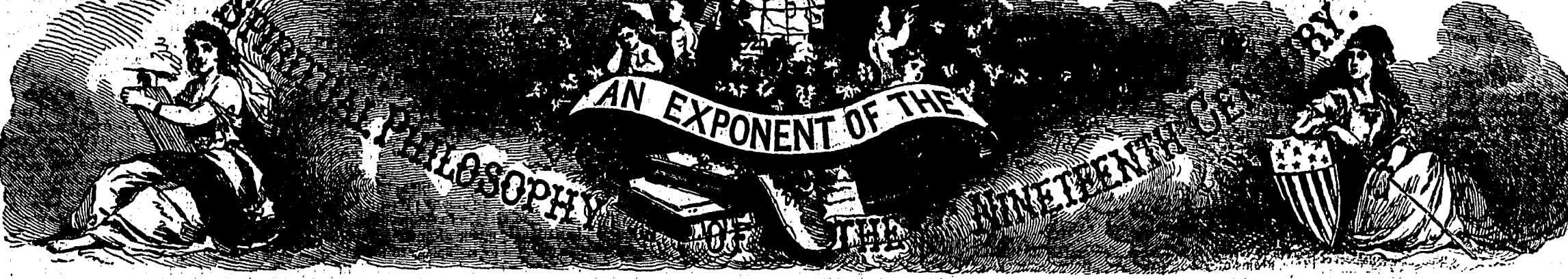


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## The Rostrum.

### MATERIALIZATION: WITH QUESTIONS AND ANSWERS.\*

A Lecture Delivered through the Mediumship of  
MR. J. WILLIAM FLETCHER,  
At Steiway Hall, London, July 20th, 1879.

(Reported for the Banner of Light.)

Our subject for this evening will consist of questions and answers in relation to materialization. The questions we hold here; the answers will be wrought from our own experience and knowledge.

What is materialization?  
Wherever you look you find some force endeavoring to manifest itself through one of the many forms of life in nature. The flower that grows at your feet, the bird that wings its way through the air, the man or woman dwelling in your midst, are all manifestations of a power within. The outward form is the materialization of that power. The flower speaks to you of its life in the sweetness of its perfume, in the beauty of its color, in the grace of its form; it expresses throughout its being a phase of spiritual life. The bird, singing its happy song as it flies abroad, expresses indeed throughout its being a higher thought than the world can grasp. The men and women who make up the world of which you form a part are spiritual men and women. The outward form is but the materialization through which the spirit acts and in which the spirit dwells. All through nature you find the law of materialization manifest: take one step further, and in the form of spiritual materialization you simply have a return from the unknown sphere of some spirit who, for the moment, takes upon himself an embodiment of physical life. In the one instance the man lived his lifetime—months, years—until his appointed work was completed; in the spiritual materialization the life is temporary, transitory—before you one moment, gone the next. The only difference is, that outwardly, in nature, you can reason from cause to effect. In the form of spiritual materialization you simply see the life before you; and when you endeavor to measure and weigh it, as science measures and weighs the things of physical nature, it proves its spirituality by vanishing into space. It comes and goes according to the higher law of its life.

Spiritual materialization, then, simply implies the taking upon itself by the spirit, for the time being, its earthly form, and the placing itself palpably among you.

Ques.—Do spirits come because some medium invokes them; and is a medium necessary in order to demonstrate their presence?

Ans.—To the first, no. Spirits are with you always. There is no man or woman who is not surrounded by a little band of spirits, some of whom are constantly in attendance. The medium may bring his own circle of influences into your sphere, but your own spirits go with you, and have nothing to do with any phase of human life save your own. What does the medium do then? And here comes the answer to the second inquiry. He simply gives to them an added strength, that they may manifest their presence more clearly to you. The medium furnishes the material by which and through which the spirits are enabled to present themselves to your consciousness. They are drawn, however, no nearer to you simply because you may be in the presence of a medium. The latter acts as a link between those who are gathered together in the séance and the spirits who stand just outside your consciousness. Your influences are drawn out and attracted to the medium, and produce a power which the spirits are enabled to use! There are occasions when hardly any strength whatever is taken from the medium, and other occasions when his strength is almost wholly used alone. This accounts for the resemblance which the spirit at times bears to the medium. When the medium sits with unsympathetic or skeptical persons, whose minds are antagonistic to honest desire for the truth, and clothed as it were in an impenetrable armor of steel, no strength can be taken from them to give him, and the spirits desirous of producing manifestations are forced to draw almost entirely upon the vital force of the medium. On the other hand, the ideal séance is formed when men and women come together not to prove or disprove preconceived ideas, but simply with the desire of ascertaining the truth, and in the spirit, as one of old said, “of little children.” From such as these flow waves of spiritual influence by which the spirits who are at work are able to produce happy and satisfactory effects. The result of any séance is mainly dependent upon the conditions of those persons who compose it.

Q.—Should séances be held directly after eating? Does leaving the dinner-table for the séance-room affect the manifestations in any way?

Ans.—We answer, No; that has no effect upon the manifestations. The séance is greatly affected by the condition of the medium, and depends largely upon whether he may, or may not be, in an excited state of mind, or suffering from over-exertion. For the highest manifestations, for the grandest results, there are conditions far different from these. You may enter the séance-room with no strong aspirations of your mind, or power of will, and having simply left the world behind, receive great and convincing proofs of the truth.

Q.—Do spirits suffer pain in materializing?

Ans.—Yes. The first materialization of a spirit is attended with pain more acute than words of mine can express. The spirit has taken on again the conditions of his earthly life, and for a time he suffers consciously

\*The questions were sent up by the audience at the time the lecture was delivered.

far more than when he existed in that life, and wholly belonged to it. The spirit is more sensitive to these conditions in the materialized form than in the human form; the influences of the persons composing the séance, their conditions of mind, are all reflected upon the spirit, and when they are darkened by impatience and doubt, render it almost impossible for him to perfect the work he has before him.

Q.—Are the spirits who come back in this form of a low order, or are they ever in a superior state of advancement?

Ans.—It is certainly true that the lower spirits are much nearer earth than the higher, and have much more in common with the world at large than the higher spirits; and it is also true that the large majority of physical manifestations given are produced through the agency of spirits still connected with the earth-life. True, also, it is, that the higher spirits may return, through this possibility of materialization, but when they return they are unable to bring with them all the evidences of a higher life; in fact, they leave their experiences in the spirit-world. The lower spirits who manifest—lower in the sense of being undeveloped—surround the earth, and are enabled to meet just the demand made upon them; for there are trivialities, as you know, connected with too many séances, to which the higher spirits could never stoop. Therefore the lower spirits, with less developed spiritual but more physical power, come back to do these things. But if you attend the gathering with your whole minds bent upon the subject in an attitude of reverent desire, then would the higher spirits return, and you could hold communion with them; and they would bring you the experiences of their spirit-life. Such, however, seldom happens at present; the present development of Spiritualism renders it impossible, save in exceptional cases, for advanced spirits to manifest themselves in this way, simply because materialized bodies are made out of the physical elements thrown off from the circle, and elements of sufficient spiritual refinement are not, and cannot be, furnished as yet.

Q.—Does the influence of the will, the concentration of the mind upon the spirit, affect him?

Ans.—Yes. The more you concentrate your mind upon a spirit the more difficult you make it for that spirit to manifest himself. In any physical séance, think kindly and lovingly of them all, and if you desire the best results, enter the room in an calm and unconcerned condition as possible, ready to accept whatever may come.

Q.—Why do spirits only appear to mediums, and persons of a certain spiritualistic creed, and not to other persons?

Ans.—We speak of materialized spirits. There are certain conditions necessary for their appearance, and if the whole human world, whether believers in spirit-materialization or not, were to place themselves in connection with this power of the medium and these conditions, they would perceive the facts before them; but if persons shut their eyes and prejudice the truth, they lose, of course, the demonstration of these facts. There are many who say: “I do not believe in Spiritualism; there is no truth in it. I have never seen a materialized spirit, therefore spirits do not materialize.” But does it follow? Have you placed yourselves in a position to see? Have you ever endeavored to ascertain among yourselves if the phenomena exist? The first spirit who communicated with us thirty years ago did not appear to Spiritualists. Those little girls, through whose power the first methodical intimations of spirit-existence were given, were not Spiritualists. The hundreds and thousands of persons who to-day are mediums were convinced before they were Spiritualists. The spirits often manifested themselves in spite of unbelief and doubt, and they will do till unbelief and doubt exist no more. We would say to our kind questioner, “Open your eyes; the sun shines. Put yourself in a position to receive; the truth is ready for you; but do not go and shut out the light from your chamber and then say there are no sunbeams; do not close your eyes to the grand spiritual facts that are around you and then say that ‘they do not exist.’ Such is not the way in which truth can be taught or was ever learned.

Q.—When spirits are materialized, is it true that they can take food?

Ans.—Yes, they can. A materialized spirit, if the materialization is perfect, or nearly so, has become as a human being for the moment, and is able to eat and drink with you, and by so doing he supplies the materialized form with the means of strength it needs. Many will laugh at this; but if you will kindly turn over the pages of your Bible you will read how Jesus appeared to the twelve, and sat at meat with them and brake bread; and how, also, they could not believe it was himself, and thought it was a spirit. Yet Jesus himself said: “No, for a spirit hath not flesh and bones as I have.” And yet he had died, and returned again as a spirit, though in physical form, to speak to them, and to eat even fish and an honeycomb which they gave him. So, in exactly the same way, when a materialization is nearly perfect, the spirit is able to take food, and with the best result, sparing the strength of the medium, and enabling the spirit to remain a longer time in your midst than would otherwise be possible.

Q.—What would happen if we were to seize the spirit?

Ans.—Shall we tell you what would happen? There has not been a single attempt to seize the spirit without our being conscious of the desire. Do you think that if we have the power of returning to earth we have not also the power of protecting ourselves, or that we, as spirits, should plunge ourselves into suffering because you desire hastily to satisfy yourselves upon some point? When such an attempt has been contemplated, we have prepared conditions, detrimental, perhaps, to the medium through whom we have manifested, and who perhaps has, in consequence, rested under a cloud or misapprehension, which we shall be fully able to remove when the time comes. For, in seizing the spirit when materialized, you not only suddenly shock and injure the nervous system of the medium, but throw the spirit into a condition from which it is impossible to rise for a long time; and the pain suffered is more terrible than any physical torture could be. Nor is such a reprehensible course of action productive of any good to yourselves; for before you have time to contemplate the spirit, he has restored, in deteriorated quality, the life-force he drew from the medium, and vanished. Far more convincing proofs are given by the spirits themselves of separate identity, or any other fact concerning them, if patience and kindness are shown by the observers. How often has a spirit led the inquirer to the sleeping medium, or bade him feel his face and limbs and satisfy himself that a spirit stands before him, as well as given many proofs of spirit power which are known to many of you? The best evidence of their materialization, and of what they are and can do, is always freely given on all possible occasions by the spirits themselves.

