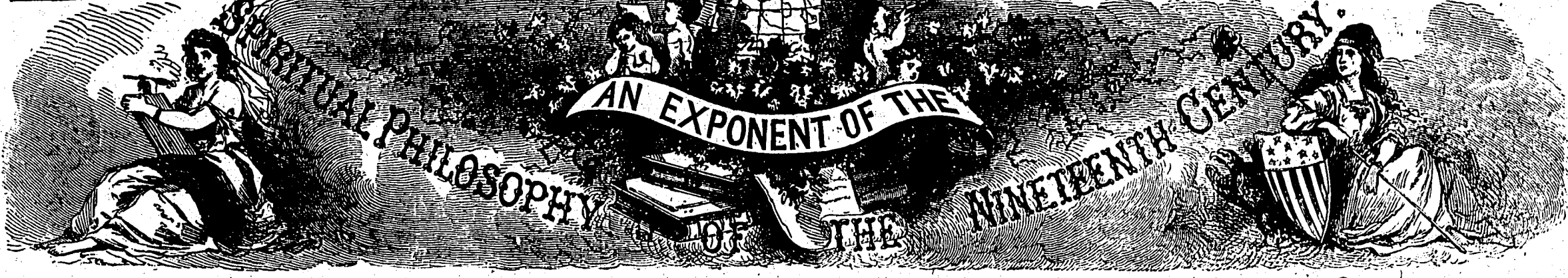


BANNER OF LIGHT.



VOL. LI.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, JUNE 10, 1882.

\$3.00 Per Annum,
Postage Free.

NO. 12.

CONTENTS.

- FIRST PAGE.—Oriental Magic and Its Significance. Singular Experience.
- SECOND PAGE.—Local Organization. On Dits for the Banner. Original Essay: A Review of Astral Theology.
- THIRD PAGE.—Spiritual Thoughts of Carlyle. Meeting Notices. Book Advertisements.
- FOURTH PAGE.—Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from George Young, Jennie P. Leach; Black Hawk, Oliver Trudell, Esther A. Reed, Dr. John T. Blakeney, Charlie Hunt, Hannah White, James Nolan, Lester Day, May Flower, Martha Lincoln, and Fanny, to T. R. H. Verifications of Spirit Messages.
- FIFTH PAGE.—Women's Column: Poetry; Jewess. Woman Suffrage Meetings. A Peep at the Harmonists. Pre-Existence or Janus White versus J. M. Peabody. Convention at East Middlebury, Vt.
- SIXTH PAGE.—Crime in Society. A Highly Satisfactory Science. Prof. J. R. Buchanan, of New York. The Annularies. Fund for Mrs. E. V. Wilcox. A New Idea. The Longfellow Memorial, etc.
- SEVENTH PAGE.—Spiritualist Meetings in Boston. Berkeley Hall Meetings. Movements of Lecturers and Mediums. The June Magazines. New Advertisements, etc.
- EIGHTH PAGE.—Poetry: Hymn, the Angel of the Dawn. Banner Correspondence: Letters from Massachusetts, New York, Tennessee, Connecticut, Pennsylvania, California, and New Hampshire. A Declaration and a Protest. Battle-Ground of the Spiritual Reformation. Mrs. H. B. Morse—A New Unfoldment. A Mystery. E. V. Wilson Fund.
- NINTH PAGE.—Poetry: Married. Lake Pleasant (Miss.) Camp-Meeting. Materializations at Terra Haute. Book Advertisements.
- TENTH PAGE.—Pearls. The Reviser: Evenings with the Skeptics. Common-Sense Spiritualism in Charleston, S. C. Foreign Correspondence: The Antipodes. A Test in Psychometry. Spiritualist Meetings. List of Spiritualist Lecturers. Retail Agents for the Sale of the Banner of Light. Business Cards.
- ELEVENTH PAGE.—"Mediums in Boston." Book and Miscellaneous Advertisements.
- TWELFTH PAGE.—Brief Paragraphs. Spiritual Phenomena: Materializations in Providence, R. I. Spiritualist Meetings in Brooklyn, Brooklyn (N. Y.) Spiritualist Meetings in Philadelphia. Children's Progressive Lyceum No. 1, etc.

Oriental Magic and Its Significance.

BY JOSEPH P. HAZARD.

[Concluded.]

To the Editor of the Banner of Light:

My next experience in tree-growing was at a hotel in Bombay, where the séance was so arranged that "trick" was absolutely impossible. I sat immediately by the juggler and his flower-pot from beginning to end of the séance, that was held on a solid stone floor of my hotel. On this occasion the tree finally became about two and a half feet in height and at least a foot broad at the base, tapering from thence to a point at the top, and consisted of at least twenty branches, or portions, that were each a single twig stuck in the earth around about a central stem. The growth was gradual, not rapid, but steady from beginning to end of the séance. The cloth that covered the process was removed about once per minute, and progress noted.

The process lasted nearly an hour, and I have no doubt that each of the about twenty mango twigs that composed the result was exchanged for longer ones, so as to indicate growth in the height of the tree each time the covering was removed. That is, these straight, branchless twigs were constantly substituted with long ones during each of the numerous brief periods of the induced darkness.

The juggler was a comfortable-looking man and very obliging, but he would not allow me to pull up one of the twigs, though I was at liberty to pluck as many of the leaves as I might desire. I think he refused permission to take a branch for the reason that he knew they were mere cuttings, and if discovered, on my part, would condemn him, though such would not have been the case.

The tree appeared to be very fresh and vigorous. I feel very sure that it was not grown in the flower-pot at all, but was made from twigs that were cut from ends of thrifty mango-trees and transferred to the flower-pot (in manner the same as that by which plants are brought at successful flower-séances in America and Europe,) and longer twigs gradually substituted for shorter ones, so as to give the appearance of actual growth.

It is a noteworthy fact that plants produced by jugglers in India are wet as with heavy dew, the same as they are at flower-séances in America, as are also the half-terrified birds, cats and rabbits, etc., that accompany the flowers at American séances.

While at Calcutta I attended a musical séance at the palace of a native of high rank, and whose charming manners reminded me of those in the "Arabian Nights" that constitute the highest charm of that work. Much of the music at this séance was the most tender and touching I ever heard. I was told it was that of periods prior to the Mohammedan conquest of India, and by which it had been banished.

The performers on this occasion were Hindus. One of these performed upon two small silver trumpets that he played upon at one and the same time—not from his mouth, but by application of their mouth-pieces to his naked neck, one of them on each side, and outside of the trachea.

The host, with characteristic kindness, directed a servant to bring these trumpets to him for my examination. I found that their structure was such that they could be as easily performed upon by application to the throat as to the lips, inasmuch as the mouth-pieces were without perforation, being entirely solid! The solution of this subject must be obvious to a Spiritualist, but I do not know what may have been that of the host.

I afterward saw a pair of similar trumpets at the South Kensington Museum, in London, that had been placed there by the Prince of

Wales on his return from his then late tour in India. Attached thereto was a card describing the peculiarity, etc., of these instruments, which probably were a present to the Prince of Wales from Prince Tagore.

In China I employed jugglers at my own room, where, under strictly test conditions, I saw them perform physical manifestations of precisely the same character as those of American mediums, and also by American jugglers, who in the main are doubtless spiritual mediums, though many of their feats are doubtless mechanical, at least partly so.

From what I saw in Japan, China and India, as well as in Europe and America, I am convinced that many of the performances of acrobats are effected through spiritual agency, and hence the fact that music is so essential to dangerous or difficult feats; and in proportion to the existence of these elements, the depth and solemnity of its character, absorbing the entire audience, more or less, into that harmony of condition, that state of abstraction from grosser subjects that is so essential to all mediums, to success of their séances, and especially to the forms of manifestation that are either most dangerous or difficult. That Blondin could walk children across the Falls of Niagara in a barrow, on a rope stretched from side to side, and so often, without superhuman aid, is hard to believe. It is scarcely in humanity to even attempt such an act in normal condition, much less to succeed. Who, in America, at least, could have been persuaded, thirty years ago, that such a feat could be possible, had it not been demonstrated?

How long have we been familiar with accounts of "Phantom Ships," "The Flying Dutchman" of the Madagascar region of the South Sea, of the "Corpo Santo" that Italian sailors believe to be such, of "Will-o'-the-Wisp," that nations have regarded as being the same, at least, work of spiritual beings. These all are certainly suggestive of spiritual interposition; and who has been able to lay his hand on either of the latter, though I know of a notable exception.

Improvisation is probably a spiritual gift, and chiefly designed for the lonely, the poor, the destitute, and all subjected to any form of destitution.

What can be the consolation of an Esquimaux? He is apparently destitute not only of everything that can make life desirable, but afflicted with all that is needed to render it wretched; six months of every year in darkness and ice, without a single compensation, apparently, and superadded to this utter isolation, a total destitution of all that can render life less than a curse.

May we not yet learn that the social faculty toward which he must be peculiarly pressed is a compensation, and a sufficient one, being expanded by gifts of improvisation that cheer and brighten his life beyond even that of those of any temperate region? Happily, his may be the happiest of races, as it appears to be one of the most innocent.

So far as the subject has been investigated, communication between the world in which we live and the one to which most persons believe we all tend, is simple conformity with the normal relations of the two. The right to exercise this great privilege belongs to all mankind, and is exactly the same in each and every individual. It more nearly concerns his rights, his interests, his welfare than does any other privilege; in fact, deprived of this, life must be worse than a mere blank—to most. It affords the sole basis of his hope for that future life to which humanity clings with a tenacity that is exhibited in none other direction; so much so, that the fact of spiritual mediumship has already very largely superseded the necessity of the regular medical profession, thousands of families depending almost exclusively upon spiritual prescription for disease, and this, generally, nearly gratuitous, and very largely quite so. While, at the same time, a very large section of the "Regular School of Medicine" employ clairvoyants, though, as a body, the medical faculty so bitterly denounce, so persistently endeavor to suppress the spiritual, undiplomatized methods of the same thing, by enactments of an arbitrary, violent and cruel character, and then so evidently based upon apprehension that our system is dead, if the spiritual one be permitted.

In conformity with what appears to be a fundamental law of nature, human society, however slowly, inevitably progresses, and at whatever cost. Unit acting upon unit—at its early stage—then community upon community, then nation upon nation. Whether all finally unite in one harmonious whole, futurity must determine; but all may hope that the prophecy that so predicts may be true.

Advance is slow. Thousands of years ago human segregation had only commenced, and consequent organization of special societies of men for special purposes naturally ensued. The spiritual having precedence, took the lead, and priestcraft, however pure while individual and humble, in course of time inherited that corruption that ever comes of the exercise of despotic power, and being based upon the religious element, and monopoly of spiritual communion, that it perverted in furtherance and interests of its own blackest and most foul of all human purposes, would be a matter of course.

Political aspiration in part of distinct organizations finally became in order; and then, finding priestcraft already in impregnable possession of the helm of state, also, it was obliged to coalesce and participate in consummations such as can be attained only by the exercise of such cruelties, such unspeakable, unnamable horrors, as are practicable or possible only to a class that has devoted centuries of years to the

invention of newer and more terrific means of torture for all who dare to resist its pretensions, or to even think for themselves; and which have, together with its general conduct (nor has its spirit abated to this day, a removal of pressure would ere long indicate), rendered the history of dominant Ecclesiasticism the foulest of records, a narrative of horrors so hideous, they must otherwise have remained incredible—inconceivable. Such has been one of the consequences of the existence of Natural Law, that renders communication between the two worlds possible, instead of mankind being permitted through proper and independent exercise of their natural faculties, to see, hear, inquire, and observe for themselves.

All this has been imposed by so-called religious organizations, against which unshackled common sense is ever a protest, every other religious sect a menace, and therefore an object of that description of fear that ever begets abhorrence. As herein before observed, Spiritualism was a feature of the Grecian oracles, and also of the Roman augurs, some of whom rank to-day among the greatest, wisest, noblest citizens of less than ten thousand years ago; and equally as pure, good and great men and women as any of their successors. Jesus was a spiritual medium (as are all real reformers), but priests of his following soon went the way of all sectarians.

Hence such protests as Luther, George Fox, Wesley, Channing, Theodore Parker, and others—despite rack and faggot, and all the means of torture that ecclesiastical experience and ingenuity, practiced and improved upon for more than a dozen centuries, could invent.

Freedom of thought is far more important than that of limb, and its promotion, most of all, to be encouraged. Who need be surprised to see the Papal presentation of Immaculate Conception at Rome, confronted with a bronze of "heresy" that is to-day the most important element of human progress.

In fact, "heresy" is simply an outcome of the faculty in every human being that stimulates serious, honest inquiry after religious truth, and is, therefore, the most dangerous enemy of the church, though it is the real and only Saviour of mankind.

No church, Jew, Christian, Mohammedan, nor other, can endure the test of freedom of thought. Hence proceed diversities of mode, and the fact that the mode of an ordinary man's religion is reduced to a merely geographical question: London, Protestant; Rome, Catholic; Constantinople, Mohammedan; St. Petersburg, Greek Church, etc., etc., etc.

Each of these religious establishments has a private bakery of spiritual bread, and woe be to him (if the church has power) who dares attempt to bake his own.

What can be more abhorrent than home-made bread (whether spiritual or material), to an institution that claims and has long enjoyed an exclusive right to supply the people at large profit to itself? How natural in creatures so educated to denounce "home-made bread" as the most deleterious, poisonous, damnable of all possible things. Who but a priest would endeavor to force a Jew to live upon pork?

Freedom of scientific inquiry (that the church so wickedly forbade so long as it could hold mankind in that dungeon of ignorance, that sole description of atmosphere and darkness that is the first, firm condition of possibility of ecclesiastical power or influence) is most essential of all the elements of human welfare and progress. Man's highest duties, as well as interests, require that every subject be open to inquiry and discussion. Freedom of thought is a right that is as much a human right as is that by which all alike have right to enjoy the sunshine or breathe the circumambient air.

In proportion to degree of suppression of freedom of human thought has ever been degradation of peoples, and wickedness and infamy of ecclesiasticism.

Not a few minds of the present day are indulging hope that there may be a future—a spiritual life—that is not for man alone, but also for the entire animal kingdom. That such may be the case is becoming widely believed, especially among Spiritualists—a mode of faith that is encouraged by spiritual manifestations, and in my own mind by observation of some of the habits of certain and numerous descriptions of birds of prey, and whether the prey be fish or other animals.

The gannet, for instance—that is, a fisher—takes his prey by sudden dash from a considerable height in the air, and strikes the fish much as does the Indian with his lance—and, apparently, quite as simply, mechanically.

The common gull, however, poises himself some forty yards above the surface of the water, with wide-extended wings, that he gently waves for a minute or two, and then, simply dropping to the surface of the water with wings extended above his back, and united at their tips, he sinks, feet foremost, beneath its surface, and soon reappears with the fish in his claws, that he appears to have taken as deliberately as if he had taken a dead fish instead of a living one.

This incident reminded me of the so-called snake-charming, etc., etc., but it was not until I had discovered that the common king-fisher takes his prey by each of the above described methods, that what may probably prove to be a satisfactory solution of the problem occurred to me; nor then, until I observed that when the king-fisher took the fish deliberately, he did not descend upon it until he had first hovered over it for some time, and, like the gull above mentioned, with gently waving wings, and then, closing their tips over his back, descended vertically to the water, sank quite beneath its surface, and soon reappeared with his quarry.

It seemed, therefore, pretty conclusive that this suspension in the air was for the purpose of exercising a torpidifying, paralyzing influence (probably by force of animal magnetism, that is now so well known to be a human capacity), that rendered the fish incapable of movement, of escape.

About the year 1857 I mentioned this subject to a gentleman at the Rooms of the "Royal Society" in Burlington House, London, and also to Mr. T—, at the Royal Institute. I proposed that the Royal Society might build a tower of glass of about one hundred feet in height, at the base of which might be a fish-pool, and fish-catching birds be introduced that might be observed by aid of telescopes, and possibly the nature of the process by which the fish appear to be paralyzed by the deliberate mode of fishing be discovered—that possibly this class may not exercise magnetic power, at least direct, but rather by dropping some substance upon the water.

In view, however, of the fact that various serpents and quadrupeds are said to charm their prey—notably the cat—that many have observed (one of the most eminently distinguished scientists and naturalists in the world assures me he has seen a rattlesnake, take a bird in this same mysterious manner), it would appear there must be some subtle force by which so many predaceous creatures take their prey by means so mysterious that solution thereof has not yet been attempted, or even any theory thereof that I know of, until the one suggested in or about January, 1857. At that period such an one would hardly be likely to be seriously entertained by any scientific body, especially in London. There are many persons who may remember that in just about the same year, 1857, nine professors of Harvard University, at Cambridge, Mass., took an active part against believers in modern spiritual manifestations, in manner so positive and offensive that, defenders suggested absolute impropriety, in fact unfairness on the part of denunciations who were entirely ignorant respecting premises concerning which they so dogmatically, not to say abusively, deposed themselves.

As if their sense of honor had been piqued, these nine intelligent, learned professors (gentlemen, no doubt), assented to the proposal, declared they would investigate the subject, and also publish the result. So confident were they that the thousands of Spiritualists that then already clustered in and about Boston, (other things equal, Modern Spiritualism always most abounds where intelligence most prevails), who had investigated the subject, were not so competent to judge of its merits as were these nine gentlemen with their eyes so entirely shut that they made this bold, arrogant, and did investigate the subject, but despite loud calls on the part of Spiritualists for their promised report, none appeared, and I believe none has to this day, though I know that a demand for such fulfillment was made, through the public press in Boston.

Boston, that may justly claim, but does not, (though some of her enemies declaring she does) to be the centre of light in America, now abounds in Spiritualists above all other American cities. London, that so scorned Spiritualism in 1857, is very largely permeated with this element; and even Great Britain (most especially among the higher classes, whose social positions being, quite assured have taught to fear from churches, or other Grundys) is largely charged with faith in spiritual manifestations, and it may be said especially among the nobility and gentry. That the noble-spirited Queen is a Spiritualist, and consults the late Prince Consort on all important questions of State, may be generally known; but in England, while her youngest daughter is said to be a "medium."

Dignitaries of the Church are said to openly avow their belief in the reality of the "manifestations," and what seems even more remarkable, the present distinguished President of the Royal Society has elaborately investigated the subject; and is not at all afraid to say so, or to invite friends to his own house to witness manifestations, even those that present themselves as spirits walking about his drawing-rooms amidst assemblages of mortals who themselves not more fully appear to be such than does the "materialized Katie King," who has so often been one of Mr. Crookes's guests.

Not long ago I sent a renewal of my proposal of 1857 that a glass tower for observation of birds of prey be built. Perhaps it may not be too much to hope for that the Royal, or some other society for the promotion of science, may ere long construct a tower for the purpose of observing the modes by which birds of prey so mysteriously charm, at least paralyze their prey before seizing it.

Millions of minds would be greatly relieved if it should be demonstrated that predaceous animals inflict no pain upon their victims. 'Tt seems like an imputation upon "Providence," to imagine that what is called Divine Mercy could consent to a system of laws which prohibits subsistence to any animal whatever, unless it be obtained through torture to other animals, and so often of those classes of them that are so beautiful, so graceful, gentle, innocent, playful and lovable, and which their apparently ferocious and cruel captor so often secures, not by instant or even moderately protracted death, but by a system that excites apprehensions, fears, terrors, that inflicts agonies and consequent miseries, agonies, excruciating tortures; and then so often so long, long, long drawn out, that our own human life is rendered far less happy thereby—and all this category of horrors without any apparent utility, or necessity, or satisfactory reason therefor.

