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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 scance was so arranged that "trick" was absolutely impossible. I sat immediately by the juggler and his flowerpot from beginning to end of the seance, that was held on a solid stone floor of my hotel. On 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 cen-

Wales on his return from his then late tour in | invention of newer and more terrific means of 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 Tagere.

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 scances, and especially to the forms of manifestation that are either most dangerous or difficult. That Blondin could wheel 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, this occasion the tree finally became about without a single compensation, apparently, and superadded to this utter isolation, a total destitution of all that can render life less than a

May we not yet learn that the social faculty toward which he must be peculiarly pressed is tral stem. The growth was gradual, not rapid, a compensation, and a sufficient one, being ex-

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 other wise 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 greatmen 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 han 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 read (whether sniritual or mate

It seemed, therefore, pretty conclusive that this suspension in the air was for the purpose of exercising a torpifying, 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 yeard857 I mentioned this subject to agentleman at the Rooms of the "Royal Society" in Burlington Höuse, London, and also to Mr. -, 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 distin guished scientists and naturalists in the world assures me he has seen a rattle-snake, 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 soriously 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 actoffensive that defenders in modern spiritu-al manifestations, in manner so positive and offensive that defenders suggested absolute im-propriety, in fact unfairness on the part of de-nunciators who were entirely ignorant respecting premises concerning which they so dogmat-ically, not to say abusively, deported them selves

selves. As if their sense of honor had been piqued, these nine intelligent, learned professors (gen-tlemen, 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 them of the subject of the subje (other things equal, Modern Spiritualism al-ways 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 entire-ly shut that they made this bold challenge. They did investigate the subject, but, despite loud calls on the part of Spiritualists for their promised report, none appeared, and 1 believe none has to this day, though I know that a de-mand 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 Ameri-

SINGULAR EXPERIENCE.

NO. 12.

To the Editor of the Banner of Light:

Postage Free.

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 il-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, lef, 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 Lengage 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 hoursfrom 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 beads 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 accurred, she had been unable to reach her medium for a short time, but, thanking us all, invited the same party to be present on the 'following Sunday evening. On that night Mrs. Hall 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 forchead, and the other on her two hands, as they lay folded in her lap. I will further state that each spiritform 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. II., 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-

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 seance 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 solution of this subject must be obvious to a Spiritualist, but I do not know what may have been that of the host.

that had been placed there by the Prince of | class that has devoted centuries of years to the | quarry.

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nanded by gifts of improvisation that cl 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, undiplomated 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 especial societies of men for especial 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 the 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, findwithout perforation, being entirely solid! The | ing priestoraft' 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 I afterward saw a pair of similar trumpets at such cruelties, such unspeakable; unnamable the South Kensington Museum, in London, horrors, as are practicable or possible only to a

stitution 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 gbservation of some of the habits of certain and numerous descriptions of birds of prey, and whether the prey be fish or other animals.

The gannett, for instance-that is, a fishertakes 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

an cities. London, that so scorned Spiritualism in 1857, is very largely permeated with this ele-ment; and even Great Britain (most especially among the higher classes, whose social positions among the higher classes, whose social positions being, quite assured have naught 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 Con-sort on all important questions of State even, appears to be a generally known fact in Eng-land, while her youngest daughter is said to be land, while her youngest daughter is said to be a "medium."

a "medium." Dignitaries of the Church are said to openly avow their belief in the *reality* of the "mani-festations," and what seems even more remark-able, 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 man ifestations there, even those that present mate-realized spirits walking about his drawing-rooms amidst assemblages of mortals who themselves not more fully appear to be such than does the "materialized Katje King," who

has so often been one of Mr. Crookes's guests. Not long ago I sent a renewal of my proposal Not long ago I sent a renewal of my proposal of 1857 that a glass tower for observation of birds of prev 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 fower for the purpose of observing the modes by which birds of prey so mysteriously charm, at least paralyze their prev before seizing it. Millions of minds would be greatly relieved if it should be demonstrated that predaceous ranimals inflict no pain mon their victims. If

if it should be demonstrated that predaceous animals inflict no pain upon their victims, ifit seems like an imputation upon "Providence" to imagine that what is called Divine Mercy and Goodness, fortiled, too, by omnipotence, could consent to a system of laws which pro-hibits subsistence to any animal whatever, un-less it be obtained through torture to other an-imale well so other of these observes of them that imals, and so often of those classes of them that are so beautiful, so graceful, gentle, innocent, playful and lovable, and which their apparent-ly ferecious and cruel captor so often secures, Ty ferocious and cruel captor so often secures, not by instant or even moderately protracted death, but by a system that excites apprelen-sions, fears, terrors; that inflicts lacerations and consequent miseries, agonics, 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 neces-eity or satisfactory reason therefore.

horrors without any apparent utility, or neces-sity, or satisfactory reason therefor. Is it not reasonable to hope, even to believe, that some form of so-called "animal magnet-ism," or its like, is ever at 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 vic-tim's situation has become such as precludes all possibility of escape—at the moment strugall possibility of escape-at the moment strugle becomes uselass.

Can it be incompatible with what is called Can it be incompatible with what is called divine law to presume, expect, or even to hope that it must, would and does execute its pur-poses without infliction of pain—at least *unne-cessary* 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 working suffer in various ways, and

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

BANNER LIGHT. \mathbf{OF}

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this stage was felt by her attendants as to the 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 with out apparent difficulty. Her friend then gen-tly endeavored to rouge her, calling her by name, etc. In advert 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 if, a "superior " condition.

No words can express how anxiously we wait ed for the hour of 6 on that memorable Sunday evening. At 5 o'clock the only persons present with her were her 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 invriads of angel-voices did not unite in that supplication to the Throne of Grace? Then, appealingly, with tears streaming down her checks, the arms were outstretched to the angelband 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 hidding 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 !" Thuly if 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 en tirely alone with Mrs. IL, 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 pitcously, 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 docpersuaded to retire. On being placed in bed, she remarked: "You forgot to take out these 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 wondrous change ! "A few days before she had looked tired out, mentally and physically, as if life had no charm for her here; and I think she so felt. To-day the face was radiant with a newfound 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 worldnot 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 round 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 spirithome 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 many private séance rooms, and public requirements

ingly, as an infant would do; then, as if by un- walk alone." The whole atmosphere was perseen hands, the patient would be turned to vaded with the spirit of love. As she approached for the use of worthy mediums who occasionally pass some other position, so that she might obtain her father's house, she was struck with the beautiful architecture, solid to the touch, and

light here I may state that little anxiety from yet transparent; on every side festooned with garlands of flowers. Birds of the most glorifinal result. They had perfect contidence in ous plumage were observed. She was conducted to a large banqueting 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 shehad 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 neverdying 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 banqueting 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 cirele 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 long-Love conquered all: and humbly, but in er?

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 frailities niav 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 wore 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.

AFFIDAVIT.

1. Robert J. Hull, of Boston, in the Commonwealth of Massachusetts, on oath, depose and say that I am conversant with the facts narrated in an article pre-pared by Mr. F. F. Purdy, which article has been for-watded to the Janner of Light for publication, and which article was read in my presence and to the corwhich article was read in my presence, and to the cor-rectness of which article in every particular I hereto testify. ROBERT I. HULL. State of Rhode Island, etc., }

Subscribed and swith, etc., { Newport, 58. Subscribed and swort to in Newport aforesaid the day and year above written. Before me. PATRICK J. GALVIN, Notary Public. SEAL

Local Organization.

demand that some suitable place should be provided through this city with scarcely a recognition of their gift, because unable of themselves to secure the reguired conditions.

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

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 seances 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 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 other wise, and the old cries of 'devil,' 'insanity' and 'im morality,' 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 mechanician Scientists, statesmen, bankers, merchants, doctors lawyers, artists and artisans, ay, even ministers, all are represented in this rew 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 nake it more inviting to those who have so long held back on account of its unsettled and disorganized con dition.

Second-It would incite similar action in other laces, and strengthen socièties already existing. Third-We should command a respect we have neve ad, and never can while so disorganized.

Fourth-It would help to institute a practical reli gion good for every day in the week-a religion (inde pendent of its phenomena demonstrating a continued ife.) the most rational, scientific, moral, practical and peneficent that has yet dawned on humanity.

Flith-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-com munion 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 saviours, and shows us there is no escape from sin and its consequences through another's goodness. It gives us untrammeled thought, incites us to more extended knowledge, and suggests investigation into the most sacred of hidden mysteries. It teaches pro gression 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 en rap port 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 Mr. Thomas Lees publishes in the Cleveland Mexico, which he says is the grandest of all the Iterald of May 22d a lengthy and able article Christian cities he has ever seen, "and the upon Spiritualism, in which, after a general re- people of all classes remarkably kind and poview of the subject and its present status, he lite." This seems saying a good deal by one propounds the inquiry, "What is best calculat- 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 exposers 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 our anniversary, I had the pleasure of listening to Mr. Wallis of England, in the par-lors of Mr. A. B. French. At the same time Wm. Eddy and a younger brother were in Buf-falo giving scances. Mr. Wallis's denunciation of mediums of *all* phases, *except* the trance speaker, was so marked that I thought I would like to set some questions of his control. like to ask some questions of his control. I finally put the question concerning the respon sibility of mediums, at the proper time, as fol-lows: 'Supposing at 9 o'clock this morning a person should have come to me for a message who would by his trath-loving spirit bring out the best of everything in my nature, and re-ceive a most beautiful communication. Sup-pose again that another sitter of an opposite pose again that another sitter of an opposite character should call on me at 10,0'clock and attract to himself untruthful, unholy spirits, and that the message he got should be in har-mony with the sitter's nature. How far-am I, as a medium, responsible?' Mr. Wallis's con-trol said, '1 should never allow a message to pass out of my hands without first having read and studied in wrealf and judged of it's coul 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 scances 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.

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 manœuvre 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 Biblicists shows (for I can only give results) that there have been three different reductions 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 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-worshipers 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 Babylonia, a third redaction was authoritatively made. "At that time" (Knoppert 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 ii: 8, "She (Jerusalem) made silver and golden "fortress," "rock," "shade." Baal, called Bel [semblances] tē Baal, to lady Baal." Zeph. i: 4,

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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, substans, real character of the two. JEHOVAII 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 or jah, essence, seat of action, force, strength, and hvh, 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 "powrs" 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 an-

drogyne, perfectly male and female discrete. It is said that he was a sun-god, that he was vorshiped 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 II. 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 Sippora (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 Eschylus," 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 Adrammelech and Anammelech, 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-Peor, 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 Asharath, erroneously rendered "grove. 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.

ed 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 Brutus) 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 Casar's overreaching ambition, and though we do not propose the same remedy, we would incite 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 scances, 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 spiritu-al annex, the Lyceum, there would be left no valid reason for our children drifting into the Sundayschools 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 flocks 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 séances in rooms consecrated to Spiritualism and dedicated to its use only. This fact is well known and studied in

We are told that "At Pompell combs have been ound 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.

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 Uvukh (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, Ilgi; 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 Uvukh are king of Hur and king of, Akkad, the first of these names referring to the principal capitol, 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 Caananites. 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 androgyne (a personification of the forces of nature as male and female), and the worship of Jehovah. The Jehovists from the first abominated this worshiping 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 after times. In the Septuagint version we read Jer. xix: 5, "They built the high places te Baal, to lady Baal." xxxii (but xxxix in the Septuagint): 35, "They built the altars te Baal, to lady Baal." Hosea

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names tes Baul of lady Baal, and the names of her priests." A voice came to Elijah, "I have left seven thousand in Israel, all the knees of which have not bowed to Baal." 1st Kings, xix: 18. This Paul quotes, Rom. xi: 4, "I have reserved unto myself seven thousand men who have not bowed the knee te Bual to lady Baal." This was the understanding of the author of Kings. Elijah said to Ahaz, "Ye have forsaken the commandiments of Jehovah, and thou hast followed the Banls, habaalim." "Gather to me at Mount Carmel all Israel, and the priests of the Baal four hundred and fifty, and the priests of the Asharah (the female Baal) four hundred, which eat at Jezebel's table." 'They were gathered, and after the trial by sacrifice, "Elijah said, Take the priests of the Baal, let not one escape." This must have included. also, the priests of the female Baal, rendered "the prophets of the groves." So Elijah included both, as was common, under the name Baal.

After the lapse of ages the struggle terminated in the disappearance forever from among the Jews all adoration of the forces of nature under any personifications or semblances of any kind, whether natural, like sun and moon, or artificial, by images or semblances, and by the universal adoration of Jehovah alone, the "I Am," the supreme, immutable Existence, "the high and lofty One who inhabiteth Eternity," "whose greatness is unsearchable."

This Jehovah-worship is found extending back through their oldest records and old traditions, as well as the worship of other gods, and never disputed. It was always antagonistic to astral mythology and personifications of forces of nature as objects of adoration. It was not an outgrowth from those old superstitions, but a rising above them in an irreconcilable opposition to them, and which finally exterminated them without a shadow of compromise.

With this great central truth those ancient Jews did not rise to a correct apprehension of the self-existent. Far from it. There were excressences and excessive odious features attached to their theology, and cruel superstitions mingled with their religion. Nor is this to be wondered at in that iron age; though they will be unjustly represented as the heart and soul of their theology. With many of the views they expressed respecting him, and the severe sternness they ascribed to him, the author of Prometheus in Atlantis has well designated him "the granite Jehovah." But these do not damage the central principles and truths of Monotheism, though they have hidden and obscured them. So do dogmas and superstitions at this day in all our churches.

In Judaism proper I cannot discover anything of the Mytho-Zodiac Theory of Religions, nor Astral Theology: But that it contained from the first an invulnerable antagonistic element that opposed them perpetually, and finally destroyed the last relics of them from among those people.

3d. We see this antagonism again in the institutions of the Jehovists, from the character . of which we may also learn that they were not outgrowths from astro-mythology or borrowed from polytheism.

First. There was a perpetual abhorrence of all worship of any being except Jehovah. Whatever superior spiritual or mythical beings they may have admitted into their belief as existing and acting, Jehovah was the only object of their adoration, and the only Being deemed entitled to religious worship. There were, it is true, a few noted exceptions, but they were not long successful. After their return from Babylonia they believed in many such to whom they gave names and ascribed offices. But they regarded them only as "ministering spirits," and permitted no worship, or images to be set up, of any of them. They would sooner die than bow in adoration before any image, or to any being except Jehovah the Eloheim.