Q.—What is the drapery with which spirits are generally clothed, and how do they obtain it?

Ans.—The drapery with which we clothe ourselves is at times gathered from the elements surrounding the circle; and when it cannot be obtained in this way, we bring it with us. And when we do so the power is

much stronger than when our whole strength is employed in the manufacture of it, because we are then at once protected from the influences of your minds. This is why materialized spirits are so universally clothed in drapery, for the covering interposes between the spirits and the persons present; breaks the influence thrown upon them by the circle.

Q.—Does materialization give help to spirits?

Ans.—Yes. I will tell you how. Let us say that you are very unhappy for the loss of some friend. Day and night you are filled with misgivings concerning him. In consequence that friend is unable to leave you for an instant; is, as it were, chained to you. Move where you will, he is ever drawn back to your condition. And why are you sad? You are sad because you know nothing of the life of the spirit, and of the unseen world. Well, then, you hold a séance; you see at last the face, and hear the voice of your friend, and you are satisfied, and no longer ask God to bring him back to you, but resolve to abide in hope and trust until the day comes for you to join him in the higher life. And the spirit is blessed in this return, because all that you felt before is changed, and he is released, and able to enter fully into spirit-life, and bring some portion of the influence of its joys to you. Materialization helps the spirit in more ways than one. Some return by way of atonement for some sin committed on earth. When I stood once face to face with one long since passed to a higher sphere, and said, “Why is it that whenever I turn I find a barrier before me?” the spirit replied, “Turn thy face toward the earth; go back to the world from whence thou earnest, and make as many hearts happy as thou didst once make sad; and erase the wrong thou hast done; and then shall the door and the life beyond open wide for thee, and there shall no longer be this barrier to happiness and progress.” And when you ask why I ever come back, why I go through what the world calls suffering to bring this truth to the world, I answer because the world needeth the truth, and because I am thus making atonement for wrongs I have committed. And as I look over the world now, and find hundreds of hearts made happy, and as my feet begin to turn from the earth, and my heart grows stronger in its progress toward heaven, I only say, God is just: God’s love and wisdom can be trusted. And you, who float along the tide of circumstances to-day, regardless of the lives that may sink below the waves, should remember that every kind wrong which you can right, and do not, every kind word left unsaid which might be uttered, assists to bar the gate against you when you pass to spirit-life; and until the wrong has been righted, and the just word has been spoken, no power in heaven or earth can unbar that gate which leads to spheres for which your spirit is unprepared. Look ye to it. The light of spiritual truth is in your midst, there is no excuse for mistakes now. The consciousness of the spiritual life is felt in many a human heart: be true to that consciousness, though it involve the crucifixion of all earthly hopes and prospects, whatever they may be. You press onward, and leave the world behind. Only by the good you have done will you be able to return to earth, as it strengthens the parent to work for the child. As you are assisted, so are our souls blessed by each return to earth, by the knowledge that each truth spoken has touched some human heart, has helped some weary wanderer in this life of yours.

Q.—Is materialization in accordance with the teachings of the Bible?

Ans.—There is probably no religion which is more dependent upon Spiritualism than the Bible. It is not only its corner-stone, but its foundation as well; and we turn to the one teacher and medium of all others, whom the world calls its Saviour, Jesus Christ, and find that as his presence was manifested to the multitude, so shall there be manifestations to-day, and the same things which he did shall be done by those who have come after. And we find that the demonstration of his life after death was given to the world as a sign that the materialization of the present day is but the fulfillment of his word. Jesus returned to the earth to manifest the other life to every human soul; but the people were unworthy. Are the people of the present time more worthy than those of the past? Ask yourselves if you are more faithful to the gifts of the spirit than were those of old; and if you can answer truly, if you can say, “Yes, my desire is for the truth,” unto you the truth cometh. Spiritualism is in accordance with the teachings of the Bible. All that it does is in direct fulfillment of all that the Bible teaches, and of the prophecies made in the New Testament of the better time that was to come.

Q.—Is Spiritualism antagonistic to science?

Ans.—Antagonistic to science? No more than it is antagonistic to religion. Spiritualism is the mean between the two extremes, the power that reaches out to take science by the one hand, and religion by the other, and unite them in a perfect marriage, in place of the warfare that now exists. The scientific man will tell you that if he believes in religion he must leave his science outside the church; that the facts of science so contradict the teaching of the church, and the teachings of the church so supersede the reason of man, that it is impossible to effect a harmony between them. The church will tell you that science is only another power of the evil one. Spiritualism will tell you that in both you find the stepping-stone to a higher form of truth and better things; that between Spiritualism and science there is no warfare; that the Spiritualist is prepared to accept all that science may reveal to him, and to go further. The man of science lives in the past, knows something of the present, and dreams only of the future. The Spiritualist steps into his life and shows him that where there exists physical science there exists also spiritual science; and we prophesy that the time is not far distant when, out of the varied forms of science and theology, there will be built up a religion which shall comprehend the truths of both. What is Spiritualism? You claim for it a faith, a religion, a belief based upon facts capable of demonstration. What is demonstration? Science is simply a belief in facts capable of demonstration—a knowledge of those facts and their laws. Theology, the so-called “Christian religion,” deals largely with theories, and, because men will not believe all that it says, it shuts them out and declares that those who are guilty of error in one point are guilty in all. Spiritualism asserts that you may only be good in one point; that you may fail in all else, and that the one good trait is the element of redemption; that no matter what sin you may commit you must sooner or later enter the charmed circle of the higher and better life. The journey may be longer, but it must be ended sooner or later. The answer, then, to the question whether Spiritualism is antagonistic to science and religion, is, emphatically, “No.” Spiritualism is the star that shall guide both into the heaven of peace and rest; it shall be called the religion of science, and the science of religion.

Q.—Will these manifestations that now occur continue?

Ans.—That depends very much upon the people who are interested in them. Materializations are each day becoming less frequent, because there is little or no

power that can be used to produce them; the minds of people are so indifferent to this great truth that the spirits deem it not expedient to continue them too frequently. There were those in the olden time who were “weighed in the balance and found wanting”; so it is to-day. Four-fifths of the people of the world are so engrossed with the consideration of what they shall eat and what they shall drink, and how they may obtain material enjoyments, that they have no thought of what may happen to-morrow. Their little world is just what they can touch; it is limited to the world of sense; and when the truths of the spirit-world are set before such people, they at once ask, “Of what practical value is it to me? of any? If not, let it stand aside. I will think of it by-and-by. It would interfere with my business. The world would laugh at me were I to occupy myself with such things, and that would not do.” If you dared to face the world, and say “This is true,” then strength would be given which would help you to subjugate the world. But there are not many who are ready to do this yet. Fashion rules mankind. I sometimes think, with a firmer hand than God does; for her voice is listened to when God’s voice is not! If you would have this power of materialization continue, look to it that you take care of it. Be you faithful to the truth that is in your hearts, call it Spiritualism or what you will, and then these demonstrations shall continue, and grow stronger and grander. Oh, I would come into and quicken your hearts, that there should be in them no thought but for truth! I would teach you to measure and set their true value upon the things of this life and of the next, and show you that you might have the mastery of the world. But now it is too strong for you! It is not that you do not love truth, but that you are so accustomed to accept the dictates of men, and men are accustomed to condemn what they do not comprehend. As we stand here we remember the old spiritualist séance formed more than eighteen hundred years ago, when, in that far-off Eastern land and in that ancient city upon the hill, those mediums came together, and in the presence of men of many nations, all spoke in unknown tongues. And some who heard them were surprised; some laughed; others said, “They have been taking wine”; while others, “No, it is but the third hour; these men are possessed.” They were possessed, and by the same spirits as possess your mediums now. Think, again, of that one who, bound on the cross, was called on to give a sign and prove that He was the Christ. “Come down from the cross,” was said to him in scoffing incredulity, when that which made him Christ held him there, to endure to the end. He died, as others have died; but not the world asking exactly the same thing to-day, binding Spiritualism upon the rack and demanding—“Give us a sign if you would have us believe.” The manifestations of Spiritualism, in their highest form, are not for scientific dissection; they are to help spiritual growth. Leaving the disputes in words, which lead nowhere, aside, gather you together a few with hearts rightly attuned, and you will never need to ask—“Is there a spirit-world?” for the doors of heaven will swing open so wide, and you will stand so near the eternal world, that to doubt will be impossible. “Ask, and ye shall receive; knock, and it shall be opened unto you.”

And to every medium here with whom I have come into association, and at whose circle I may have spoken, I say: Be true to yourselves; turn not aside from the duty that is before you. Oh, remember that, as a medium, you are one of the few chosen out of the many who were called. Expect the world to ridicule and scoff, but remember you that one who in the Garden of Gethsemane prayed that even there the cup might pass from him, and when in the Garden of your own Gethsemane the same cry goes up from you, remember that you are then being weighed in the balance, that you are suffering for truth, and that as you are strong to endure so shall your name be written on the everlasting page which shall one day be opened in the sight of all.

You Spiritualists, whom I have known in the years gone by, know me only as a spirit, but I know you in your innermost hearts. I bear in mind how, in the distant past, when our work was scarcely begun, we labored side by side, and climbed the hill together. I shall leave you, but the work will go on the same; and I shall reap my reward if, when you enter the realms of spiritual life you shall be able to say, “I first learned the lessons of the Spirit from that spirit whose highest aim was to do good, who came to me like light in the darkness, and pointed the better way.” My work is nearly ended; yours is but just begun. The world is looking toward you to see if you be true to your faith; and by the memory of all the past has held, of all the future may unfold, by the remembrance of the God who made us, and the truth which is, be steadfast to the principle in your hearts. The passing ridicule of men is but the rustling of dead leaves upon the ground; they sound only because they are stirred. Ours is the power, not theirs; regard it not.

There are many questions I leave unanswered, but I shall come again ere I say farewell to earth. I know there are many hearts here that beat in unison with mine; I feel your love as it comes up to me, and I thank you for it; and in return I say in conclusion, as I have said many times before, the blessing of the spirit is upon you, and may God bless you all.

## 1880—ANOTHER MILESTONE.

An Address Delivered at Steiway Hall, London (Eng.), on the evening of April 4th, 1880, by  
W. STANTON-MOSES, M. A. (OXON.)

(Reported for the Banner of Light.)