Is it not reasonable to hope, even to believe, that some form of so-called animal magnetism, or its like, is ever an instrument of beasts of prey in this connection, and with effect that renders their victims insensible to, incapable of either fear or pain, at the very instant the victim's situation has become such as precludes all possibility of escape—at the moment struggle becomes useless.

Can it be incompatible with what is called divine law to presume, expect, or even to hope that it must, without and does execute its purposes without infliction of pain—at least unnecessary distress? (Is it only Satan that "hears the young eagles cry?") And how can anything that is not self-contradictory be impossible to infinite power? or anything that is "cruel be consistent with pure benevolence?"

True, mankind suffer in various ways, and most severely. But man is fitted with intelligence, and therefore may derive important, valuable lessons from adversity, from suffering, inasmuch as these arise from error of judgment, and of his conduct, and thus become instructive in his case.

SINGULAR EXPERIENCE.

To the Editor of the Banner of Light:

I can conceive of no better medium for the dissemination of light than that of the *Banner of Light* itself, hence this communication.

It has been decided that the many sincere friends of Mrs. R. I. Hull are justly entitled to a full account—in so far as language can convey it—of the wondrous experience through which she has passed since the misdirected zeal of parties in New York came near terminating fatally to at least one (perhaps the most innocent party concerned).

At the outset, let it be distinctly understood that the medium condemns no individual or individuals present on that occasion. I do not wish to promote a discussion on this subject, however, neither will I engage in one. It would occupy far too much space to enter into a defense of this gifted medium. To those who know her as she is, it would be altogether unnecessary. I will merely call the attention of the first named to a little incident in the life of St. Paul, which bears a striking resemblance to this case—"Saul, Saul, why persecutest thou me?"—and leave them there, with the sincere hope that the day will yet come when, like Saul, trembling and astonished, they will exclaim: "Lord, what wilt thou have me to do?"

During the past few weeks Mrs. Hull has been sick and utterly prostrated. On Friday, March 31st, the anniversary of Modern Spiritualism, a small circle of the tried and true gathered at her house. She was unable to sit with them, but, while she reclined on a lounge, the friends engaged in silent prayer, and later, each one spoke as moved by the spirit. Two hours—from eight to ten o'clock—were spent in this manner, until at length the answer came. The raps were louder than any I had ever heard up to that time, and proceeded from all parts of the room; lights also appearing in various directions. Mrs. Hull laid in a semi-trance, with hands of perspiration on her forehead, until presently she commenced to sob, and her old control once again took possession of her. The control stated that, owing to circumstances which had occurred, she had been unable to reach her medium for a short time, but, thinking us all, invited the same party to be present on the following Sunday evening. On that night Mrs. Hull was very weak, but, nevertheless, curtains were hung before a closet, within which the medium was placed, reclining on a chair. Some twenty minutes were consumed in prayer and quiet expectation, when a cloudy, shapeless vapor was observed, apparently floating on the floor, outside the curtain. The cloud gradually enlarged until it reached the height of an adult, and at the same time brilliant stars of light came through the curtain. Suddenly, from out the cloud a female form appeared, transparent, but perfect in outline. The form slowly glided, rather than walked, to a gentleman present, spoke to him, was plainly recognized, and, returning to the curtain, disappeared in the same manner that she had come to us. Five spirits presented themselves, the last one taking the writer to the closet and placing one of his hands on the medium's forehead, and the other on her two hands, as they lay folded in her lap. I will further state that each spirit-form was recognized as a friend of some person present, and furthermore that they were all self-illuminated, and surrounded by a halo which was beautiful in the extreme.

The following Sunday night we had a somewhat similar experience, with the exception that different spirits manifested themselves.

After this Mrs. Hull was so prostrated that she was totally unable to give another sitting. Many friends gathered around, but she could not even grant them an interview. She partook of very little food and was exhausted, mentally and physically. Her physician, Dr. J. Montrose Harris, of New York, stated that unless some change occurred she could not remain in the form. Such was her condition on Thursday, April 20th, at five o'clock. Her only companion at this time was Mrs. H., a lady friend from Boston. "Knowing Mrs. Hull's condition, this lady commenced to read aloud; thinking it might soothe her to sleep. At six o'clock precisely her head fell back and she seemed at perfect rest. She was left in repose until eight o'clock. At that hour her physician called, a gentleman who thoroughly understood her case, and whose presence, there is every reason to believe, was brought about by spirit-power; he has since been untiring and unselfish in his devotion. Her friend in the meantime had discovered that there was something strange and unusual in her condition. On examination the doctor also pronounced that she was in some other state than that of sleep. Without removing even her wrapper, she was quietly placed in bed, while the watchers, with anxious hearts, waited. Ten and twelve o'clock passed without change. The pulse was regular, and respiration perfect, but not the movement of a muscle.

Leaving directions as to future action, in case of change, the doctor retired. Mrs. Hull's friend remained with her during the night, and, in fact, continuously till her recovery.

The same condition prevailed throughout Friday. Perfect quiet was advised, but nothing whatever was administered, either liquid or solid. Her physician, to the best of my recollection, stated that this was an exceptional case, and that he would probably have pursued a different course had the patient been any other person than Mrs. Hull. Up to twelve o'clock noon on Saturday there was no change, but a gradual loss of vitality. From this time on the physician noted a change for the better, and the pulse stronger. At long intervals the arms would be raised, helplessly and appeal-

ingly, as an infant would do; then, as if by unseen hands, the patient would be turned to some other position, so that she might obtain rest.

Right here I may state that little anxiety from this stage was felt by her attendants as to the final result. They had perfect confidence in spirit-power and protection, and one of their number, being clairvoyant, described her as passing through a vast desert devoid of all life or vegetation, but that way off in the distance could be seen a large army encamped, guarding a beautiful city; that every battlement was manned, outposts and sentinels placed at every point, while beyond were seen hills clad with verdure, and hosts of angelic forms waiting her advent among them. There was no change from this out until twelve o'clock, noon, on Sunday. At this hour, with her eyes still closed, she faintly ejaculated, "water." A small quantity was given her, which she swallowed without apparent difficulty. Her friend then gently endeavored to rouse her, calling her by name, etc. In answer to the question, "Are you coming out of this all right?" a slight movement of the finger appeared to signify, "Yes." She was then requested to state how long a time would elapse before such a result might be expected. In the same manner the finger was raised six times. Also that it would occur in six hours, was obtained through the same method. This was accepted as evidence that she would be with us at six o'clock that night.

The doctor stated that the case was one which had no precedent in his experience. There was no rigidity; every function temporarily suspended; neither comatose, cataleptic, nor trance, but a deep sleep, or what, in the case of this particular patient, might be termed a super-normal condition, or, as her friend aptly put it, a "superior" condition.

No words can express how anxiously we waited for the hour of 6 on that memorable Sunday evening. At 5 o'clock the only persons present with her were before-mentioned friend and a Brooklyn lady. Mr. Hull and the writer were in an adjoining room, the doctor fearing that too many persons present might be injurious. About 5:30 P. M. there was a slight movement of the lips, and faintly whispered came the words of that grand old hymn:

"Jesus, lover of my soul,
Let me to thy bosom fly."

Kneeling at her bedside, the two friends joined in singing, and who shall dare to say that myriads of angel-voices did not unite in that supplication to the Throne of Grace? Then, appealingly, with tears streaming down her cheeks, the arms were outstretched to the angel-band surrounding her, as if entreating not to be left; at the same time she repeatedly put up her lips and seemed to be kissing and bidding farewell to numerous unseen friends. Now, sinking back upon the pillow with a glad, contented smile on her countenance, came faintly the words, "Thy will be done." Truly it was good to be there.

Her friend and physician, after soothing her with kindly, cheering words of comfort and consolation, advised that she should be left entirely alone with Mrs. H., so that on her first return to consciousness she might not be confused by other faces. In a short time the eyes opened and the head moved from side to side. She then struggled to a sitting posture, and, appearing to realize where she was, commenced to cry piteously, saying, "Oh! why did you bring me back? Why did you not let me stay?" Becoming calmer, her friend gradually comforted and brought her to a realizing sense of her condition. The doctor administered a teaspoonful of extract of beef, and she then, although in a dazed condition, desired to rise immediately, but was not permitted to do so. She was carried to the adjacent room and laid on a lounge. Her great anxiety now was to tell of her experiences in spirit-life. This was against the doctor's orders; so she was disrobed and persuaded to retire. On being placed in bed, she remarked: "You forget to take out those hair-pins last night," thinking, apparently, that she had slept for a few hours only. She was soon in a sound and refreshing sleep.

I called on the following morning, and great was my surprise to find her sitting up in bed enjoying a light breakfast. But what a wonderful change! A few days before she had looked tired out, mentally and physically, as if life had no charm for her hope and I think she so felt. To-day the face was radiant with a new-found joy; she had that "peace which the world cannot give"; the clouds were swept away; and she certainly looked ten years younger. In conversation, she stated to me she now felt that the burden of life was lifted from her shoulders, and that she was at peace with all the world—not even an unkind thought toward her fellows. She now had strength to bear any and all the ills of life, even if at times reviled or misunderstood. Gradually I led her to speak of the experience through which she had passed. The very remembrance seemed to bring a new light to the eye.

She stated that she became conscious first of being alone on a vast plain, and thought that her spirit had left the earthly tabernacle for good. In the distance appeared beautiful hills, which it was imperatively necessary she should surmount. After she had crossed the plain, and commenced the ascent of the hill, the way became rugged and wearisome, while on either side of her were vast armies of spirits, surging and struggling for supremacy. Still impressed with the necessity of reaching the summit, she pushed on and on toward the goal, some spirits trying to assist, and others to impede her progress. The way became more narrow, crooked and difficult, but on, on. Suddenly, from one side of the narrow way, a spirit separated from the rest, and, standing directly in her path, hurled her with force to the ground. On regaining consciousness, she discovered that she was surrounded by spirits innumerable, many of whom she recognized. Father, mother, sisters and friends were there; the air was redolent with the perfume of a thousand flowers, while the sound of beautiful music was all around about her. Loving hands were extended, and kindly words greeted her on every side.

She struggled to her feet, still desirous of continuing her journey, but this was not permitted. A couch or car was brought, on which she was placed, and carried triumphantly onward, her pathway strewn with flowers. Now and again she would recognize and be greeted by spirits, many of whom she had never known on earth, but whom, nevertheless, by some intuitive perception which she cannot explain, were recognized by her. Many of these had materialized through her organism. In the same way she realized that she was being borne to the spirit-home of her earthly parents. "When the Mists have Cleared Away" is a favorite song with her, and on every side were heard voices singing, "Now the mists have cleared away," and "You know as you are known, never more to

walk alone." The whole atmosphere was pervaded with the spirit of love. As she approached her father's house, she was struck with the beautiful architecture, solid to the touch, and yet transparent; on every side festooned with garlands of flowers. Birds of the most glorious plumage were observed. She was conducted to a large banquet hall filled by hundreds of spirit-forms. The tables were loaded with every description of fruits, with many of which she was familiar, and many which she had never seen; but, like everything with which she came in contact, there was the spirit only present. Like all the surroundings, the fruits were transparent, and, for that matter, so also were the very thoughts of the spirits themselves; nothing was hidden, but each one appeared in true colors.

Leaving here, she was conducted through groves of exquisite beauty, clothed with a never-dying verdure. The pathway was covered with flowers of every hue; even when trodden under foot, however, they were not destroyed, but immediately sprang back to place, and recovered their original elasticity and sweetness. She then approached a vast building resplendent in its grandeur, and such as she had never pictured in imagination. In the centre was an immense dome, into which she was conducted. Here again appeared a grand banquet hall, to which myriads of spirits were coming and going at will. Now, away again among the woods and flowers, when suddenly was seen a great light, which approached nearer and nearer; then a voice saying: "Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely, for my sake." What voice is that? Behold! The Master comes; and all heads are bowed in adoration. But, although she bows in reverence at His feet, she cannot approach within the circle of that glorious radiance which surrounds Him. Tenderly, she heard a voice, saying: "Are you not willing to do the Father's work?" Then does she realize for the first time that there is still a connecting link between the spirit and the mortal body; that the magnetic cord is not yet severed, and that she must return to her earth-life and earth work once more. Again: "Are you not willing to wait a little longer?" Still no answer; and again the voice, yet more tenderly, "Child, answer me; are you not willing to do His bidding awhile longer?" Love conquered all; and humbly, but in an ecstasy of adoration, the answer comes: "Thy will be done."

My task is finished. Those who were privileged to be present during the experience here narrated, whatever their individual weaknesses or frailties may be, have gained a higher conception of the beauty of holiness, and a more realizing sense of God's infinite mercy and love. "He doeth all things well." F. F. PURDY.

Brooklyn, N. Y., April 29th, 1882.

P. S.—I omitted to state we were informed that Mrs. Hull's medial powers would receive a greater unfoldment from this experience. In the meantime, however, I am informed that she will take a much needed rest. F. F. P.

State of Rhode Island, etc.,
Newport, R. I., May 29th, 1882.

Subscribed and sworn to in New Bedford aforesaid the day and year above written. Before me.

PATRICK J. GALVINS, Notary Public.

(SEAL)

Local Organization.

Mr. Thomas Lees publishes in the *Cleveland Herald* of May 23d a lengthy and able article upon Spiritualism, in which, after a general review of the subject and its present status, he propounds the inquiry, "What is best calculated to further the cause of Spiritualism throughout the world?" In reply to this interrogatory he says:

"Is it not plausible to suppose whatever would further its interests in the city of Cleveland would to a proportionate degree help the cause everywhere? It is largely owing to the general apathy of Spiritualists that we are held down."

"The fault (dear Brother) is not in our stars, but in ourselves that we are underlings. These lines are more applicable to the Spiritualists of to-day than when spoken by the discontented Cassius of Julius Caesar's overreaching ambition, and though we do not propose the same remedy, we would like to action the assistance, moral and pecuniary, of those Spiritualists who have it in their power, through wealth, culture and influence, to render the help needed to popularize and propagate the greatest truth of the century."

He then proposes the establishment of a religious society similar to the one now known as "The First Religious Society of Progressive Spiritualists, of Cleveland, O." (organized in 1875 under the State law governing religious organizations), or the strengthening and reforming the one already existing, with a proper and suitable place of meeting—a place under the control of the society, and not a rented hall, as at present—but a place wherein provision could be made for sances, library, reading-rooms, lectures, etc.

He suggests that to such a society should be attached a Children's Progressive Lyceum, wherein the children of Spiritualists and Liberalists could be spiritually unfolded and educated free from sectarian bias. Of this improved system of Sabbath instruction for the young, and of other matters in connection therewith, he says:

"The Children's Lyceum by many is regarded as the hope of Spiritualism, the neglect of which reflects seriously on the sagacity of those who seem not to see its importance in the duty we owe our children. The mass of Spiritualists throughout the country are entirely ignorant of the workings of the Lyceum, and nothing short of a practical knowledge of its workings can give an adequate idea of its great scope and utility."

With a flourishing society and its legitimate spiritual annex, the Lyceum, there would be left no valid reason for our children drifting into the Sunday-schools of the churches, to grow up with beliefs antagonistic to their parents, fastening creeds on them that we have had so much trouble in escaping from. The Lyceum system, if properly understood and introduced, meets fully the requirements of the young for rational amusements, and is satisfactory alike to their spiritual and social nature, giving full scope to all their powers, mental and physical."

As a good society would tend to build up a good Lyceum, so would a good Lyceum in return foster and strengthen a society.

As the truth of Spiritualism hinges on its phenomena, proper means should be at hand for its production. Mediums are in plenty, but places of development wherein they can meet with proper surroundings are few. Those who make mediumship a study know the benefits to be derived from the observing of proper conditions, such as holding circles and sances in rooms consecrated to Spiritualism and dedicated to its use only. This fact is well known and studied in many private sance rooms, and public requirements

demand that some suitable place should be provided for the use of worthy mediums who occasionally pass through this city with scarcely a recognition of their gift, because unable of themselves to secure the required conditions.

Many mediums in transit with scant means who have stopped over here, unable to find a suitable place to hold sances, have had to resort to some cheap boarding-house, and foolishly attempted under the most distressing and unfavorable conditions to hold sances.

The permanent place of meeting proposed would effectually meet this difficulty, be an oasis in the desert, traveled by itinerant mediums, who as a rule are extremely sensitive to conditions, and would enhance the value of public sances by surrounding them with the proper conditions, comfort and respectability they deserve."

As another outcome, and a most desirable one, of such a local organization, Mr. Lees mentions a public library and reading-room. He thinks that, voluminous as the literature of Spiritualism is, it is not circulated and read to the extent it should be; that the great mass of Spiritualists do not acquaint themselves so fully as they might and should with the truths of its philosophy by reading the *Banner of Light* and other publications devoted to their elucidation, and the many able books and treatises treating thereon. He thinks that neither such a library nor reading-room need be restricted wholly to spiritual literature; that scientific and liberal works should there find a home and be made to supply a need long felt.

In conclusion Mr. Lees says:

"The free thought of Spiritualism, in spite of its drawbacks, has proved to be ennobling rather than otherwise, and the old cries of 'devil,' 'insanity' and 'immorality,' are bugaboos that are rapidly losing the power of frightening and deterring people from its investigation and acceptance; statistics here and everywhere disprove the ignorant and malicious charges. Adherents to its philosophy are to be found in every grade of society from the millionaire to the mechanic. Scientists, statesmen, bankers, merchants, doctors, lawyers, artists and artisans, ay, even ministers, all are represented in this new and mighty movement—especially is this the case in England. The establishment of such a society as is proposed in Cleveland would be of great practical benefit, not only to this city; but to the growth of Spiritualism everywhere; because:

First—it would elevate the cause of Spiritualism and make it more inviting to those who have so long held back on account of its unsettled and disorganized condition.

Second—it would incite similar action in other places, and strengthen societies already existing.

Third—we should command a respect we have never had, and never can while so disorganized.

Fourth—it would help to institute a practical religion good for every day in the week—a religion independent of its phenomena demonstrating a continued life, the most rational, scientific, moral, practical and beneficent that has yet dawned on humanity.

Fifth—it would tend to remove the odium so long and unjustly (but naturally) attached to Spiritualism.

Sixth—it would answer the question so often and sneeringly put, 'If Spiritualism is a fact, what good is it?'

Because it demonstrates immortality.

It affords us the sweet consolation of spirit-communication with our departed friends.

It gives us a higher conception of life and a more rational and pleasing philosophy of death—dispelling the superstitious horror and dread of the latter.

It makes us self-reliant in teaching us we are our own saviors, and shows us there is no escape from sin and its consequences through another's goodness.

It gives us untrammeled thought, lures us to more extended knowledge, and suggests investigation into the most sacred of hidden mysteries. It teaches progression beyond the grave, and ultimate escape from sin through progression and growth only; besides furnishing numerous and well attested cases of practical benefit to individuals who have put themselves in rapport with its phenomena and philosophy."

On Dits for the Banner.

To the Editor of the Banner of Light:

I received a few days since a letter from my brother Joseph, now en route homeward from Mexico, which he says is the grandest of all the Christian cities he has ever seen, "and the people of all classes remarkably kind and polite." This seems saying a good deal by one who has visited the major part of the large cities in every part of the world. My brother says further, "So far as I observed in Mexico and in New Orleans, Spiritualism seems to be almost universally accepted, though in a quiet way."