Second. The observance of the seventh day

"I will take away from this place (Judea) the dar expressed in English, were, 1st, Moon's day (Monday): 2d, Mars's day; 3d, Mercury's day; 4th, Jupiter's day; 5th, Venus's day; 6th, Saturn's day (Saturday, our, Friday); 7th, Sun's day (Sunday, our Saturday). No one planet ruled any one day. They changed the officer of the day every fifteen minutes, and the day was named after the god who, by this arrangement, ruled its first hour at its every occurrence. No one day could have more of Saturn's rule than another, or be more holy and superior. For the use of their nonsensical astrology. by having the day named after the god that ruled its first hour, they could tell what god was on duty every succeeding hour through the sixty hours. That was all there was of it.

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Dion Cassius; who wrote about A. D. 200, in showing how the days of the week were named after the gods, followed another very ancient and widely diffused belief respecting the order and succession of the planets, in which the order was as follows : 1st, Saturn, 2d, Jupiter, 3d, Mars, 4th, Sun, 5th, Venus, 6th, Mercury, 7th, Moon; and the day was divided in twenty-four hours. He says, "If the hours of the day, and night are counted from the first (hour of the day), and this ascribed to Saturn, the following to Jupiter, the third to Mars, the fourth to the Sun, and the fifth to Venus, the sixth to Mercury, and the seventh to the Moon, always recommencing from the beginning, it will be found, if all the twenty-four are gone through, that the first hour of the following day coincides with the Sun, the first of the third with the Moon: in short, the first hour of any one day coincides with the planet after which the day is named." This made the days of the week, 1st, Saturn's day (Saturday), 2d, Sun's day (Sunday), 3d. Moon's day (Monday). 4th. Mars's day, 5th. Mercury's, 6th, Jupiter's, 7th, Venus's day. Each god stood sentinel every seventh hour, and by knowing what god was on duty the first hour of each day, the astrologers could tell what god ruled any hour of each day. Saturn's rule was

during his hours only of every day. Afterwards, to make out the week finally adopted by the Romans, the order and succession of the planets had to be reckoned as follows: 1st, Sun, 2d, Venus, 3d, Mercury, 4th, Moon, 5th, Saturn, 6th, Jupiter, 7th, Mars, which makes the week begin with Sunday and end with Saturday, and instead of placing Saturn outermost, it makes him the fifth from the Sun. There was nothing mytho-theological about it; it was all astrologic bosh.

The Jewish days of the week had no regard to the ruling of planets, and no names from them. They were called by their numbers, 1st, 2d, 3d, 4th, 5th, 6th, 7th. As they observed the 7th as a day of rest, Sabbath, they came to call it Sabbath. As on the 6th, they made all preparations for the Sabbath following, this came to be called the Preparation when spoken of in connection with the Sabbath. Otherwise, it was called simply the 6th day. If they were going to observe one day out of the seven as a day of rest, what more natural than to select the last day of the week? They could not have selected any day not named after some god, and hence as devoted to that god. In the observing of this. day as a day of rest, and calling no day of the seven after some god, they were unique and alone.

Humboldt writes : "I have submitted to a learned investigator of Semitic antiquities, the Oriental traveler, Professor Tischendorf, at Leipsic, the question, whether, besides the Sabbath, there occur in the Old Testament any names for the individual days of the week (other than the second and third of the schebua) [week]. Whether no planetary names for any one day of the seven day period occurred anywhere in the New Testament at a period in which it was certain that the foreign inhabitants of Palesting already pursued the planet-ary astrology." His answer was, "There is an entire absence, not only in the Old and New Testaments, but also in the Michana and Tal-

mud, of any traces of names of week-days taken

quoted from Chronicles, to show that it was "a pagan festival adapted to a comparatively modern period of Hebrew ideas," (if they are taken with their context) show it was not. Let us review these. Hezekiah, B. C. 726, restored the worship of Jehovah which Ahaz, his predecessor, had anostatized from. He proclaimed a passover through Judah and Israel, and it was enthusiastically observed. "So there was great joy in Jerusalem; for, since the days of Solomon, there was not the like in Jerusalem "-and why? Because at Solomon's death the ten tribes revolted under Jeroboam, and he erected shrines at Bethel and Dan, and had Israel assemble at those places on the eighth month to celebrate the passover, instead of going up to Jerusalem on the seventh month.' But at this passover multitudes came up from several tribes of Israel, and kept the feast with their brethren of Judah; so there had not been a passover like that celebrated in Jerusalem since the death of Solomon. The festival was old, but this, in the writer's estimation, exceeded all preceding since the days of Solomon. After Hezekiah there was another apostasy under Manasseh. But Josiah restored the worship of Jehovah, and held a passover, during which he distributed more sacrifices to the vast multitudes than over were believed to have been done before. Hence the writer says, "There was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept." They all kept passovers, but this, the writer considered, outshone them all. Quoting detached texts to pervert a writer's meaning is hardly excusable.

I must pass over much; but for proof of Jesus's personal existence, and after-death manifestations to his disciples, I refer to my articles in the Olive Branch.

[Concluded next wcek.]

[From Light, London.] Spiritual Thoughts of Carlyle. FROM HIS "NOTE-BOOK."

FROM HIS "NOTE-BOOK." "You see two men fronting each other. One sits dressed in red cloth, the other stands dressed in threadbare blue. The first says to the other, 'Be hanged and anatomized!' and it is forthwith put in execution, till Number Two is a skeleton. Whence comes this? These men have no physical hold of each other; they are not in contact. Each of the bailiffs is in-cluded in his own skin, not hooked to any other. The reason is, man is spiril. Invisible influences run through society, and make it a mysterious whole full of life and inserutable mysterious while full solitely, and make it a mysterious while full solitely, and make it a activity and capabilities. Our individual ex-istence is mystery, four social still more. 'Nothing can act full where it is!' True—it you will—only where is it / Is not the distant, the dead, whom I love and sorrow for, mane, in the genuine spiritual sense, as really as the table I now write on? Space is a mode of our sense, so is time (this I only half understand): we are—we know not what—light sparkles illoating in the ether of Divinity! So that this solid world after all is but an air image; our me is the only reality, and all is godlike or God. Thou wilt have no mystery and mysteism: will live in the daylight (rushlight ?) of truth, and see thy world and understand it? Nay, thou wilt haugh at all who believe in a mystery; to whom the universe is an oracle and temple. mysterious whole full of life and inscrutable

to whom the universe is an oracle and temple, as well as a kitchen and cattle-stall.

as wen as a kitchen and cattle-stall. Is anything more wonderful than another, if you consider it maturely? I have seen no men rise from the dead: I have seen some thou-sands rise from *nothing*. I have not force to fly into the sun, but 1 have force to lift my hand, which is equally strange."

VICTOR HUGO'S INTUITIONS OF IMMORTALIry.-This distinguished litterateur has been all his life a believer in and proclaimer of immortality. M. Barbou reports one of his monologues on this theme :

"I am conscious within myself of the certainty of a future life. Just as, in a forest that is perpetually felled, young sprouts start up with renewed vigor, so my thoughts ever rise higher and higher toward the infinite; the earth affords me her generous sap, but the heaven irradiates me with the light of half-seen worlds. The nearer I approach my end the clearer do I hear the immortal symphonies of worlds that call me to themselves. For half a century I have been outpour-



of the week as a Sabbath, a day of rest.

Let us go into this thoroughly, for it was an institution that orginated with and was peculiar to the worshipers of Jehovah. No other ancient nations or peoples ever had it. It was not observed by the Canaanites nor their neighbors, nor the Jews that followed their religions. We learn this from the numerous and vehement accusations in the Old Testament of their non-observance of the Sabbath. Wherever these religions prevailed there were no Sabbaths. The Jehovists could not have borrowed from them what they did not have. We are told, it is true, that "the Sabbath was an Akkadian and Assyrian institution.... It was denoted by the seven planetary bodies: the Sun or Shamas (in Assyrian), the Moon or Sin, Mercury or Nebo, Venus or Istar, Mars or Nergal, Jupiter or Bel-Merodach, and Saturn, Kivan or Ninip. As Saturn was the outermost he was considered as chief, representing and comprising the whole, and his day was, hence, a day of rest." This, especially the last, is a grave mistake, and so wholly misleading it must not be suffered to pass.

Those Akkadians and ancient Assyrians knew nothing of the order of the planets. With them the moon was the greatest god, or over-ruling planet, as we have seen. Hence there was nothing more natural than that he should begin the week. The god called Bur, or Ninip, but not Kivan, by the Babylonians, 18 supposed (but not known) to have been Saturn, The Mendeans of Egypt called Saturn Kivan, and it has been guessed that the Babylonians meant the same by Ninip. It is sufficient to remark, however, that Ninip was one of their inferior gods, and Saturn was not deemed a superior among the planets. I quote Sir H. C. Rawlinson: "There is, however, no evidence that the Medes. or even the Babylonians, were acquainted with that order of the planets which regulated the nomenclature of the week. The series in question, indeed, must have originated with a people who divided the day and night into sixty hours instead of twenty-four; and, as far as we know at present, this system of horary division was in ancient time peculiar to the Hindu calendar. The method by which the order is eliminated is simply as follows: The planets in due succession from the moon to Saturn were supposed to rule the hours fof fifteen minutes each] of the day in recurring series of sevens, and the day was named after the planet who happened to be the regent of the [first] hour. If we assign, then, the first hour of the first day to the moon, we find that the 61st hour, which commenced the day, belonged to the 5th planet, or Mars; the 121st hour to the 2d, or Mercury; the 181st, to the 6th, or Jupiter; the 241st, to the 3d, or Venus; the 301st, to the 7th, or Saturn; and the 361st, to the 4th, or the sun. The popular belief that the series in question (which first appears in Dion Cassius) refers to an horary division of twenty-four hours is incorrect." So the names

from the planets. Neither is the expression, the second or third day of the schebua, employed, and time is generally reckoned by the days of the month ; the day before the Sabbath is also called the sixth day without any further addition. The word Sabbath was also transferred to the week throughout; consequently, the first, second, and third days of the Sabbath stand for the days of the week in the Talmuds as well. The [Greek] word ebdamos [week] for schebua is not in the New Testament. The Talmud, which certainly extends from the second to the third century, has descriptive Hebrew names for a few planets, for the brilliant Venus, and the red-colored Mars. Among these the name of Sabbatai (literally Sabbath Star.) for Saturn is especially remarkable, as among the Pharisaic names of the stars which Epiphaneus enumerates, the name Hochab, Sabbath.

[Sabbath Star,] is employed for Saturn." In the foregoing we discover the era when the foundation was laid for the absurd effort of perverting the name of the Sabbath day into Saturn's day. It -was between A. D. 200 and 300, the period in which the Romans were wild in the pursuits of astrology, and were ascribing a fearful, fanciful importance to planets and stars in determining the destinies of nations and the destinies and fortunes of men. Here we are brought to understand that the planet was first named the Sabbath star, and after that, in turn, the Sabbath day was called Saturn's day; that the planet had as little to do with instituting the Sabbath as an earthquake in the moon ; and that neither astrology nor astronomy were connected with it till after A. D. 200. Finally, it was anti-mythologic and peculiar to the Hebrew worship of Jehovah.

Those Talmudists who became so carried away with astrologic follies as to call Saturn "the Sabbath star," it should be borne in mind. must have regarded it as only a star-not a god. With them it was astrology pure and simplethe influence of a star, not the doings of a god. That is all the ground there is for saying, 'As Saturn was outermost (of the planets) he was considered as chief, representing and comprising the whole, and his day was hence a day of rest."

As far as the historic facts of the case are concerned, it matters not whether the Sabbath be branded as a superstition or regarded as a wise and provident institution to preserve Monotheism and keep in activity the veneration of Je-

hoval among the Israelites, as it really was. Third. The Passover, which was an old, annual festival among the Jews in commemoration of their deliverance from Egyptian servitude. We are told, "The Passover of the Jews was apparently a pagar festival adapted at a comparatively modern period to Hebrew ideas." But I discover nothing to indicate this. It was an old institution among them, for it comes down from their oldest records and hoary traditions, as, from the start, instituted for this purpose; nor can its original be connected with and order of the days of the week in this calen- anything else. And the very texts that were

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ing my volumes of thought in prose and in verse, in history, philosophy, drama, romance, ode and ballad, yet I appear to myself not to have said a thousandth part of what is within me; and when I am laid in the tomb I shall not reckon that my life is finished. The grave is not a cul-do-sue, it is an avenue; death is the sublime prolongation of life, not its dreary finish; it closes in the twilight, it opens in the dawn. My work is only began; I yearn for it to become higher and nobler; and this craving for the infinite demonstrates that there is an infinity."

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Eastern Michigan Camp-Meeting.

A Spiritual-Liberal Camp-Meeting, to continue six days, will be held on Orion Park Island, commencing on Tuesday, June 13th, 1882, and closing on Sunday, June 18th. The meeting will be held under the authority of the committee on district work, of which J, H, Burnham is chairman, appointed by the Executive Board of the State Association, and it is expected that a District Association will be organized during the meeting as part of the State work,

ized during the meeting as part of the State work. Orion Lake is situated forty unles north of Detroit, on the Detroit and Bay City Ralmead, and is one of the most delightful piaces in the State. The lake covers some sixteen number detroit and and State and State and State hundred acres of land, and encloses several islands. Both the islands and the math land are high and dry, with dry sundy or gravelly beach. The meeting will be held on Orion Park Island, some seven acres in extent, and shaded by a fine growth of young oaks. It is approached by bridge from the main land and by boat. There are upon the island a large dining and dancing halt, speakers' stand, scatting and lodgings in the village at reasonable rates. Charles E., Wakins, the well-known test medium, is en-gaged to attend the meeting. S. B. M'CHACKEN, Detroit, Manager. MISS J. R. LANE, Detroit. {Corresponding Mits, LUCHE, OWEN, Lapeer, {Secretaries.