Another Anniversary of Modern Spiritualism is upon us, and it behooves us to pause at the thirty-second milestone of our journey, and ponder on the road we have traveled over, and peer, so far as we may, into the future. Bear in mind that we are speaking now of Modern Spiritualism only. We do not limit the intervention of the world of spirit to the past thirty-two years. We are not so blind as to ignore the fact, patent throughout the Bibles of all forms of faith, that the world of cause, the domain of spirit, has always acted upon this world of ours. It was the consciousness of such guidance as comes only from a superior spiritual source, a “Thus saith the Lord” ringing in the ears of the chosen instrument, and impelling him in the desired direction, that animated the Jewish seers and prophets, and fitted them to be the leaders of the chosen race. And in all time since, and among all peoples, and in every land, inspiration and guidance have come from the world of spirit.

SPRIT IS FETTERED BY CONDITIONS.

But this general and universal truth is susceptible of special application. The power of spirit is proportioned to the conditions under which it is exercised. In the case of individuals, the medium of to-day, sensitive, lucid, and in harmonious rapport with his spiritual guides and instructors, so that spiritual eye and ear are quick to catch the sights and sounds that make no impress on physical senses, becomes, by a passing trouble, a little worry; a bodily ache or pain,

dull, clogged and worthless as the medium of spirit: bound to earth, jarred and out of tune, with spiritual senses locked tight in the fleshly prison-house of the body. It is hard to overstate the contrast between the two conditions. In the former the link between the two worlds is complete; in the latter the bridge is broken down, and those on the further shore try in vain to open up relations with our world. Spirit is there, ready, biding the better time; but so long as the conditions are absent, the wire disconnected, the message cannot come.

IT IS WITH EPOCHS AS WITH INDIVIDUALS.

Ordinarily man is too much busied with the concerns of his own life to be a fit recipient of spiritual influence. Hence the ancients, wiser than we, secluded their mediums, and kept them safe from harmful contact with the world. Ordinarily, however, man is no fit recipient of spirit influence. He is content to go on doing his work, taking his pleasure, eating and drinking, with a dim notion that one day all this will end, and that then he will enter on a different kind of existence. Now and then, fitfully perhaps, or, if constituted and trained in that direction, regularly and systematically, he thinks on the spiritual state of his being, and strives to fit himself for the future. This faith has pictured. If he think—if he have not been taught to avoid that perilous process—he will see incongruities in the creed that has been handed down to him. He will see, if it be his fortune to live toward the close of one of the great epochs into which spiritual or religious life on this world naturally divides itself, that the waves of spirit-power ebb and flow with rhythmic regularity; and that the full tide of religious enthusiasm and of renewed spiritual life is preceded by an ebb when spiritual vigor is apparently paralyzed and spiritual life almost extinct.

AN ATTITUDE OF EXPECTATION.

At such a time he will see that there is an attitude of expectation, a restless feeling of suspense, a looking for something, among those spiritually sensitive persons who can feel the magnetic influence as “the spirit of God moves upon the face of the waters.” “The old order changeth, giving place to new,” and

“The great intelligences fair,  
That range above our mortal state,”

are watching for the time when they may be able to give to an attentive world some higher revelation of truth. The pioneers on earth are awake, and lend a listening ear to the whispers that stir their souls. The rapport is established, the opportunity arrives, and it depends on man’s receptivity whether he can assimilate, and how far he can avail himself of the Divine Message. There are times when an attempt fails—when some antagonistic power prevails, and man loses the opportunity presented to him.

MIRACLES.

Such epochs of spiritual activity are always associated with outward and visible signs of power—with what have been called miracles. These we now know to be the work of intelligences whose sphere of knowledge is wider than our own, and who, therefore, have a greater command over the forces of Nature, and a larger acquaintance with her laws. They are, however, the phenomenal evidences of spirit action. By them alone can the attention of the large mass of mankind be attracted. Their spiritual senses are unquenched, and the avenue to their spirits is through the medium of the bodily senses. It chances, at times, that exclusive attention becomes fixed on these external signs, and so their spiritual significance is missed, and the true import of the message is lost. These, among other reasons, prevent mankind from reaping the full benefit of the repeated efforts of these spiritual intelligences to reveal to men new and advanced truth.

THE CLOSE OF AN EPOCH IS AN AGE OF MIRACLES.

If I am correct in my reading of history, and especially of the history of our own times, the close of one epoch and the dawn of another is always accompanied by evidences of spirit-power which transcend the existing knowledge of the age. These, as I have said, are the methods employed by spirit to arrest the attention of mankind. They are but the outward and visible signs of what underlies them, and if exclusive attention is paid to them, man strives in vain to understand what seems to him disorderly and chaotic. If he would read the signs aright, he must look beyond matter to spirit, from the world of effect to the world of cause. Then he will find spirit working for the enlightenment of man. Understand me: I do not undervalue the tiniest rap, the least manifestation of spirit-power. I am not foolish enough to seek to impose my own conditions on spirit, and to say, “Thus and thus only will I have you reach me. I will listen with reverence to any intelligence that proves its capacity to teach me, and its moral fitness for that office. But I will not grovel in the gutter before any chance spirit-trickster who may amuse himself by befooling me. I will look upward, not downward; to the light that is dawning, not to the juggleries of irresponsible and apparently illusive agencies. I will try to reach up to the plane of spirit, and raise myself to its level.

Such an epoch as I have described was that which preceded the birth of the Christ. This I have sufficiently discussed in my little work, “Higher Aspects of Spiritualism,” to which I must refer any one who wishes to see the parallel worked out. The world had lost its hold on spiritual truth. The pioneers of the new truth had cried in vain (as it seemed) in the wilderness, when the Christ came and delivered his message. An unlikely messenger, using unlikely instruments—the fishermen of Galilee—associating with the “common people” rather than with the rich and noble of Judea, he lived his short life, and ended a career of failure, as men would have said, on a malefactor’s cross.

Such an epoch is that in which we live, the first phenomenal signs of which occurred now thirty-two years ago, and the anniversary of which we are met to celebrate.

SPIRITUALISM ANTERIOR TO ROCHESTER KNOCKINGS.

There had been many occasions, previous to what is known as *The Rochester Knockings*, when distinct evidence was given of the intervention of spirit on the plane of matter, but these had to a great extent faded from memory; and they were none of them of the same type as this, the first phenomenal manifestation of that great movement now known as Modern Spiritualism. Those who are familiar with Brevior’s “Two Worlds” will remember many an instance narrated there of what was known as witchcraft, of spirit-influence among the Quakers, the Shakers, the early Methodists, and of the first followers of Edward Irving, to say nothing of other cases in which nearly all the phenomena of modern days find a parallel. But now the method of communication attracted notice, and the first intelligent messages were received, and a code of signals adopted, whereby a means of communication has been preserved.

FANCIES AND FACTS.

Since that time the world has heard much of Spiritualism, and it has not always been a lovely report that has been bruited abroad. It was fancied, I think, that heaven was open, and that mankind would now desire



illumination direct from the centre of light. It was fancied that the open vision was established, and that angels would walk this earth so sorely in need of angelic regeneration. There was to be no more difficulty about the future, no lack of guidance in the present, no ignorant disbelief in God and immortality. A vanquished world should bow down before a religion grounded, not as of old, on faith, but on sight and actual knowledge.

As a matter of fact, nothing of the kind has taken place. It is not by such methods that new truth is promulgated and makes its way. Men have scoffed and sneered as they scoffed and sneered of old at the pretensions of each new teacher. The evil has been mingled with the good, and the open vision has by no means been one of unblemished loveliness. Through the gates that have been set ajar many a spirit has come, but most of them have not added to the store of human light and knowledge. The true has been mixed with its counterfeit, and men have grown tired with a vain attempt to fix the phenomena and bring them under system and control. A too exclusive attention to the marvelous side of the question and a neglect of due attention to the conditions required for accurate and faithful communications has resulted in bewilderment and terror. People have come to say that these spirits are best left alone, not seeing that Spiritualism without spiritualism leads to association with spirits very like some that exist among us in the body, and who, except for purposes of reformation, are usually avoided. The world hears much of all this, and jumps to the conclusion that Spiritualism embraces much imposture, a great deal of folly, some blasphemy and a residuum of inexplicable phenomena.

**SPIRITUALISM AND EARLY CHRISTIANITY.**  
So in the last great epoch, if I may be pardoned an allusion and a parallel that is made in all reverence, men looked on the pretensions of the Christ as those of a blasphemer, a demagogue, and a self-declared fanatic. And when they beheld him at last hanging on the cross, dying the death of a malefactor, with his handful of followers disheartened and dispersed, they scorned, and wagged their heads, and made wise reflections on human credulity and superstition. Yet from that cross there spread a religion which for purity, simplicity and spirituality had no equal in the world: a religion which, until man denied it with his imaginations and overlaid it with the rubbish of his own inventions, was the clearest revelation of Divine Truth that the world had yet received: a religion which has done more for the world at large than any of the venerable faiths which possess it. I am thankful to know, each for itself its own intrinsic beauty. What the world thought failure and death was but the burying of the seed from which the future crop was to be reaped.

**THE FUTURE OF SPIRITUALISM.**  
I have no sort of fear that the future of Spiritualism will be failure. It may pass through phases—it must. It may, in the sight of the unwise, seem to die, but only that it may bear a more abundant crop. The world knows nothing of its real strength, though here, at least, (in Steiway Hall) an effort has been worthily made during the past year to present it in some of its higher and more seductive aspects. Its progress during the past thirty years has been unparalleled in rapidity. I know of no great movement that will in any way compare with it in this respect. If anything, the progress has been too rapid, too widely spread; and those who have the deepest acquaintance with it would desire that it should now be brought into more orderly plan, and that attention should be increasingly devoted to the principles by which it is animated, and to the conditions under which the best, highest and truest manifestations of all kinds may be obtained. That this will be done there are many indications, and also that the more strictly religious aspects of the subject will be studied.

**PHILOSOPHICAL AND RELIGIOUS ASPECTS.**  
It is only by learning wisdom from the past, by paying more attention to the philosophy of the subject, by realizing what it is that we are doing when we invoke the powers of the unseen world to come to us, and by ruling ourselves accordingly, that we can escape some of the perils that seem to me to be inseparably connected with the study of Spiritualism. This involves a real belief in the action of spirit, and of its impact on the plane of our existence. Those who have so much knowledge as is involved in the acceptance of that proposition will have no difficulty in seeing that the philosophy of spirit intercourse offers a wide and fascinating field for study. Those who dive below the surface, and see how, under favoring conditions, words of wise instruction and guidance are spoken for those who will heed them, will have no difficulty in recognizing the truly religious nature of their intercourse with the world of spirit.