Have you read E. W. Wallis's letter in *Light* of the 11th of March? I think it might be well to transfer it to the pages of the *Banner*, so that when it comes to be shown up by other sitters who were at the circle he describes, the consummate falsehood and malice it discloses may excite the envy of the hitherto well-known American champion exponents of "trickery and fraud," and thus make a diversion in favor of our mediums, lest the would-be English champion Wallis should outstrip them in the race for an enduring infamous fame. As appropos to the subject, I will say that I have recently received a letter from Mrs. Carrie E. S. Twing, under date of Westfield, May 27th, from which I take the liberty of making the following extract:

"Whilst in Buffalo spending a little time after my anniversary I had the pleasure of listening to Mr. Wallis of England, in the parlors of Mr. A. B. French. At the same time Wm. Eddy and a younger brother were in Buffalo giving sances. Mr. Wallis's denunciation of mediums of all phases, except the trance speaker, was so marked that I thought I would like to ask some questions of his control. I finally put the question concerning the responsibility of mediums; at the proper time, as follows: 'Supposing at 10 o'clock this morning a person should have come to me for a message who would by his truth-loving spirit bring out the best of everything in my nature, and receive a most beautiful communication. Suppose again that another siter of an opposite character should call on me at 10 o'clock and attract to himself untruthful, unholy spirits, and that the message he got should be in harmony with the siter's nature. How far am I, as a medium, responsible?' Mr. Wallis's control said, 'I should never allow a message to pass out of my hands without first having read and studied it myself, and judged of its quality.' But after the lecture Mr. Wallis came to me and said that my phase of mediumship was not what he was considering! Although the Eddy brothers did not hear Mr. Wallis's lecture, there came over them such a feeling of melancholy that they passed a sleepless night, the younger one crying most of the time, and they felt that they could not give any more sances in Buffalo at that time."

If I understand Mrs. Twing's meaning correctly, it would thus appear that Mr. Wallis, a trance medium, could thus recall to his normal memory what was said through him by his control; and not only so, but had the rare gift of sending his venom on wings, as it were, so as to demoralize and afflict the poor materializing Eddy mediums, though far away from the sphere of his poisonous influence."

THOMAS R. HAZARD.

South Portsmouth, R. I., May 31, 1882.

We are told that "At Pompeii combs have been found exactly like the modern fine tooth kind." This would indicate—well, you catch the idea.—Boston Post.

Balmy sleep, good digestion, rich blood, elastic step and cheerfulness in Hop Bitters.

Original Essay.

A REVIEW OF ASTRAL THEOLOGY.

NO. ONE.

BY F. J. BRIGGS.

To the Editor of the Banner of Light:

In the *Banner of Light* of Dec. 3d, 1881, A. Wilder, M. D., published an article, "Astral Theology," as an answer to mine on the "Astro-Zodiac Theory of Religions." As he "called my name out in meeting," he evidently expected me to notice it, and courtesy requires that I should do it. The effort, however, (in military phrase) was a manoeuvre to change front, and place the Astral Religion in front, in the place of the Mytho-Zodiac, and let that retire as too much weakened and exhausted to hold the ground. They are two distinct theories, and my scope did not take in Astral Theology till it was pushed to the front to take the place of the other. However, it is all right, for they both have got to be investigated on historic grounds, and the sooner the better. All I want is the truth.

1st. He says: "A closer examination, I think, will show that the Hebrew institutions were not older than Solon." A closer examination made by the later German thorough Biblicalists shows (for I can only give results) that there have been three different redactions of the Pentateuch, at periods far apart, when the materials were worked over and published with modifications and additions. The first redaction was made about B. C. 750, more than a century before the birth of Solon. This writer, commonly called the Yahvist or Jehovist, because he calls God Yahvah or Jehovah, wove into his work certain laws and precepts that were in existence before his day, and also certain older documents, such, for example, as the Book of Covenants pieced in Ex. 21st and 23d. He begins at Genesis, ii. 4, and carries on his narrative till Israel enters Canaan. He compiled his work from older writings and legends. Hebrew institutions are found in these very oldest records and traditions.

The exodus of Israel from Egypt remains a firmly-established fact. It has been universally admitted and believed in by all Israel, as is seen by their unanimous traditions and earliest records. And they as unitedly have always regarded Moses as the soul and leader of the movement. And throughout all ages following they have steadfastly cherished, by suitable commemorations, the memory of this deliverance. True, this was but one out of the many migrations of tribes and peoples that were constantly going on long before and after Moses's day, of which we have traces and traditions, but no authentic history. And we cannot reject this without rejecting those on the same grounds. Lay spleen aside, and give this the same chance with the others.

The Pentateuch remained in this form for more than a century, or till the birth of Solon. Then a priest who adhered to the worship of Jehovah in opposition to the idolatrous portion of Israel, produced a book of the law which he claimed had been found in the temple while being repaired by the direction of King Josiah, which has come down to us in Deut. iv. 44; to the end of chapter twenty-sixth, and also chapter twenty-eighth. In this we find the demands which the Mosaic party were making in that day thrown into the form of laws. Josiah had the book introduced, and with the voice of Jehovah-worshippers of Israel, it was proclaimed authoritative. This was woven into that earliest work of the Jehovistic writer, with a few new passages that have been pointed out by scholars. It is absurd to assert that this was the origin of Mosaic institutions; that the people had never heard anything of them before; that they were all sprung upon them afresh at this time as old laws of the nation of which they had never heard anything similar to them before. A full code of laws were never imposed upon a people in that way. The Pentateuch remained in this second stage for one hundred and seventy-five years, when under Ezra, after the return from Babylon, a third redaction was authoritatively made. "At that time" (Knappert writes) Ezra added to the work of his two predecessors a series of laws and narratives which had been drawn up by some priests in Babylon. These he himself revised to some extent. The elements thus introduced were of a priestly character, and comprised many instructions for the guidance of priests and Levites, for offerings, and for priests, as well as regulations concerning clean and unclean. Later still a few more changes were made; and the Pentateuch grew into its present form."

Like the Vedas and the Zend, those gradual compilations of those old religions, it is the work of thorough and judicious scholars who make it their study to separate the latest from the more ancient, and those from the earliest, and learn what were the prevailing ideas at their respective dates. And these conclusions, that the Hebrew institutions were not older than Solon, and that the Pentateuch was all written by Moses, are two extremes that will eventually be given up.

As those writers of the Pentateuch, as well as other historical works, wove legends and myths into their histories of earlier times, we cannot take for granted the historical accuracy of those narrations drawn from traditions. Though those records do not teach us for certain, concerning those legendary eras of which the writer wishes to inform us, they do this much—they give us the opinions entertained in the writer's times. So far they are historical and reliable. "Every legend and myth is a witness about the author and his times just as much as a real historical narrative would be."

2d. He quotes approvingly Macrobius, who "declares all gods to denote the sun," Sextus Empiricus, who "declares the Zodiac, as we have it, came directly from the Babylonians," Loukianos (Lucian) and Stephanus of Byzantium, to prove that civilization first came from the Ethiopians, and that they "were first to establish religious worship." Now who were these writers? Macrobius was a Latin grammarian who flourished A. D. 400-450; Sextus, a Greek physician, somewhere between A. D. 200 and 300; Lucian, a Greek satirist, about A. D. 120; Stephanus, a Greek geographer, between A. D. 500 and 600. I must protest against quoting such old writers as authorities on points in which later researches and investigations and discoveries have shown their theories to have been wrong, as these writers have, since their days, been fully demonstrated to have been. It seems anti-progressive and dogmatic, like the Catholics quoting the errors of the Fathers as authority to disprove more recently established truths; or like quoting texts of the Old Testament to disprove modern scientific discoveries. Jehovah was not the sun, and is not so called except in a poetic figure, as he is called a "fortress," "rock," "shade." Baal, called Bel

by the Assyrians, and Bal in Punic, was not primitively the sun, nor a sun-god; though afterward his worship might have been confounded with it. As 1st Kings xviii, containing a contest between the votaries of Baal and Jehovah, has been called in, I take that for my starting point. I first premise that, as this purports to have transpired several centuries before Kings was compiled, and as the writer made use of older materials and traditions, the account, without doubt, is, in part, legendary and exaggerated. But the long struggle as to which should be accepted by Israel as the supreme Deity is abundantly substantiated. So the manner of the contest at this particular time may be looked upon as a legend founded on a fact, as legends are.

I do not attempt to separate the legend from history. My purpose is to show the real matter of dispute. That is what we need to understand. The difference was not between the names of the two gods merely. It was the real essence, substance, real character of the two. JEHOVAH signifies the real essence of existence, alive, living, acting, existing *per se*, of which there can be made no visible image or likeness any more than of eternity. The apprehension is, and ever must be, intellectual, mental. It is compounded of *ih*, yeh for jah, essence, seat of action, force, strength, and *hah*, existing, subsisting. It is one of the best as well as more ancient names of Deity, comprising both his essence and existence *per se*, that I ever saw. It was opposed to almost all, if not all, of the gods, who were supposed to have come into existence as gods at some time and in some way. BAAL meant lord, master, and as such was applicable to any deity. If he had been considered the same *esse* in being, existence, attributes as Jehovah, there could have been no grounds for contention. Hence it is here we must look for the cause of the dispute.

Baal was a personification of the two "powers" of nature, the active or generating, and the receptive or producing forces, by whose united action all things come into being and are. The god Baal was both of these forces as forces. And hence in his hypostasis he was androgynous, perfectly male and female discrete.

It is said that he was a sun-god, that he was worshiped as the sun, was the sun. But it should not be forgotten that, in those ancient religions, the sun was deemed both male and female, that is, as manifesting both of these positive and negative forces. Baal was not, strictly speaking, the sun, but a personification of those two forces which were also attributed to the sun. Writes Sir H. C. Rawlinson: "The idea of the motive influence of the sun-god in all human affairs arose from the manifest agency of the material sun in stimulating the functions of nature." "The male and female powers of the sun, whose worship at Sippara (in Babylonia) was celebrated throughout the East, were, with their more than usual accuracy, identified by the Greeks with the Apollo and Diana of their own mythology." [Apollo was originally the god "of fecundity and increase."] "He was not identified with the sun till later, certainly not till Aeschylus," about B. C. 450. Artemis, Diana, was his "sister and the queen;" and they (the male and female powers of the sun) are of course represented in Scripture by "Adramelech and Annamelech, the gods of Sepharvaim," to whom the Sepharvites burnt their children in the fire.—2 Kings xvii: 31.

The word Baal is masculine, but was used to comprise both the male and female personation. At other times they are called *habaalim*, "the Baals." When Baal was used to denote the male principle alone, he was a phallic god, and represented by a phallic pillar. As such he was Baal-Poor, and had a counterpart which the Assyrians called Beltis, Lady Bel, and the Hebrews, Ashtoreth. As both were called Baal, so sometimes they were called Ashtoreth. The statue of Lady Baal was called Asharoth, erroneously rendered "grove," and in the plural Asharoth. Whatever its form, it was characterized by female representations. It was the counterpart of the pillar of Baal, and was usually set up in a grove, or had trees planted around it. Manasseh erected one of these "groves" in the temple. 2 Kings xxi: 17, and xxiii: 6.

As the hypostasis of the female sun she was called "the queen of heaven," which commentators have very naturally mistaken for the moon, as in Western languages it is called feminine. But in that old religion the moon was masculine and a greater god than the sun.

How it happened (writes H. C. R.) that the moon in Babylonian mythology was placed above the sun we are not, of course, in a position to decide; but there were evidently traditions regarding the god of extreme antiquity, and apparently connected with the first colonization of the land, which may not improbably have occasioned the preference. "The most celebrated temple of the moon-god appears, in antiquity, to have been in the city of *Hur*. Its site is now marked by the great mound of *Mugheir*, the excavations of which have yielded a great number of bricks, tablets, clay cones and cylinders, all stamped with the names of different kings, but all bearing evidence to the worship of the moon-god. Nabonidus indeed (B. C. 555), who seems to have been an especial votary of Sin's (the moon-god), for he calls him 'the chief of the gods of heaven and earth, the king of the gods, who dwells in the great heavens, the Lord of the temple of... in the city of my Lord,' expressly declares that he found in the city of Uruk (the oldest king whose name has been found in Babylonia) [about B. C. 2200], a record that he had commenced his temple in question, but had left the completion of it to his son, *Uruk*, and the shrine, therefore, must have lasted through the entire period of the Babylonian monarchy, from its foundation to the time of Cyrus [B. C. 538]. The territorial titles assumed by *Uruk* are king of *Hur* and king of *Akkad*, the first of these names referring to the principal capital, whose site is marked by the ruins of *Mugheir*, and the second being apparently an ethnic designation of the Hamite race. Conspicuous among these were the early Chaldeans and Canaanites. So the ancient 'queen of heaven' was not the moon, but the female sun, 'the mother of gods.'"

We are now in a position to understand our subject, the contention between the worship of Baal as androgynous (a personification of the forces of nature as male and female), and the worship of Jehovah. The Jehovists from the first abominated this worshipping of sexes in a god, or rather making those two forces of nature the Deity. This matter was so understood by the Hebrews in all their ages. In the Septuagint version we read Jer. xix: 5, "They built the high places to Baal, to lady Baal." xxxii (but xxxix in the Septuagint): 35, "They built the altars to Baal, to lady Baal." Hosea ii: 8, "She [Jerusalem] made silver and golden [semblances] to Baal, to lady Baal." Zeph. i: 4,

respective journals, and call attention to it editorially. will be entitled to a copy of the BANNER OF LIGHT a year, provided a marked paper is forwarded to this office

Message Department.

Public Free-Circle Meeting.—The public free-circle meeting, held at the Palace Hotel, New York, every Tuesday and Friday afternoon, from 2 to 4 o'clock, is held for the purpose of giving to all who desire it, an opportunity to see and hear the mediums in the circle, and to receive from them such advice and instruction as they may deem fit to give. The doors will be closed, allowing no access until the conclusion of the service, except in case of absolute necessity. The public are cordially invited.

The message published under the above heading indicates that spirit-communication is being made to the earth-life, and that the mediums are in a position to receive from the spirits of the departed, and to convey to the living, such advice and instruction as they may deem fit to give. We are the more glad to receive such a message, as it shows that the spirits of the departed are still active, and that they are able to communicate with the living, and to convey to them such advice and instruction as they may deem fit to give.

It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact, and of the nature of the communication. We are also glad to receive from the mediums, such advice and instruction as they may deem fit to give, and to convey to the living, such advice and instruction as they may deem fit to give.

We have written questions for answer at these meetings. Miss Speltzner wishes it distinctly understood that she gives no advice, and that she is not a medium. Letters of inquiry in regard to the publication of the Banner should not be sent to her. Lewis B. Wilson, Chairman.

Messages given through the Mediumship of Miss M. T. Stethamer.

An Appeal by Controlling Spirit.

We desire to call the attention of the readers of the Banner of Light to a case of need, of want. The editor of our journal has already done so, but we feel it to be our duty to speak of this individual case from our Circle-Room. We refer to that of Mr. Joseph P. Tonnor of New York, who is a medium, and who has been brought to bear upon an industrious, intelligent individual, during the late floods which overspread that section of the country, caused by the breakage of the levees. This gentleman is an out-spoken, earnest Spiritualist, and defends his religion, as he is pleased to call it, with all the ardor of an intensely earnest nature. Surrounded, as he is, by believers in the Catholic religion, who are intolerant, he is persecuted because of his faith, and consequently cannot receive that assistance which he otherwise would be. He is still a member of the Catholic Church, to which he formerly belonged. Mr. Tonnor has dependent upon him a widowed mother, a widowed sister and three orphan children, who are, at the present time, suffering from the effects of the late floods, such as food and clothing, particularly the former, and we call upon our spiritualistic friends—who delight to assist the needy and who admire an earnest defender of Spiritualism wherever he may be found, a sincere advocate of truth in spite of opposition and ostracism—to assist him by forwarding to him, or to the Banner of Light office, such sums of money as they can afford.

We would also invite every one present, who feels so disposed, to lay their contributions upon this table, assuring them that whatever they give will be gratefully accepted and expended for these little suffering orphan children. The Chairman of the Circle-Room will see that whatever is received will be immediately forwarded to its destination.

Allow me to add that the government has ceased its supplies to the people of that section, believing that they are not entitled to such aid, and that Mr. Tonnor is not a believer in Old Theology, so called, he is ostracized by all church-going people, and seems to be left outside the domain of all worldly assistance, and therefore is especially worthy of your regard and consideration.

Public Square, April 18th, 1882.

Invocation.

Eternal Spirit, thou friend and guide of humanity, thou source of all life and blessing, whose breath doth quicken thought, and whose voice doth give things into life and being, we would now upward to thee, this hour, on the wings of love and prayer, in order to reach from thy kingdom of blessing the benisons of good which we may scatter forth for the healing of human hearts. Ourselves, our Father and our friends, we come to thee with hearts attuned in melody, singing our songs of grateful praise unto thee, who art the Author of all life, the Ordainer of all law, the Sustainer of all systems, and the Giver of all grace. Approach, O beloved Father, and we would turn to thee, seeking for wisdom from thy courts above, yearning for truth and knowledge concerning the ways of life, and the law of love. And now, O Father, we would receive strength in thee, for thou art the Giver of all power, and we would receive from thee, and thy angels ones, May they be shed abroad into the hearts and homes of those who sorrow for the loved and lost. Ourselves, our Father and our friends, we come to thee with hearts attuned in melody, singing our songs of grateful praise unto thee, who art the Author of all life, the Ordainer of all law, the Sustainer of all systems, and the Giver of all grace. Approach, O beloved Father, and we would turn to thee, seeking for wisdom from thy courts above, yearning for truth and knowledge concerning the ways of life, and the law of love. And now, O Father, we would receive strength in thee, for thou art the Giver of all power, and we would receive from thee, and thy angels ones, May they be shed abroad into the hearts and homes of those who sorrow for the loved and lost. Ourselves, our Father and our friends, we come to thee with hearts attuned in melody, singing our songs of grateful praise unto thee, who art the Author of all life, the Ordainer of all law, the Sustainer of all systems, and the Giver of all grace. Approach, O beloved Father, and we would turn to thee, seeking for wisdom from thy courts above, yearning for truth and knowledge concerning the ways of life, and the law of love. And now, O Father, we would receive strength in thee, for thou art the Giver of all power, and we would receive from thee, and thy angels ones, May they be shed abroad into the hearts and homes of those who sorrow for the loved and lost.

Questions and Answers.

CONTROLLING SPIRIT.—We are ready to consider your questions, Mr. Chairman.

Q.—[By James Esdon, Barret, Vt.] Is the finite in any way related to the infinite?

A.—As the greater contains the lesser, so does the infinite, which permeates all space, span all time and quickens all existence, enfold and embrace the finite. To us the finite is but the fractional part of that grand infinite, which in its entirety completes the living whole.

Q.—[By C. A. Broadwell, Chicago, Ill.] Do spirits occupy space in the spirit-world?

A.—Whatever man in the mortal has for his advantage and advancement, he has in the spirit likewise. Spirit occupies space in the spirit-world truly, but is not limited to any particular locality in space. The grand immensity of the spirit-world is beyond our finite vision to be boundless—without limit; yet we are taught that all this mighty expanse is peopled by spirits. All existence teaches the thinking, the studious mind, this one grand lesson: spirit is life, activity, consciousness—all things that are vital in existence are spirit; therefore spirit may be found everywhere.

Q.—[By Madison Romaine, West Liberty, Iowa.] Are mediums ever destitute of guardian spirits?

A.—All mediums are attended by guardian spirits or spirit-guides. These spirit-guides may not be able at all times, or perhaps at any time, to manifest their presence, and express their purpose and will-power to their charge. Yet we know of none who are destitute of guardian spirits. Neither mediums nor those who are not yet mediums, are unattended at any time by spirit-friends. Those spirit-guides who attend mediums may or may not be far advanced in spiritual life; this depends very much upon the unfoldment, the earthly conditions and surroundings, as well as the spiritual attainments of their instruments.

George Young.