The Second Annual Convention

The Second Annual Convention Of the New Hampshire State Spiritualist Association will be holden at Liberty Hall, in the city of Keene, N. H., on Friday, Saturday and Sunday, the lifth, 17th and 18th of June next. There will be three sessions each day, attended by some of the best speakers and test mediums now in the field, and entivened with everlent music by a very select choir, interspersed with somes by some fine soloists. Preparations are making for a rich social, intellectual-and spiritual feast, at which a large attendance of the friends in the Sinte is confidently and most carnestly desired. A most cordial invitation is extended to our Massachusetts and Vermont neighbors to be present and participate in the joys of the occasion. A more extended and detailed notice will soon appear.

The Cassadaga Lake Free Association

The Cassandinga Lake Free Association Holds its Annual Piente and Sinday Assembly June 10th and 11th. O. P. Kellogg and Cephas B. Lynn are engaged as speakers. C. E. Watkins and Carrie E. S. Twing will also be present. A cornet band is expected to enliven the occasion with music. Excursion rates will be offered from Cleveland, Eric, Buffalo, Collass, and elsowhere. Ask for excursion tickets for Dankirk or Jamestown, then take the Dunkirk, Alleghany Valley and Pittsburgh Ealibrad, and pay half fare on the train to the gates. Per Order Com.

Grove Meeting.

Grove Meeting. The Spiritualists of Oregon will hold a Grove-Meeting on the old camp-ground (near the residence of E. C. (Cooley), three-quarters of a mile east of Woodburn Station and Nar-row Gauge crossing of the O. and C. R. K. in Marion Com-ty, Oregon. Meeting to commence on Friday, June 23d, and to continue three days. A could invitation to attend is extended to all, and especially to speakers and mediums, Woodburn, Ore. ____

Grove Meeting.

Grove Meeting. The annual meeting of the Spiritualists of Summit and adjoining counties will beheld June th, forenoon and after-noon, in Dr. Underhill's Grove, two and a half miles north of Akron, Ohio. O. P. Kellergg and other speakers will be present, with several good mediums. All are invited. A. UNDERHILL.

Annual Meeting.

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The Harmonial Society of Sturgis, Mich., will hold its Annual Meeting in the Free Church, at the village of Stur-gis, on Saturday and Sunday the 17th and 18th days of June, J. G. WAIT.

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serve humanity, could hurl this book into the Orthodox world and thus invite its criticisms and rebukes. But, in the hope of pointing the weary to "guide-posts" on their roads, the writer of this brave little book accepts the prob able results of her convictions.

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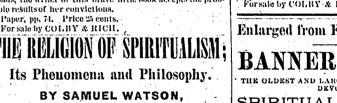
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Meaningen given through the Mediumship of Miss M. T. Shelhamer.

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. of this individual care from our Cfrie-Room. We refer to that of Mr. Joseph F. Tounoir of New Texas, Pointe Colipee Co. La. This is a poculiar case of Mistress and word, brought to bear upon an industrious, intelligent individ-nal during the late floods which overspread nal during the late floods which overspread that section of the country, caused by the breakage of the levees. This gentleman is an outspoken, earnest Spiritualist, and defends his religion, as he is pleased to call it, with all the ardor of an intensely earnest nature. Sur-rounded, as he is, by believers in the Catholic religion, who are intolerant, he is persecuted because of his taith, and consequently cannot receive that assistance which he otherwise would were he still a member of the Catholic Clurch to which be formerly belonged. Mr Church, to which he formerly belonged. Mr. Tounoir has dependent upon him a widowed mother, a widowed sister and three orphan children, who are, at the present time, sufferting for the barest necessities of life, 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 carnest 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 *Banaer of Light* office; such sums of money as they can afford. We would also invite, every one present, who teels so disposed, to lay, their pecuniary offer-ings upon this table, assuring them that what-ever, they give will be gratefully accepted and expended for these little suffering orphan chil-dren. The Chairman of the Circle-Room will see that whatever is received will be immedia

see that whatever is received will be immedi-ately forwarded to its destination.

Allow me to add that the government has eased its supplies to the people of that section, believing them now able to supply their own needs, and, as Mr. Tounoir is not a believer in Old Theology, so called, he is ostracised by all church-going people, and seeins to be left out-side the domain of all local assistance, and therefore is especially worthy of your regard and consideration.

Public Scance, April 18th, 1882.

Public Scance, April 18th, 1882. **Invocation.** Eternal Spirit, then friend and guide of humanity, then source of all life and blessing, whose breath doth quicken throughout the humanity of space all things into life and being, we would soar upward to thee at this hour, on the wings of love and prabe, in order to reach from thy kingdoms of blessing these benisons of good which we may scatter forth for the healing of hu-man hearts. On our God, our Father and our Friend, we come to thee with hearts attuned in melody, sing-ing four songs of grateful prabe unto thee, who art the Author of all Life, the Ordainer of all Law, the Sus-tainer of all Systems ; humbly, as little children who appoach a beloved parent or guide, we would turn to thee, seeking for wisdom from thy courts above, yearn-ling for truth and knowledge concerning the ways of lite and the laws of being. And oh, our Father ! we would receive strength to scatter forth like the dew of moning those higher truths which we receive from the enalt by angel ones. May they be shed abroad into the hearts and homes of those who sorrow for the loved and best. On ! may these lowly and lonely ones led the quickending soirit of love and abiding neare loved and lost. Oh! may these lowly and lonely ones teel the quickening spirit of love and abiding peace stirring within their souls, calling them higher and higher toward the courts of heaven, of harmony where ingner toward the courts of heaven, of barmony where peace alone can teign. Our Father, thou Infinite One) may we feel and realize that we are indeed and in fruits partakers of thy infinitude, that we are a part of thee, and that when the entre sum of life is made up we shall behold a perfect whole, complete in every part, a grand and mighty temple of the hving God.

Jennie P. Leach.

My name is Jennie P. Leach, I have been to 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 niect 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 beau food Indian 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 spirits come back; that is the most import-ant thing for them to learn, for they do not now realize this; they handly have a desire to inves-tigate the matter, they rather feel that if it is irue 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 any-thing that is of such a witching naturo—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 will by the assistance of the brave good Indian permission given them, to enter, you would not feel as you do, you would seek carnestly 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 re-turn to your homes, and strive, day after day, to make ourselves known-for you are as dear, even dearer to us than you were while we were in the physical life, because we feel that the

way; fail not in your purpose; but press on carnestly 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 spir-itual 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 bunting grounds beyond the setting-sun, and from this council place, Black Hawk gath-ers strength and power to perform the work in ers strength and power to perform the work in the coming time-for the labors to come will be much greater and mightier than those of the past. And as the moons rise and fall, as the suns past. And as the moons rise and fail, as the suns go down in glory beyond the far West, as the stars shine out in beauty, and disappear day af-ter day, and moon after moon, new powers are brought and the work goes on, casting its influ-ence far and wide. The work is of a varied na-ture; one cannot perceive it in its fullness, at one glance but be and, by all things will be yeture; one cannot perceive it in its fullness, at one glance, but by-and-by all things will be re-vealed; and we say to the pale chief, you will be understood in consequence of those things 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 en-wrapped in the blanket-of love and peace; and the ludian brave brings it to you in order...o 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, vith his band, will manifest again more strongly, more powerfully, and you will be glorified by all the things which you will learn. The pale-face will understand and receive Black

been performed in the past, and I feel that I can bring the power for this Wesk—that is, of course, in connection with other spirits, but myself as the chief operator. This may appear to be somewhat selfish, but be that as it may, I have a purpose behind it all. I keep my me-dium in her position and bring conditions as I do because I know that it is best for the fulfill-ment 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 manifesta-tion, then will my purpose be more plainly seen and my work understool. Until that time I am content to wait. Wafting 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 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. 1 will not speak more plainly at this time. You may simply announce me as George Young. of mine who remember me with affection will be pleased to learn that I have returned to your

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. Leinderstood, to an extent, whither I was going and whom I should meet when I had crossed the border-strip which di-vides the mortal from the immortal world: I had nothing to fear, and after I had reached the Taud of light and the home beyond, I felt to re-joice 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 loying sympathy, by friends whose mortal forms I had haid away in the past, I felt that all that life contained was before me; that that all that life contained way in the past, I left that all that life contained was before me; that the fullness of joy was mine indeed. To all friends I send my love, my blessing, I wish them to understand that, freed from all weariness and pain, I now press onward, seeking for new light and instruction, and I will be glad at all times to return with 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, 1 sought to manifest in this room those of us who have passed from the body re-turn to your homes, and strive, day after day, to make ourselves known-for you are 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 sympa-thy, and it feeds upon the fove-elements within. And although while you are engrossed in daily cares and material perplexities you cometimes give out a longing cry or desire for you friends who have passed away, still you wap around yourselves earthly conditions, and ask not nor understand where your friends have gone, and Birch Hawk.
 Birch Hawk.
 Birch Hawk.
 Birch Hawk.
 Birch Hawk.

New York City through whom 1 know 1 can come and manifest, and if you will visit that person 1 will surely come-it is Mr. Mansfield, **Biack Hawk**. To the Chairman 1 How, Chief ? Black Hawk has come to this council to-day, he for a turn to meet the houghts go up it a grand thing to be here and to assist the spirits to come to the index of my friend 1 fed with the work for 1 will help you must not fear to step; go on the chef is here, and this council hour-for the pale-face friend has work to do of which Black Hawk would speak. Labor has been per-formed during the past many moons, the results all the powers of my being are having the which are not yet revealed to mortal gaze, but they will he lays will to meet and by truths and all the powers of my being are having the sonse sty, they will he lays will to meet and by truths and but cheft, the fall again, and the sonse sty. The work is not altogether way atter the leayes fall again, and the sonse sty. The work is not altogether way atter the leayes fall again, and the sonse sty. The work is not altogether way atter the leayes fall again, and the sonse sty. The work is not altogether way atter the leayes fall again, and the sonse sty. The work is not altogether way atter the leayes fall again, and the sonse sty. The work is not altogether sonse there and has work to work to mortal gaze. Not be able grave there work is not altogether sonse there is a the town is the my friend is the particular there is bort to be able grave to the work is not altogether sonse there is a structure to the particular is the sonse to the particular to the particular the sonse to the sonse soncerning the spiritual existence while sonse soncerning the spiritual existence while way is all not in your purpose; but press to and by the the work is not allow the sonse soncerning the spiritual existence while way is all not in your purpose; but press sonse there will be able will be bead to be able to and there to and there to and the and there to and there to and there to and there to and the ing, and desire them to feel that I am the same ing, 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 his voice was raised publicly, and in private, concerning spiritual truths; 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 waft my greeting to friends in Buffalo and assure them I have forgotten none. Dr. John T. Blakeney. waft my greeting to friends in Buffalo and as-

diums from their spirit-friends, and they, after a little while, they would grow weary and ex-hausted, and give up the attempt to know more of the future life and the existence of those who have passed away from earth. And now I have come hoping to reiwaken their interest and call their attention anew to the spiritual truth and philosophy, for those friends of theirs who have passed from earth do not wish the who have passed from earth do not wish the gates of death closed after them, through which gates of death closed after them, through which they may never return; but if my friends in the body will do their part, we may keep the gates wide open and pass and re-pass through them at will. My friends sometimes see your paper. They do not take it themselves, but one who is inter-ested in Spiritualism, and who always tries to do whatever good he can, reads your paper, and after that places it in the homes of some of my

after that places it in the homes of some of my friends; so they look it over, partially through curiosity, partially because they would like to know if there is anything in this Spiritualism; if they can learn of it without too much trouble; and I come feeling that my message will be seen; and I speak as 1 do that those who are near to me may realize that I understand and can understand their inmost thoughts concerning these things; that I can come close to their lives, closer than ever before; and that I come bearing my message, feeling that if it will only be received I shall have accomplished a good work.

Work. There are many things connected with my past life which it might interest my friends to have me speak of; but Lam not sure that they would desire me to do so in a public manner. If they will visit a medium, if they can, under any conditions or through any avenue, reach the dear medium who is called Miss Morgan, of Ution. Utica, I feel that I may be able through her in-strumentality to write something concerning my spirit-home, and also my life while in the body. Hannah White.

James Nolan.

My name is James Nolan, and my home was, I may say is, in Boston, for although it is a good while since 1 left the body, yet I have made my home here with my friends ever since that the other with my friends ever since that time. There were many things of a busi-ness nature which interested me while here, before passing out of the form. I had a great many things to engage my attention at the time, and these things have interested me from the day that I passed away until the present. I am still trying to work them out, after my own manner and for my own satisfaction, and although the work has been slow, yet I can see before me the beginning of the end of the ful-fillment of those plans which I marked out while in the body. I want my brothers and triands who are interacted in these things to while in the body. I want my brothers and friends who are interested in these things to understand that I am still working for them and for these, just the same as though I was visible to their sight. I do not know as my friends will accept anything purporting to come from me or any spirit. I am not satisfied yet that they will, still I am here to make the ottomut to reach them and to the latter that attempt to reach them, and to tell them that I am not dead; that those affairs which they knew interested me so thoroughly and fully as to employ all my time and energies, are still of interest to me.

Interest to me. Now it is true these affairs are not of a spirit-ual nature. One might perhaps say that I would be better employed in studying into spir-itual things, and working for the advancement of spiritual affairs, yet I feel that I am to labor here, that my work was not completed with the death of the body, and that, in connection with we becker and one of the property Law proceed. death of the body, and that, in connection with my brother and one other person, I am present always, at work. Now, my brother would not like to have me tell the nature of this business, because it concerns not only himself and fami-ly, but also others. It will be far-reaching in results, and extends over quite a broad area of space already. I cannot speak more plainly of it, but I will say to my brother, John, if you will visit a medium somewhere in Boston, and give me a chance of returning to speak to you or to me a chance of returning to speak to you or to write to you a message, I will enlarge upon the

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diums from their spirit-friends, and then, after a little while, they would grow weary and ex-hausted, and give up the attempt to know more of the future life and the existence of those we feel that our lives have expanded and grown; we feel that we have attained new stature and we feel that we have attained new stature and higher grace; we are indeed one step nearer the Infinite. To all my friends, wherever they may be, hear my greeting, if you please, Mr. Chairman; assure them that I return with my love, that I do not forget them, that at all times and under all circumstances I will be pleased to come into close communion with them. Espe-cially to my friends in Buffalo would I send my words, but at the same time would I limit them to none. Lester Day.