Those who fall short of this—and there will be some who, though they seek, will not find, and many who will not get further than a general belief in the survival of the spirit after death—these will not fail to see how far even this slight gain will carry the intellect that has grown hardened in demoralizing doubt, and has sunk into a sort of despairing lethargy.

**SCIENTIFIC ASPECTS.**  
Those who care nothing for philosophy and religion may even welcome that which gives them food for scientific research. And he who knows nothing of science may feel that he is in the presence of a mystery that all his talents will be needed to unravel.

It has always been to me a source of wonder that any mind should be so constituted as to detect and become furious (as many do) at the very mention of Spiritualism. I can understand a man like Huxley saying he has no time to probe so deep a question; but I cannot understand a man fuming and getting furious when he is told that he has a soul.

It seems to me to have points of contact with almost every phase of mind, and with every condition of feeling. Surely the world at large is interested in knowing whether that which presents evidence of man's future existence is a delusion or not. And none, or very few at least, will satisfy themselves, except by evidence obtained at first hand.

Surely the philosopher may find in the metaphysical aspects of the subject enough to enchain his attention. How do the phenomena called spiritual affect such a belief as Berkeley's? How about matter?

Surely the scientist may devote some attention to what seems, at any rate, to demonstrate the existence of a new force, or to show that there is but one force in nature variously manifested.

Surely the religionist may look with hope to a faith merged in knowledge; to a creed of reasonable simplicity; to a solution of some of the most vexed problems that have hitherto baffled the sagacity and penetration of man; and especially to a union between science and religion that shall put life and soul into both. It is on these lines that I venture to predict for the Spiritualism of the future a career of usefulness and success.

### The God of the Spirits—A Discourse by Mrs. Emma Hardinge Britten.

During a course of lectures in Charter Oak Hall, San Francisco, Cal., (wherein were portrayed the experiences of a struggling soul in successive spirit-spheres) the above-mentioned topic was made the theme of one address. Many at Church (said Mrs. Britten) respond "I believe in God"—how few understand their belief! This soul, awakening after birth into its spirit-home, appeared before no personal God, in human form, but shone only with such personal light as the attractions of its better deeds had incorporated into its spiritual body during its growth and development within earth-flesh. Before it could advance, it was obliged to acquire all requisite knowledge it had failed to earn on earth, by methods of study as painstaking as we now employ.

Earth's misconceptions are carried by souls to spirit-life: so likewise are human desires. Our souls' remembrance of its deep longing for knowledge of God, awakened lofty aspirations for higher expressions of truth, which brought to him a new sense of the illimitable future, stretching away through oceans of infinity. His clearer vision now saw how variously changes are viewed from different standpoints of observation. Every death is equally a birth to higher conditions of existence. All advance continually toward a better knowledge of God. Observations on earth taught a study of God's attributes was necessary to better understand our relations to God; so the searing soul, now at home in its spirit-body, poured forth its deep

yearnings after higher light and inspiration from the infinite fountain of power, wisdom and love. It then realized it was in presence of a mighty teaching angel, of the tutelary sphere, appointed to watch the acts, words and thoughts of souls such as one as men of early times were willing to worship as a God, but who, like all, once lived in mortal flesh. Our soul exclaimed: "Bright and blessed spirit, tell me of God's power, for I would gauge and measure the infinite, and learn how he can permeate all space." The angel answered: "God is the sum of all inspiration that hovers in and about us, and throughout infinite extent, whose indwelling develops power, which souls may discern and often reflect upon others; such power depending on purity and harmony in minds thus associated." This soul saw reflected from the mind of that teacher some of the angel's experience of the power of God, saw matter in its primal form of elemental being acted upon by the great central sun of spiritual infinity, whose animating rays permeate every atom of illimitable space.

These living rays first agglomerate into centres, atoms of spirit substance, finer than the least atom of material forms, by slow but regular progressive action of the same law that ultimately unfolds frost-flowers formed on window-panes. The tiny nucleus becomes the nebula, and develops cometary messengers, who, as unfledged young, begin with the erratic ellipses of those grander increasing orbits which age gradually rounds. About these centres various masses self-luminous centres of solar systems, extending throughout all parts of the vast infinitude. All work with the mathematical precision of geometrical forms, in absolute harmony with universal law. Sun-centres have a beginning of their individual organization, but no beginning of elemental life is known to any spirit, for God, who is everywhere, has always been, and of the substance of God's spirit are all things that exist. The ways of the infinite are strewn thicker than dust with suns and stars, and the elements after firmament rolling in view, studded with glowing worlds, moving in the unbroken harmonies of infinity. He sees linked together double and triple stars, of curious colors, which represent different stages of development.

Everywhere to this soul the music of the spheres sang the mighty power of God. Oppressed with immensity, the searcher cried: "Back to the spot in space where Divine Wisdom placed me; as I am I cannot look upon the mighty power of God and live! Such knowledge is yet too wonderful for me. I humbly seek grains of knowledge suited to my condition." The angel then reflected how self-conceit on earth doubts God's existence, because it cannot dissect his attributes with a scalpel, or pound him in the mortar of science. Now, resolved to gather gems of mortality upon earth's shores, before seeking bright flowers of infinity in bewildering space, the soul said, "Show me God's wisdom?" The angel reflected the hieroglyphics of God in Nature's simple forms; tracing the substance of a silk-worm, as successively used in the crucible of matter, exercising force in conformity to its power of assimilation; spinning its rays of sunbeams caught in matter of light, becoming its winding web, furnishing silk robes, rags, paper, books and ashes to earth, while its smoke and lighter elements ascend until they impinge on waves of ether that fringe our universe. Where such uses are apparent in the short existence of a tiny worm, what potential sequences await a single thread of spirit or nerve of infinite soul-life found in every tiny atom. Man overlooks these little threads of infinite wisdom, which everywhere surround and clothe us as a garment.

Finding how infinite was God's wisdom, the soul said: "Show me God's goodness." The angel reflected the life, death and subsequent progress of an African slave, in the dim centuries of bygone ages! Severed from flesh, he hovered around earth until, when wearied, he aspired higher. All aspiration is death to old, and birth to new, degrees of life. Thus he entered upon the unfoldment of his intellect, and continued until he eventually learned to master every use and function of matter. Having perfected himself in knowledge of the sphere of uses, he enters the sphere of love; thenceforth he seeks knowledge to bless others; and the greater his progress, the more he loves, and the nearer in sympathy he comes to God's children on earth. The self-sacrificing ministry of a loving spirit, in assisting his fellow-creatures, is an acceptable offering to a God of love, who aids and pities those who love and seek him in simplicity and truth. Thus he progressed, teaching God's wisdom and love, until to-day he moves the tongue that tells you that the work of his higher progress is to care for and raise you up.

Every soul must live and be exercised in all its powers; its dark pages of error are means, and the teacher finally opens the holiest tokens of God's love. All nothing unclean; all reveals God's wisdom. Every stone understood is a preacher. Not an atom but is imbued with portions of God's spirit; not a flower but reflects the smile of God's love. None can discern a point where spirit begins or ends, for no distance is without the breath of an Infinite God, and all are recipients of God's love who seek it as Jesus has directed. Our belief in God is important, for thoughts are parents of deeds which form the record of our lives.

### MISSING—"THE ATALANTA."

Missing—no more! I a dumb, dead wall  
Not silence and darkness stands  
Between us and they who wait here,  
In the golden morning of the year,  
With hope and promise and parting cheer,  
Wet eyes and waving hands.

Never an omen told our hearts  
How fate lurked, grim and dark;  
Fresh and sweet smiled the April day,  
And the treacherous shadows of night lay,  
Kissing the sweets of the sheltered bay,  
And laughing around the bark.

Like molten silver shone her sails,  
As she glided from our gaze;  
And we turned us back to our homes again,  
To let custom grow over the yearning pain,  
And to count by the hours—ah, labor vain!  
The lonely, lingering days.

Never a letter from loving hands,  
Never a message came;  
We knew long since should the port be won,  
We knew what the fierce north gales had done,  
And slowly crept over every one  
A terror we would not name.

Ah, me! those weary mornings,  
When out on the great pier-head  
We strained our sight over the tossing seas,  
And studied each change in the fitful breeze,  
And strove to answer, in tones of ease,  
Light questions coldly said.

Ah, me! those weary midnights,  
Hearing the breakers roar;  
Starting from dreams of storm and death,  
With beating pulses and catching breath,  
To hear the white surf "call" beneath  
Along the hollow shore.

Missing—missing and silence,  
The great tide rises and falls;  
The sea lies dimpling out in the light,  
Or dances, all living, gleaming white;  
Day follows day, night rolls on night;  
Missing, and that is all.

The bark crossed out in the logbook,  
The names dropped out of the prayers:  
In many a household a vacant place,  
In many a life a vanished grace.  
We know our quest in the long life-race,  
But only God knows theirs!

—[Exchange.]  
\*Scholarship in the Royal Navy of England, supposed to have gone down with her crew of over three hundred young men in a gale on the West India station.

### Don't Kill Them.

The French Minister of Agriculture has caused a placard to be posted which it would be wise for citizens of all countries to have before their eyes. It tells farmers, sportsmen, boys and others, what creatures not to kill, as follows:

Hedge-hog—Lives mostly on mice, small rodents, slugs and grubs—animals hurtful to agriculture. Don't kill the hedge-hog.

Toad—Farm assistant; he destroys twenty to thirty insects per hour. Don't kill the toad.

Mole—Is continually destroying grubs, larvae, palm-worms and insects injurious to agriculture. No trace of vegetation is ever found in its stomach. Don't kill the mole.

Birds—Each department loses several millions annually through insects. Birds are the only enemies able to contend against them vigorously. They are the great caterpillar killers and agricultural assistants. Children, don't disturb their nests.

## Spiritual Phenomena.

MEDIUMSHIP OF HENRY GORDON.

"Out of the mouth of babes and sucklings I will perfect praise."

On the 15th of last March I attended, by invitation, an evening séance at the residence of Col. Kane, corner of Oxford and North 15th streets, Philadelphia, at which Henry Gordon was entranced by a spirit from a high sphere, who addressed several most eloquent and touching discourses through his organism to different members of the circle.