Your spirit president, Mr. Chairman, permits and assists me to control your medium and make myself known. I am not here for the special purpose of making myself understood by my friends in the body, but rather in order to learn how to control a medium in this manner, and to take possession of the forces or organs of her system, for I am desirous of doing the same thing in connection with another medium, a friend of mine who resides in New York City. I have labored for years to perform this work. It is true I am unable to manifest myself in my own way, but that does not content me. I desire to gain possession of the organism of my medium in order to convey my thoughts more rapidly to those present; I also desire to bring a new influence to her, which will be for the unfoldment of other powers. I think, through this experience, I will be able to begin the work. I cannot say that I will be able to accomplish it as I desire; that I can only tell through experience; but I will not fail to begin a work which I hope to see fulfilled in the coming time, therefore I thank you and the spirits present for this privilege. I also desire to send my assurances of fidelity to my medium and friends in New York, and to tell them I shall certainly endeavor, day after day and year after year, if need be, to accomplish my purpose; for I know there is a work to be done, something more powerful and wide and far-spreading than has

been performed in the past, and I feel that I can bring the power for this work—that is, of course, in connection with other spirits, but myself as the chief operator. This may appear to be somewhat selfish, but I have it not, I have a purpose behind all. I keep my medium in her position and bring conditions as I do because I know that it is best for the fulfillment of the work which is beyond.

I also feel that the time will come when these conditions will open, become more refined and favorable for spiritual power and manifestation, then will my purpose be more plainly seen and my work understood. Until that time I am content to wait. Waiving my love to all friends, I would also give greeting to one individual in this audience, to whom I feel somewhat related in a spiritual sense, for I have been attracted to that party and have gained power and strength for my manifestations through the magnetism which I have gained from him by his presence at my place of labor. I will not speak more plainly at this time. You may simply announce me as George Young.

Jennie P. Leach.

My name is Jennie P. Leach. I have been to this place many times before, trying to come and speak, only just to send a few little words to my friends, to tell them that I love them, and wish to meet them. Each time I have tried to come I have been disappointed, and unable to manifest, but to-day I am strengthened and given power to subject the medium to my own will by the assistance of the brave good Indian spirit who is present. I feel more than happy at this privilege. I wish my friends to know that this spirit came back; that is the most important thing for them to learn, for they do not now realize this; they hardly have a desire to investigate the matter, they rather feel that if it is true it will make no difference to them, because they will know it all, by-and-by; and if it is not true, they do not wish to get entangled in anything that is so much a witching nature—so I am not able to come to them as I wish. I am here to say: If you could only realize that the dear ones of your lives are knocking at your doors, waiting in vain to be welcomed, longing to have permission given them to enter, you would not feel as you do, you would seek earnestly until you found an open pathway over which they could come freely to you; for it is true that those of us who have passed from the body return to your homes, and every day after day, to make ourselves known to you as dear, even dearer to us than you were while we were in the physical life, because we feel that the spiritual nature is one of affection and sympathy, and it feeds upon the love-elements within. And although while you are engrossed in daily cares and material perplexities you sometimes give out a longing cry or desire for your friends who have passed away, still you wrap around yourselves earthly and worldly cares, and do not understand where your friends have gone, and how they live! While all this is going on with you, we are daily coming, seeking to make ourselves known, but without avail.

There are many with me for whom I speak, for we are all one in this matter. We have a great deal of spiritual information to impart to you, if you will but listen. We cannot come here, therefore we are here to-day to entreat you to open the way for us; but if you are not willing to do so, then we shall retire and await your own convenience. But it is true that if these things come unto you while in the body, and you willfully close your eyes to spiritual truth and light, you will not at once emerge from your darkened condition when entering the spirit world, neither will you be able to understand the language and manner of life of our spirit-friends. I am still pressing on to gain more knowledge, more light from those who are above and beyond me, and I feel that as I learn more lessons day after day I may expand in spirit, growing in stature and becoming unfolded as I should do. There is a great deal beyond me which I have yet to find and to attain, for I am not idle at present, and I am seeking new opportunities for the future good.

When I come to the home of my friend I feel that I am at home. I know that he welcomes me in spirit. I have seen the thoughts go up from his soul concerning me and mine, also concerning the days which we have spent in the past, privately, ourselves and the disembodied, and these things draw me to his fireside; they hold me there, for I feel that I am at home with him, and that he is here to help me, and to make my resting place. Please to tell my friend that when I am with my dear Bessie I feel that all the powers of my being are having their full expansion and play, as they should do. Tell him when I am with her I learn more of life; for she brought to me great and holy truths and lessons concerning the spiritual existence which perhaps I otherwise would not have attained. Now, to the friends of my friend, I speak, but to all of our friends I send my greeting, and desire them to feel that I am the same individual as in the past, plain and outspoken, yet earnestly seeking to know more of life and its laws. I send my message to my friend, A. S. Cobb, of Dunkirk, N. Y. I wish him to know that during the last summer I was with him many times; frequently in the grove-meetings, often when I was very tired and weary, and while by his side I have felt at times that he could realize my presence, and realize that I was with him, to bear him those influences which I could bring from the higher life. I also want my greeting to friends in Buffalo and assure them I have forgotten none. Dr. John T. Blakeney.

Black Hawk.

[To the Chairman.] How, Chief? Black Hawk has come to this council to-day; he feels it a grand thing to be here and to assist the spirits to come to their friends. Black Hawk comes to the pale-face who is afar off—that is why the chief is here, at this council hour—for the pale-face friend has work to do of which Black Hawk would speak. Labor has been performed during the past many moons, the results of which are not yet revealed to mortal gaze, but they are working themselves, and by-and-by, after the leaves fall again, and the snows fly, they will be shown in their beauty and power. Black Hawk would say to the white chief, work on strongly; faint not by the way; fail not in your purpose; but press on earnestly and nobly. The work is not altogether of the material, for spiritual labor is entwined within it, the spiritual and the material go hand in hand. Black Hawk, as one of the spiritual band, brings strength and power to the pale-face in the body. The white chief is in the far West, in Michigan; from that quarter, from the hunting grounds beyond the setting-sun, and from this council place, Black Hawk gathers strength and power to perform the work in the coming time—for the laborers of come will be much greater and more than those of the past. And as the moons rise and fall, the suns go down in glory beyond the far West, as the stars shine out in beauty, and disappear day after day, and moon after moon, new powers are brought and the work goes on, casting its influence far and wide. The work is of a varied nature; one cannot perceive it in its fullness, at one glance, but by-and-by all things will be revealed; and we say to the pale chief, you will be understood in consequence of the work which you have done, and which have been brought to you by spirit-power, by those of earth who now comprehend you not. You have need of the message of light, you have need to be wrapped in the blanket of love and peace; and the Indian brave brings it to you in order to strengthen and console your spirit. By-and-by, in the moons that are to come, Black Hawk, with his hand, will manifest again more powerfully, more powerfully, and you will be glorified by all the things which you will learn. The pale-face will understand and receive Black Hawk's words.

Oliver Truedell.

[To the Chairman.] I feel, sir, as though I was back in the mortal body. I understand very well that this form is not the one which I once inhabited, but as I come back into contact with earthly conditions, I feel as though I was really here in physical form. I am assisted greatly in this manner by kind persons who are present, for I have a strong desire to reach my friends who are yet on the earth. I want them to know that I come back and watch over them, and try to make myself felt and seen, and heard. I do not want them to put me away out of their lives, for I am not separated from them to any extent. Death came to me swiftly and suddenly; it was a blow which sent me from the body. I was pursuing my work in my own manner, when an accident occurred which hurled my spirit from its body. I left a family. I desire to reach my wife and give her some information connected with affairs of mine; also, to tell her of this life which I live apart from the old life—for I would like her to understand where I have gone and how I live. And by coming here I hope I will be able to go nearer to my friends at home and tell them those things which I desire them to know, and to learn. By occupation I was a stone-mason, and was at work upon the new bridge over the Merrimack, at the time of the accident which caused my death. I was not an old man, but what you would call in the prime of life. I had much to look forward to; yet all these things were closed to me in a moment of time. Certainly I have much to talk over many things that I would like to have said to those who were before me, and I think that perhaps I may be able to say these things, and to express my wishes through some other body than that which was once mine. I am from Manchester, N. H. Oliver Truedell. It is very nearly two years since I was taken away from the body.

Esther A. Reed.

Life becomes very beautiful and very sweet to the spirit who has thrown aside the garments of clay and merged into the pure spiritual condition of a higher and more harmonious life,

and I feel to-day to express my gratitude and thanksgiving for this boundless existence which is mine; which has come to me as a spirit freed from the bonds of clay and from the physical conditions which weigh down the mortal. Years have glided away from me, and I, at an advanced age, was called from the physical form, and through the several months of these few years have I been seeking to gain knowledge and more of truth from the higher spheres beyond me, in order to expand my powers and unfold my spirit; also, because I desired to bear back from the immortal world tidings of knowledge and of cheer to those friends who yet remain in the flesh. I come at times to my old home, and to the homes of friends and neighbors, seeking to bring influences that will uplift their spirits and draw them onward to another life beyond this one of material care and toil; and although I do not seek frequently to give outward, external manifestations of my presence, because I feel that if I can perform a work in drawing the spirits of my friends upward I shall be doing all that is required, yet I assure that those friends of mine who remember me with affection will be pleased to learn that I have returned to your good old circle room to send a few words of greeting. I had the light of spiritual truth streaming in upon my vision before I was called from the body. I understood, to an extent, whether I was going and where I was going, and I had crossed the border which divides the mortal from the immortal world; I had nothing to fear, and after I had reached the land of light and the home beyond, I felt to rejoice unceasingly that this light had come to me while yet in the form; that it had destroyed the king of terrors and made my pathway straight; and when I was welcomed by songs of cheer, of loving sympathy, by friends whose names I had crossed the border which divides the mortal from the immortal world; that the fullness of joy was mine indeed. To all friends I send my love, my blessing. I want them to understand that, freed from all weakness and pain, I now press onward, seeking for new light and instruction, and I will be glad at all times to return to those things which I attain for their unfoldment. Esther A. Reed, to her friends in Hopedale, Mass.

Dr. John T. Blakeney.

[To the Chairman.] A short time since, my good friend I sought to manifest in this room through the mediumship of one who is very dear to me, through spiritual kinship. I cannot claim relationship with that friend through the external, but through the internal condition of life I feel that he and I are akin, and so, not having been able to come at that time, I feel that it is "better late than never," and I am happy to receive the privilege and opportunity of manifesting to-day and sending out to him and his wife, and to all their friends, my love and assurances that I always hold each one of his household in loving esteem. Well may I do so, for through his assistance and instruction, and those who are of his family, I was aided to gain a knowledge of immortal life and to hold sweet and loving communion with my angel ones who had gone before. I had become prepared for the life beyond, because these things were given to me while in the body; and as I received communication after communication through one dear friend concerning the existence of my darlings in the higher life, I felt the most powers of my soul expanding, and I had cause to rejoice in these things which had been vouchsafed to me. I wish to tell my friend that I am still pressing onward, seeking to know something of our spirit-friends. He will receive eagerly I should think, the knowledge concerning the language and manner of life of our spirit-friends. I am still pressing on to gain more knowledge, more light from those who are above and beyond me, and I feel that as I learn more lessons day after day I may expand in spirit, growing in stature and becoming unfolded as I should do. There is a great deal beyond me which I have yet to find and to attain, for I am not idle at present, and I am seeking new opportunities for the future good.

When I come to the home of my friend I feel that I am at home. I know that he welcomes me in spirit. I have seen the thoughts go up from his soul concerning me and mine, also concerning the days which we have spent in the past, privately, ourselves and the disembodied, and these things draw me to his fireside; they hold me there, for I feel that I am at home with him, and that he is here to help me, and to make my resting place. Please to tell my friend that when I am with my dear Bessie I feel that all the powers of my being are having their full expansion and play, as they should do. Tell him when I am with her I learn more of life; for she brought to me great and holy truths and lessons concerning the spiritual existence which perhaps I otherwise would not have attained. Now, to the friends of my friend, I speak, but to all of our friends I send my greeting, and desire them to feel that I am the same individual as in the past, plain and outspoken, yet earnestly seeking to know more of life and its laws. I send my message to my friend, A. S. Cobb, of Dunkirk, N. Y. I wish him to know that during the last summer I was with him many times; frequently in the grove-meetings, often when I was very tired and weary, and while by his side I have felt at times that he could realize my presence, and realize that I was with him, to bear him those influences which I could bring from the higher life. I also want my greeting to friends in Buffalo and assure them I have forgotten none. Dr. John T. Blakeney.

Charlie Hunt.