May Flower.

A little Indian girl wants to come and send a A little Indian girl wants to come and send a message to her medium. She is helped by the little Indian who is here: "I do want to send, oh! heaps and heaps of good things to my medy, that she may know we are working steadily and strongly, all the time, to bring her strength and power. I mean strength and power of both kinds, physical and spiritual, because we do not wish her to break down under the work which has been resumed through her by the spirit-world, so we are coming, time after time.

which has been resumed through her by the spirit-world, so we are coming, time after time, day after day, bringing great power and strength and magnetism from the hunting-grounds beyond. When the night blanket falls upon the earth, when the stars shine out above, and all is quiet and calm, then the great bands come—lied Jacket, with others, bring-ing those things which are balms to the spirit, and which also soothe and strengthen the mor-tal form. I want the good brave who is over there where the light comes in [over by the window—in the audience], to tell my medy that I bring her ever so much love from the hunting-grounds, from the band. We are all happy in our work, and are glad to find that she can still bear up and help us perform those things which are for the blencht of mankind, for we feel that when we can demonstrate just once or twice, when we can demonstrate just once or twice, or many times, that spirits have power to come and make themselves strongly felt and known, then we are doing something to lift away the last entries from before the aves of the puls dark curtain from before the eyes of the pale-faces, and make them realize and understand, in spite of their doubts and fears, that the in spite of their doubts and letts, that the angels live, that they are braves and squaws and papposes, that they are not anything else than that, but that they live and can work and can make themselves felt and known. When we feel that we are doing this, then we know that the work is good, and whenever any one no matter who, recognizes the great truth, then something more has been added to the joys of

life. May Flower does not express herself very well through this medy, but she wants to send just a few little words, a scratch message, that will bear a little cheer to her dear medy. She also wants to say there are ever so many here, sending out their love and their strength to that wigwam where they come and make themselves felt, because, by-and-by, greater work is to be done—it is to spread out for the benefit and blessing of others who have not yet come to it, who are to come by and-by. May Flower sends the love of each individual one, but es-pecially says that Red Jacket desires to have the medy feel that the great work is soon to come, and the clouds will all vanish away."

Martha Lincoln.

I came so close that I could not help coming in, but I wanted to ever so much. [To the in, but I wanted to ever so much. [To the Chairman:] You want to know my name, don't you? It is Martha Lincoln. I have a brother named George Lincoln; he lives way off ever so far. I want to find him if I can, because he has been in lots of trouble lately. My mother, who is with me, feels real bad about it. Father is n't with George. George left father and went away to work ever so far off; he don't write to father, and father feels real bad about it. He don't know the reason why, so manua

it. He don't know the reason why, so mamma said perhaps we could make things straight if one of us came here and sent a message to George, and told him to write to father and let

Questions and Answers.

CONTROLLING SPHRIT.—We are ready to con-sider your questions, Mr. Chairman.

Sider your questions, Mr. Chäirman, QUES,+[By James Esdon, Barnet, VI.] Is the finite in any way related to the infinite? ANS,-AS the greater contains the lesser, so must the infinite, which permeates all space, spans all time and quickens all existence, en-fold and embrace the finite. To us the finite is but the fractional part of that grand infinite, which in its antipart of that grand infinite. which in its entirety completes the perfect

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 spiritual world truly, but is not limited to any mutical leading to the spiritual spiritual in the spiritual particular locality in space. The grand im-mensity of the universe appears to our finite vision to be boundless—without limit; yet we are taught that all this mighty expanse is peoare taught that all this mighty expanse is peo-pled by spirits. All existence teaches the thinking, the studious mind, this one grand les-son: 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 guardiant minimum spirit and the spirit spirit spirit.

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spirits

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 pre-ence, and express their purpose and will power to their charge. Yet we know of none who are destitute of guar-dian spirits. Nather mediums nor theory who dian spirits. Neither mediums nor those wh time by spirit-friends. Those spirit-guardians who attend nediums may or may not be far advanced in spirituality; this depends very much upon the unfoldment, the earthly condi-tions 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 manuae and to friends if 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 able to manifest myself in my own way, but that does not content me. I de-vice to gain possession of the arrange of my own way, but that does not content me. I de-sire 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 begin the work. I cannot say that I can only tell through experi-ment; but I believe that I will now know how to take hold of the subject and begin a work to take hold of the subject and begin a work which I hope to see fulfilled in the coming time. 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 as-surances 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

Oliver Truedell.

Hawk's words.

[To the Chairman:] 1 feel, sir, as though 1 was back in the mortal body. 1 understand yery well that this form is not the one which 1 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 back in this manner by kind persons who are present, for I have a strong desire to reach my triends 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 seem and heard. 1 do not want them to put me away out of their lives, for I am not separated 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 give them And by coming here I hope I will be able to go nearer to my friends at home and give 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. Cer-tainly I have much to talk over, many things that I would like to have said had I known what was 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 true spiritual con-dition of a higher and a more harmonious life,

Charlie Hunt.

I have not much to call me back to this sec-tion of the country, unless it be to send a mes-sage to my friends who reside at a distance, for sage to my intends who reside at a distance, for my interests in the earthly life are mostly cen-tred at Mountain Cove, West Virginia: There my friends reside, there I bear my influence from the spirit-world, but I come to this distant place to day to send my love, and to tell them I am still growing in the spirit-world, I am still I am 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 any darling mother did have an impression of my presence, and grow stronger and happier be-cause 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 the 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. Nuave tried to impress her with these things, and sometimes I have succeeded, at other times I could not make her understand my condition. I wish to have all my friends re-alize that I am growing and advancing similar to what I would have done had I remained in the body, only in place of trying to gain a knowl-edge of material affairs and pursuits I direct my attention and energies to spiritual avocations, and while 1 am interested in those things that concern my mortal friends, yet my life is spent mostly in the spirit-world, apart from the body, still I return often and often, trying to dosome-thing for those who remain in the body. I have seen shadows around them; I have seen that their lot has been hard; I have seen my mother struggle against adversity, and although I could not bring her material wealth, yet I.knew I could bear to her something of the spiritual possessions that are mine; which would make her soul feel happy and sing within herself, even though the outward path was hard to climb.

climb. I will try to come again through some medi-um, but if I do not I wish all to feel that I am present, that I am not away from them, and that I will come every day, if need be, to bring them those things which they require for the unfoldment of their inner lives. I am Charlie Hunt. My mother is Mrs. Nancy P. Hunt.

Hannah White.

Ob! it is with a strong desire and intensity of purpose that I come here to day to try, if possible, to reach my friends who reside in Utica, N. Y. I have many times endeavored to make them understand my whereabouts, and to feel that I was by their side. They have realized this a little at times, and they have be-

come into communication with you and others. Many other dear friends who are in the spiritworld, who have passed away from mortal life, who do not take the same active interest in its affairs that I do, still desire to send their love to you and others, and would like to have an opportunity of giving you something from the spiritual side. I do not wish my brother to take spiritual side. I do not wish my brother to take my message to the priest, and have it examined before he accepts it. I do not care particularly whether he exhibits my lines to the father or not, but I do not wish him to depend upon the priest's opinion as to whether it is genuine or not, because I know I can stamp my own iden-tity on it so that John must accept of it unless warped and prejudiced by others. I can tell him that the father to whorhe pays his visits has been more than once in communion with him that the father to whom he pays his visits has been more than once in communion with spirits. He knows very well that I return to the earth, that I wish to manifest to my friends, and I hope he will be plain and outspoken enough to tell my brother that it is my desire to come into close communion with my family and friends. If he will do so, I will be very much obliged and will outgever to exist him in his particular work all in my power. My message is to John Nolan, of Boston.

Lester Day.

Once again, Mr. Chairman, I am permitted to manifest through this avenue which you keep open for the use of the spirit-world, and I assure you that I deeply prize the privilege afforded me. 1 return here not so much to send my love and greetings to my friends in the mortal-al-though I am delighted at this opportunity of doing so—as to gain a new power and magnet-ism from those assembled here, in order that I may have strength to perform my work. There is an individual now in the form in whom 1 am interested who is very soon to pass away from the body. I desire very much to be with that spirit when it passes out from the physical life, and to assist it in breaking away from the shackles which confine the spirit to the mortal. I desire to introduce that spirit into its home of light beyond, and in order to do so I require more power than I at present possess. I am here to gain that amount of strength, and also to come into communication with my friends in the body. In coming to this place and taking upon myself once again the habiliments of the mortal and expressing myself in mundane speech, it is like a draught of pure refreshing water to the weary thirsty and dust-worn pilgrim; it renews my life and energies, and gives me power to rise above conditions which sometimes come to all spirits and depress them because of the mortal affairs of earth.

I have friends in the mortal who are dear to me. I often return into communication with them in silent ways, for I feel that at least some of them feel the presence of my spirit and realize that I am with them; others need the external manifestation which I endeavor to external mannestation which I endeavor to give as best I can, through word or sign, that they may know I am not far away. And then, again, I return to those who manifested kind-ness toward me in the past, yet who had never ness toward me in the past, yet who had never looked upon my mortal features, and I would seek to bring to them something that will en-rich their spirits, that will brighten their path-way just a little, and give them one more gleam of comfort in their daily lives; but my work is also of the spiritual. I have passed beyond ma-terial affairs, to a certain extent—that is, I am not bound down to them altogether; I can rise beyond them, and in the spiritual life where I abide I feel that all that can be given to man of make them understand my whereabouts, and to feel that I was by their side. They have realized this a little at times, and they have be-gun a desultory investigation of Spiritualism; that is, they would become interested for a time, and seek to learn something through me-

want to tell George I go to school. I am get-ting to be a big girl; and by-and-by perhaps I will be able to come to him and let him know all about it. He used to call me his little sister Mattie.

Fanny, to T. R. H.

My Dear Husband: I am indeed rejoiced to meet you here at this beautiful season, this sea-son of mirth and gladness, and to bear you from the angelic spheres tokens of love and affection; the sngelic spheres tokens of love and affection; the sweet sympathy that binds us all in one happy band, and ever holds us one united fami-ly. My darling husband, accept the choicest love that spirits can bestow upon mortals. I feel that I can come even closer to you in spirit than ever before. Each day gives us an added power for work and we gain strength continuous to for work, and we gain strength continually to approach and manifest to you tangibly. Rich are the blessings bestowed by the heavenly world upon you; you have been chosen to stand as a bulwark of strength for weak mediums; as a billwark of strength for weak mediums, this was your destiny from birth, therefore you have been endowed with a mature that can grow in harmony with spiritual things, and hence attract the higher powers to you; they can thus draw power from you to manifest to you and to others. Nobly have you performed your work, and to day we bless you for it; while the power so grows with us that were you ever surrounded by harmonious souls we could walk by your side in mortal form at all times. FANNY.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. April 21. --Chlidren's Day.--Edward M. Goodale; Geor-gic Norton; Gracie Renneti; Nora Johnson; Daley New-comb; Johnnie Corkhill; Mamie Snow; Henry Vincent White; Lizzle Leslie; Belle Sherman; Thomas Pafne Lusk; Johnnie McArthur; Winnie Kane; Jacob Manz; Eva Ross; Frederick Lawrence; Jounie Ross, April 25. --Thomas West; Fila Patten; Sarah Reynolds Jannes Cavanagh; Samuel Brigham; Malvina Andrews; Geogge Walker; Thalla. April 25.-Sarah J. Clarke; James Renwick; Ell Gage; /-Silas Ilui; Mary Woodling; Henry Moore; Georgo F. Hunt-ing;

Silas IIIII; Mary Woodling; Henry Moore; George F. Hunt-ing; May 2. - Elizabeth E. Patch: Mrs. Gertrude E. Hill; A. G. Thompson: Allee Keene; Mrs. S. E. Carpenter; J. B. Browns, Mrs. Dr. M. E. Owen; Charles A. Wilson. May 5. - Jacob D. Sears; Mrs. Bessle A. Hooper; Caro-line Percy; N. B. Starr; Mrs. Mary F. Platt; Ellen A. Slean: Samuel Fennimore, _May 0. - Laura E. Moody; Mary Rogers; Horace John-Son; Mercy Wheeler; Carolino Smith; Waltor B. Alleu; Viola, to W. B. L. May 12. - Nev. Charles Noble; Susan H. Sylvester; Mrs. Roxaus W. French; Mrs. Hannah Lane; Lotela, for Mary Emils, Jennie E. Markhanu, Philip Moore, Addison S. Dole, Fernando Swain. May 16. - Red Wing: Margaret Allen; Peter Curtis, May 19. - Sarah M. Thompson; Allee Johnson; Mrs. Jane Linghau; Avery Farnhan; Mary Wyman; A. C. Marhew. May 22. - Rev. Charles Ferguson; William L. Meeker;

Haykew, May 23.—Rev. Charles Ferguson; William L. Mccker; William. Jardan; Susan Hobbins; Mrs. Rebecca F. Whiting; S. V. Wilson; Lotcia, to J. H. Foss. May 23.—Thomas Starr King; Johnnie Watson; James Conbilit; Vellie U. Winchester; Susau Bacon; Mrs. Sarab A. Hinkley.

Verifications of Spirit-Messages.

ZADOK STREET-REV. I. R. BABBER.

To the Editor of the Banner of Light:

ZADOK STREET-REV. I. R. BABBER. To the Editor of the Banner of Light: I hasten thus early to respond to the spirit-message of my friend and co-laborer in behalf of our mute friends, the dumb animals-ZADOK STREET, of Salem, Ohio. It was my good pleas-ure to meet him for the first time in Washing-ton, in the room of the Committee on Agricul-ture, in 1878, before whom he labored for months in the hope of favorable action by Congress for the amelioration of the condition of animals in transit. Although well advanced in years, he put his whole soul and energies to the her-culean work before him, never for, a moment flagging in his endeavors to thoroughly post the Committee concerning the abuses he had labored in this good work. We were there together for slxteen weeks working for the same object. In his plain Quaker garb, he always favorably im-

BANNER OF LIGHT.

pressed the Committee with his humane and sanitary ideas, and of the necessity of govern-mental interference.