A few evenings after I attended one of Mr. Gordon's public séances for materialization at his own residence, No. 691 North 13th street. There were a score or more persons present in the circle. Shortly after the company were seated I accepted an invitation from the spirit-guide of the medium to enter the cabinet. Mr. Gordon, who (I am sure) was the only other person with me in the cabinet, shortly after my entrance dropped a thin gauze or muslin curtain between us. After standing in the cabinet (which was void of seats, or furniture of any kind,) a few minutes, I was requested by the guide to resume my seat in the circle, which was in a corner immediately beneath the light, which, though not so bright as I have often seen at séances of the kind, was sufficiently so to distinguish the features of the materialized spirits when brought in close proximity with their friends in the circle. As I left the cabinet I got a glimpse of some white drapery as it seemed to pass behind me, and on my turning around to sit down when I reached my seat I was confronted by a female figure dressed in white, who stood within two or three feet of me, a distance which other persons in the circle assured me had been kept by her from the moment I left the cabinet. The beautiful vision purported to be the materialized spirit of my daughter Anna, which I have little or no doubt it was, although her features, though resembling hers, were not so exactly like them as to admit of undoubted identification. At this séance I noted on my memoranda twenty different fully materialized forms of varied sizes, heights and sexes, the males being clothed in earth-like attire of different hues and style. Quite a number of the forms were identified by persons present. In several instances the spirits conversed aloud, and in others embraced their friends, or seated themselves in chairs beside them. In one instance a lady spirit came with a child by her side, and passed to a friend in the circle. A very striking male figure presented itself, richly dressed in what I should suppose might have been the court style of France in the age of Louis XIV., or prior thereto. The color of his broad-skirted and deep-pocketed dress appeared, in the dim light, to be a shade between brown and vermilion, and was richly and elaborately decked throughout with broad fur trimming.

This form came directly to where I sat, and stood for some time close to me, seemingly to give me an opportunity to observe the peculiarities of his features and dress. Whilst his broad, heavy person would denote him to be a man of mature age, his smooth, unlined face resembled that of a girl in her teens, to my apprehension, rather than one of the other sex. On my remarking on this peculiarity, the spirit retired into the cabinet for a moment, but quickly came back to me with a very black moustache on his lip, which changed his aspect materially. The incident at once brought to my mind the half of a black moustache I then had with me in my pocket-book, which had been given me (just after the alleged James exposure) a year or more ago by a spirit from the aperture of Mrs. Hattie Wilson's cabinet during a materializing séance in the presence of that most truthful and efficient medium, accompanied with the remark that the moustache was given me at that time for a special purpose. At a private séance I held with Mrs. Wilson a day or two after this (without the spirit's referring to Mr. James or any particular medium), I was told that even friendly spirits did sometimes convey to cabinets, unbeknown to the mediums, divers small articles (as in the case of the moustache given me), not for the purpose, it was said, of deception or fraud, but for the reason that the artistic spirits engaged at the time could adapt them to the materialization of spirit-forms without the necessity of drawing elements from the medium to construct them, which tended more or less to the medium's exhaustion unnecessarily. Many experiences have taught me that the spirits of mortals are not infallible, either in the mundane or immediate spirit-spheres beyond; and whilst I would not be reckoned among those who like "fools rush in where angels dare not tread," and in my ignorance of spirit-laws presume to "touch the ark of the Lord (or the spirits) with unhalloved hands," or dictate conditions to the higher powers, I must say that in view of the obliquity that has been heaped on many innocent instruments of the angels, without just cause, in connection with this phase of the materializing phenomena, it would be very gratifying to my feelings if our spirit-friends could devise some plan by which it might be obviated in the future without injury to the cause.

A short time after this, on the day previous to my leaving Philadelphia, I attended another afternoon materializing séance at Mr. Gordon's. Previous to the séance I had a short sitting with Mr. Gordon to witness independent writing through his mediumship, performed in full daylight. Mr. G. first handed me a half sheet of paper, which I held up to the window and saw that it was entirely free even from a scratch. This paper I placed with my own hands in a pasteboard box some six or eight inches in dimensions. After Mr. Gordon had put a small piece of lead pencil on this paper I closed the box with a tight-fitting cover, when he immediately passed the whole under the table and shoved it within a bracket about the centre of the table, so that the top of the box lay against the under side of the slab of the table. The medium then handed me a clean slate, which, after I had certified myself of, he held with one hand just under the outside of the table contiguous to where he sat, with a small piece of slate pencil on top. Directly I heard scratching on the slate, whereupon he withdrew it, when I read on its surface the following words, written in a large, rather scrawling hand: "This is one mode of spirit-intercourse." (Signed) "Thomas Hazard" (my grandfather's name). During all this time I kept my eye on Mr. Gordon, and am sure that he never once touched the box under the table, which he now asked me to look at. To my surprise, on looking beneath the table, I discovered it was gone. "Look," said Mr. G., "in the table-drawer" (against which I was sitting). I moved my chair back (so as to admit of its being drawn out), and found the paper box lying on top of numerous letters, memo-

randums, &c., that nearly filled the drawer, leaving scarcely room for the paper box on top. I opened the box and found the following words written on the paper, in a very different and less distinct handwriting from that on the slate. "Dear" (next word illegible) "have come to you through this medium, and am happy to greet you. Your" (word illegible) "Anna Hazard" (which is the name of one of my spirit-daughters). I examined the drawer closely; the sides were all securely dove-tailed together and the bottom firmly fastened, and I feel entirely sure that it had not been in any way tampered with by the medium or any other person in mortal form.

At the materializing séance that followed there were nearly twenty persons present, and I should think some sixteen to eighteen spirit-forms manifested, very much after the manner that had been pursued by the spirits in the former circle. My wife came to where I sat in this circle and embraced and kissed me. Her features were quite distinct and more life-like than had been those of our daughter Anna at the former séance, so that I was enabled to identify them with tolerable certainty. Among others, two male spirits severally manifested their presence during the séance, who each in turn opened the door of the room and stood in the full light for some time. The séance was closed by a tall, athletic male spirit, dressed in dark coat and pants, who spoke for some time to us in a strong, distinct voice. I think his name when on earth was said to have been Parker (but am not certain), and that he was an engineer on a Vermont or New Hampshire railroad train, who was killed by an accident when on duty. I forgot to say that it was this same spirit who closed the former séance, in the same manner as he did the one I have just referred to.

I may say in conclusion that, from what I witnessed at these two materializing séances and at other trance séances held by the same medium (some of them nearly a quarter of a century ago), if Henry Gordon is not a materializing medium of unusually strong powers, then I have never known one! All that is required is to have him placed under harmonious conditions, surrounded by sympathizing friends, faithful alike to the medium and the angels, as is the case with the wonderful medium who is now making a "home of the angels" of the residence of Mr. A. T. Hatch, at Astoria, where no *fjends* or *fools* (in spiritual science) are permitted to intrude their pestiferous presence—however arrogant or self-presuming they may be (as is the case with too many of the self-seeking would-be dictators to both men and angels, in our ranks)—to prove Henry Gordon to be a genuine materializing medium of surpassing powers. May God and the angels speed the day when men shall learn that it is only to those who seek the truth in the "spirit of a little child" that the gate of the materializing heaven is opened to its full extent, and that it is only such materializing mediums should ever admit into their circles, under whatever pretext or pretence they may seek to enter.

THOMAS R. HAZARD.

### REMARKABLE MATERIALIZATIONS.

To the Editor of the Banner of Light:

Arriving in this city some weeks ago, I was induced to call upon a newly developed test and materialization lady medium, named Ross, who gives séances at her house, No. 85 Carpenter street. This lady has been in the field publicly for only about eighteen months, and has been materializing but for about six weeks. Her test-circles and sittings are of the pantomimic kind, and with the assistance of her Indian guide, *Bright Star*, the tests given are about the best I ever saw. Some spirits are able to speak through her very fluently, while all of them can usually bring conviction home to the minds of their friends in the form, acknowledged by their tears if not by words.

I sat for materializations with this medium on a recent Monday evening, along with fourteen others, some being strangers and skeptics. I may here add that my mother promised to meet me there for the first time in that way. I examined the cabinet carefully, and was in the séance-room with a friend for some time before the medium and others left the parlor. The cabinet consisted of a dark curtain suspended across one of the corners of the room, and, in short, imposition in this case was out of the question—that is to say, if men are to trust their senses.

My mother, or what purported to be her, appeared by stepping outside of the cabinet, and there displayed her person by extending the front portions of a loose, short morning-gown she used to wear, and also an apron, thus giving a fair view of her proportions. She waved to me and pointed me out. She then retired for a short time, and appeared again dressed in a great profusion of very fine drapery. She motioned me up close to her and made many motions and movements, indicating a strong desire to be recognized. She then stepped inside again, and appeared at the other edge of the curtains of the cabinet, which is rather larger than usual. She then gathered up all the folds of the curtains in her arms and exposed every portion of the cabinet inside. I then saw her distinctly, swathed in a great yet graceful quantity of very fine drapery. I also distinctly saw the medium sitting in her chair in one corner of the cabinet. This I am sure of, for the medium wore a dark dress with white stripes. The other sitters saw both the spirit-form and the medium, excepting those who could not see that portion of the cabinet which was in a range with my own body, for I stood under the top curtains with the spirit-form.

Next came a number of forms, as per request of sitters; one, the form of a lady, came out, picked up a large guitar and handed it to a gentleman; another form, with very long black hair, came out. She displayed her hair, walked about, and like the last, was recognized. Another form—that of a lady—also came out with great power, and materialized three handkerchiefs, one of them dark or brown.

At this stage of the proceedings I mentally asked that a niece of mine should come out, and as she was an officer in a Good Templars' Lodge in New Zealand before she passed over, I mentally wished her to appear with her regalia on. She appeared very soon with the regalia extended in both hands. I asked if it was she. She responded in the affirmative, but no one but myself understood what she had in her hands. I then asked her aloud to place it in its proper position, as a further test. She retired and returned again, and then placed the regalia over her head and snugly on her neck and breast. She then retired, and appeared again with the Templars' motto and badge in her hands. She signed to me to come up to her. I did so. She placed it in my hand; it felt solid and rough on one side, as it was embroidered with gold lace. She then took it back to the cabinet with her; and then ended a séance which, to me, bespeaks a great future for Mrs. Ross as a materializing medium, considering that she has only just made a beginning. Yours fraternally,  
PROVIDENCE, R. I. JOHN McLEOD.