I have not much to call me back to this section of the country, unless it be to send a message to my friends who reside at a distance, for my interests in the earthly life are mostly centered at Mountain Cove, West Virginia. There are many friends, and I have many friends, from the spirit-world, but I have not time to place to-day to send my love, and to tell them that I am still growing in the spirit-world, I am still advancing, still attending school, for I feel that I am ignorant in a great many things. It is a few years since I died, and left my dear mother and friends, and many times I have tried to come back and manifest, many times I feel that my dear mother did have an impression of me, and that she was waiting for me to come, because she realized that I was with her. My dear mother recognizes and accepts the truth of Spiritualism, therefore it is a pleasure for any of her friends to return to the old home, for there we find the happiness and peace of the interior life. My mother has often wondered what I have been doing, and how I am getting along. I have tried to impress her with these things, and to make her understand that I have succeeded, and that I am still growing in the spirit-world, I am still advancing, still attending school, for I feel that I am ignorant in a great many things. It is a few years since I died, and left my dear mother and friends, and many times I have tried to come back and manifest, many times I feel that my dear mother did have an impression of me, and that she was waiting for me to come, because she realized that I was with her. My dear mother recognizes and accepts the truth of Spiritualism, therefore it is a pleasure for any of her friends to return to the old home, for there we find the happiness and peace of the interior life. My mother has often wondered what I have been doing, and how I am getting along. I have tried to impress her with these things, and to make her understand that I have succeeded, and that I am still growing in the spirit-world, I am still advancing, still attending school, for I feel that I am ignorant in a great many things. It is a few years since I died, and left my dear mother and friends, and many times I have tried to come back and manifest, many times I feel that my dear mother did have an impression of me, and that she was waiting for me to come, because she realized that I was with her. My dear mother recognizes and accepts the truth of Spiritualism, therefore it is a pleasure for any of her friends to return to the old home, for there we find the happiness and peace of the interior life. My mother has often wondered what I have been doing, and how I am getting along. I have tried to impress her with these things, and to make her understand that I have succeeded, and that I am still growing in the spirit-world, I am still advancing, still attending school, for I feel that I am ignorant in a great many things. It is a few years since I died, and left my dear mother and friends, and many times I have tried to come back and manifest, many times I feel that my dear mother did have an impression of me, and that she was waiting for me to come, because she realized that I was with her. My dear mother recognizes and accepts the truth of Spiritualism, therefore it is a pleasure for any of her friends to return to the old home, for there we find the happiness and peace of the interior life. My mother has often wondered what I have been doing, and how I am getting along. I have tried to impress her with these things, and to make her understand that I have succeeded, and that I am still growing in the spirit-world, I am still advancing, still attending school, for I feel that I am ignorant in a great many things. It is a few years since I died, and left my dear mother and friends, and many times I have tried to come back and manifest, many times I feel that my dear mother did have an impression of me, and that she was waiting for me to come, because she realized that I was with her. My dear mother recognizes and accepts the truth of Spiritualism, therefore it is a pleasure for any of her friends to return to the old home, for there we find the happiness and peace of the interior life. My mother has often wondered what I have been doing, and how I am getting along. I have tried to impress her with these things, and to make her understand that I have succeeded, and that I am still growing in the spirit-world, I am still advancing, still attending school, for I feel that I am ignorant in a great many things. It is a few years since I died, and left my dear mother and friends, and many times I have tried to come back and manifest, many times I feel that my dear mother did have an impression of me, and that she was waiting for me to come, because she realized that I was with her. My dear mother recognizes and accepts the truth of Spiritualism, therefore it is a pleasure for any of her friends to return to the old home, for there we find the happiness and peace of the interior life. My mother has often wondered what I have been doing, and how I am getting along. I have tried to impress her with these things, and to make her understand that I have succeeded, and that I am still growing in the spirit-world, I am still advancing, still attending school, for I feel that I am ignorant in a great many things. It is a few years since I died, and left my dear mother and friends, and many times I have tried to come back and manifest, many times I feel that my dear mother did have an impression of me, and that she was waiting for me to come, because she realized that I was with her. My dear mother recognizes and accepts the truth of Spiritualism, therefore it is a pleasure for any of her friends to return to the old home, for there we find the happiness and peace of the interior life. My mother has often wondered what I have been doing, and how I am getting along. I have tried to impress her with these things, and to make her understand that I have succeeded, and that I am still growing in the spirit-world, I am still advancing, still attending school, for I feel that I am ignorant in a great many things. It is a few years since I died, and left my dear mother and friends, and many times I have tried to come back and manifest, many times I feel that my dear mother did have an impression of me, and that she was waiting for me to come, because she realized that I was with her. My dear mother recognizes and accepts the truth of Spiritualism, therefore it is a pleasure for any of her friends to return to the old home, for there we find the happiness and peace of the interior life. My mother has often wondered what I have been doing, and how I am getting along. I have tried to impress her with these things, and to make her understand that I have succeeded, and that I am still growing in the spirit-world, I am still advancing, still attending school, for I feel that I am ignorant in a great many things. It is a few years since I died, and left my dear mother and friends, and many times I have tried to come back and manifest, many times I feel that my dear mother did have an impression of me, and that she was waiting for me to come, because she realized that I was with her. My dear mother recognizes and accepts the truth of Spiritualism, therefore it is a pleasure for any of her friends to return to the old home, for there we find the happiness and peace of the interior life. My mother has often wondered what I have been doing, and how I am getting along. I have tried to impress her with these things, and to make her understand that I have succeeded, and that I am still growing in the spirit-world, I am still advancing, still attending school, for I feel that I am ignorant in a great many things. It is a few years since I died, and left my dear mother and friends, and many times I have tried to come back and manifest, many times I feel that my dear mother did have an impression of me, and that she was waiting for me to come, because she realized that I was with her. My dear mother recognizes and accepts the truth of Spiritualism, therefore it is a pleasure for any of her friends to return to the old home, for there we find the happiness and peace of the interior life. My mother has often wondered what I have been doing, and how I am getting along. I have tried to impress her with these things, and to make her understand that I have succeeded, and that I am still growing in the spirit-world, I am still advancing, still attending school, for I feel that I am ignorant in a great many things. It is a few years since I died, and left my dear mother and friends, and many times I have tried to come back and manifest, many times I feel that my dear mother did have an impression of me, and that she was waiting for me to come, because she realized that I was with her. My dear mother recognizes and accepts the truth of Spiritualism, therefore it is a pleasure for any of her friends to return to the old home, for there we find the happiness and peace of the interior life. My mother has often wondered what I have been doing, and how I am getting along. I have tried to impress her with these things, and to make her understand that I have succeeded, and that I am still growing in the spirit-world, I am still advancing, still attending school, for I feel that I am ignorant in a great many things. It is a few years since I died, and left my dear mother and friends, and many times I have tried to come back and manifest, many times I feel that my dear mother did have an impression of me, and that she was waiting for me to come, because she realized that I was with her. My dear mother recognizes and accepts the truth of Spiritualism, therefore it is a pleasure for any of her friends to return to the old home, for there we find the happiness and peace of the interior life. My mother has often wondered what I have been doing, and how I am getting along. I have tried to impress her with these things, and to make her understand that I have succeeded, and that I am still growing in the spirit-world, I am still advancing, still attending school, for I feel that I am ignorant in a great many things. It is a few years since I died, and left my dear mother and friends, and many times I have tried to come back and manifest, many times I feel that my dear mother did have an impression of me, and that she was waiting for me to come, because she realized that I was with her. My dear mother recognizes and accepts the truth of Spiritualism, therefore it is a pleasure for any of her friends to return to the old home, for there we find the happiness and peace of the interior life. My mother has often wondered what I have been doing, and how I am getting along. I have tried to impress her with these things, and to make her understand that I have succeeded, and that I am still growing in the spirit-world, I am still advancing, still attending school, for I feel that I am ignorant in a great many things. It is a few years since I died, and left my dear mother and friends, and many times I have tried to come back and manifest, many times I feel that my dear mother did have an impression of me, and that she was waiting for me to come, because she realized that I was with her. My dear mother recognizes and accepts the truth of Spiritualism, therefore it is a pleasure for any of her friends to return to the old home, for there we find the happiness and peace of the interior life. My mother has often wondered what I have been doing, and how I am getting along. I have tried to impress her with these things, and to make her understand that I have succeeded, and that I am still growing in the spirit-world, I am still advancing, still attending school, for I feel that I am ignorant in a great many things. It is a few years since I died, and left my dear mother and friends, and many times I have tried to come back and manifest, many times I feel that my dear mother did have an impression of me, and that she was waiting for me to come, because she realized that I was with her. My dear mother recognizes and accepts the truth of Spiritualism, therefore it is a pleasure for any of her friends to return to the old home, for there we find the happiness and peace of the interior life. My mother has often wondered what I have been doing, and how I am getting along. I have tried to impress her with these things, and to make her understand that I have succeeded, and that I am still growing in the spirit-world, I am still advancing, still attending school, for I feel that I am ignorant in a great many things. It is a few years since I died, and left my dear mother and friends, and many times I have tried to come back and manifest, many times I feel that my dear mother did have an impression of me, and that she was waiting for me to come, because she realized that I was with her. My dear mother recognizes and accepts the truth of Spiritualism, therefore it is a pleasure for any of her friends to return to the old home, for there we find the happiness and peace of the interior life. My mother has often wondered what I have been doing, and how I am getting along. I have tried to impress her with these things, and to make her understand that I have succeeded, and that I am still growing in the spirit-world, I am still advancing, still attending school, for I feel that I am ignorant in a great many things. It is a few years since I died, and left my dear mother and friends, and many times I have tried to come back and manifest, many times I feel that my dear mother did have an impression of me, and that she was waiting for me to come, because she realized that I was with her. My dear mother recognizes and accepts the truth of Spiritualism, therefore it is a pleasure for any of her friends to return to the old home, for there we find the happiness and peace of the interior life. My mother has often wondered what I have been doing, and how I am getting along. I have tried to impress her with these things, and to make her understand that I have succeeded, and that I am still growing in the spirit-world, I am still advancing, still attending school, for I feel that I am ignorant in a great many things. It is a few years since I died, and left my dear mother and friends, and many times I have tried to come back and manifest, many times I feel that my dear mother did have an impression of me, and that she was waiting for me to come, because she realized that I was with her. My dear mother recognizes and accepts the truth of Spiritualism, therefore it is a pleasure for any of her friends to return to the old home, for there we find the happiness and peace of the interior life. My mother has often wondered what I have been doing, and how I am getting along. I have tried to impress her with these things, and to make her understand that I have succeeded, and that I am still growing in the spirit-world, I am still advancing, still attending school, for I feel that I am ignorant in a great many things. It is a few years since I died, and left my dear mother and friends, and many times I have tried to come back and manifest, many times I feel that my dear mother did have an impression of me, and that she was waiting for me to come, because she realized that I was with her. My dear mother recognizes and accepts the truth of Spiritualism, therefore it is a pleasure for any of her friends to return to the old home, for there we find the happiness and peace of the interior life. My mother has often wondered what I have been doing, and how I am getting along. I have tried to impress her with these things, and to make her understand that I have succeeded, and that I am still growing in the spirit-world, I am still advancing, still attending school, for I feel that I am ignorant in a great many things. It is a few years since I died, and left my dear mother and friends, and many times I have tried to come back and manifest, many times I feel that my dear mother did have an impression of me, and that she was waiting for me to come, because she realized that I was with her. My dear mother recognizes and accepts the truth of Spiritualism, therefore it is a pleasure for any of her friends to return to the old home, for there we find the happiness and peace of the interior life. My mother has often wondered what I have been doing, and how I am getting along. I have tried to impress her with these things, and to make her understand that I have succeeded, and that I am still growing in the spirit-world, I am still advancing, still attending school, for I feel that I am ignorant in a great many things. It is a few years since I died, and left my dear mother and friends, and many times I have tried to come back and manifest, many times I feel that my dear mother did have an impression of me, and that she was waiting for me to come, because she realized that I was with her. My dear mother recognizes and accepts the truth of Spiritualism, therefore it is a pleasure for any of her friends to return to the old home, for there we find the happiness and peace of the interior life. My mother has often wondered what I have been doing, and how I am getting along. I have tried to impress her with these things, and to make her understand that I have succeeded, and that I am still growing in the spirit-world, I am still advancing, still attending school, for I feel that I am ignorant in a great many things. It is a few years since I died, and left my dear mother and friends, and many times I have tried to come back and manifest, many times I feel that my dear mother did have an impression of me, and that she was waiting for me to come, because she realized that I was with her. My dear mother recognizes and accepts the truth of Spiritualism, therefore it is a pleasure for any of her friends to return to the old home, for there we find the happiness and peace of the interior life. My mother has often wondered what I have been doing, and how I am getting along. I have tried to impress her with these things, and to make her understand that I have succeeded, and that I am still growing in the spirit-world, I am still advancing, still attending school, for I feel that I am ignorant in a great many things. It is a few years since I died, and left my dear mother and friends, and many times I have tried to come back and manifest, many times I feel that my dear mother did have an impression of me, and that she was waiting for me to come, because she realized that I was with her. My dear mother recognizes and accepts the truth of Spiritualism, therefore it is a pleasure for any of her friends to return to the old home, for there we find the happiness and peace of the interior life. My mother has often wondered what I have been doing, and how I am getting along. I have tried to impress her with these things, and to make her understand that I have succeeded, and that I am still growing in the spirit-world, I am still advancing, still attending school, for I feel that I am ignorant in a great many things. It is a few years since I died, and left my dear mother and friends, and many times I have tried to come back and manifest, many times I feel that my dear mother did have an impression of me, and that she was waiting for me to come, because she realized that I was with her. My dear mother recognizes and accepts the truth of Spiritualism, therefore it is a pleasure for any of her friends to return to the old home, for there we find the happiness and peace of the interior life. My mother has often wondered what I have been doing, and how I am getting along. I have tried to impress her with these things, and to make her understand that I have succeeded, and that I am still growing in the spirit-world, I am still advancing, still attending school, for I feel that I am ignorant in a great many things. It is a few years since I died, and left my dear mother and friends, and many times I have tried to come back and manifest, many times I feel that my dear mother did have an impression of me, and that she was waiting for me to come, because she realized that I was with her. My dear mother recognizes and accepts the truth of Spiritualism, therefore it is a pleasure for any of her friends to return to the old home, for there we find the happiness and peace of the interior life. My mother has often wondered what I have been doing, and how I am getting along. I have tried to impress her with these things, and to make her understand that I have succeeded, and that I am still growing in the spirit-world, I am still advancing, still attending school, for I feel that I am ignorant in a great many things. It is a few years since I died, and left my dear mother and friends, and many times I have tried to come back and manifest, many times I feel that my dear mother did have an impression of me, and that she was waiting for me to come, because she realized that I was with her. My dear mother recognizes and accepts the truth of Spiritualism, therefore it is a pleasure for any of her friends to return to the old home, for there we find the happiness and peace of the interior life. My mother has often wondered what I have been doing, and how I am getting along. I have tried to impress her with these things, and to make her understand that I have succeeded, and that I am still growing in the spirit-world, I am still advancing, still attending school, for I feel that I am ignorant in a great many things. It is a few years since I died, and left my dear mother and friends, and many times I have tried to come back and manifest, many times I feel that my dear mother did have an impression of me, and that she was waiting for me to come, because she realized that I was with her. My dear mother recognizes and accepts the truth of Spiritualism, therefore it is a pleasure for any of her friends to return to the old home, for there we find the happiness and peace of the interior life. My mother has often wondered what I have been doing, and how I am getting along. I have tried to impress her with these things, and to make her understand that I have succeeded, and that I am still growing in the spirit-world, I am still advancing, still attending school, for I feel that I am ignorant in a great many things. It is a few years since I died, and left my dear mother and friends, and many times I have tried to come back and manifest, many times I feel that my dear mother did have an impression of me, and that she was waiting for me to come, because she realized that I was with her. My dear mother recognizes and accepts the truth of Spiritualism, therefore it is a pleasure for any of her friends to return to the old home, for there we find the happiness and peace of the interior life. My mother has often wondered what I have been doing, and how I am getting along. I have tried to impress her with these things, and to make her understand that I have succeeded, and that I am still growing in the spirit-world, I am still advancing, still attending school, for I feel that I am ignorant in a great many things. It is a few years since I died, and left my dear mother and friends, and many times I have tried to come back and manifest, many times I feel that my dear mother did have an impression of me, and that she was waiting for me to come, because she realized that I was with her. My dear mother recognizes and accepts the truth of Spiritualism, therefore it is a pleasure for any of her friends to return to the old home, for there we find the happiness and peace of the interior life. My mother has often wondered what I have been doing, and how I am getting along. I have tried to impress her with these things, and to make her understand that I have succeeded, and that I am still growing in the spirit-world, I am still advancing, still attending school, for

pressed the Committee with his humane and sanitary ideas, and of the necessity of governmental interference.

He was a prominent member of the Society of Friends, and was often seen at their meetings in Newport, R. I., and elsewhere. Two years ago he made a trip into the Indian Territory, in July, and before he reached his home, being in an exhausted condition, passed away, as he himself relates. He once told me that he was a child born in Salem, O., in 1809. I should say from what he told of him, that the message is truthful, and well represents his peculiarities.

In regard to another message—that of Rev. ISAAC R. BANNER—I desire to say that I knew him as the minister of the Orthodox Church in Charlton, Mass., in 1834. He removed to Worcester the following year, where he remained for a number of years. He then removed to Staten Island, N. Y., where he passed away.

LUCIAN PRINCE,
Worcester, Mass., May 26th, 1882.

ANNIE B. CARPENTER.
To the Editor of the Banner of Light:

I am very glad to verify the truth of the communication in the *Banner of Light* of April 22, from ANNIE B. CARPENTER. She was a pupil of the first Lyceum formed in San Francisco, and as I was the Guardian of that Lyceum I remember her distinctly. She passed away July 30th, 1860, at the age of twenty years.

Yours truly,
MRS. S. B. WHITEHEAD.
San Francisco, May 18th, 1882.

DANIELS CARPENTER.
To the Editor of the Banner of Light:

The communication in the *Banner of Light* of May 6th, although the name should have read DANIELS CARPENTER instead of Daniel (a quite natural error), I recognize as from a prominent citizen of Foxboro', and also a member of the Congregationalist Church in that place. I think, as he intimates, that his family will not believe it is possible for him to return in that way (with possibly one exception). Still there are many in town who will receive him gladly, and I hope and trust that he will be conscious of this in his new state of existence.

S. M. SHEPARD.
Foxboro', Mass., May 23d, 1882.

ROBERT J. FITCH.
To the Editor of the Banner of Light:

The *Banner of Light* of May 27th contains a message from the late Robert J. Fitch, of Bristol, R. I. I have shown it to several people who live in that place—one a neighbor—and from the facts mentioned in the message they all recognize the man they once knew. Two men, however, told me "that Mr. Fitch was dead, and it could not, of course, come from him."

Wm. G. WOOD.
Providence, R. I.

Woman's Column.

JEWES.

My dark-browed daughter of the sun,
Dear Belshazzar of the desert sands,
Sad daughter of the ravished lands
Of savage Sinai, Babylon—
Oh, Egypt-eyed, that art to me
A God-endowed mystery!

I see sad Hagar in thine eyes,
The obelisks, the pyramids, the Nile
Lie beneath thy drooping lids.
The tawny Nile of Moses lies
Portrayed in thy strange people's force
And solemn mystery of source.

The black abundance of thy hair
Falls like some sad twilight of June
Above the dying afternoon
And mourns thy people's mute despair.
The large solemnity of night,
Oh Israel, is in thy sight!

Then come where stars of freedom split,
Thy splendor, dews, in this land
The same broad bow of God's hand
That held you ever, outholds still.
And whether you be right or nay,
'T is God's, not Russia's, here to say.

—Joanquin Miller, in the June Century.

WOMAN SUFFRAGE MEETINGS.

Massachusetts School Suffrage Association.—A public meeting of this organization was held in Wesleyan Hall, Boston, on the afternoon of May 31st, the President, Miss Abby W. May, in the chair. There was a large attendance, and the words of the speakers received careful attention. Miss May gave an interesting account of the objects for which the women were laboring, and the difficulties encountered. She expressed confidence that in the near future the women of the country would demand their rights respecting the education of their children, and that the moral tone of the school-room would be greatly elevated by their supervision. Thoughts in the same vein were expressed by Rev. W. W. Washburn, Hon. J. W. Dickinson, Secretary of the State Board of Education, spoke of the result of placing women on the School Board. The first town to try the plan was Deerfield, in 1867. Last year ninety-eight women were serving on committees, making most efficient and trustworthy officers, who are not influenced by political schemes. Of the 8861 teachers in the State, 7727 are women. Further remarks followed from Miss Lella E. Partridge, Rev. E. A. Horton, Miss Mary E. Eastman, Mrs. M. G. Leavitt, Rev. Mrs. Bruce, of Malden, Mrs. A. M. Diaz, and others. The *Antislavery Meetings* of the New England Woman Suffrage Association began in Tremont Temple, Boston, on Monday evening, May 29th, and continued Tuesday, May 30th, morning, afternoon and evening, in the Melancon. During their procession the interests of the movement were ably discussed by various ladies and gentlemen indefatigable in this reform.

The Annual Festival of the Woman Suffrage Association, Boston, was held on the evening of May 31st at the Melancon, where plates were laid for about four hundred, and all were utilized. Mrs. Julia Ward Howe presided, and near her were seated Rev. J. W. Hamilton, Mrs. Lucy Stone, Mrs. Mary A. Livermore, Rev. S. W. Bush, Dr. H. B. Blackwell, Rev. Anna H. Shaw, Mrs. Abby Morton Diaz, Dr. M. E. Zakrzewska, Rev. Lorenza Haynes, Judge Sewall, Mrs. Anna Garlin Spencer and other ladies and gentlemen prominent in the movement. The galleries were well filled with spectators, and the faces of Miss Mary F. Eastman and Rev. F. A. Hinckley were recognized among those seated at the tables. Mrs. Howe invited the Hutchinson Family to sing an improvisation, after which an hour or more was spent in attention to the order, and first speaking a few pleasant words of welcome and congratulatory introduced Rev. Lorenza Haynes to speak for the women in the ministry. Rev. Ada C. Bowles read an amusing botanical description of the minister's wife. Miss Annie Genness, of Amesbury, answered for the young allies of the suffrage cause. In regard to the movement itself, whose justice, she said, did not admit of a doubt, she made some very brief but sensible remarks. Dr. Marie E. Zakrzewska spoke for women in the practice of medicine, giving a short history of the progress of women in that direction during the last thirty-three years. Other addresses, all limited to five minutes, like those that preceded, were made by Mrs. Mary A. Livermore, Mrs. Mary E. Higgins, Mrs. Lella J. Robinson, Miss Jennie Collart, Miss Mary F. Eastman, Mrs. A. M. Diaz, Miss Lillian White, Rev. W. Hamilton, Dr. H. B. Blackwell, Mrs. Anna Garlin Spencer, Mrs. Lucy Stone, Rev. Anna H. Shaw and Mrs. S. M. C. Perkins, and the addresses were mingled with songs by a male quartette and the Hutchinson Family.

Miss Lizzie Sargent, the younger daughter of the Minister to Germany, intends to pursue her medical studies at a German university. She is already a qualified physician, having been graduated at the Pacific Medical College.

At the last November election held in the city of Cheyenne, Wyoming Territory, 1434 votes were polled, 510 of which were voted by the women. This proportion confirms the recent statement of Gov. Hoyt that women vote in proportion as largely as the men in Wyoming.

Five women, graduates in good standing of several reputable medical colleges, applied recently to be admitted to membership in the

Philadelphia County Medical Society, and were blackballed, although the society had previously voted that women should be eligible for membership on the same terms as men.

Miss Eula Marsh is secretary of an exchange for woman's work, recently established in Detroit, Mich., which has met with decided success.

Miss Alice Fletcher spoke to a distinguished and very much interested audience in the parlors of the Foundry church, Washington, recently, on her life among the Indians, and the measures which a regard for their welfare and the general public interests require in their treatment. The meeting was held under the auspices of an association of ladies interested in the Indian Question, of which Mrs. Gen. Hawley is President.

The Connecticut State law has just been amended by the House of Representatives so that women as well as men may vote on the election of trustees of Methodist churches. Meetings for such elections are to be held in January instead of September hereafter. The reason alleged is the insufficient attendance of male voters.

A Peep at the Harmonists.

To the Editor of the Banner of Light:

Happening to be in the Metropolis on a Sunday morning, a short time ago, I strolled into the hall of the Harmonists, desiring to listen to the inspired words of the great seer of this remarkable age. The surroundings were quite *comme il faut*, but savoring a great deal more of "churchianity" than I had conceived would accord with the tastes and views of one who had uttered so many sharp criticisms on the churches and their methods. The service—I observed they called it a service—was also extremely church-like—though, perhaps, none the worse for that, if it harmonized with the more modern principles of the "Harmonical Philosophy." The sacred desk, and the sacred book, with its emblazoned book-mark upon it—probably not the Christian Bible, containing the Old and the New Testament—gave a still intenser ecclesiastical flavor to the "services," and there was a pervasive aroma in the "dim religious" atmosphere, and among the "congregation," of reverence and worship of—the gentle, saint-like seer, whose ministrations had brought these devout worshippers together. The hymn given out by the preacher was quite Orthodox in its character—"Joy to the World," etc.; and it was sung with reverent enthusiasm to the Orthodox tune, *Antioch*. It was, indeed, a soothing scene, but still one that rather surprised me, and incited in my mind some curious reflections. These, however, I need not express in this little sketch.

The sermon on the subject of the "Dawn of a Better Day," invited rather than enlisted my attention. The promise of its opening words, if I may say it without disrespect, was scarcely realized in the performance. There was, to say the least, a loose coherency in its parts. The speaker began by referring to the "powers which underlie and govern the beginning, middle, and end of all worlds." Then he defined power as the "entire totality (of course, totality is entire) of principles which constitute what men call God." This virtual definition of God impressed me as original, if not profound: a totality of principles, power, God, all three being deemed convertible terms. Of course, I knew that the author of the Great Harmonia (whoever he, she, or they may be) would not define God as power, simply; and this definition was supplemented, if not contradicted, by the statement that followed, namely, "All powers include both principles and persons." "Principles," the speaker remarked, "are units, and persons are varieties; but units are also capable of every variety of shadow." Whatever that may mean, I am not sufficiently versed in Harmonism to comprehend.