He was a prominent member of the Society of Friends, and was often seen at their meet-ings in Newport, R. I., and elsewhere. Two years ago he made a trip into the Indian Terri-tory, 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 the first white child born in Salem, 0.—1809. I should say, from what I know of him, that the message is truthful, and well represents his

the message is truthful, and well represents his peculiarities. In regard to another message—that of REV. ISAAC R. BARDER—I desire to say that I knew him as the minister of the Orthodox Church in Charlton, Mass., in 1834. He removed to Wor-cester 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 : To the Editor of the Banner of Light: I am very glad to verify the truth of the com-munication in the Banner of Light of April 224, from ANNIE B. CARPENTER. She was a pupil of the first Exceum formed in San Francisco, and as I way the Guardian of that Lyceum I re-membér her distinctly. She passed away July 30th, 1866, at the age of twelve 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 GU, although the name should have read DANIELS CARPENTER instead of Daniel (a quite natural error), 1 recognize as from a prominent citizen of Foxboro', and also a member of the Congregationalist Church in that place. I think, as he infimates, 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.

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 Roment J. Firth, of Bristol, R. I. I have shown it to several people 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" 1 Providence, R. I.

Moman's Column.

JEWESS.

My dark-browed daughter of the sun, Dear Belouin of the desert sands. Sad daughter of the ravished lands Of savage Sinat, Babylon— On, Egypt-eyed, thou art to me A God-encompassed mystery!

I see and Hagar in thine eyes, The obelisks, the pyramids, Lie hid 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 solennity of night, Oh Israel, is in thy sight i

Then come where stars of freedom spill, Their spiendor, Jewess. In this land The same broad hollow of God's hand That held you ever, outholds still. And whether you be right or may, 'T is God's, not Russia's, here to say. —[Joaquin Miller, in the June Century.

WOMAN SUFFRAGE MEETINGS. 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 atten-tion. Miss May gave an interesting account of the objects for which, the women were labor-ing, and the difficulties encountered. She ex-pressed confidence that in the near future the women of the country would demand their women of the country would demand their rights respecting the education of their children, and that the moral tone of the schooldren, and that the moral tone of the school-room would be greatly elevated by their super-vision. Thoughts in the same vein were ex-pressed by Rev. J. W. Bashford. Hon. J. W. Dickinson, Secretary of the State Board of Ed-ucation, 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, mak-ing most efficient and trustworthy officers, who eight women were serving on committees, mak-ing 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 Lelia E. Partridge, Rev. E. A. Horton, Miss Mary F. Eastman, Mrs. M. C. G. Leavitt, Rev. Mrs. Bruce, of Malden, Mrs. A. M. Diaz, and others. *The Anniversary Meetings* of the New England Woman Suffrage Association began in Tre-mont Temple, Boston, on Monday evening, May 20th, and continued Tuesday, May 30th, morn-ing, afternoon and evening, in the Meionaon. During their procession the interests of the, movement were ably discussed by various ladies and gentlemen indefatigable in this re-form. form. The Annual Festival of the Woman Suffrage Association, Boston, was held on the evening of May 31st at the Meionaon, where plates were laid for about four hundred, and all were utilhad for about four hundred, and an were uni-ized. 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. 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 Sew-all, 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 ware recognized among those seated at the tables. Mrs. Howe invited the Hutchinson Family to sing an improvisa-tion, after which an hour or more was spent in attention to the repast. Mrs. Howe then called the Guese of Miss of welcome and congratulation, 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 it-self, 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 progress of women in that direction during the last thirty-three years. Other addresses, all limited to five finitudes, like those that preceded, were made by Mrs. Mary A. Livermore, Mrs. Mary E. Haggart, Mrs. Leila J. Robinson' Miss Jennie Collins, Miss Mary F. Eastman, Mrs. A. M. Diaz, Miss Lillian Whiting, Rev. J. 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 Hutch-inson Family. inson Family. Miss Lizzie Sargent, the younger daughter of the Minister to Germany, intends to pursue hervmedical 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, 1,434 votes were polled, 510 of which were voted by the women. This proportion confirms the re-cent 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 re-cently to be admitted to membership in the

Philadelphia County Medical Society, and were blackballed, although the society had previ-ously 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 De-troit, Mich., which has met with decided suc-

cess. Miss Alice Fletcher spoke to a distinguished and very much interested audience in the par-lors of the Foundry church, Washington, ro-cently, 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. Haw-ley is President.⁴ The Connectiont State law has just been

The Connecticut State law has just been amended by the House of Representatives so that women as well as men may vote on the elec-tion of trustees of Methodist churches. Meet-ings for such elections are to be held in Janu-ary instead of September hereafter. The rea-son alleged is the insufficient, attendance of male voters.

A Peep at the Harmonialists. 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 Harmonialists, 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 scrvice-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 "Harmonial 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 ecclesiastic 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 worshipers 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 mon 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 in-clude both principles and persons." "Principles," the speaker remarked, "are units, and persons are varictics; but units are also capable of every variety of shadow." Whatever that may mean, I am not sufficiently versed in Harmonialism 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 Malt that I used to read in the IIumorous Speaker. The following was the singuar method adopted by the speaker to expound the "powers that underlie and govern the be-ginning, middle and end of all worlds," "I invite your attention," he said, "to the five P'sparentage, 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 caual 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 Affica, 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 snap, 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., 1 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 funloving 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 nour their population in here, and cultivate the soil, the people would have an abundance to support them"; that is to say, the "new

have most of the first state of the state of the state of the

continent could support thirteen hundred mil- true literary gentleman, finds a welcome enblinds 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, ard that light is dawning. [In the hall of the Harmonalists?] 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, manufactories, magnificence, manhood; for all these llustrate 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: Rigmarole, Risibility, Ramification. Ritualism, Rhapsody-five R's; and Seership. Sermonizing, Somnambulism, Sorcery, Somnolency-five S's. What suggested these I searcely 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 bly 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. 1 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, and 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 1 subsequently found that the British census of 1881 reported the population of London as a littleover 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 bere 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 Harmonial 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 | eternally preëxisting in, and a potentialized porcontemplative 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-communion Convention at East Middlebury, VI. Convention at East Middlebury, V1.
 To the Editor of the Banner of Light:
 At 10 o'dock on the morning of Saturday, May 21st, 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!" VIATOR.
 May 25, 1882.
 Pre-Existence; or Jamees White versus J. M. Peebles.
 Dn. PEEDLES-Dear Str. 1 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 scen in print. Being what is called a Swedenborgian, Thave been gratified tofm that yon have, in this book, added the philosophy of the Swedish Seer to illustrate what may be called the facts, or dogmatics, of Spiritualism.

lions of people besides the one hundred millions trance to my attention. It was well-meant, that now dwell upon it." What need of alarm and is, therefore, to my soul health-giving. If at the prospect of Chinese immigration after | I have any acquaintance with the amotions and that? No wonder the speaker (seemingly here | the higher convictions of my moral nature, no in propria persona) parenthetically observed : one is more willing, and anxious even, to recti-You will say perhaps that my patriotism fy 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 complainingly that in a note in this book of mine on page 269 I allege that "Swedenborg held to the doctrine of man's preexistence." But did I allege this? No, I think not. The "anote," 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 Edinburg 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 preëxistence," 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-1 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 preëxistence.

Again, Mr. White says that-"the (Lord) Jesus held to the doctrine of preëxistence only as to himself," and quotes, "Before Abraham was I am." This may he so; but the apostolic language in referring to Jesus Christ, "the Exem-plar," the "Pattern," the "Way," &c., seems to imply a soul-sameness, or likeness unto his brethren. He "took" not upon himself, said Paul: "the nature of angels," but the "seed of A braham"; "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 oven to the preëxistence of souls? 1 am not arguing against the trinity, for I believe that God is a trinity, or triune in manifestation, and that man made in the "divine image" is also triune-soul, spiritual body and physical body. Considering the philosophy of immortality, or

the problem of the soul's endless destify, the preëxistence 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 afar 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 preexist, 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 intional to conclude that the soul bears some such relation to God, the "Over-Soul," as the watery atom bears to the ocean; existing, or tion of God. J. M. PEEBLES. Hammonton, N. J.

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. Heretofore we have been unable to accommodate the public, except in a limited degree; in this direction. We can now do so.

Married:

An Brooklyn, N. Y., May 5th, by Rev. I. K. Funk, Mrs. Bannah 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, 1851. No. 2-Why was our President Taken
- Away? Delivered by Spirit E. If. Chapin, Sept. 25th, 1881;
- No. 3-President Garfield Living After .Dentli: Delivered Sunday, Oct. 2d, 4881,
- No. 4 The Spiritual Temple: And How to Build It. Delivered Sunday, Oct. 9th, 18st.
- 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, 15d,
- No. 7-Spirit E. V. Wilson's Answer to Prof. Pholps.
- Delivered Sunday, Nov. 6th, 1881." No.8- In Memory of Our Departed Friends.
- Delivered Sunday, Nov. 69, 1-st. 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. 20th, 1s-1,
- No. 11-The Blossedness of Gratitude. Delivered Thursday, Nov. 24th, 1881.
- No. 12 The Tares and the Wheat. Delivered Sunday, Nov. 27th, 18st.
- No. 13--Natural and Revealed Religion. Delivered Sunday, Dec. 4th, 1881.
- The True Basis and Best Methods of Spiritual Organization. Dellyered Sunday, Dec. 11th, 48st,
- No. 15-What kind of Religious Organiza-tion will best Supply the Needs of the Hour ?
 - Delivered Sunday, Dec. 18th, 1881,
- No. 16-The Origin, History and Meaning of the Christmas Fostival. Delivered Sunday, Dec. 25th, 18st.
- No. 17–The New Year, its Hopes, Promises, and Duties. Delivered Sunday, Jan. 181, 182.
- No. 18-Doath in the Light of the Spiritual Philosophy. Delivered Sunday, Jan. 8th, 1882.
- No. 19-The Coming Physicians and Heal
 - ing Institutes. Delivered Sunday, Jan. 15th, 1882.
 - No. 20-The Coming Raco.
- Dellvered 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. 5th, 1882.

5

may be called the facts, or dogmatics, 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 269, you allege that Swedenborg held to the doctrine of man's preëxistence, 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 reation 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 helpng 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 writ.b ings 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 under stand 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 rove convenient to you in the future, if, when quoting Swedenborg in any of your writings, you would give number and name of work; because, it 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 preexistence. Yes, but only as to himself. "Before Abraham was I am." . That he came forth from God and should go to him, and again speaks 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 himseif. ..

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, 07 Geneses 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

SUNDAY, MAY 21ST.

SUNDAY, MAY 21ST. Morning.—At 9:30 a conference was called, continu-ing one hour. After instrumental music, finely per-formed, remarks were made by Messrs. Prindell, of Chariotte, E. Jenney, Dr. S. N. Gould, Mr. Wright and Dr. Smith. Invocation by Mrs. Famile 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 meaner a very in-teresting lecture. This was succeeded by Mrs. J. V.-"Parker in singling, and an address by Mrs. Albertson, during which due recognition of the services of Mrs. Allen, of East Middlebury, in personally atranging and perfecting the project of the Convention, was made. A few moments were then devoted to test-giving by Mrs. Howard, after which the Convention adjourned. *Afternoon.*—Preliminary to the general excretes a circle was held by Mrs. Howard. At its close, after singing by juvenile choir, an address was made by E. A. Stanley, 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

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 in-terest of the occasion by addresses, tests and vocal and instrumental music, to the officers for their ser-vices, to the proprietors of the Glen House for their hospitality, and to the R. R. corporation for a reduc-tion of faves to members. The Convention was harmonious and interesting throughout, and a wish was expressed by all for an-other at an early date. JENNIE B. HAGAN, Sec.

***," Many silly people despise the precious, not understanding it." But no one despises Kidney-Wort after having given it a trial. Those that have used it agree that it is by far the best medicine known. Its action is prompt, thorough and lasting. Don't take pills, and other mercurials that poison the system, but by using Kidney-Wort restore the natural action of all the organs.

- Special Notice.

85 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 Spiritnalists 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, CEPHAS 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,

No. 24-Ensier 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.

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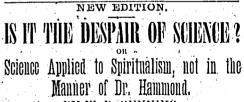
PART 1, Delivered Sunday, March 12th, 1882.

No. 26-The Sermon on the Mount, and its

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of old time, the writers of the Bible, and Milton, have As Homer, the writers of the Bible, and Milton, have the same ground-plan and landmarks for their work, so have we freely entered into their labors, and used their materials as "lively stones" for the work whereunto we are called. Vol. 1, 30 cents, postage free. Yol. 2, 30 cents, postage free. For sale by COLBY & RICH.

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pensal. Notices of spiritualist Meetings, in order to Insure prompt Insertion, must leach this office on Monday, as the BANN in or Libiti gees to press every The day.

Banner of Light. BOSTON, SATURDAY, JUNE 10, 1882.

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THE WORK OF SPERITUALISM Basbroad as the universe It extends from the highest spheres of angelle life to the owest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind, -- John Phrippint,

-Crime in Society. 🕐

On this most important subject there recently appeared an article, full of suggestiveness, in the Atlantic Monthly, After setting forth the fact that the common origin of all men is from the primeval savage, who remains savage so long as the fails to accumulate property-property being the foundation, of commercial exchange which is a substitute for rapine-the ability to suppress them. He is able to do so by writer proceeds to say that, in our own day, the national vicissitudes growing out of political | would do such an outrage as to offer a deliberrevolutions-searcity of food and commercial and industrial stagnation-always bring in their other consideration than that of compassionate train conditions analagous to those of savage life, and that these in turn develop, in the various forms of crime, savage attributes latent in the community. These national vicissitudes do not spend their influence upon the criminal and quasi-eriminal classes, but affect all classes alike," Well and truly remarks this thoughtful writer, that "the sudden loss of wealth, and the consequent change of social position, breaks down the character of many mentand women of good repute, who are as weak to withstand the shock as the veriest, criminal, and are exposed to the same dangers."