### Spiritual Suggestions—Messiahship of the Past.

To the Editor of the Banner of Light:

I have read the article in your *Banner of Light* by A. E. Newton on the observance of Easter Sunday, with the interest which his thoughtful writings always command from me, and the reading opens the way for a word on the tendencies and needs of Spiritualism. No movement can be wholly free from the general tendencies of the day in which it exists. This is a day of transition, of protest against dogmas and sects, and of the revival of science, in its inductive and materialistic aspects. Those who swing off from the old doctrines of theology reach toward an externalism tending to atheism and materialism. The outer life of man and nature—the experiments and experiences of the senses—are held of more moment than the inner realities; the voice of the soul is almost ignored. I find Spiritualists saying that the only evidence they have of a future life is that which the facts of spirit-presence and mediumship give them, and find them in misty doubt as to the existence of a Supreme Intelligence, their Spiritualism a semi-materialism. These spiritual facts are of great value, but their worth lies in the outward confirmation they give of the soul's outlook toward the life beyond, and of its relations with an Infinite Spirit. The Spiritual Philosophy must teach us to look within, and to know the inner life of things, the spirit with its range far wider than that of the senses. It must make possible a natural religion far richer and nobler than the dying sects can give us. A great need of Spiritualism is insight. It is poverty of spiritual life to be always crying, "Give me a sign." When the sign or spiritual fact comes to such to-day they believe for the hour, but to-morrow comes the skepticism, and they call for a new wonder. Give us more spiritual culture, more interior life, and then when the blessed sign comes, when the fact of spirit-presence is before us, it lives and stays, and the soul is lighted up with a new and divine radiance.

Spiritualism must shed light, and not be clouded by materialistic mists. It must help to a religion free from bigotry or superstition. It must accept and illustrate great primal truths of the soul—Deity, Justice, Immortality—or it will be like the flash of a meteor dying out into darkness.

In the spirit of A. E. Newton's article there is no objection to an observance of Easter, yet such observance is not a future probability, for the day of idolizing any Messiah is gone by. He asks no such idolatry, yet an Easter day might tend that way. Jesus was good, gifted, intuitive, a spiritual seer, but he was "the man Christ Jesus," human and not infallible. He was one of the world's saviours; and from Zoroaster and Buddha, to Jesus and George Fox and Paine, and to wise and saintly men and women now on earth, the world has ever had its saviours. His ethics and morals were not new. How could they be, since all ethics and morals inhere in humanity, and so cannot be the exclusive possession of any one man, or the most gifted? No coming religion can be based on Christ only, as pattern and model—all that is of the dead past. We must be truly Catholic, and have our calendar of saints and saviours, but no Messiah; our Bibles of the Ages, but no infallible book as the Bible. Much more can be said, but this is enough to awaken thought. Yours truly,  
GILES B. STEBBINS.

### The Work thus far Done.

To the Editor of the Banner of Light:

One of the first laws of spirit-communication for us to learn is, that the intelligence so coming to us ever adapts itself to our mental moldings. Our habit of thinking and doing unavoidably clothes the spirit-communication with attributes exactly counteracting our inner life. Hence, spirit influx to the Mahometan, instead of denying, affirms "There is one God, and Mahomet is his prophet." He will never change from that creed nor depart from the mode of that inspiration until the measure or condition of his understanding is changed by science. This influx to the Buddhist crops out or manifests itself just as he is—Buddhist. To the American Indian it is weird, fierce, because he is so.

Coming to certain minds of our age (adaptable always to minds grown larger than former creeds, emancipated from the shackles of the superstitions incident to mere faith alone by the enlightenments of science) it assumes a new form. Investigating and analyzing from the startling data of phenomena, it stands now before the world unlike anything of the past—the religion of all the ages reduced to the practical, the truths of intuition set in the clear light of intellect.

Where, then, has our Spiritualism gone? Into the schools, the *materna medica*, the pulpits, the courts of law, the presses, the halls of legislation, the commerce and business of nations! Like sunlight falling upon all, it blossoms all into new beauty at home and in the individual soul.

Count, then, no one any less a Spiritualist or less useful under the ministry of angels, because not working in the special direction of a spiritual society. As our inspired thought, impelled with angelic love, enters into literature and art and politics and practical life in every shape, there living and breathing in conscious activity, it thus best accomplishes its mission, and the heavens rejoice because its reflex action makes more beautiful "the homes over there."

Glen Beulah, Wis.

J. O. BARRITT.

### The Sun-Spot Cycle.

The sun-spot cycle is in full action. The huge, blazing surface of the sun is dotted with spots in all directions. They throng the solar domain, sometimes appearing singly, then in groups, and then in rows. A large spot surrounded by smaller ones seems to be the favorite form of manifestation. Some of them are large enough to be seen with a spyglass, and some so small as to require a telescope of high power to bring them into view. We can form little idea of their immense size. The whole territory of the United States is smaller in area than the largest sun-spots now visible, and some of them are larger than our whole globe. No astronomer has ever discovered the mysterious law that controls their appearance, or the part they really play in the affairs of the solar system. It is well established, however, that they occur in maximum force once in about eleven years, that they are connected with the meteorological condition of the earth, that when they begin to appear in great numbers, as at present, seasons of excessive heat follow in their train, and that they are usually attended with grand displays of northern lights. Frodo Lazzari Smyth announces the reappearance of the aurora in Scotland, and predicts a season of excessive heat before summer begins. The cyclones and tornadoes in the West seem to give proof of unusual elemental disturbance. Under these circumstances there is nothing to do but to watch and wait. Ages of observation may enable the astronomer of the future to unravel the mystery that surrounds the solar spot-cycle, but there is little probability that the problem will be solved for many generations to come. Intelligent observers can take notes as well as trained astronomers. There are three phenomena to be especially anticipated: the occurrence of severe storms, the approach of a great heat wave, and a flaming of auroral banners in the northern skies.—*Providence Journal*.

It ("The Bible of the Ages," compiled by Giles B. Stebbins) is dedicated "to the growing multitude of thoughtful men and women who believe that the Word of God is not bound by any limitations of time or race, or class, or color, or sex, and who, whether the reader sympathizes with the idea of the compiler or not, he can hardly fail to enjoy the result of his labors.—*Daily Chronicle, Washington, D. C.*







## TO BOOK-PURCHASERS.

COLBY & RICH, Publishers and Bookellers, No. 9 Montgomery Place, corner of Province Street, Boston, Mass., keep for sale a complete assortment of Spiritual, Free, Reformatory and Miscellaneous Books, at Wholesale and Retail.

Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money forwarded is not sufficient to fill the order, the balance must be paid by C. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. As the substitution of silver for fractional currency renders the transmitting by mail a coin not only expensive but subject also to possible loss, we would request our patrons that they can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. All business orders, including the sale of Books on Commission, respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

Catalogues of Books Published and for Sale by Colby & Rich, free.

## SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open to the expression of impartial free thought, but we cannot undertake to enforce the varied shades of opinion to which correspondents give utterance. We do not accept of the expression of personal opinions. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for publication.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

## Banner of Light.

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

## "The Stomach of the Republic."

That is the felicitous phrase by which Henry Ward Beecher, in his noble lecture entitled "The New Profession," recently delivered in this city, characterized the public school system of this country, where it has really been adopted and is sustained. The vital part of his address and argument is that which so solemnly insists that our public schools shall be non-sectarian; shall never be suffered to fall into the control of creeds or come under the administrative influence of bigots and pietists. Mr. Beecher well and truly said that we were so busy—busy altogether about material things—that it is not strange that we fail to look forward into the to-morrow. Life in this country has so much of excitement, our country is so large and our important duties are so many, that only here and there a thinker looks out over the condition of the whole world and asks what God is doing with mankind.

After touching various topics, all related to his theme, he came straight to the central one which engrossed his thought—the common school; and he set out with saying that he held that it is "the stomach of the republic." And he illustrated his chosen metaphor in this way: The mouth takes in whatever comes. It is bread, it is egg, it is fish; but ere long it is man. The stomach digests, assimilates it, and it constitutes the wholesome man. The schools of America form that stomach, by which all nations are digested and assimilated into Americans. The church was supposed to be a school in which these elements are to be digested; but while he did not undervalue the church, or him that stands in it, there is an institution that touches all human nature before that.

Before the priest, said he, is the mother. Before the minister is the father. And before the church is the school. That which touches human nature the earliest, and with the most direct and personal grapple, in one respect, is the most important; and that is what the school does for our great population. He confessed for himself that, as former work among adults, he thought he knew what *Rap* meant when he referred to the "foolishness of preaching." No man, said he, can stand before a multitude and do that work which he can do by taking, one by one, the souls that are put before him to wrestle with, and that, too, at the earliest period of life, when the soul is most impressible. He placed the school before the church, in the same way that the family is before the church. No calling or profession can for a moment be compared with that of the teacher in respect to the preparation which it makes for the discharge of life's coming duties.

The salvation of America, in Mr. Beecher's opinion, requires the revival of the religion of common schools. He insisted, in the first place, that our schools should be "common." "In this land, we must not suffer schools to separate men. The children of the rich and the poor should be made to sit together. The curse of our civilization is selfishness. When men range themselves by classes, one above another, one class saying to another, 'you shall not come up here except on certain conditions,' such classifications are 'the devil's work.' It is dangerous to have ten millions on one side of the street talk to ten cents on the other. Men may go up as high as they please, but let them remember that their roots are all in common ground. The State must maintain schools for the sake of its own safety and preservation. Schools are to be free—universal."

Our schools, above all, are to be unsectarian. We cannot, and we will not, he declared, permit the injustice of instructing children in theologies. He avowed himself to be such a believer in religion that he was no believer at all in theology. It said that it would be godless to keep theology out of the common schools, but he flatly denied it and challenged the proof. My garden, said he, by way of illustration, is not godless because I do not read the ten commandments or catechism in it. He claimed that he might be a God-fearing man, even though he was a gardener. He admitted that he asks a blessing over his meat and over his table, but he never yet asked a blessing when he was going to cough or sneeze. He did not suppose that blacksmiths teach their apprentices the catechism as part of their trade.

But to reject theology is not the same thing as to reject morality. What, he asked, is theology at its best estate? It is nothing, he answered, but an instrument for the education

of man; an instrument to develop reason, the moral sense, devotional feeling, obedience, faith, hope, love, or spiritual manhood. But if we lay aside theology altogether, it does not follow, he said, that we do not seek to reach the end by some other instrumentality. Our schools must have ethics; but as respects theology, that is something in which nobody agrees with anybody. Men have warred about theology, but never about morality. Enough should be taught in the common schools about personal ethics, hygiene, and some other things to enable the young to know how eventually to take care of themselves. We could dispense entirely with foreordination if we could have more physiology. Our schools ought to be so good that better ones could not be gotten up in the neighborhood.

There are no monuments, said Mr. Beecher, like beautiful schoolhouses. The teacher's position is really second to none, and he thought he should be dedicated to his profession for life. Our schools must not be stunted. Stinginess there is treason to God and treason to humanity. He did not think we should ever have the schools we need until we had all the mother's influence on the subject of schools expressed by her vote. When women vote, schools will go up and dissipation go down. It is the mother, he insisted, who should have the determining voice in the welfare of her children more than any other individual in the community.