These deep truths, the inspired teacher said, are "fundamentals"; and I could not but think so, at the same time having the profane conviction that the inspiring intelligence that morning was as misty and foggy as a genuine Scotch metaphysician. Who knows but that it was the shade of one such that addressed us at that time? Still I waited for light; and I soon discovered, notwithstanding the preceding profundity of the discourse, that the preacher, or his "control," believed that he (or she) was addressing an assembly of *abecedarians*; for a most curious play on the letters of the alphabet followed, that reminded me of the eccentric sermon on *Mall* that I used to read in the *Humorous Speaker*. The following was the singular method adopted by the speaker to expound the "powers that underlie and govern the beginning, middle and end of all worlds." "I invite your attention," he said, "to the five P's—parentage, press, platform, politics and police; these are concerned with society; then to the five M's—money, meanness, monopoly, mixed liquors and murder; these are the ends of civilization, as the P's are its factors." These P's and M's were then variously and curiously illustrated.

Next followed a prophecy: "America is to be the wonderful place on the face of the earth for the development and advancement of humanity." This prophetic statement the speaker proceeded to demonstrate by the following arguments: First, "The American continent is equal in extent of territory to all the other continents of the world"; which, if good as an argument, is absolutely untrue as a matter of fact, unless statisticians have made an enormous blunder; for they report the area of America as less than sixteen millions of square miles, while that of Europe, Asia and Africa, taken together, amounts to nearly thirty-two millions; besides which there is the Australian continent with four millions more. The very inaccurate statistics of "Nature's Divine Revelations" are not so absurdly incorrect as this.

The second argument, or illustrative statement, was, that "in the Old World, to every square mile that is cultivated, there are about two hundred thousand people!" When this astounding declaration was made, I looked around, and thought I observed that some of the auditors suddenly closed their mouths with a snuff, and gave symptoms of a choking sensation; but still it seemed to go down, almost as if Jonah had swallowed the whale. Having just consulted a statistical table of populations, etc., I was really amazed, for I knew that Belgium, the most densely populated country in Europe, contains less than five hundred inhabitants to the square mile and China about two hundred and sixty. It almost seemed as if such a distortion of the truth could proceed only from some fun-loving Diakka.

The next statement by way of argument was that "the old continents are filled with deserts, unproductive, desolate, while the new continent is fruitful." It certainly could not have been Humboldt or Karl Ritter, or even the Alexandrian Ptolemy or the Greek Strabo that inspired that statement, or the one that followed: "If all Europe, Asia, and Africa were to pour their population in here, and cultivate the soil, the people would have an abundance to support them"; that is to say, the new

continent could support thirteen hundred millions of people besides the one hundred millions that now dwell upon it." What need of alarm at the prospect of Chinese immigration after that? No wonder the speaker (seemingly here in *propria persona*) parenthetically observed: "You will say perhaps that my patriotism blinds me." After these astonishing arguments the speaker summed up by saying: "I, therefore, consider America the continent on which we shall have perpetual peace." Q. E. D.

Further gratifying predictions followed: "There will be one central, shining light, and that light is dawning. [In the hall of the Harmonists?] A government will prevail in which there will be only justice and love to humanity." This is shown, the seer asserted, by another series of M's: mind, magnetism, manufactures, magnificence, manhood; for all these illustrate the law of universal brotherhood."

I expected to hear a few more series of alliterated principles; but all the other letters of the alphabet were passed over, probably for want of time, for the speaker, after an hour's talk, remarked that he would like to continue another hour; but the congregation did not give even an encouraging smile. The series that kept running in my head were such as the following: Rigmorole, Risibility, Rification, Ritualism, Rhapsody—five R's; and Seership, Seerizing, Sonnenbullism, Soericy, Somnolency—five S's. What suggested these I scarcely know. But, approaching the close of his discourse, the speaker exclaimed: "Here we are in the metropolis of the continent; but it is not one-sixth as big as London." I started, and looked around again; but the congregation was in a "recipient" state, and that Diakka statement was actually absorbed, as it seemed. There, indeed, appeared to be a paralysis of intellect under the awful sensation of extreme reverence. I pondered the statement within my own mind: This is New York where I am now, the population of which, according to the census of 1880, was about 1,200,000; add 100,000 for subsequent increase, add multiply by six, and we get 7,800,000—say, in round numbers, eight millions. When I got as far as that, there was one of the auditors who did not believe the preacher's statement about the comparative populations of New York and London; and I subsequently found that the British census of 1881 reported the population of London as a little over 3,800,000. Mr. Davis's "control" seemed to be rather too strong on facts.

The peroration of this extraordinary discourse was not the least noteworthy part of it. The speaker, with more than his usual enthusiasm, exclaimed: "America is to be a special medium (another representative word, he remarked, belonging to the M's) for the marriage of the population of the world. America is to be the recipient, like Mary, who was favored above all women, who bore the Saviour of the world. Yes, this continent is to be the Virgin Mary to bear the Saviour of the universal brotherhood to man"; which endorsement of probably the most distinctive of the Orthodox church dogmas and mysteries, by the progressive, iconoclastic Harmonical Philosopher, seemed to me "rather blue," and very odd. The discourse impressed me in such way that I remembered its phrases literally; and I think I have given the parts quoted *verbatim*.

When I retired from the congregation of this, the latest sect of saints, it was in a rather contemplative mood. I am a Spiritualist, Mr. Editor, and in a discourse by A. J. Davis, on the "Dawn of a Better Day," I naturally looked for a recognition of spirit-communication among the various agencies which are to bring it about, or which have already indicated it. But the New Dispensation has, among the Harmonists, lost its way and disappeared among the P's and the M's; and not an echo of it greeted my expectant ears. "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph!"

May 25, 1882.

Pre-Existence: or James White versus J. M. Peebles.

DR. PEEBLES.—*Dear Sir:* I have been much interested of late in perusing your book entitled, "Our Homes and Employments Hereafter," and find it to contain the best side of Spiritualism I have seen in print. Being what is called a Swedenborgian, I have been gratified to find that you have, in this book, added the philosophy of the Swedish Seer to illustrate what may be called the facts, or dogmas, of Spiritualism. The selections you have made from the writings of others, ancient and modern, in prose and poetry, are choice and valuable, as highly suggestive and useful to thoughtful people; and many of them will also touch a tender chord in the affections of such as are "heavy laden" with sorrow, looking for light in their darkness.

I notice, however, in a note on page 263, you allege that Swedenborg held to the doctrine of man's pre-existence, and I am unable to conceive how you could have been led to such a conclusion. I am quite well acquainted with his (Swedenborg's) Theological and Psychological writings, but have not met with such an idea or teaching—indeed, if I remember rightly, he shows how this theory obtained credence through the instrumentality of spirits acting on the minds of persons who in a strange place saw scenes which seemed so familiar to them that they could not avoid thinking they must have been there before, although they had not.

Swedenborg's whole theory of the soul, of man's creation and his relation to the spiritual world and to God the Creator, would ignore such a theory as you attribute to him. Besides, the question is so necessarily abstract, and can have so little influence in helping men into better lives, that the use of discussing it would seem, at least, doubtful. But there is this singular experience I have noticed in respect to the writings of Swedenborg, that persons of ability and education who read them, unless they come to believe in his mission as fully as he claims it, never fully understand him, and do, in fact, get erroneous views of his teachings in some respects. In this way writers, without intending it, often bear false witness as to the teachings of the New Church, in some respects at least. I am quite sure, however, that no one who had read your book would accuse you of purposely misrepresenting. It would be pleasant, and I think might prove convenient to you in the future, if, when quoting Swedenborg in any of your writings, you would give number and name of work; because, if some antagonist should deny the correctness of your quotation, it would be difficult to find it again unless noted.

I notice in paragraph on page 266 you say that the (Lord) Jesus held to the doctrine of pre-existence. Yes, but only as to himself. "Before Abraham was I am." That he came forth from God and should go to him, and again speak of the "glory he had with the Father before the world was," etc. He could say this of himself because he claimed supreme divinity in himself.

And now, thanking you for the many good things you have said in "Our Homes and Employments," and wishing that it may do good to its many readers, I subscribe myself, Respectfully yours,
OF Geneva street, Auburn, N. Y. JAMES WHITE.

DR. PEEBLES'S REPLY.

The above criticism of my late work, "Our Homes and Our Employments Hereafter," revealing as it does the candid thinker and the

true literary gentleman, finds a welcome entrance to my attention. It was well-meant; and is, therefore, to my soul health-giving. If I have any acquaintance with the emotions and the higher convictions of my moral nature, no one is more willing, and anxious even, to rectify all wrongs and to correct all errors, whether of commission or omission, found in my papers, pamphlets or books, than myself.

Mr. White, the above named gentleman, writes complacently that in a note in this book of mine on page 263 I allege that "Swedenborg held to the doctrine of man's pre-existence." But did I allege this? No, I think not. The "note," it is conceded, does so allege; but then I was not the author of the note; and, what is more, I was careful to state that Prof. William Knight, of Edinburgh University, was the author, publishing the same in the *Fortnightly Review*. Presenting the matter logically, then, it seems to me that inasmuch as Prof. Knight alleged in this "note" that "Swedenborg held to the doctrine of man's pre-existence," Prof. Knight should be held responsible for it, rather than me. And then, again, if I had ventured to erase the name of Swedenborg from this "note" quoted from Prof. Knight, some captious critic might have charged me with garbling in presenting Prof. Knight's views.

What Swedenborg may have written upon the subject—if anything—I confess my inability to say. I have read several of his works with interest, and I may add with great profit; and yet I do not just now recall any passage where he treats of or in anyway refers to the soul's pre-existence.

Again, Mr. White says that "the (Lord) Jesus held to the doctrine of pre-existence only as to himself," and quotes, "Before Abraham was I am." This may be so; but the apostolic language in referring to Jesus Christ, "the Exemplar," the "Pattern," the "Way," &c., seems to imply a soul-sameness, or likeness unto his brethren. He "look" not upon himself, said Paul, "the nature of angels," but the "seed of Abraham"; "wherefore in all things it behooved him to be made like unto his brethren" (Heb. ii: 17). Also the apostle in speaking of God, and "the image of his Son," says, that "he might be the first-born among many brethren." May not Jesus being made like unto his brethren, imply likeness even to the pre-existence of souls? I am not arguing against the Trinity, for I believe that God is a Trinity, or trine in manifestation, and that man made in the "divine image" is also trine—soul, spiritual body and physical body.

Considering the philosophy of immortality, or the problem of the soul's endless destiny, the pre-existence theory is the most rational, the most Scriptural, and the most persistent, for it has persisted and been accepted by many of the greatest minds far back to remotest antiquity.

If the cause precedes the effect, if the poet precedes the poem, the mechanic the machine, the artist the painting, it seems more than plausible that the soul should pre-exist, or precede the body.

And further, if God "be all and in all"—and if, as Paul taught the men of Athens, that in God "we live, and move, and have our being," it is but logical to conclude that the soul bears some such relation to God, the "Over-Soul," as the watery atom bears to the ocean; existing, or eternally pre-existing in, and a potentialized position of God.

J. M. PEEBLES.

Convention at East Middlebury, Vt.

To the Editor of the Banner of Light:
At 10 o'clock on the morning of Saturday, May 21st, an informal meeting was held, the exercises consisting of an invocation by Mrs. Albertson, of East Middlebury; remarks by Messrs. Wright, of Salisbury; Farr, of East Middlebury; E. Cheney, of Leicester; and Jennie B. Hagan (with poetry) the closing address being delivered by Mrs. Albertson.

At 1 o'clock the Convention was called to order and proceeded to an election of officers: with the following result: President, Dr. E. A. Smith, of Brandon; Vice President, E. Cheney, of Leicester; Council, Messrs. Wright, Dr. S. N. Gould, Mrs. Allen and Mrs. Maran; Secretary, Jennie B. Hagan. Following the choice of officers was a conference of one hour, great interest being manifested by speakers and auditors in the subject of discussion. During the session an invocation was offered by Miss Hagan, also an address and three poems. The services were interspersed with excellent music by Mrs. J. V. Parker.

Evening.—Convention assembled at 7:30. A circle was held by Mrs. Howard of Mt. Holly, at which forty-six tests were given to the great satisfaction of all. After a song by Dr. Smith, an address was delivered by Mrs. Albertson, and Nellie J. Kenyon gave a communication from the spirit-spheres. Then followed a poem by Jennie B. Hagan, the session closing with a poem (by request) by Jennie B. Hagan.

SUNDAY, MAY 21ST.
Morning.—At 9:30 a conference was called, continuing one hour. After instrumental music, finely performed, remarks were made by Messrs. Prindle, of Charlotte, E. Cheney, Dr. S. N. Gould, Mr. Wright and Dr. Smith. Invocation by Mrs. Fannie Davis Smith, and an address by the same lady, taking as a subject the words of Jesus, "I and my Father are One." Mrs. Smith gave in her own attractive manner a very interesting lecture. This was succeeded by Mrs. J. V. Parker in singing, and an address by Mrs. Albertson, during which due recognition of the services of Mrs. Allen, of East Middlebury, in personally arranging and perfecting the project of the Convention, was made. A few minutes were then devoted to test-giving by Mrs. Howard, after which the Convention adjourned.

Afternoon.—Preliminary to the general exercises a circle was held by Mrs. Howard. At its close, after singing by Mrs. Howard, an address was made by E. A. Cheney, of Leicester, which proved to be a deep and scholarly effort, instructive and interesting to the large audience assembled. Following singing by the choir, an address and poems inspirationally given by Jennie B. Hagan, and closing remarks made by Mrs. Albertson.

Resolutions of thanks were passed to Mrs. Allen for calling the Convention, to all who had added to the interest of the occasion by addresses, tests and vocal and instrumental music, to the officers for their services, to the proprietors of the Glen House for their hospitality, and to the R. R. corporation for a reduction of fares to members.

The Convention was harmonious and interesting throughout, and a wish was expressed by all for another at an early date. JENNIE B. HAGAN, Sec.

Special Notice.

Albert Morton, having purchased the business successfully conducted many years by Herman Snow, and added it to that established by himself, is now prepared at his store, 210 Stockton street, San Francisco, Cal., to supply the public with spiritual books, magazines and papers, and solicits the cooperation of all Spiritualists on the Pacific Coast in his effort to promote a knowledge of Spiritualism and present its truths to investigators.

Special Notice.

In conjunction with his professional work as lecturer, CHAS. B. LYNN will act as our representative, soliciting advertisements and subscriptions for the *Banner of Light*, also taking orders for the publications which we offer for sale, and furnishing interesting letters of travel. COLBY & RICH.

To Business Men.

Now that this paper, which circulates in every civilized country, has been enlarged by an addition of twenty columns, making sixty in all, we can spare a small portion of its space to accommodate the business community. Our rates are less than one-half of those demanded by the large weekly papers in this and other cities of the Union, which fact should be an inducement to advertisers to utilize the columns of the *Banner of Light*. Herefore we have been unable to accommodate the public, except in a limited degree; in this direction. We can now do so.

Married:

In Brooklyn, N. Y., May 24th, by Rev. I. K. Funk, Mrs. Hannah B. Morse to Mr. George F. Baker, of Granville, N. Y.

Berkeley Hall Lectures.

W. J. COLVILLE'S DISCOURSES.

- No. 1—All Things Made New.
Delivered Sunday Morning, Sept. 18th, 1881.
- No. 2—Why was our President Taken Away?
Delivered by SPIRIT E. H. CHAPIN, Sept. 25th, 1881.
- No. 3—President Garfield Living After Death.
Delivered Sunday, Oct. 2d, 1881.
- No. 4—The Spiritual Temple: And How to Build It.
Delivered Sunday, Oct. 9th, 1881.
- No. 5—Houses of God and Gates of Heaven.
Delivered Sunday, Oct. 16th, 1881.
- No. 6—The Gods of the Past and the God of the Future.
Delivered Sunday, Oct. 23d, 1881.
- No. 7—Spirit E. V. Wilson's Answer to Prof. Phelps.
Delivered Sunday, Nov. 6th, 1881.
- No. 8—In Memory of Our Departed Friends.
Delivered Sunday, Nov. 13th, 1881.
- No. 9—The True Gift of Healing: How we May all Exercise It.
Delivered Sunday, Nov. 20th, 1881.
- No. 10—The Restoration of the Devil.
Delivered Sunday, Nov. 27th, 1881.
- No. 11—The Blessedness of Gratitude.
Delivered Thursday, Nov. 29th, 1881.
- No. 12—The Tares and the Wheat.
Delivered Sunday, Nov. 27th, 1881.
- No. 13—Natural and Revealed Religion.
Delivered Sunday, Dec. 4th, 1881.
- No. 14—The True Basis and Best Methods of Spiritual Organization.
Delivered Sunday, Dec. 11th, 1881.
- No. 15—What kind of Religious Organization will best Supply the Needs of the Hour?
Delivered Sunday, Dec. 18th, 1881.
- No. 16—The Origin, History and Meaning of the Christmas Festival.
Delivered Sunday, Dec. 25th, 1881.
- No. 17—The New Year, its Hopes, Promises, and Duties.
Delivered Sunday, Jan. 1st, 1882.
- No. 18—Death in the Light of the Spiritual Philosophy.
Delivered Sunday, Jan. 8th, 1882.
- No. 19—The Coming Physicians and Healing Institutes.
Delivered Sunday, Jan. 15th, 1882.
- No. 20—The Coming Race.
Delivered Sunday, Feb. 12th, 1882.
- No. 21—The Religion of the Coming Race.
Delivered Sunday, Feb. 19th, 1882.
- No. 22—New Bottles for New Wine; or, The True Work of the Religious Reformer.
Delivered Sunday, Feb. 26th, 1882.
- No. 23—The Coming Government.
Delivered Sunday, Feb. 26th, 1882.
- No. 24—Easier for a Camel to go Through the Eye of a Needle than for a Rich Man to Enter the Kingdom of God.
Delivered Sunday, March 5th, 1882.
- No. 25—The Sermon on the Mount, and its Ethical Teaching.
PART I.
Delivered Sunday, March 12th, 1882.
- No. 26—The Sermon on the Mount, and its Ethical Teaching.
PART II.—DO WE LIVE AT ALL IN A JUST DESERT?
Delivered Sunday, March 19th, 1882.

Paper, single copies, 5 cents; 6 copies for 25 cents; 12 copies for 50 cents; 30 copies for \$1.00; 100 copies for \$3.00; postage free.

Published and for sale by COLBY & RICH, *Banner of Light*, in the columns of the *World's Century* (Mass.) 624, No. 3 Hancock street, Boston.

NEW EDITION.

IS IT THE DESPAIR OF SCIENCE?

OR

Science Applied to Spiritualism, not in the Manner of Dr. Hammond.

BY W. D. GUNNING.

Very pleasantly written, suggesting the possibility of solving the mysteries of spiritual manifestations, by tracing the analogies offered by the subtle forces of Nature, and the laws of the human mind, and a considerable mass of matter added to it, and will be found an unanswerable argument in favor of Spiritualism. Price, 15 cents. For sale by COLBY & RICH.

THE INIQUITY

OF CONSPIRACY VACCINATION

Unconstitutionality of its Statutes.

BY ALFRED E. GILES.

This neat pamphlet of some eight pages presents the latest article of a correspondence between Mr. Giles and a "Reformer" in the columns of the *World's Century* (Mass.) 624. The right to seek for and to preserve the bodily health is of the first importance, and all a privilege with which the State has no just grounds for interfering by legal enactments specially framed in the interests of the traditions of any school of medicine. Those who agree with these premises will read Mr. Giles's pamphlet with the greatest satisfaction; while those who do not, will obtain much light as to the weakness of their own position by a careful examination of his arguments. Single copies 10 cents. For sale by COLBY & RICH.

THE GOSPEL OF THE KINGDOM

According to the Holy Men of Old. By the author of "Samson, a Myth-Story of the Sun."