How few there are who have ever thought of this fact with sufficient seriousness to approach its-realization? How few understand the thinness of the partition, that divides purity from crime, and honesty from dishonesty-that are ready to believe the writer in the Allantic when he deliberately says that "while a man affairs." may be stronger than some accidents, no man (is stronger than all the circumstances that enviton him." There is a profound truth in such a statement that the reflective mind instinctively shrinks from contemplating. For the irresistible reason above given, we are told that the check of crime must be one that extends even beyond the training of the habitual criminal; that is must be coëxtensive with society, and provide something like a common training of all the faculties-moral, physical and industrial; so that every individual may be prepared to meet such contingencies as may occur in all persons' lives, and which ought to be provided for beforehand. Industrial training is pronounced the universal provision and remedy, a training for both sexes alike. By industrial training the writer would not be understood to mean mere instruction in any particular trade, though he regards that as much: but a training that includes "all the concomitants of moral character which accompany an industrious life." Hé comes directly to the marrow of the matter in reminding us that, of the entire population of the most civilized countries, a 'surprisingly small portion are skillful mechanics, or persons of fertile inventive faculties. He does not complain that the laboring and professional population are untrained as artisans, but rather that "the very refinements of modern manufacture tend, by the minute subdivision of labor, to restrict a man's dexterity to some special manipulation, entirely useless in any other trade, and often in another branch of the same trade." It is a fact, lamentable as it may be regarded, that the most skillful artizan may be reduced to the lowest level of inefficiency, in consequence of a want of aptitude in adapting himself to any important change of industrial or national conditions. Having ceased to be of service, he is without remuneration, and succumbs to overpowering circumstances. Moral growth begins with the education of the 'senses. By the repetition and variation of certain acts, abstract conceptions of right and wrong are organized in the mind. And this establishes the fact that the kindergarten system for infants and youth furnishes the best model for practical training. The claim set up for it is, that it concurrently trains the hands, so as to establish the impulse to industry, and enlists the mind to accomplish a predetermined task, the result being always in accordance. with the moral requirements of society. Here, then, the writer in the Atlantic reminds us, are combined three elements essential to success in life; namely, the impulse to industry, the dexterity of the senses and their organs, and the power of applying this dexterity in such various directions as the exigencies of gaining a livelihood may require. Therefore the kindergarten is styled not only a miniature workshop, but a little society also, in which each child is induced to act toward his playfellow just as he will be called upon to act as an upright man, when he reaches maturity.. Not only will the kindergarten make skillful mechanics and train ¹ nothing of the high and everlasting bills.

children to the practice of the social virtues, but it is accounted the best means of keeping in check the most dangerous vices.

Nothing is more effectual to restrain and subdue the tendency to lust, which is a powerful agent in producing crime, than education to this city-not having the idea of a scance in his the habits of industry. These do not merely mind, as he was aware that Mrs. F. had been in divert the thoughts from vain imaginings, but a reduced state as to health for some time prethey take up the time given to their indulgence vious. Toward evening two other gentlemen and moderate their transports. The cure for visitors called, and Mrs. Fay proposed to her crime in society, then, is the universal education of the senses and emotions of the people, high and low. The writer puts no substantial

faith in the established reformatory institutions, though he allows that the kindergarten medium, her husband and her mother, took system might readily be introduced, though arbitrarily; he has no idea that these institutions can play any part in forming the national character. A child cannot be trained in an institution where its wants are provided for by an almoner, its morals cosseted by a goody instructor, its work given out by a task-master, and its social life regulated and confined by an exclusive association with children. The only test of sound moral character is that it possesses coherence in a state of freedom. To produce this result a new experiment is required; not a revolution nor a reform, but a sober business enterprise, entered upon like the Duilding of a railway into the wilderness, to make it fruitful by settling it with a hard-working and

frugal population.

Strength Through Silence.

Those people err very gravely who infer or imagine that strength of character is the same thing with strength of feeling. There must of peals to that lady's recognition, and calling upon course be strong feeling, but there must also be her to put that threat into execution at the have been under consideration. The whole strong power to restrain it. Mere indifference present time. Suddenly, as if the spirit had dewill not do. A man, for example, receives a deep and stinging insult, knowing that it was intended as such. If he be a person of strong feeling, he of course possessos what we call a strong character on that side or to that extent. But unless he also possesses the power to restrain and control those feelings under the provocation, he cannot be called a strong character, but is clearly a weak one.

Composure of manner in the recipient of such wrongs is very far from being the same thing with pusillanimity, . He suffers, and suffers far more keenly than those who wrong him imagine, but he keeps down his rising resentments with a strong hand. As has been said by another, you must measure a man by the strength of the feelings he subdues, not by the power of those which subdue him; and hence composure is very often the highest result of strength. A nature spiritually developed is not less likely to have strong feelings under flagrant provocations than one that lets its passions fly right" and left under similar circumstances; the crowning glory of the former, however, is his employing reason, for he reflects that no one ate insult who deserves to be treated with any

contempt. A well-known writer describes the person who, under such circumstances, suppresses all outward manifestation of feeling as "spiritually strong," He could not very well be otherwise regarded. Did we ever see a man, he asks. in anguish, stand as if carved out of solid rock mastering himself? Or one that, bearing a hopeless daily trial, remains silent, and never tells the world what cankers his peace ? That. he says, is strength. He who, with many powers of indignation in him, can be provoked and yet restrain himself and forgive, is the strong man and the spiritual hero. So let not the

bearers of false witness and the unblushing distributors of gross insults imagine that the objects of their assaults are weak because they are silent; it is for that very reason that they are

A Highly Satisfactory Neance.

Capt. C. N. Dixon, of Boston, called on us, on Monday last, and stated that on the afternoon of the ith he made a friendly call on Mr. and Mrs. II. Fay, at their home, 14 Dover street, husband: "Why not sit at the table, and see what will happen ?"

Accordingly those present, viz., our informant, the two gentlemen who came later, the seats around the table, placing their hands upon its upper surface, much after the fashion usual on such occasions. . The room was darkened, and on the instant the table was turned over into the laps of that portion of the circle. nearest the side on which it fell. Spirit-lights then began to appear in the utter darkness, and seemingly above the table, and some of them developed to the extent that the intelligences bearing them became visible to and recognizable by the company. Capt. Dixon specially recognized one of Mrs. Fay's guides, "Emma" by name, at this portion of the scance; this spirit repeatedly showed her face, illuminating it with her own light in a manner that rendered it perfeetly plain to the view of all.

Emma" began in a loud whisper to banter in a pleasant way with Mrs. Fay's mother, playfully reminding her of her (the mother's) threat she had been somewhat too forcible in her apcided to measure strength with the lady she had so jocosely challenged, she (the mother of Mrs. Fay,) was lifted out of her chair, and placed upon the table; she is a hale and hearty individual, weighing from one hundred and sixty to seventy pounds, and the effort proved a. definite and intelligent force in operation. The lady was much astonished, and at the last, rather alarmed at the vehement character of the manifestation, and rapidly ejaculated, "Ich go home! Ich go home!" several times in her trenidation. She was finally replaced in her chair, as suddenly and by the same means as she had been lifted from it upon the table. The unseen operators repeated the experiment of lifting her and replacing her in several other instances during the seance.

Spirit-forms materialized at length, taking this darkened room in which medium and visitors were seated for a cabinet; they moved about near the company, showing their faces by means of lights which seemed to proceed from within the forms themselves. Among those who thus manifested and were recognized by friends in the circle were Capt. Dixon's two wives -his second wife, "Lillie" by name, who has been some two years in the spirit-land, being particularly distinct in appearance, and powerful in manifestation. She remained conversing with him in a loud whisper some three minutes at a time, and referred to the pleasure it afforded her to make her presence known in so satisfactory a manner as that of the present. While she-illuminated by the light she bore-was talking with Capt. D. at his right hand, though rather behind him, a light representing his first wife was visible also at his left hand.

Finally the medium herself was called-as her mother had been-to experience practical evidence of the powers of the spirits present: she was suddenly lifted, chair and all, from the floor, and in this condition placed upon the table.' Not having faith in the ability of this | than our own; but these empty baubles of auarticle of furniture to sustain the weight of the medium, and fearing that she might fall to the ground, her husband and another party graspthe chair to assist in holding her up; the medium herself was rather anxious, and the company were solicitons for her safety. In the midst of expressions in this vein the peculiar voice of "Auntie," the principal guide of Mrs. Fay, was heard distinctly directing that those in the circle keep their hands on the table and preserve the continuity of the circle-promising if this were done that the medium should be brought again without accident from her exalted position to the floor of the apartment. On the company complying with the spirits' directions Mrs. Fay was lifted in her chair as far as the ceiling of the room would allow, and after other proofs of the ability of the invisibles to carry her about as they chose, returned by them quietly to her place beside the table. The medium, who at first was conscious, and was repeatedly exclaiming, "Oh, spirits, do not let me fall!" was found to be unconscious when the chair and herself were replaced at the table. [Nearly half the time during this scance the medium was conscious and conversed freely with the company.] The other members of the circle also had friends and relatives from spirit-life who ma-Aterialized and .were recognized by this self-il-New Haven, Ct.-the late Dr. Leonard Bacon's | luminating process; but the names of those so manifesting are unknown to our informant, who, can, however, rouch for the satisfaction given them-if their expressions of pleasure can be taken as a criterion of judgment. Capt. Dixon, who is an old and experienced ship-master, and who has but recently returned from a foreign voyage, expressed himself to us as firmly convinced of the reality of the phenomenon called materialization-this mood of mind on his part being the result of long and determined investigation. He was specially gratified at what he saw during the unique séance above detailed, and desires to be put on record as steadfastly believing in the genuine character of all which was therein presented. ET As announced in a previous issue, the Banner of Light went to press last week one day in advance-(on Monday, 29th, instead of Tuesday, 30th,) on account of "Decoration Day." In consequence of this, the favors of various correspondents regarding Spiritualist meetings, etc., in Charlestown District, Chelsea, Quincy, Wakefield and Worcester, Mass., Philadelphia, Pa., Horicon, Wis., Trenton, N. J., and Portland, Me., failed to reach us in time for insertion.

Prof. J. R. Buchanan, of New York, Addressed the Spiritual Society of Providence, R. I., in Slade Hall, on Sunday, June 4th, at 3 and S P. M. His lectures were regarded as remarkably instructive and original, and were received with approbation and delight by his audience. His first address was a continuation of his themes at a previous visit to Providence; illustrating the philosophy of the kingdom of heaven, and the means by which it may be and will be realized on earth.

In his evening remarks he portrayed the hindrances that have to be overcome before we can introduce that era of love, happiness and wisdom, in which the spiritual and material worlds shall be in closer union.

Prominent among the hindrances are the existing organizations of the church and the college-organized to perpetuate error and to resist all new truth. . He portrayed the grandeur and the benevolent power of the new sciences which are now walled out from all educational institutions, and which cannot exert their beneficent power until colleges and universities of a far higher character than any heretofore known or contemplated shall be established, and expressed his confident articipation of the early establishment of the Panto logical University, which is demanded by the highest spiritual wisdom as well as by the free thoughton earth which is at present excluded from educational institutions.

We learn that New York has been regarded as a proper location for a national institution to drive her (E.) away on a certain occasion when representative of the new era of human intelligence, but that the claims of Boston as a city of more advanced and spiritual enlightenment subject of the new institutions for the new era will probable be presented by Prof. Buchanan to our citizens at an early period, and if his views are received with the cordiality which their importance demands, we may hope to see the inauguration in Boston of the new collegiste era to which we alluded on the 27th ult., in mentioning the Pantological College of Therapeutics, which is naturally the foremost aspect of the subject.' The sharpest conflict between ancient bigotry and new truth is in the art of healing, which must be either selfish, materialistic and cruel as heretofore, or spiritual and benevolent as the spirit-world and their co-laborers on earth would make it.

The Anniversaries.

Anniversary Week in Boston is no longer the affair it once was. It formerly called stogether large and enthusiastic bodies of people from far and near, who came up to their observance as pilgrims journey to Mecca, or other crowds go to a festival. But now the crowds are wofully thinned out, and the doors of our citizens no longer swing open to welcome the visiting strangers to partake of the freely-proffered hospitality. The marked change in the observ ance of this historic week is quite generally noted by the daily press: Scanter and scanter become the old-time anniversaries year by year, says (for instance) the Boston Sunday Herald of June 4th, both in attendance and interest; and this year the complaint of a diminished vi tality comes not stronger from Boston than from New York. It is true that the Unitarians keep up considerable interest, because the week just ended is the occasion when they wind up their affairs for one year and take their reckoning for another. But the same degree of interest does not seem to prevail among their more Orthodox neighbors, and the Free Religionists, beyond a little platform talk, make no impression.... Probably no society is more thoroughly honeycombed with radical ideas other generation furnish almost no ground for, belief in their essential value to the social and religious thought of the day. They hit nothing: they help not ing: they simply stand in the way of the thing that ought to be done. Beyond the denominational meetings which have really important business to attend to. the New England anniversaries have visibly and greatly declined since the war, and the decline indicates that great changes have come over the social and religious part of the community.... Almost nobody cares a fig for the meetings outside of the old standbys who are identified with them.... It may be doubted whether, amid the large amount of seeming indifference at present existing, and with the growing conviction that important changes are imminent, there has ever been such a peculiar atmosphere as exists among all sorts of religious people in these parts at the present time. The pettiness of anniversary week is significant; but still more significant is the conviction that we are near the dawning of a new day.

JUNE 10, 1882,

A New Idea.

D. L., of Washington, D. C., writes: Permit me to suggest that as occasion serves, you will give currency to a new word to convey the idea. of the manifestation of spirits to sight and touch simultaneously. We have at present but the words materialization and form-presentation for this idea. Along with these words, I propose the use of the word somatisation ; that is, the presentation of a spirit in a body. As a magnet when thrust among steel particles clothes itself with them in symmetric form, and the magnetic force thus reveals itself in a temporary body, so a spirit coming into 'the subtle emanations of certain living men and women, reveals its presence in a temporary body, or soma, as the Greeks called it. (This latter word is used one hundred and forty-six times in the New Testament.) From the word soma we can form the verb somalise, and the noun somatisation. When a person is born he somatises for the first time; death de-somatises him, and when he comes into the aura of a proper medium, if he understands the art, he Can somatise again on his own account without the aid of parents. The word materialization carries for many minds the implication that the spirit for a time becomes material. The term form-presentation conveys an implication that nothing but an intangible shape is presented. I therefore prefer the word somalisation to either of the other words, though I by no means propose their abandonment.