## Release of D. M. Bennett.

On Thursday, the 29th ult., the imprisonment of D. M. Bennett, editor of *The Truth Seeker*, terminated, and he was released from the penitentiary at Albany, N. Y. An ovation was tendered him by his friends, and Chickering Hall, New York, was, on the Sunday evening following his release, filled at an early hour. At the time appointed for the commencement of the exercises not a seat could be obtained, the standing-room likewise being fully occupied, so that many hundreds were unable to gain admission.

Hon. Elizur Wright, of Boston, was chosen President, and a large number of ladies and gentlemen distinguished in progressive and reformatory labors were named as Vice-Presidents. The President, upon taking the chair, made an opening speech, passing in review before the minds of his audience the real causes that led to the incarceration of Mr. Bennett; the insidious encroachments upon the rights of the people made under pretence of high religious motives or interest of morality by the enemies of freedom, and the necessity there is for all lovers of the truth to proclaim it at all times in the face of popular falsehood.

Dr. T. L. Brown, of Binghamton, N. Y., then read letters congratulating Mr. Bennett upon his release and expressing sympathy with the objects of the meeting from Charles Bradlaugh, of London, Eng., James Parton, Courtlandt Palmer, Horace Seaver, J. P. Mendum, W. S. Bell, W. F. Jamieson and others; after which Mr. C. Leland announced the receipt of numerous telegrams and short letters from various Liberal Leagues and individuals throughout the country. Next came the singing of "A Song of Welcome to Mr. Bennett," written by Mrs. J. B. Brown, of New Haven, followed by an eloquent and forcible speech by Thaddeus B. Wakeman, during the delivery of which the speaker was frequently interrupted by the hearty applause of the audience, the enthusiasm reaching its climax when, at its close, he grasped the hand of Mr. Bennett and advanced with him to the front of the platform. At this point a lady from the audience approached Mr. Bennett and handed him an elegant bouquet of flowers.

Mr. Bennett began his remarks by saying that, in thus being able to meet with his friends in defence of the right of liberty of speech, the liberty of the press and the freedom of the mails, he felt reconciled to what he had passed through. He reviewed the law he had been charged with violating, the court that tried him, and the jury that convicted him, and asserted that the verdict was rendered more in the interests of theology than morality. His address was listened to with the utmost degree of attention, and he closed by avowing his continued steadfastness to the principles of justice, freedom and truth.

Resolutions were then read and unanimously adopted, and further remarks made by Amelia H. Colby, James D. McLellan, Stephen Pearl Andrews, Lucy N. Colman, E. H. Heywood, Moses Hull, Dr. C. C. Flower, Prof. J. H. W. Tooley, Dr. T. A. Lamb and Dr. T. L. Brown. The proceedings occupied three and a half hours. At their close, a large number of persons went upon the platform to take Mr. Bennett by the hand and give him a "welcome home."

## Primary Organization.

To the Editor of the Banner of Light: Within a short time an association has been formed here by the Spiritualists of this village and Weymouth, and having chosen their officers, held their first meeting on Sunday last at Union Lodge Hall, Mrs. A. J. Pennell of East Boston conducting the services—which were of an interesting character, and giving some wonderful and convincing tests of the power of spirits to return and communicate with the loved ones left on the earth side of life. The meeting was well attended and the closest attention paid to the exercises, which no doubt will prove a means of bringing to the notice of some who have never thought much about it the beautiful philosophy of the spiritual realm.

East Braintree, Mass., May 10th, 1880.

We are pleased to give prominence to the above letter. Societies similar to the one reported by Bro. Pratt should be formed in every town throughout the entire country, no matter if in some localities the number does not exceed half-a-dozen persons. If a national organization of Spiritualists is ever to be established upon a firm, unselfish basis, it must come from primary societies. In such case harmony of action would produce beneficial results. In no other way could success be assured. We repeat that it is of the utmost importance to inaugurate primary societies where none exist; and from small beginnings results would follow of inestimable value to the cause every true Spiritualist has at heart.

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 on our fifth page. Their perusal on all hands is earnestly recommended.

M. Dale in a letter to *The Foxboro* (Mass.) *Times* says that a "Free Conference and Lecture Association" has been organized in that place, and that a work involving the exercise of "reason and reflection" has been set in progress there.

## Spiritualism in France.

The *Nottingham Express* (England) of April 10th states that there are fifteen thousand Spiritualists in Paris; that they have a publishing office in the Rue de Lille, and a large meeting-house near Batignolles, where sances take place several times a week. Further, that the dramatist, Nus, relates wonderful things about the spirits, and believes them also. It appears, however, from an article in the *London Daily News* that M. Eugene Nus does not publicly admit that the phenomena he has seen are produced by spirits. He has lately published a book, said to be "a delightful volume," in which he narrates how he and the rest of the staff of a liberal newspaper being thrown out of employment by the *Coup d'Etat*, were amusing themselves in an old house in Rue de Baune, when conversation turned on "table-turning," and they began some experiments with immediate results going to show there was something in it. That was in 1853. He has been studying the subject from that time to the present, and kept a faithful record of his experience. It seems somewhat singular that a man of his intelligence, after an experience of nearly thirty years, has advanced no further than a belief that these things actually occur, without any knowledge, scarcely any theory being formed in his mind of who or what produces them. He, however, has the courage to protest against being called a visionary by "the beards of the temple of science" for believing in the evidence of his own eyes and ears, and dedicates his book "to all those faculties, academics, corporations, and grave doctors of philosophy who have opposed, now discoverers in science since the earliest dawn of civilization."

## Unity Pulpit.

We have before us certain additional weekly issues of the discourses of M. J. Savage, of Unity Pulpit, in this city, from the press of George H. Ellis, 101 Milk street, which increase and extend the influence of this truly gifted and faithful Liberal preacher. Among them are No. 2 in the series of talks about Jesus, on *The Miraculous*; one on *A New Year*; one on *The Religious Uses of the Imagination*; one on *Patience*, and one on *The Nearness of God*. There is also another, by Wm. H. Savage, on *Faithfulness*. We have before this taken occasion to speak of these Unity Pulpit utterances in fitting terms, and can now only add the testimony of a judgment still more strongly confirmed in their favor by the manifest increase of their intrinsic worth and extrinsic influence.

The pulpit is still a great power, and can be made a very much greater one, if it is employed in the work of emancipating, instead of enthraling, the human mind. The leading characteristic of Mr. Savage's sermons is their fearlessness of thought and courage of utterance. They are not more radical than they are rational. And they are invariably practical. To the very bottom they are reverently religious. Upon the minds of the young people of the day they are especially calculated to work a clear and powerful influence. We think Mr. Savage has found his mission at once, and is fulfilling it most successfully. No one can accurately measure the extent of the good he is doing in Boston by helping to clear away the rubbish that has obstructed the progress of the human spirit and to let in the pure light of inspiration from heaven itself.

## The Truth of Another Message Verified.

Among the messages published in our paper of the 21st of February, was one from a spirit giving the name "VIOLA," and addressed to W. B. Lord, of Utica, N. Y., in which "a lady medium" was referred to, and it was said, "He (Mr. Lord) will recognize this when it is given to him." Shortly after its appearance we received a letter from Mr. W. B. Lord, in which he says that "Viola" is a guide of a lady medium whom she has controlled five evenings at least every week for six years; that the communications she gives are very truthful, and her predictions always fulfilled. The remark she made that the message would be recognized as from her was strictly verified. Mr. Lord says, in conclusion, "The message astonished the 'lady medium' as well as myself, as Miss Shelhamer, through whom it was given in your Circle-Room, could not by any possibility ever have heard of the spirit, or of the lady referred to."

## "The War of the Doctors on the Rights of the People."

The little book (61 pp.) bearing the above name is already being made serviceable by the friends of true freedom, as defensive material in the conflict indicated by its title. Even some of the "regular faculty" are fain to confess, upon perusing the extended array of facts and arguments against their position, which the recent Hearings in Massachusetts called out, that it was an unwise move to ask legislative aid; and it is an open question with them whether the effect will not in the end be extremely prejudicial to their interests. Let every one wherever residing who believes in the necessity of freedom in medical practice do his part in this contest by distributing broadcast this *brochure*, which action, in view of the very low price named by the publishers, will not be difficult of performance.

A copy of the *St. Thomas* (D. V. L.) *Times*, (formerly *St. Thomas Tidende*) is received for April 17th. It contains, among news despatches, record of the crops, commercial intelligence, etc., the statement that Mr. C. E. Taylor desires to call the attention of his friends in Pto. Plata, St. Kitts, Trinidad, and other West India Islands, who may be interested in the study of animal magnetism and the spread of the Spiritual Philosophy, to the increasing demand for the *Banner of Light* and other Spiritualist publications. He offers to supply the *Banner* to those ordering it through him at cost and postage, free of commission. We desire to return our thanks to Mr. Taylor for his generous efforts to increase our circulation, as well as his earnest work for the benefit of the Spiritualist cause in general.

The same number of the *Times* contains the following reference to this gentleman, made from a mercantile point of view: "THE TIMES.—Are the times improving? have the silver-lined clouds really appeared? Before you reply to this pay a visit to C. E. Taylor's Bookstore and Vaseline Depot, and see how he makes a picnic bluch. His Picture Frame Manufactory is crowded with business all day long, and six days every week. Hard times like those we are said to be passing through have no more effect upon him than they do on the movement of the stars. Full of energy, C. E. Taylor is master of the situation. Such men are a blessing to the community; their courage and success infuse confidence into others, the whole leading to brighter hopes and greater prosperity. The wide, wide world, with its tides of sorrow, brings no trouble here; all is sunshine and joy. Should any storm come up, he never stops, and seems to be living a tropical life of enjoyment. When others have stopped to grumble, he has worked and smiled, laughed and cheered, growing in health and fame. Call on C. E. Taylor if you would know how joyous life is behind the counter."

## Spiritualist Camp-Meetings.

Great activity is now being manifested by the adherents of the cause everywhere, in the preparation for camp and grove-meetings to be held during the coming summer. We have already chronicled the initial announcements made in the interests of the Onset Bay and Shawshuset River Grove Camp-meetings, in Massachusetts, and shall print next week an interesting letter from our correspondent, Cephas B. Lynn, regarding the Lake Pleasant convocation. It is pleasant to note that in other parts of the country the friends are correspondingly astir. The following list is already given publicity to, with every prospect that as the season advances the number will be largely increased by the inauguration of new enterprises in this direction:

A Camp-meeting at Cassadaga, N. Y., commencing August 1st and closing August 22d:

At Onset Bay, Mass., commencing July 15th and closing August 16th:

At Neshaminy Falls (near Philadelphia), Pa., commencing July 18th and closing August 16th [a card concerning which meeting will be found by reference to our fifth page]:

At Creedmore Park Grove, (near Philadelphia), commencing July 9th, closing August 1st: [See card on fifth page.]