We are much indebted to Prof. Max Müller, Rev. G. W. Cox, Dr. Inman, and many others, for furnishing us with the keys to the true meaning of the ancient kingdom of heaven, and for supplying us with their labor-saving machinery for doing the work as clothed upon by them of old time.

As Homer, the writers of the Bible, and Milton, have the same ground-plan and landmarks for their work, we have freely entered into their labors, and used their materials as "lively stones" for the work whereunto we have called.

Vol. 1, 30 cents, postage free. Vol. 2, 30 cents, postage free. For sale by COLBY & RICH.

INAUGURAL ADDRESS OF

Prof. John Tyndall, D.C.L., LL.D., F.R.S.

Del

— A. E. Giles, Esq., of Hyde Park, Mass., who has been of late a pilgrim to the Pacific Slope, made us a pleasant call on the 5th inst. he having arrived home on the third of June.

From Springfield, Mass., May 20th, Mr. Henry Sumner Hill, aged 69 years.

The deceased was a patron of the *Banner of Light*—was a Spiritualist of pronounced convictions, a good man and a valued citizen.

MARRIED.

There was not a stain on her snowy robes,
Nor a gem on her glossy hair;
They had gathered the silken tresses back
From her face, so young and fair.
Not the faintest flush did the purple veins
Send up to her cheek and hair;
For the blood of life that trembled once
Was white and pure as snow now.

And little she recked in her long, deep sleep
Of the loved one kneeling there;
Or the low, sweet tones which would break no more
On the night of his despair.

Or ever the formal pledge of love
Had crowned them one—came Death,
And the ready waves were frozen to ice
As he kissed away her breath.

Alas for Roland! he led him forth
Like a child with his mother's hand;
And Alice they decked in her bridal robes
And bade to her bride bed.

But the seasons passed in their flow, and Time,
Though he steals our joys like a thief,
Drops into each bosom the balm of life,
And softens our heaviest grief.

So Jennie, the younger sister, was decked,
When a few short years had fled;
And the marriage bells on the wintry air
Rang out their mellowed tone.

The guests were gay, the maiden was fair,
And the wine was sparkling and red;
But the hand that Roland held in his palm
Seemed cold as the touch of the dead.

And the picture upon his breast awoke
To life as if it were his own;
And the deep and eyes gazed into his own
With a warm and searching glow.

As if they would find some lingering proof
In their depths of the love of yore;
One solemn moment the living and dead
Stood face to face—no more.

They marked the pallor that crept to his cheeks,
And the pensive cast of his brow,
And the quiver that shook his bearded lip
As he uttered the nuptial vow.

But the guests were gay and the bride was fair,
And the wine was sparkling and red;
And 'twas not the time to dampen the flow
Of a glad festivity.

Alas! little the beautiful Jennie dreamed
As she hung on his arm that night,
That the innermost temple of Roland's heart
Was hidden and locked from her sight.

But the angel who keeps the records of earth
Wrote thoughtfully on his scroll;
"Wedded to Jennie, the bride of his hand,
And to Alice, the bride of his soul."

Lake Pleasant (Mass.) Camp-Meeting.

PROSPECTS FOR 1882.

Condition of the Grounds—Re-engagement of the
Fitchburg Band—The Intellectual Department
—Railroad Items—Memoranda.

The camp-meeting season is approaching, and the readers of the *Banner of Light* will be interested to learn what plans have been perfected at Lake Pleasant—the largest camp-ground under the control of Spiritualists in the world.

The grounds are in good condition, and busy hands are already engaged in cleaning the streets, repairing cottages, renovating bath houses, and arranging for a vast system of improvements.

Over three hundred lots have been engaged for the season of 1882, and the prospects are that the unparalleled success of last season will be more than duplicated. The grounds will be opened to the public in June, and on July 30th the great camp-meeting will be formally opened. The sessions will hold until Aug. 27th (inclusive).

Thousands of Spiritualists from all parts of the land meet at this point each year, and a very large number of mediums for every conceivable phase of spirit manifestation annually put in an appearance. Able speakers address the people. Secular pleasures abound. In fine, a sojourn at Lake Pleasant once a year is being regarded as absolutely indispensable by a vast army of Spiritualists and Liberals.

The competent managers have completed details for the programme for the present season.

THE FITCHBURG BAND.

Music is an essential factor in all religious worship. At considerable expense the Fitchburg Band has been engaged from year to year. This season Capt. Russell and his corps of superb musicians will again be on hand—an announcement which will be hailed with delight by all who have ever visited the Lake. Special advice state that the latest selections have been added to the elaborate repertoire of this band. The grand sacred concerts each Sunday will continue to be an especial feature.

THE INTELLECTUAL DEPARTMENT.

Following is a list of the speakers: July 30th, Mr. W. J. Colville, of England; Mrs. Sarah Byrnes, of Boston; August 1st, Mrs. Abby N. Burnham, of Boston; 2d, W. J. Colville; 3d, Mrs. Sarah Byrnes; 4th, Mrs. Abby N. Burnham; 5th, Mrs. N. J. Willis, of Cambridgeport, Mass.; 6th, Prof. J. R. Buchanan, of New York City; C. B. Lynn, of Boston; 8th, Dr. G. H. Geor, of Michigan; 9th, Prof. J. R. Buchanan; 10th, Giles B. Stebbins, of Detroit, Mich.; 11th, C. B. Lynn; 12th, Mrs. E. L. Saxon, of Belvidere, N. J.; 13th, Mrs. R. Shepard-Lillie, of Brooklyn, N. Y.; Prof. Henry Kiddie, of New York City; 15th, A. B. French, of Clyde, Ohio; 16th, Mrs. L. Shepard-Lillie; 17th, Prof. Henry Kiddie; 18th, J. William Fletcher, of Boston; 19th, Mrs. Nellie J. T. Brigham, of New York City; 20th, J. William Fletcher; Mrs. Helen L. Palmer, of Portland, Me.; 22d, Dr. H. B. Storor, of Boston; 23d, Mrs. Helen L. Palmer; 24th, J. Frank Baxter, of Chelsea, Mass.; 25th, Ed. S. Wheeler, of Philadelphia; 26th, Mrs. Fannie Davis Smith, of Brandon, Vt.; 27th, J. Frank Baxter, Ed. S. Wheeler.

RAILROAD ITEMS.

One great advantage of the Lake Pleasant Camp-Ground is the superb railroad facilities which it possesses. On the famous Fitchburg Railway, three hours' ride west from Boston, it has connections with all the great lines north, south and west. JOHN ADAMS, Esq., the efficient superintendent of the Fitchburg line, will do all in his power to accommodate the public. A "camp train" will take Lake Pleasant passengers from through "express" trains at Greenfield and Miller's Falls, and land them at the camp. No hack hire or expense for transfer. Two regular accommodation trains will stop at the Lake each day, and the "special camp train" will be practically at the exclusive service of the great camp. Excursion tickets, at reduced rates, will be sold over the Fitchburg Road and its connections. Passengers from the West will pass over the Troy and Boston Railway. Ask for excursion tickets via that route. Last year reduced rates were granted from Buffalo. Negotiations are now being conducted relative to securing excursion tickets from Chicago, Cincinnati, St. Louis and other Western cities. Details will appear in the *Banner of Light* in due season.

Freight cars for Lake Pleasant freight will be run as follows on the Fitchburg road: Time: July 5th to July 20th (inclusive), leave Boston each Wednesday morning, stopping at way stations on the main line east of Fitchburg; leave Fitchburg Thursday morning, stopping at way stations. Between July 24th and August 12th (inclusive), leave Boston each Tuesday and Friday morning (stopping as before noted); leave Fitchburg Wednesday and Saturday

mornings (stopping as before noted). All freight for the above-mentioned cars should be delivered in freight house No. 1, Boston, one day in advance of leaving time. Between July 20th and August 20th (inclusive) a freight car exclusively for freight from Boston will leave that city each week day at 4 P. M. Freight for this car should be delivered by 3:30 P. M. at freight house No. 1.

See railroad circulars for additional information.

ACCOMMODATIONS.

The spacious hotel will be conducted by Mrs. A. D. French of Boston, and no effort will be spared to make guests feel at home. A large number of cottages have lodgings rooms to rent, and there are tents enough for all visitors. Mr. F. E. Stedman will reside at the Lake Side Dining Rooms; also at the grand Café at the depot. There will be ample room for all who may visit the Lake. Parties desiring to secure lodgings or any information relative to the meeting should address the Secretary, John Harvey Smith, Esq., Box 1452, Springfield, Mass.

CAMP NOTES.

The mediums will be out in full force. Come early, and stay through the meeting, dear reader.

Reader, let us meet at Lake Pleasant in August. Thanks.

The delegation from the West this year will be very large.

The committee on receiving speakers will have enough to do.

The provoking "wait" at Miller's Falls will be obviated this year.

President Beals begins to dream that the meeting is in full blast.

The editor of the *Orange (Mass.) Journal* will conduct the camp paper.

The new territory—cleared last year—will soon be dotted with cottages.

We shall all be glad to see Mr. Billings as master of ceremonies at the depot.

A gold medal for the man who will invent a plan to sprinkle the streets beautifully.

The *Banner of Light*, as usual, will contain a comprehensive synopsis of the proceedings.

The bath-houses should be enlarged, and an officer should be constantly on hand to control the everlasting small boy.

Parties having rooms to rent should send their names to John Harvey Smith, Box 1452, Springfield, Mass., at once.

Delegations are expected from Utica, Newburyport, Melrose, Saratoga, Troy, and other places too numerous to mention.

Employees on the Fitchburg line will gladly answer all questions relative to Lake Pleasant. Due notice will be given passengers when to change cars.

A Camp-Meeting duty: To renew your subscription to the *Banner of Light*, and then to introduce the writer to an investigator who is willing to become a new subscriber. Now, reader, do not forget this item.

Lake Pleasant officials send kindly greetings to Natick, Onset, Sunapee Lake, Schroeon Lake, Lake George, Nesaminy Falls, Cassadaga Lake, Lily Dale, and all other Spiritualist meetings. The *Banner of Light* opens its wide columns to all.

Prof. Farrington McIntire, of Boston, has been engaged to deliver his deeply interesting lectures, "Journeys Among the Planets."

"These lectures are illustrated by colored diagrams and photographs, fifteen feet in diameter, projected by stereopticon with calcium light upon a screen eighteen feet square"—so the bill says. These lectures will be a rich treat. The dates for the series have not been specified.

CEPHIAE.

Materializations at Terre Haute.

Mr. A. Miltenberger, of St. Louis, Mo., furnishes the *Globe-Democrat* of that city with an account of his experience with a newly-developed medium in Terre Haute, Ind., from which we make the following interesting extract:

"Mrs. Emma Hurst is a private medium, and so popular that her time is engaged by friends from a distance, weeks in advance, but by the courtesy of Mr. M. E. Cole, of Elkhart, Ind., I was invited to share one of his sittings. He has a cabinet in her parlor which is about eighteen feet square and nicely finished. This cabinet is of the usual form and size, but is raised only about four inches from the floor, and rests on sleepers, with the usual two doors meeting in the center. In about ten minutes I was called up to the cabinet, and I distinctly recognized sister Rebecca P.

The next to appear was a niece of mine who died some twenty-five years ago. She came out at once from the cabinet dressed in white, with a veil over her head, but not face, walked naturally directly to me, and manifested all the affection that might be expressed after years of absence in this life.

A young lady who died twenty-four years ago opened the door and walked directly to Mr. Cole. I wish I had the power to describe her and her dress as I saw them in a good light. She wore a golden crown on her head, and the top of which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made no sound or rustle. Her walk was graceful itself, and when it became necessary to move the trail, a white satin covered foot did it, and no hands used. She sat down by Mr. Cole and talked to him some three minutes, and then I asked her to feel my veil. She came to me, and I felt as if I were touching the top of the which depended a lace mantle that enveloped all save the front; her dress was of burnished silver, and sparkled as she walked, but made

Banner of Light.

BOSTON, SATURDAY, JUNE 10, 1882.

BRIEF PARAGRAPHS.

Henry Ward Beecher, in one of his Sunday sermons, said: "I wish there might arise a sect to be called the Sect of Hope or the Sect of Joy, and that when one has friends gone on into the realm of glory, people shall say, 'How great good fortune has come to you!'"

OAKLAND GARDENS is in a blaze of glory; attractive theatricals every evening, and matinees on Wednesday and Saturday afternoons. Admission twenty-five cents, including round trip on the Highland street horsecars, or by the New York and New England Railway.

Old Orchard Beach will present more attractions the present season than ever before. Quite a number of new buildings have been erected, hotels enlarged, railway facilities expanded, and a remunerative business is confidently expected. We only wish we were there now, away from the din and bustle and perplexities of active life.

"Araby the Blest" in Egypt is now changed to *Arabia the Blest*. So France and England think.

A Salem clerk has been charged with filching to the amount of \$500.

A little boy of four years, standing in the moonlight by his sister's grave, said to her: "I said to a good man, Nelly, to give us such a beautiful moon?" "Oh, Freddy," said the sister, in earnest remonstrance, "don't call that a man, for if ever there was a gentleman, 'In sure God is one.'"—*Hartford City Times.*

The Massachusetts apple-orchard prospects are said to be very encouraging.

THE JUNE COMET.

The coming comet, it is said, will fall into the sun. And make a conflagration which will scorch us every one. That's what they say, but let us wait. Until the comet's here. When it will fall into itself. To make the matter clear.

The *Lucifer* citizen warns the Car that Dr. Bliss, of Eberon memory, is about to visit Europe, and may extend his tour to Russia.

The iron men are striking "all around the compass." Bad for the compass.

What is bigotry? What is prejudice? He is a bigot who can destroy no good in any mode of life or thought but his own. He is prejudiced who judges of things or people not by what they really are, but by some preconception formed without real knowledge of the true facts. Prejudice magnifies faults; love magnifies virtues.

Regular M. D. to a Nervous Patient: "What! You are afraid of being buried before life is extinct? Nonsense! You take what I prescribe, and drive such foolish notions out of your head. Such a thing never happens with my patients."

It is the gutter snail when he is arrested for shooting 'em.

Shall belong to the Bonaparte family.

The Scriptures inform us that the "things done in secret shall be proclaimed upon the house-tops." And has not the prophesy been fulfilled? for do not the telephone and telegraph wires cover the house-tops?

RECREATION DAY.

Your lovely tents of green,
We deck with fragrant flowers;
Yours has the sunbeams been,
The memory shall be ours.

Why are seeds when planted like gate-posts? Because they are planted in the earth to propagate.

Major B. W. Bellamy, who owned several hundred slaves before the war, is now the master of a thousand colored persons, who cultivate his farm of sixteen thousand acres near Gulfport, Ga. They live in neat white-washed cottages. It is said, and are provided with churches, schools and dance-houses. Every dwelling has its garden, potato-patch and orchard, and every tenant is encouraged to save money, buy land and develop his individuality.

Gen. Grant kissed the bride, and then the bride cried. This was at a recent Hartford (Ct.) wedding. But the bridegroom laughed, and then he and Grant quailed!

Such as give ear to slanderers are but one degree better themselves.

Adjutant General Drum, who returned to Washington recently from an inspection at Fort Leavenworth, says that the Indian training school established there promises good results.

Some men's attack is safer than their protection.—*Voice of Angels.*

A despatch from St. Louis, Mo., May 27th, states that ten Kickapoo Indians, living on a reservation in Atchison County, Kansas, were naturalized by the United States court at Topeka on the 26th, and are now full American citizens under the act recently passed by Congress.

I will tell you what to hate: "Hate hypocrisy, hate cant, hate intolerance, oppression, injustice, and hate Pharisaism."—*F. W. Robertson.*

The "Channel Secure" is abating in England. The department committee has reported that the tunnel is defensible, but suggests that the opening be carried further inland, where means of defense are more complete.

"Invisible support is mightier far,
With noble aims, than waits of granite are;
And simple consciousness of justice gives
Strength to a purpose while that purpose lives."
—[W. D. G.]

There is a famine in Spain. Two years without a harvest, with pastures parched, all the springs dried up, herds and flocks perishing in the fields or sold for a song to the rich cattle-buyers—such is the sad condition of this fair land in 1882.

The Egyptian jungle is still muddling. Is it not in the Fates that this state of affairs is the beginning of the end when Palestine will be rescued from the Turks and Jerusalem rebuilt?

It is hinted that there is going to be a money-panic in New York—not exactly at present, but within three months. The wise ones have already begun taking in salt to be ready for the storm.

The House of the Good Shepherd in this city is a laudable institution, and should be sustained financially. It is in need of means to relieve its immediate necessities, and the generous-hearted should come forward at once and render the necessary assistance. It has done a vast amount of good for the past fifteen years in carrying on the great work of sheltering and reclaiming unfortunate and abandoned women and girls.

Gen. Giuseppe Garibaldi, patriot and liberator, died at Capri Friday morning, June 2d, the immediate cause of his death being bronchitis. All the members of his family residing in Rome and Genoa were at his bedside. He was born in Nice, Italy, on the 4th of July, 1807, and since early manhood his life has been crowded with romantic adventures and brave efforts for the political betterment of human conditions.

Memorial Day—Tuesday, May 30th—was more extensively observed than ever before throughout the country.

The Legislature of Massachusetts was prorogued on Saturday, May 27th.

A contemporary asks: "Would the heavens fall if justice were done?" Probably they would, from sheer astonishment.

We call the attention of our lady readers to the advertisement in our columns of James Pyle's Pearlina, for laundry and kitchen purposes. An article so popular and widely circulated must possess merits that commend it to the favor of housekeepers.

Spiritual Phenomena.

Materializations in Providence, R. I.

To the Editor of the Banner of Light:

At the invitation of Prof. Cadwell, the well-known Mesmerist, and exhibitor of mesmeric phenomena, I visited Providence, R. I., on Thursday, June 1st, for the purpose of attending a séance for materializations to be given by Mrs. H. V. Ross, at her residence, 172 South Main street, in that city. The séance, I understood, was one of a regular series held in the afternoon, and Mrs. R. was not apprised of my coming, consequently could have made to special preparations for the occasion. Notwithstanding a heavy rain at the time, a large company, consisting of thirty-two persons, was present, crowding the séance-room to almost an uncomfortable extent. Among those present were Prof. Cadwell and wife; Mr. L. L. Whitlock, publisher of the magazine entitled "Facts"; Capt. Dayton, of Port Jefferson, L. I.; Mr. Burns, chief engineer of steamer *Galatia*; Dr. J. A. Shelhamer, of Boston, etc.

The "cabinet" consisted of curtains suspended across a corner of the room in the usual way, against dead walls which offered no opportunity for concealment of apparatus, or the access of confederates, as all were invited to assure themselves at the outset. This I and several other persons did to our entire satisfaction. The medium's person was not searched, and the results proved that such an examination was unnecessary for "test" purposes. When ready, Mrs. Ross, who is a person of medium height, and somewhat full habit, her dress being of a light slate color, took her seat in a chair in the corner of the room—in a good light, the curtains being thrown up, so that every one could see that she was alone—and then drew the curtains down about her. The light was then reduced, but not so that the movements of all persons in the room could be easily perceived from the seat I occupied, though countenances could not be clearly distinguished, except close at hand.