I had the pleasure last evening (Thursday, June 1st) of witnessing at the residence of C. C. Sailer, a respected citizen of Georgetown in this District, a good and genuine somatisation through Mrs. M. E. Best. A plain cabinet is kept standing in the parlor of Mr. Sailer for the exercise of this gift by competent mediums. It consists of a simple wooden frame covered with a cloth drapery of a reddish hue. Mrs. Best had tried her powers in it but once before. On this occasion she entered it, clad in a closefitting black silk dress with a lace scarf about her neck. She entered under a trance that, continued nearly two hours. During this time ten. figures appeared. Our gaslight was raised and depressed from time to time as the medium directed. The only persons present as witnesses were Mr. and Mrs. Sailer and myself. There came to me a lady and a little girl. The lady came out to me several feet from the cabinet, speaking to me in whisper in French and English. The girl spoke aloud in French and English, conversing with us ten minutes or more. She seemed to be about three feet high. She did not come out of the cabinet, but stood in its doorway, showing an infantine face within eight inches of my own.

Two daughters of Mr. Sailer came out alternately. They were of mature form ; one, however, was a little taller than the other. They plucked flowers from a bouquet on a table near the cabinet, and presented them to the parents with kisses, the parents being seated six feet away from the cabinet. Both daughters also appeared at once side by side in the front of the cabinet, where the drapery was so disposed as to be easily convertible into two doors. At last a strange female figure appeared, bringing the medium to the front of the cabinet, where they stood side by side. Each of the spectators carefully examined both faces, the medium entranced talking meanwhile.

All the figures were those of females; and all were clad in white, some of them in a superabundance of lace and silk. The dress of any one of the figures, except that of the child. would have filled an ordinary clothes basket. There was altogether too much of this apparel to be in any manner concealed about the person of the medium. After she came out of the cabinet, and out of her trance, the dress and the lace scarf on her own person were as tidily arranged as when she entered.

Two of the forms that appeared answered to

strong.

This matter is one to be particularly commended to the attention of thoughtless persons who imagine that they are powerful according as they can excite the indignation and scorn of others. It is true, on the contrary, that they do but provoke the silent demonstration of power on the part of their intended victims. That is just all they do. They would not do even that if they had the insight into character that would tell them how it works. They only compel others, whom they hope to harm, to show the resources of power on which they rely to restrain their rising feelings. Painful as the momentary struggle may be for the latter. it merely attests the contemptible feebleness of their traducers.

There might be far less insulence abroad than there is, if those offering it so freely were capable of reflecting that it only enlarges those they seek to injure, while it belittles and makes themselves contemptible.

THE ANDOVER SEMINARY contest is overy Dr. Newman Smyth has accepted an invitation to assume charge over the Centre Church, of Society. A thoughtful daily contemporary remarks in this connection that the future portents for the old Andoverian centre of Orthodox inculcation are very threatening :

" Nothing [it says] but an immediate and vigorous effort can offset the loss of confidence which is created by the failure to secure Dr. Smyth for the Abbot or some new chair at Andover. It would not be surprising if the institution soon collapsed ; and, if it should, 10 man will carry a heavier amount of responsibility for the collapse than President Seelye of Amherst College, the member of the board of visitors who gave the lecisive vote against Dr. Smyth."

257 The date of the final transfer of lots in the prospective village of Nemoka, on the shore of Pine Lake, Michigan, is to be June 28th, at which time it is expected the contracting parties will appear in person, and make payment, or forward the money, \$25 for each lot, to J. M. Potter, Lansing, Mich. In either case, it is announced, a warranty deed will be given the purchaser.

10 The attention of our readers in Massa chusetts, New Hampshire and Vermont is specially called to the announcement of the forthcoming KEENE CONVENTION, additional details concerning which will be found on our seventh page. The event promises to be an important one in the history of Spiritualism in the Granite State.

E Charles Bright, concerning whom our Australian correspondent speaks so highly (see 10th page), has arrived in New York, and purposes visiting Boston. Parties desiring his services as a lecturer can address him care this office.

The penny-a-liners of the daily press have begun to write up the hotels among the mountains. - One of them in last Sunday's Herald speaks of "The Everlasting Hills," but says

.

Service ALLER

137 We regret to learn that the well-known lecturer and healer, Dr. L. K. Coonley, of Lawrence, Mass., has recently suffered from severe illness. He is, however, rapidly improving, and will be pleased to make arrangements with any party desiring his services.

27 Our partner, Isaac B. Rich, has returned from a recent tour to New Mexico and California, looking much better in health, and certainly refreshed in spirit by his journeyings.

A Chicago correspondent writes : "The Banner of Light never-stood on a stronger foundation in the hearts of the people than now."

Fund for Mrs. E. V. Wilson.

In another column will be found an appeal for necuniary aid made in the name of Mrs. Wilson -widow of the late E. V. Wilson, whose labors as a platform test medium have rendered his a pleasant memory in many homes all over the United States from Maine to California.

We have spoken of the matter frequently, and now desire to summarize it for the benefit of all concerned : The property was to be sold at auction by a Master in Chancery, May 24th, 1882; the law of Illinois allows her one year from date of sale to redeem it ; she has already obtained names sufficient, to take one-half the bonds at the price enumerated in the call; she is assured by real estate men of Chicago that the close contiguity of the farm to the city (twenty miles, or one hour's ride,) will cause a rapid rise in its value as time progresses, so that the expenses of accruing interest, etc., can be met, and the bonds paid in full, by the sales of the main portion of the property, leaving to the widow and her son (an incurable invalid), as shelter, the homestead which is dear to them by reason of many tender recollections.

The transaction is set forth by Mrs. Wilson as a perfectly safe one in a business point of view-parties desiring information being advised to correspond with real estate experts in Chicago for corroborative testimony: the prompt payment of the interest on the bonds is to be guaranteed by the trustee. Those wishing to know further particulars regarding this plan for the assistance of a worthy woman, can address Mrs. E. V. Wilson, Lombard, Du Page Co., Ill.

In Press,

And will be published as soon as possible by Colby & Rich, Boston, Mass., PROF. S. B. BRIT-TAN'S NEW WORK, entitled the "BATTLE-GROUND OF THE SPIRITUAL REFORMATION." It will contain over five hundred pages, and be sold at \$2,00 per single copy; ten copies sent to one address for \$15,00, not including postage. Those who desire this Grand Work are requested to forward their orders to this office.

names of historic celebrity. As it is not yet spiritually orthodox that any such personages should somatise, I will not give their names. The daughters of Mr. and Mrs. Sailer, the mother of Mrs. Sailer, and departed friends of the family, made up the greater number of these supersensual visitors.

The Longfellow Memorial.

A Longfellow Memorial Association has been organized, of which James Russell Lowell is President. It is generally known that the house in which the poet lived for many years, and from which he passed to enter upon the glories of the higher life to which his aspirations tended and from which his inspirations came, was the colonial mansion occupied by Washington as headquarters during the siege of Boston. The front of the house commands a view of the river Charles, over a broad green field. It is proposed by the Association to acquire this field, place' a statue or other suitable monument bearing a likeness of Longfellow in it, and keep it forever open, as a public resort, and to secure the mansion itself should it ever pass from the possession of Mr. Longfellow's family. Though it may be truthfully said that one whose reputation is as wide as the world, the highest welfare of whose struggling people was ever uppermost in his mind, needs no stone or landmark to keep alive his memory in the hearts of that people, yet it cannot but be a pleasurable act to any one to aid in securing such a memorial as shall be a perpetual reminder to future generations of the esteem in which he was held by the present. It is proposed to effect this by a National Dollar Subscription; and to this thousands, not only in this country but in others, will cheerfully contribute. No writer has done more than Longfellow to spiritualize and ennoble the thought of mankind. His verse has soothed the troubled, cheered the sorrowing, given hope to the disconsolate and strengthened the faith of all to whom it came in the certainty of a future life; and we feel confident that our readers will gladly give the asked-for tribute of their appreciation of his life and services.

At the suggestion of the committee, Colby & Rich will receive contributions of one dollar, for the purpose above indicated, the receipt of which will be acknowledged in the Banner of Light: Each contributor will receive from said committee a certificate of honorary membership in the Longfellow Memorial Association.

A New Movement in Cleveland, O.

A movement is being made in Cleveland, O., toward the establishment of a Bureau of Service for aiding lecturers, organizing Children's Lyceums, forming societies, furnishing proper conditions for mediums and centralizing and systematizing the labors of active Spiritualists. A full and detailed plan of action will shortly be submitted by Thomas Lees (Cleveland, O.), the originator of the enterprise, who solicits correspondence from all interested, especially lecturers, societies and workers everywhere. As initiatory to the movement Mr. Lees published in the Cleveland Herald of May 22d a review of the past of Spiritualism, and a plan for the future, portions of which, transferred to our columns, will be found on page second.

27 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.

LIGHT. BANNER \mathbf{OF}

Cape Cod Camp-Meeting.

We learn that the Spiritualists of Cape Cod have not been backward in their arrangements for the Annual Camp-Meeting at Harwich, which will commence July 16th and close on the 23d. The cottages will all be occupied, and a new lodging-house has been erected on the grounds, more especially for the accommodation of speakers. Steele & Whitcomb will feed the multitude as usual. The following speakers have been engaged : J. Frank Baxter, W. J. Colville, Mrs. E. L. Saxon, Dr. H. B. Storer, Miss Jennie B. Hagan, A. B. French, of Ohio, and Rev. L. K. Washburn. Professor Farrington McIntire will also give his description of a "Journey among the Planets," illustrated by the stereopticon on a mammoth canvas, at the auditorium on Friday evening. A grand mu-sical entertainment will be given on Tuesday, in charge of J. Frank, Baxter, when the excellent native talent, of which there is abundance. will be heard. Particulars will be given by advertisement in due season.

Joseph F. Tounoir Fund.

In our issue for May 27th, we spoke of the case of Mr. Tounoir, and urged all under whose attention the paragraph might fall to do what was possible for the assistance of this worthy but stricken brother. Spirit John Pierpont has an appeal in behalf of this gentleman on our fourth page which patrons should carefully peruse. We have to report the following sums donated him by the parties named, and trust others may feel to emulate the kindly example:

At Home.

Mrs. Susie Willis-Fletcher arrived in New York by the White Star Steamer Celtic on Sunday, May 28th, in company with her son. She was met by her husband, J. William Fletcher, and escorted to the St. Denis Hotel. As will be seen by reference to the report of the Philadelphia meetings, her first appearance in public in that city (to which she journeyed from New York,) was the occasion of the presentation of many friendly congratulations. She was at last accounts the guest of Col. and Mrs. Kase, of Philadelphia.

20 Dr. Abbie E. Cutter, of East Wareham, Mass., recently closed a series of lectures in Somerville, upon "Physiology and Hygiene." These lectures, which have been in continuance three months, have awakened a deep interest in the subjects upon which they treated, and resulted in the organization of a Physiological Society in that city. The Somerville Journal remarked concerning them that "the words spoken were the all-absorbing thought of the indience, and could not have failed to make a lasting impression."

BO "MILLER'S PSYCHOMETRIC CIRCULAR' (Brooklyn, N. Y.) speaks with no uncertain sound in defense of mediums. Its editor appears to realize that the foundation of a building is essential to the existence of the superstructure, and that to destroy the former, must eventually result in the destruction of the latter,

80-" Raymond's Phenomenal Paper," adverted to in another column, is furnished free to all applicants, and is said to prove very beneficial to all who use it from six months to a year.

"IT J. H. Rhodes, M. D., will be at the Neshamy Camp-Meeting, as usual, to attend to the sale of spiritual books, pamphlets, papers, etc.

1937 Read the announcement (seventh page) concerning the Peoples' Camp-Meeting at CAS-SADAGA LAKE, N. Y.

After June 8th Mr. J. Wm. Fletcher can

land, Mary Green; remarks by Miss M. T. Shel-hamer; recitations by Mary Green and Mr. Anderson: presentation of a beautiful basket Anderson: presentation of a beautiful basket of flowers to Miss M. T. Shelhamer by Mrs. Hat-tie Wilson, who also presented baskets of flow-ers to Mrs. Folsom, Mrs. Biggs and Mrs. Stevens. In closing she stated it was to be understood that the presentations were sent to the parties coeiving them from their friends, who had commissioned her to present them. Miss Shelreceiving hamer expressed her sincero thanks to Mrs. Wilson and friends. Next in order was a song by the Evening Star Quartette. The special floral march, in which each child was presented with a bouquet, was the next feature. The physical exercises closed one of the longest and most interesting sessions of this Lyceum. The occasion terminated with the sending of a number of bouquets to cheer and bless with their heauty and fragrance the homes of the

their beauty and ingrance the nomes of the sick and their occupants. J. A. SHELHAMER, Secretary of Shawmut Spiritual Lyceum, 84 Montyomery Place, Boston.

PAINE HALL .- June 4th, 1882 .- With the dawn of this day came the rain; as it advanced the sun shone forth, but only for a brief time; and so, in this life of ours, clouds and sunshine cross our path. As per announcement this was our "Memorial Sunday." At an early hour faithful ones transformed our platform into a ower of beauty with the flowers which Nature s given us. At the time of calling the Lyceum to order every seat was occupied. The exer-cises commenced, D. N. Ford in the chair, with selections of music by the band. We then had singing by the school, of "Never Forget the Dear Ones"; reading from Lyceum Guide, "Our Country." Each child was presented with a small buyeret or they may had "The with a small bouquet as they marched. The word "Union" was responded to by thirty-five children, the best exercise of this kind for a long time. Many comrades of the G. A. R. were upon the platform to witness the marchwere upon the platform to witness the march-ing of the young soldiers in the army of pro-gressive ideas. May their young minds and bodies never be distorted or disfigured by war's dread alarm; may they learn to settle disputes bodies never be distorted or disfigured by war's dread alarm; may they learn to sottle disputes with the pen rather than with the sword. Dr. Currier, a standard-bearer in our army and a true soldier in the army when the nation was struggling for life, was called, and responded in a feeling manner to the past and present; es-say by Frank Woodbury; poem for Memorial Day, written by D. N. Ford, recited by Amy Peters: "Language of the Flag," composed by Mr. S.H. Russell, recited by Jennie Bicknell; song, by Orrin D. Howlett, from the audience; recitations by Fred. Cooley, "The Orphan's Plea," and by Mamie Havener, "Decoration Day"; songs by Emma Parr, Eva Morrison, and Gertie Murch; piano solo by Moses Myers. Wednesday afternoon, May 31st, we attended the obsequies of one of our Lyceum members, Mrs. Ida Burrill Randall. The Sunday previ-ous she breathed her young life out and passed on her upward and onward flight. Many will mourn for her in the summer bright apd winter chill, but angel-hands beckoned her soul away to the joys of a brighter world. We give her up to the care of loving ones across the river, sad-ly yet trustfully, and we know if to life's pur-pose we are true we shall all, like her, be gladly welcomed home in due time. "Excelsior Group" hore the emblem of the departed one in our Lyceuw. The exercise consisted of

Group" hore the embler of the departed one in our Lyceum. The exercises consisted of readings by Miss Helen M. Dill and Alice Mesreadings by Miss fielen M, Diff and Alice Mes-ser, and remarks by Dr. Currier. Many others were ready and willing to speak, but time would not allow. May such occasions be ever remembered. ALONZO DANFORTH, Cor. Sec. C. P. L. No. 1.

