.

On Sunday next, July 11th, W. J. Colville's ministrations will be held at 10:30 A. M. in Berkeley Hall. Service as usual at 10:30 A. M. Subject of lecture, "The Ministry of Angels."

## Kennedy Hall.

On the evening of the 4th, a clock, Kennedy Hall, Warren street, was filled by a highly cultivated audience, who listened with great interest to a lecture on "Washington, Paine, Thompson and Garrison," delivered through Mr. Colville's mediumship. This lecture was pronounced one of Mr. Colville's happiest efforts, and was greeted with enthusiastic applause.

Next Friday, July 9th, a public reception will be held at 8 P. M. in this hall, to which every one is cordially welcome.

On Sunday next, July 11th, the lecture course will close with a discourse on "Fenelon."

W. J. Colville is open to engagements during the summer. Persons wishing to secure his services are invited to apply to him at once for terms and dates. Address, 24 Davis street, Boston. For older Coney Island meetings on Friday, July 10th, when he will lecture at 2:30 P. M. at Shawheen River Grove, at the opening of the Camp-Meeting sessions in that place. On Sunday, 18th, he will be at Nesaminy Falls Grove, near Philadelphia, speaking at 10:30 A. M.

## Mediums' Camp-Meeting.

To the Editor of the Banner of Light:

The Mediums' Camp-Meeting to be held under the auspices of the Cooperative Association, at Creedmoor Park, is due to rival many of the older Camp-Meetings held in this country. This being the first and trial year, of course much difficulty has been experienced in setting the movement on foot; but at the present time the indications are that the meeting will exceed all the expectations of the members of the Association.

The Lecture Committee have procured the best talent for the rostrum that the country affords. Among the speakers may be noted George H. Geer, of Michigan; Mrs. A. Davis Pease Fox, of New York; Mrs. J. Samuel, of Illinois; Mrs. Juliette H. Severance, of Milwaukee, Wis.; Dr. R. C. Flower, of Philadelphia, and many others.

Prominent among the mediums who have signified their intention to be present are Mrs. S. A. Anthony, Dr. C. Gordon, Mrs. James H. Bishop, of Philadelphia; Messrs. Keeler and Rothmel, and Jesse Shepard of Brooklyn, N. Y.

All financial responsibilities connected with the Camp-Meeting, such as paying lecturers, furnishing tents, fitting up the grounds with rostrum and seats, has been assumed by one gentleman, who, although not a Spiritualist, is deeply interested in the work of the Cooperative Association, and has shown his interest in this manner.

The fare on the various boats from Philadelphia to the Camp is only