Very soon forms began to appear at the sides and opening of the curtains, following each other in rapid succession, of markedly different sizes and heights, from tall men to young children, and clothed in different apparel. The first was that of a female of ordinary height, whom Prof. Cadwell approached and spoke with, saying he recognized her as an old friend; then a child whom Prof. C. also talked with, and said it was unmistakably his own child. Next a female form, who called up a gentleman; and he, after a few words of whispered conversation, declared it was unquestionably his deceased wife; then a lady recognized and spoke with her departed husband in the same way. Another lady declared that she had spoken with her father and sister. Afterward appeared a very tall form in full military dress, who was immediately recognized by several present as "Col. Slocum," who, I understood, was accustomed to presenting himself at these séances. He repeatedly showed himself at different openings of the curtain, and once, while standing at the side, a small child-form appeared at the centre, and seemed timidly trying to come out. Immediately the "Colonel" changed his position to the centre, drew back the curtain, and standing by the child, appeared to assist it in presenting itself. I believe this child was recognized by some one. Here were plainly two forms, side by side, and neither of them, from its size, could possibly be that of the medium.

But this was only the beginning of marvels. It would occupy too much space to give all the particulars. Suffice it to say that my note-book records the appearance of between thirty and forty distinct forms during the session. In ten or eleven instances two forms appeared at the same time, and in three or four of these cases the medium herself (apparently entranced and controlled by an Indian spirit) came out arm-in-arm with different figures, walking about, and thus showing them to be unmistakably distinct from herself. This disposed effectually of any suspicion that it was either Mrs. Ross, fraudulently personating these different characters, or spirits transfiguring her form to represent spirit-forms. And that the duplicate forms were not "dummies," made up of masks and drapery, was proved by their ability to walk, and in some instances to talk (in whispers at least), and to perform other acts of living persons—besides the fact that a large proportion of them were positively claimed to be personally recognized by relatives or friends present.

To give an instance in detail: At one time the voice of the medium's controlling spirit—an Indian girl—was heard calling for a fan, saying that the medium was very warm and becoming exhausted. A fan was passed inside the curtains, when soon after these were thrown back and the medium was seen sitting in her chair, while standing beside her was the slender form of an Indian girl in a fantastic costume, with feathers in her hair, vigorously engaged in fanning the medium's face. Presently the two walked forth from the cabinet, arm-in-arm, and approached a table standing perhaps five feet in front, behind which sat a representative of the *Banner of Light*, and near which I also was seated. On this table was a dish containing oranges, one of which the Indian girl took up and placed in my hand, and then placed another, in the hand of the *Banner* man. This enabled me to get a near view, and I saw that her fingers were well-formed and slender, and had the tawny color of the Indian race. Her features, being dark, I could not clearly discern, but could plainly see the large form and face of the medium standing by her side. There was no possibility of mistake here.

I shall perhaps be asked if I personally recognized any of the forms which appeared. Not exactly, but I seemed to come very near it in one case: A female figure appeared which was claimed to be Miss Lizzie Hatch, daughter of A. L. Hatch, Esq., of Astoria, L. I., and who is reported to have often materialized at her father's home and elsewhere. I was permitted to approach the cabinet, to obtain a near view of this figure. Her features were striking and plainly visible, so that, if genuine, I could have had no difficulty in recognizing them had I been previously acquainted with her. She appeared to be very richly dressed in silk of a pearly or creamy white appearance, and elaborately ornamented. As I was observing her, there suddenly appeared at her side another figure, dressed in white gauze, the sides of the face concealed with lace or gauze, but presenting a prominent nose and cheeks. The eyes were downcast, so that I could not observe them. What I could see at once suggested to me the features of a relative—a young lady some years deceased, and of whom no one present would be likely to recall the first name of this young lady, of whom I had not been thinking, I heard

a whisper which I did not at first understand. At my request it was repeated with greater force—"niece"—when the figure vanished. The lady whose features had been suggested to me, and whose name I was endeavoring to recall, was a niece of my wife. She was a timid, retiring person, and, as I have been often told by sensitives in the body that the magnetism of my eyes is positive and difficult to encounter, it seems not improbable that this relative was endeavoring to present herself, but unable to fully succeed.

I could narrate many instances of the recognition of friends by evidently intelligent persons present, and numerous incidents which went to make this on the whole the most remarkable and demonstrative séance of the kind I ever attended.

Perhaps some of my "stalwart" critics will say that I did not insist on "strict test conditions," and hence that my "testimony possesses little value." It is true, I did not "examine the medium," nor ask any one else to do so; neither did I seize any of the forms and pull them to pieces to see what they were made of. But I submit that the "conditions" I have described were such as should satisfy any reasonable mind that the phenomena observed were not and could not be tricks performed by the medium.

I would venture to suggest that if this remarkable medium would limit the number of attendants at a séance to say twelve or fourteen, they would be much better accommodated, and doubtless more light allowed, with better manifestations and greater satisfaction to all, and at the same time less exhaustion to herself and her visitors than results from crowding so many persons into a small apartment with necessarily poor ventilation.

Arlington, Mass.

A. E. NEWTON.

ADDITIONAL TESTIMONY.

Agreeably to an invitation of Prof. J. W. Cadwell that a representative of the *Banner of Light* attend a materialization séance of Mrs. H. V. Ross in Providence, R. I., one was accordingly sent to the lady's residence on the afternoon of Thursday, June 1st, and was afforded every opportunity to examine the cabinet and its surroundings, which he availed himself of to the fullest extent, and was convinced that there existed no possibility of the medium when in the cabinet being aided in the least by any human being. This so-called "cabinet" was only such in name; it consisted simply of a curtain suspended diagonally across one corner of the room, forming a triangular space, two sides of which were the lathed and plastered walls, the other side being the curtain in full view of all; the floor solid, and beneath it a store with which no connection was or could be had at that point.

The doors were closed, and the séance commenced at precisely 3:10. There were present thirty-two persons, ladies and gentlemen of culture and refinement. The first spirit-form was that of a female who was at once recognized by Prof. Cadwell and his wife. Then came a lady and a boy, both of whom walked a distance of eight feet from the cabinet, shook hands with our representative, and were recognized by the same, as were those who preceded them. A spirit who gave the name "Eliza" was recognized by a gentleman as his wife. Next came a gentleman and little girl, both of whom were recognized by a lady, Miss Mary Blodgett of Colchester, Conn., as her spirit-father and sister. The recognition was perfect; the features were true and unmistakable. Upon their retiring the spirit of Mr. Pinkenstein of Newport appeared and was recognized; and succeeding him, two spirits, the wife and son of Mr. Burns, Chief Engineer of the New York steamer *Galatia*, and next the spirit of his niece, all of whom Mr. Burns identified beyond a doubt. Mrs. Swan recognized the next spirit as Fannie Ellis, a girl of fourteen, who passed from earth by being accidentally shot in New York.

The rapidity with which the different materializations took place was one of the most remarkable features of this occasion, and in itself an evidence of their genuineness. After the little girl's disappearance, two spirits, Col. Slocum and a young lady, came; both walked about the room, and then appeared a child, all of whom were recognized, the latter by its mother, Mrs. Hull. Spirit Lizzie Hatch, well-known to our readers from her frequent appearances at Astoria, N. Y., next came, and with her a female spirit who was recognized by Mrs. Dr. Carpenter. The medium, under control of "Bright Star," then came from the cabinet, supporting the spirit of a lady who passed from earth-life at the age of ninety-five. Next, two children to Mrs. Hull, and two spirits to a gentleman who said he was a stranger to every one present; and although he failed to recognize the spirits, they addressed him by name correctly. An Indian girl, "Bright Light," next emerged from the cabinet, together with the medium; and following, a controlling spirit of Mrs. Hanford, named "Lily"; Miss Sarah R. Whitlock, (formerly Librarian of the Methodist Book Concern in New York), recognized by her brother, Mr. L. L. Whitlock, editor of the magazine, *Facts*.

Mrs. Ross's guide, "Bright Star," a beautiful Indian girl, then came in company with Mrs. R. The spirit walked to the table, took an orange therefrom and gave it to our representative, the medium (Mrs. Ross) being at the same time in plain view of all. Next, a daughter of Mrs. Bailey, and two daughters of Capt. T. O. Dayton, of Port Jefferson, N. Y., were identified by those to whom they came. After these, two spirits walked around the room, arm-in-arm with Prof. Cadwell and wife, and fully recognized by them. A number of other spirits appeared, and were recognized by persons in the audience whose names our representative was unable to obtain. The séance continued two hours, during which time nearly forty spirit forms materialized, and were, with a few exceptions, recognized by persons present. They came frequently two at a time, and often brought the medium with them, completely disarming those who theoretically affirm that what is claimed to be a spirit-form is the medium metamorphosed. Everything that could be was done by Mrs. Ross, both before and after the séance, to satisfy the company that no access to the cabinet from which the spirits emerged was possible.

The *Morning Star*, of Providence, for June 5th, has an interesting article in regard to Mrs. Ross's séances, which we shall transfer to our columns next week.

The Spirituists had a full house, yesterday, when they closed their series of meetings for the year.—*Valley Visitor, Newburyport, Mass., May 29th.*

Mr. J. WILLIAM FLETCHER closes his office July 1st.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society—Mrs. F. O. Hyzer, permanent speaker—holds services at Everett Hall, 38 Fulton street, between Smith street and Gallatin Place, every Tuesday, June 10th, and 7 P. M. Seats free to all. Children's Progressive Lyceum meets at 3 o'clock P. M. Conference meetings—J. David Chairman—every Saturday evening, at 8 o'clock. H. W. Bennett, President.

Brooklyn Spiritualist Fraternity—Sunday services in Large Hall of Brooklyn Institute, corner Washington and Concord streets, seven blocks from Fulton Ferry, at 3 and 7 P. M. Seats free to all. June 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st. Conference meetings held every Friday evening in Lower Hall of Brooklyn Institute. June 9, "Trance Lecture" through the new Brooklyn France speaker, Mrs. J. H. Stryker; June 10, "The Ministry of Angels," Deacon D. M. Cole; June 23, "Spirit ObSESSION," Hon. Wm. Holt; June 30, Mrs. M. L. Leitch, of New York City. All the spiritual papers for sale at all our meetings. S. B. Nichols, President.

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 411 street, corner South Street, at 7 P. M. Charles R. Miller, President; W. H. Cohn, Secretary.

Adelphi Hall, corner Myrtle Avenue and Adelphi Street.—Rev. Dr. Monck lectures and publicly heals the sick every Wednesday and Sunday evening, at 8 o'clock.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Banner of Light:

A cultured and delighted audience listened to a lecture and scholarly discourse of Mrs. S. W. Van Horn at our conference meeting on Friday evening, June 2d. I shall not attempt to make a synopsis of this carefully prepared lecture on the subject of "Matter vs. Spirit," as it should be published in its entirety to do it justice. It abounded in practical facts, keen analysis and cogent reasoning, tracing the growth of the spirit from the chaotic state of its present advancement to the condition when the soul of man had reached the point that it was indestructible as the Over-Soul or Deity.

At the conclusion of the address the Chairman introduced to the meeting one who had come many thousands of miles, and who was present to-night, drawn to us by this unity of spirit.—Mr. Charles Bright of Australia. Mr. Bright on taking our platform was heartily greeted and said: "I am quite unwell from the fatigue of travel, and hardly expected to be called upon to speak. On my way from the West I stopped a day or two at Niagara Falls, and in its sublimity and grandeur I could but feel the presence of this over-soul; the all-creating spirit. I thought it would be well for my countrymen to know the facts in my experience in the country where I reside. Some thirteen years ago, being connected with the daily Press of Melbourne, the editor desired me to write up a series of articles upon Spiritualism, asking me to make them as ridiculous as possible. I said that I should have to read up on the subject, and I commenced this course of reading with 'Nature's Divine Revelations' through Andrew Jackson Davis. This book, with others, opened up to me a realm of thought with which I had been entirely unacquainted. I investigated the phenomena, and the result was that I became a convert to the faith I was to ridicule. I went to my employer and told him the result of my readings and investigations. He then instructed me to prepare my articles regarding these convictions. I wrote these articles in pamphlet-form, and fifty thousand copies were circulated. In 1875 I gave up all other vocations for the platform, and have devoted my time to lecturing upon Free-thought and on Spiritualism. I found a great and growing interest in the subject; my audiences averaged one thousand persons; sometimes as many as three thousand people have listened to my lectures. Prof. William Denton is doing a grand work in Australia, and I am also glad to say that his lectures are a success pecuniarily, and he was one of the last persons to grasp me by the hand and bid me a God-speed in my visit to this country. Mrs. Ada Foye has also recently done a good work in our country by her marvelous media powers, and her greeting to my arrival at San Francisco was very kind and I am under obligation to her for courtesies shown."

Mr. Bright is a fluent speaker, a man of great intellectual power, and our "camp-meeting" associations should keep him busy during the summer months.

On Friday evening, June 9th, our new Brooklyn Spiritualist Society, Mrs. Stryker, is to be controlled and speak for us. S. B. NICHOLS, 357 Flatbush Avenue, Brooklyn, N. Y., June 3d, 1882.

Meetings in Philadelphia.

Mr. J. William Fletcher occupied the platform at Academy Hall on Sunday morning, and was back to the scene of former successes by a very large and enthusiastic audience, one of the largest that has assembled to listen to a lecture in the morning for a long time. The President of the First Association presided, and the music was furnished by Prof. Frank Bacon. The subject was: "If we seek, shall we find?" and from beginning to the close the speaker held his audience in most spell-bound as he pointed out how much Spiritualism might mean. The lecturer was repeatedly applauded, and afterwards congratulated on the able effort.

In the evening at an early hour every available space in the hall was occupied, and hundreds went away, unable to gain admission, the occasion being the first public appearance of Mrs. Wm. Fletcher, wife of W. P. Clayton, president, and after an invocation a powerful address was delivered by the ever-eloquent E. S. Wheeler, after which Mr. Fletcher and Mrs. Spear both favored the audience with remarks, and then the Chairman introduced Mrs. Fletcher. As her husband led her forward to the front of the platform, the vast audience rose to its feet, and welcomed her with applause. Mrs. Fletcher spoke in a clear, distinct voice, and showed that her long absence from the platform had in no way weakened her old-time power. After speaking for some time and receiving every mark of approval, Mrs. F. announced that she should speak at the same place on Tuesday, upon "British Justice."

On the platform were Rev. Robert Furness, President of the Woman Suffrage Society, Dr. and Mrs. Spear, Dr. and Mrs. Emmet Denmore, Dr. Stillman, E. S. Wheeler and many others. The secular press was largely represented, and devoted a column to the lecture, in which not one unfavorable word appeared. Mr. and Mrs. Fletcher will be in Philadelphia and New York until June 8th.

Children's Progressive Lyceum No. 1.

To the Editor of the Banner of Light:

I have been in agreeable relations with the Children's Progressive Lyceum No. 1 during its season now drawing to a close, in Palace Hall, and I desire to commend it in a special manner to the active sympathies and support of all who love children. It is in every way worthy. Its platform-officers, group-leaders and floor-managers appear to be all at one in purpose, and their management impresses its steady visitors and contributors as being strictly honest to its outside supporters, and scrupulously careful of the rights and necessities of the children. Its rather marked success financially, as well as in its disciplinary and educational features, attest that it is worthy of the general confidence it has won. The brief but faithful reports of its efficient Secretary, appearing in the *Banner of Light* from week to week, corroborate the truth of all this. Its management, I am informed, have arranged for the Lyceum a Basket Picnic in Echo Grove, West Lynn, on Thursday, the 29th inst., fair weather permitting. There will be held immediately after the lunch, a brief Lyceum session, in which the more salient features of the Lyceum exercises will be brought out. This will be a good opportunity for citizens and suburban to learn of what the distinctive character of a Spiritualist Children's Progressive Lyceum consists. There is a philosophy of good cheer, and approval of all harmless methods of physical culture, and a recognition of the fact that the dancing will be in order, with Barrow's famous band in attendance. A very enjoyable occasion is anticipated to gladden the closing hours of the present season, and give greater heart and hope for the progressive work and new features laid out for the Lyceum to take up after vacation.

STINGING irritation, inflammation, all Kidney Complaints, cured by "Buchu-palpa," \$1 per bottle.

Meetings in Haverhill, Mass.

To the Editor of the Banner of Light:

Last Sunday, June 4th, the public exercises before the Spiritualists of Haverhill and Bradford were concentrated in an evening service, Dr. H. B. Storer, of Boston, occupying the platform. The theme was "The Inner Life," which was introduced by the suggestion that "It doth not yet appear what we shall be," followed by the remark that it doth not yet appear what we are. The knowledge-element is in our inmost being, and existed before Abraham was; it is God in us. The subject was forcibly and pleasantly illustrated in an address of an hour. Next Sunday J. D. Silles, of Weymouth, will speak, and the Sunday following Mrs. Loring, of East Braintree. The series of meetings will end for the summer with June. E. P. H. Haverhill, Mass., June 5th, 1882.

To Correspondents.

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

J. L. Y., SAN JOSE, CAL.—We are obliged to decline the proposed series.

Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 35 West 3rd street, at 10 A. M. and 7 P. M. Henry A. Newton, President; Henry Van Gilder, Secretary. Children's Progressive Lyceum meets at 2 P. M. William Hunt, Assistant Lecturer; Mrs. M. A. Newton, Guardian.

Rev. Dr. Monck lectures on "Apostolic Healing," and addresses are delivered by other speakers, at "Science Hall," 141 East 8th street, every Wednesday, at 7 P. M. After 8 o'clock, Dr. Monck publicly and freely heals the sick poor from the platform.

JAMES PYLE'S PEARLINE.

THE BEST THING KNOWN FOR

WASHING AND BLEACHING

IN HARD OR SOFT, HOT OR COLD WATER.

SAVES LABOR, TIME AND SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it.

Sold by Grocers everywhere, but beware of imitations well designed to mislead. PEARLINE is the only safe labor-saving compound, and always bears the symbol and name of

JAMES PYLE, New York.

May 13, 1882.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND.

A Sure Cure for all FEMALE WEAK-

NESSES, including Leucorrhœa,

Irregular and Painful Men-

struation, Inflammation

and Ulceration of the

Womb, Flooding,

PROLAPSUS

UTERI, &c.

So Pleasant to the taste, efficacious and immediate in its effect. It is a great help in pregnancy, and relieves pain during labor and at regular periods.

Physicians use it and Prescribe it Freely.

FOR ALL WEAKNESSES of the generative organs of either sex, it is second to no remedy that has ever been before the public; and for all diseases of the KIDNEYS it is the Greatest Remedy in the World.

KIDNEY COMPLAINTS of Either

Sex Find Great Relief in its Use.

LYDIA E. PINKHAM'S BLOOD PURIFIER will eradicate every vestige of Impurities from the Blood, at the same time will give tone and strength to the system. As marvelous in results as the Compound.

Both the Compound and Blood Purifier are prepared at 23 and 25 Western Avenue, Lynn, Mass. Price of either, \$1. Six bottles for \$5. The Compound is sent by mail in the form of pills, or of lozenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Enclose 3-cent stamp. Send for pamphlet. Mention this paper.

LYDIA E. PINKHAM'S LIVER PILLS cure Constipation, Biliousness and Torpidity of the Liver. Twenty-five cents.

Sold by all Druggists.

KIDNEY-WORT

IS A SURE CURE

for all diseases of the Kidneys and

LIVER.

It has specific action on this most important organ, enabling it to throw off torpidity and inaction, stimulating the healthy secretion of the Bile, and by keeping the bowels in free condition, effecting its regular discharge.

Malaria. If you are suffering from malaria, have the chills, are anemic, dyspeptic, or constipated, Kidney-Wort will surely relieve and quickly cure.

In the Spring, to cleanse the System, every one should take a thorough course of it.

SOLD BY DRUGGISTS. Price \$1.

KIDNEY-WORT

May 27, (41)

BAKER'S

BAKER'S

BAKER'S

BREAKFAST

BREAKFAST

BREAKFAST

BREAKFAST

COCOA.

COCOA.

COCOA.

COCOA.

SOLD BY GROCERS EVERY-

where.

W. BAKER & CO.