At Battle Creek, Mich., commencing August 13th and closing August 23d:

At Bonair, Iowa, commencing June 30th and closing sometime in the second week of July:

At Lake View Point, Schroon Lake, N. Y., during September.

The *Banner of Light* will be represented at each of the above named meetings.

## Sunday Law in Kentucky.

The following from the *New York Herald* of a recent date is specially recommended to the attention of those, wherever they may reside, who, reversing and endeavoring to counteract by legal enactments the statement of Jesus, consider that "man was made for the Sabbath, and not the Sabbath for man":

"There has been lively talk at Louisville this week. In order to prevent a demoralizing variety of Sunday entertainment common to large cities, the Kentucky Legislature lately passed a Sunday law almost as strict as that of the ancient Hebrews. On Sunday the police began to enforce this edict, and many people as were in the secret must have rejoiced during their Saturday evening devotions that Sunday was at least outwardly respected by sinners. But the sequel was not as pleasing as had been expected. The law was advocated by a Citizens' League, of which a prominent clergyman is president, and by a leading daily journal; promptly the police reported to the grand jury, among other persons to be indicted, the sexton and organist of the president's church, with the employees of the journal referred to, all these being members of the Citizens' League. Naturally the church and newspaper will protest, as they should, against such an outrage upon personal rights, and as all the other churches and newspapers are equal offenders against the letter of the enactment, that law is doomed. *Sabbatarians throughout the country will heed the moral of the Louisville experience if they do not wish to make themselves ridiculous in the eyes of other men and wrecked in their own.*"

## Mr. Colville in Music Hall.

Arrangements have been made whereby Mr. W. J. Colville will speak in this hall on Sunday evening, May 16th—his subject on that occasion being: "The Gods in the Light of Modern Spiritualism." The discourse will be prefaced by an organ concert by W. J. D. Leavitt, lasting from half-past 7 to 8, at which time the guides of the medium will address the people. In the course of the meeting Mrs. Stackpole will execute two songs, one of which will be entitled "The Better Land"—new music by Robert Cooper. Tickets, with reserved seats or otherwise, can be obtained at Music Hall, the *Banner of Light* Bookstore, or at 8 Davis street, Boston.

## Mrs. Richmond to Remain in Chicago.

Information reaches us that the First Society of Spiritualists of Chicago, Ill., have voted to secure the services of Mrs. Corn L. V. Richmond for another year, if not for a longer period. The friends in that city have hereby followed a wise and commendable course of action, and are to be congratulated in the premises.

We are pleased to receive once more a copy of *The Echo*, from Otago, New Zealand, the publication of which was discontinued in 1873, and is now resumed. This paper is a staunch advocate of free expression and untrammelled thought, and enters with a keen zest into all movements having for their object the improvement of social and political customs. Upon reviewing its early volumes it finds that many of the measures it then advocated in the face of their unpopularity, have since that time been adopted and considered wise, and many of the predictions it made have been singularly fulfilled. It therefore feels encouraged to renew its work, and to champion the truth under any and all circumstances, without fear or favor. We congratulate the publishers on their good prospects, and wish them success in their laudable efforts.

Alfred E. Giles, Esq., (of Hyde Park, Mass.), with whose name as a correspondent and contributor the readers of the *Banner of Light* are universally and appreciatively familiar, is now on his way to Europe—having taken passage for England from New York City recently, on a brief tour, the object of which is to combine rest and recreation with the reasonable exercise of the faculties of observation, coordination and reflection. We wish him a pleasant voyage, a profitable season of travel, and a safe return to his home in America.

On Wednesday evening, April 28th, Mr. and Mrs. Daniel H. Hale gave a reception at their residence, Chicago, Ill., to the celebrated mediums, Mr. Thomas Gales Forster and Mrs. Hollie-Billing. The guests in attendance were pleasantly entertained by an address by Mr. Forster, remarks by Messrs. F. F. Cook, Slocum, Hoffman, the host and his wife and others, and the partaking of bountiful refreshments. Mr. Forster and Mrs. Billing were announced as to go to New York City in a brief period of time subsequent to the reception.

John M. Spear has returned to 2210 Mount Vernon street, Philadelphia, where persons who wish his services as a delineator of character can address him. See his card on our seventh page. On our third page will be found a statement made concerning Dr. Spear's curative powers as exercised by him while a resident in Boston.

Sunday, May 9th, was the twentieth anniversary of the decease of Theodore Parker in a foreign land. The *Herald* of this city for that date commemorated the event by a splendid editorial tribute to his memory, which we shall transfer to our columns next week.

The *Social Reformer*—published in the city of Sidney, N. S. W.—has in its issue for March 16th a well-executed likeness of our correspondent, L. E. Hareus, Esq., together with a brief biographical sketch of this worthy gentleman.

## Mr. Redpath at the Boston.

An audience of upward of one thousand persons listened to the lecture on the Irish famine, delivered in the Boston Theatre, Sunday evening, May 9th, by James Redpath, Esq., (correspondent of the *New York Tribune*) for the benefit of the Home for Destitute Catholic Children in this city. Mr. Redpath's recital of his experiences during a tour through the famine-stricken districts of Ireland was graphic and touching in the extreme. This famine, he proclaimed, was no myth. From statistics which he obtained by most patient labor and extended research, the lecturer had ascertained that in the province of Leinster there are at the present time 28,000 persons in distress; in Ulster, 180,000; Munster, 233,000; Connaught, 422,000; making a grand total of 863,000, whose only hope of seeing the next harvest garnered rests mainly upon the bounty of strangers. "In fact, I may say," he remarked, "I have not the shadow of a shade of doubt but that there are to-day in Ireland fully 1,000,000 persons who are suffering for the bare necessities of life."

The lecturer defended the Irish people from the charge of improvidence, saying that the primal cause of their distressed condition was rack-renting and absentee-landlordism. What was wanted was a peasant-proprietorship, and that much desired end could only be accomplished by constant agitation.

A large number of the citizens of Boston having made a request for the repetition of the lecture, Mr. Redpath has consented, and next Sunday is the date specified for this action on his part.

## Special Notice.

Miss Shelhamer desires to inform the public, that in all cases her business is confined to letter practice. Parties residing out of town will please take notice, and thus save themselves a useless journey. Those intending to avail themselves of the professional services of Miss S. are requested to do so before July 1st, as it is uncertain whether or not her medical control will receive new patients after that date. References as to successful treatment will be furnished on application to the medium.

The late Mrs. Sylvanus Cobb, whose decease was announced recently in the daily journals of this city, was a remarkably talented woman, and as good as she was talented. We remember well, at the time we started the *Banner of Light*, her advice to us. She said: "I have carefully examined the contents of your paper. It is time that such a sheet existed. I have perused the spirit message department with deep interest. It is God's work. You will be opposed by the clergy; but fear not. In our Heavenly Father's own good time you will reap the reward of well-doing." Mrs. Cobb was an inspirational medium, but she did not wish us, at the time to make the fact known, for the reason that her husband was a Universalist minister and editor of a Universalist paper. Twenty-three years have come and gone since the interview we have above related, and we have suffered innumerable vicissitudes in the meantime; but we have been cared for, as this sainted lady prophesied, throughout all our troubles, by the angels, God's messengers of truth.

John W. Mansfield, son of Dr. J. V. Mansfield, (the celebrated letter-answering medium of New York City), has on exhibition at the rooms of the Boston Art Club, 61 Boylston street, two fine productions, the fruit of his labors as an artist. Both are in oil, and are representations of nature in her more quiet moods. The one numbered "118" depicts a forest road in Vermont, and calls up definitely, but not obtrusively to view, the winding sun-and-shadow checkered thoroughfare, the peaceful sheep, the drooping foliage, and many characteristic details of a scene which experience has made familiar to all lovers of country ravines. No. "62" is a full sketch, "November in the Forest," and is full of the dreamy, restful, and yet preparatory feeling peculiar to the autumn time and its belongings. Mr. Mansfield gives good promise for future success in the field of artistic labor.

Mrs. Pickering, who has been holding sances for spirit-materialization in this city during the past winter, convincing many visitors of the truth of direct spirit-return, will remain with us but a brief time longer—not over one month—when she will return to her home in Rochester, N. H., to physically recuperate. She will hold but two sances each week while she remains in Boston.

We hear of other mediums in this city who in private are being developed for materialization of spirit-forms. More power, or "force" as the scientists designate it, in this direction will be demonstrated the next season than ever before, our spirit-friends assure us. Then we shall hope to have our good friend Seaver, of the *Investigator*, "see a spirit," which he has long been desirous of doing.

If the *Kansas City* (Mo.) *Daily Times* is to be credited, Mr. Stuart Robson (of the Robson-Crane combination) discovered, while in that place, that some of the ladies and gentlemen of the theatrical company in whose management he is co-partner, were, in their moments of leisure, in the habit of holding sances for the reception of spirit-communications. This so incensed this worthy comedian (whose face is well known in Boston) that he at once proceeded to "cast" himself for the character of "Rev. Cotton Mather," and, being clothed "with a little brief authority," exercised it in the direction of his new "role," by commanding that the holding of such sances must cease at once! We sincerely hope (for the sake of Mr. Robson himself) that this report is not founded in fact.

On Sunday, the 25th ult., Dr. R. C. Flower terminated his engagement with the Co-operative Association of Spiritualists of Philadelphia. A series of resolutions was unanimously adopted on that occasion, thanking him for his services, congratulating him on the success which had attended his efforts, and commending him to the public attention.

Read the article by Mr. McLeod on our second page. Its writer is one who has in years past occupied a prominent position among the Spiritualists of New Zealand; and during his present stay in the United States (whither the claims of secular business have called him) he is keeping a watchful eye for such spiritual experiences as may chance to fall to his lot.

The First Spiritual Union Society of San Francisco, California, holds a conference and sance every Sunday at 2 o'clock p. m., at Ixora Hall, No. 737 Mission street, above Third. Also meetings for lectures and sance in the evening. The Children's Progressive Lyceum meets in the same hall at 10 o'clock a. m.

We have received from Charles R. Miller—President of the Brooklyn, N. Y., Spiritual Society—and shall print at our earliest convenience, a *verbatim* report of an address delivered recently before that organization by Mrs. F. O. Hyzer. The discourse has for its theme "The Second Coming of Christ—When is it to Be?"