HARMONY HALL, 34 ESSEX STREET .- The expreises in this place, Sunday, June 4th, were interesting and instructive, consisting of practical remarks by Mrs. Dr. Still—who has lately arrived and intends making our city her future home—Mr. C. M. A. Twitchell, Dr. B. F. Richardson, Mr. Brown, Mr. Patterson, and several others. Tests were furnished by Mrs. T. L. Henley, Dr. Richardson. Mr. Brown, Mr. Pat-terson and others, nearly all of which were re-cognized and acknowledged as correct by those for whom they were intended. Very clear and correct psychometric readings were also given by Mrs. Dr. Still, Mrs. Henley and Mrs. Coffin-Mrs. Twitchell entertained the audience with some very artistic plano music under spirit-con-trol. Mr. Janes gave several recitations which were well received and appreciated. The ex-ercises throughout were interspersed with sweet songs by Mrs. Minnie C. Stone, who will furnish music at future meetings on Sundays and on Thursday afternoons at 3 o'clock. P. R.

CHARLESTOWN - MYSTIC HALL. - Sunday, June 4th, a very interesting meeting was held in

going on in that city of late, "under the auspices of Mr. Jesse Shepard, one of the most distinguished, artistic and phenomenal mediums in the country."

Dr. H. P. Falrfield will address the Spiritualists and others of New Haven. Ct., next Sunday, June 11th His recent lectures in Putney, Vt., and its vicinity, awakened a deep interest among the people in Spiritnalism. Engagements may be made by addressing him at Stafford Springs, Conn., Box 30.

Mrs. Anna Kimball addressed a large and apprecialive audience in Lawrence, Kan., Sunday evening, May 21st. At the close of her remarks Mrs. Louise A. Lull, of Topeka, described spirits, and Mrs. Kimball, blindfolded, gave psychometric readings. The Trilune gave quite a lengthy report of the proceedings. Mrs. Kimball spoke in Topeka June 4th, She will visit places in that vicinity where her services may be desired.

Mr. Edgar W. Emerson's engagements for the present month are as follows : June 8th, Woodstock, Vt.; 9th, 10th and 11th, Vermont State Convention, Plymouth, Vt.; 15th, Rockingham, Vt.; 16th, 17th and 18th. New Hampshire State Convention, Keene, N. H.; 25th, Portland, Me.

Mr. F. A. Heath, the blind medium, spoke to good udiences in East Braintree May 28th Faxon Hall, Quincy, June 4th. He will lecture in Hobart's Grove, East Pepperell, 11th and 18th ; in Groton the 25th. He will be at Harwich and Onset Bay Camp-Meetings. For fall and winter engagements address him 27 Lawrence street, Charlestown District, Boston, Mass.

Eben Cobb. Conductor of the Eagle Hall Spiritualist meetings in Boston, addressed the friends in Worcester, Mass., on Sunday afternoon and evening, May 28th, with excellent success. Mrs. Rose Shepard-Lillle will speak in Worcester during the Sundays of June

On the 21st and 28th of May, Mrs. Leslie, or Boston. occupied the Spiritualist platform, in Wakefield, Mass., to general satisfaction, giving many convincing tests. June 4th Mrs. N. J. Willis, of Cambridgeport, lectured for the friends there afternoon and evening.

Dr. Henry Slade has taken rooms at 221 West 22d street, New York City, where he purposes to remain during the residue of the year.

Hon. Warren Chase spoke to good houses in St. Louis, Mo., May 28th and June 4th. He will'lecture in Des Molnes, Ia., June 11th, and then go rla Omaha to California. He expects to reach his home in Santa Barbara early in July.

The Spiritualists of Peabody were addressed June 4th by Thomas Dowling. June 11th J. Frank Baxter is to occupy the platform ; for June 18th and 25th, C. Fannle Allyn has been engaged.

Deacon D. M. Cole will lecture at Brooklyn, N. Y., Institute, Friday evening, June 16th; subject, "The Ministry of Angels."

Mrs. T. B. Stryker, Brooklyn's new trance speaker will be controlled by her spirit-cuides and lecture at Brooklyn Institute Friday evening, June 9th, at 8 P.M.

SECULAR PRESS BUREAU,

RE-ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE,

No. 61 Irving Place. NEW YORK CITY,

S. B. BRITTAN, Chairman Burow Com.; HENRY J. NEWTON, Treasurer; NELSON CROSS, Secretary; HENRY KIDDLE, Cor. Secretary.

Corresponding members of this Bureau and friends of the cause are expected to call the attention of the Executive Committee to all articles in the secular and

of the cause are expected to can the attention of the Executive Committee to all articles in the scientar and religious journals—adverse to the inferests of Spirit-ualism—which may come to their notice; to prepare suitable papers for the Press, under the supervision of the Bureau, and to otherwise ald in the work by their connsel and advice. The friends of this enterprise everywhere—all who wish well of the SECULAR PRESS BUREAU — who would see the good work go on and prosper on a larger scale of usefulness, are respectfully admonished that the sinews of this holy war for Truth and against Error must be supplied by the People. All friends are therefore invited to contribute as they may be able to the Fund for this purpose, to the end that the service of the Bureau may be commensurate with the import-ance of its objects. Until further notice all literary communications, ex-cerpts, etc., intended for consideration by the Bureau cartie and the support of the Bureau should be for-warded to MESSIS. COLINY & RICH, 9 Montgomery Place, Boston, Mass.

AMOUNTS PAID IN FOR 1882.

The June Magazines.

THE CENTURY. Published by a company of the same name at 33 East 17th street (Union Square), New York City.

We are indebted to A. WILLIAMS & Co., 283 Wash-Ington street (corner School street), Boston, for the current issue of this popular magazine. It leads off with a full page frontispiece, being a portrait of Cardinal Newman, engraved by Cole from an etching by Itajon ; "Around Cape Horn" is a breezy sketch of ocean travel, and is illustrated with limnings full of the spirit of the text; the series of papers on the "Onera In New York," by Richard Grant White, reaches No. and its conclusion with the present installment-Mario, Grisi, Piccolomini, Parena Rosa, and other musical celebrities being presented in faithful miniature; 'The Bee-Pastures of California," (Part 1.) by John Muir, is an article which cannot fall of attractiveness to all interested in aplary matters; under the head "Wood Engraving and The Century Prizes," the patrons of this magazine will the present month find an unique department whose contents cannot fail of giv ing pleasure to the eye; "Marble-Mining in Carrara" (Illustrated), a continuation of W. D. Howells's " Modern Instance," and other claimants on the attention. in prose and verse, are also to be found, coupled with excellent departments wherein "Topics of the Time," Home and Soclety," "The World's Work," etc., are skillfully treated.

VICK'S ILLUSTRATED MONTHLY MAGAZINE. Published by James Vick, Rochester, N. Y. The June number of this favorite of all lovers of the beauties of nature contains a sketch of the closing lays of the earth-life of its proprietor, Mr. James Vick, and an announcement that the business is to be continued and the magazine published in future by his four sons. The gem of its contents is a lithograph, "The Queen of Flowers," an elegant grouping of roses and rosebuds in several varieties. The leading article Is on "Window Gardening," with illustrations.

25 Send for Raymond's Phenomenal Paper, free of charge. E. A. W. Raymond, 93 Summer street, Worcester, Mass. • MR. FLETCHER gives trance sittings at 2 Ham-ilton Place until July 1st.

ilton Place until July 1st. J .

Funds Received in Aid of Charles H. Foster.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertions on the seventh page, and fifteen cents for every losertion on the eleventh page. Special Notices forty cents per line, Minion, each insertion.

Npecial Notices forty cents per line, Agate, each insertion. Business Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line, Payments in all cases in advance. Ar Electrotypes or Cats will not be inserted.

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

DR. F. L. H. WILLIS may be addressed till further notice, Glenora, Yates Co., N. Y. O.I.

MRS. KATE A. PARENT, Test and Business Medium. Hours from 11 to 4. Terms \$3. Spe-cial arrangements for evenings. Eight questions answered by mail, \$2. Laycot.x, 944 8th Avenue, corner 56th street, New York City. Je.10.

Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertise-ment in another column. -Je.3,

KIDNEY-WORT FOR THE PERMANENT CURE OF

CONSTIPATION. No other disease is so prevalent in this country as nstitution, and no remedy has ever equalled the celebrated Kidney-Wort as a cure, Whatever the cause, however obstinate the case, this remedy will overcome it.

PILES. Very apt to be complicated with Constipation. Kidney-Wort, strengthens, the weakened parts and quickly cures all kinds of Piles even, when physicians and medicines have before ခုံ failed.

49- If you have either of these troubles APRICE \$1. USE | Druggists Soll **KIDNEY-WORT** May 27, 1421.

New England Spiritualists' Camp-Meeting Association.

Ninth Annual Convocation AT LAKE PLEASANT, MONTAGUE, MASS,

On the Hoosac Tunnel Route, midway between Boston and Troy). 4 JULY 20FII TO AUGUST 27TH, 1822, INCLUSIVE,

JULY 20TH TO AUGUST 27TH, 1882, INCLUSIVE, **SPEAK ERS.** The following speakers have been engaged for the meet-ing: Mrs. R. Shepard Lillle, Mrs. Helen L. Palmer, Mrs. Neille d. T. Brigham, Mrs. Sanh A. Byrnes, Mrs. N. J. Willis, Mrs. Moly N. Burnham, Mrs.Pohnle Davis Smith, Mrs. E. L. Saxon, Prof. J. R. Buchanan, Prof. Henry, Kiddle, E.J. S. Wheeler, W. J. Cotville, Coplas B. Lynn, A. R. French, J. William Fletcher, J. Frank Eaxter, Dr. H: B. Storer, tiles R. Stehtins, Dr. George H. Gerr, MEDUTMS. Edgar W. Emerson of Manchester, N. H., J. William Fletcher of Hoston, Mass., and J. Frank Baxter of Chol-sea, Mass., –three of the hest public test-mediums in the country – will give tests from the speaker's platform after the lettness Mr. Emerson from Johy 20th to August 12th, inclusive; Mr. Fletcher from the 13th to the 23d of August, inclusive, and Mr. Baxter or Mi. Fletcher from the 25d to the close of the meeting. A farge, number of mediums will attend the meeting and It will be possible, as asy year, for persons to obtain a pivate sitting or gain admission to a circle at almost any hour in the day. THE FITCHWING MILLIATANY BAND, of twenty-four

In concert music. Russell's Orchestra, of Fitchburg–sixteen 'pieces–will furnish music for dancing at the payling every week da

Musseli A Greinestra, di Friedmung-KAMeen Dietes-Will frinkle musle for dancing at the parking every week da afternoon and evening.
 Mr. J. Frank Baconjof Philadelphia, Mr. J. T. Lillie of Brooklyn, Mr. J. Honier Altennus of Washington, D. C., Mr. Chas, W. Sullivanof Boston, Mass, and Mr. J. Frank Baxter of Chelsea, Mass., have been engaged to sing at the opening and close of the betweet s. THE HOTEL.
 Has been leased for the senson by Mrs. A. D. Frenich, of Sit Columbus avenue, Boston, who gave such genuine safls-faction to the guests of the house last year, and will be opened for the reason hy Mrs. A. D. Frenich, of Sit Columbus avenue, Boston, who gave such genuine safls-faction to the guests of the house last year, and will be opened for the reception of guests from July Jath to Septem-ber 15th. Address as above until July 1st; after that date, Lake Pleasant, Montague, Mass.
 Me For particulars concerning transport alton of camp-equipage and boggage. Teating transport alton of camp-equipage and bog gave. The last guest post paid to any address by JOHN H. SMITH, Clerk, Box 152, Spring-field, Mass.

Onset Bay GROVE MEETINGS.

SEASON OF 1882.

THUS Great Meeting of Spiritualists at their Summer-Home by the Sea, while commence July 16th and close August 13th, 1882.

Home by the Sea, will commence duly 16th and closs Angust 13th, 18-2.
 Sprokers Engagied E. S., Wheeler, Mrs. E. L. Saxon, Dr. H. B. Storer, A. B. French, Smalt A. Bernes, Dr. H. P. Fattrield, Ceplas B. Lynn, J. Frank, Bayter, Mrs. H. Morse, Glies B. Stebbins, Dr. I. P. Greenleat, Mrs. S. A. Wiley, N. S. Greenleat, Miss elemine B. Bagan, Joseph D. Stilles, Miss Lizzle Dolen, Geo, A. Fuker, W. J. Colville, Prof. F. Merlattes, 2000 Science B. Bagan, Joseph D. Stilles, Miss Lizzle Dolen, Geo, A. Fuker, W. J. Colville, Prof. F. Merlattes, 2000 Or Hayenhill Quadrille Band, Entertainments, musical and artistic, during the meeting. Test Mediums always present. New Dining Rooms, scatting 26 persons.
 Fortents, ground from, Ke., address Shneon Batterfield, Onset Bay, East Wareham, or W. W. Currier, Inverhill, Tassengers will see the regular time chales of the Oil-Col-ony Raifroad for time of departure and arrival of trains for Onset Bay. Ask FOI ENCEMON Trackers to Onset Bay. Molth are solid at reduced rates, and are good for the senson, 40 - Fare from Boston to Onset Bay and return, 82, 13.
 Way stations at proportionate rates.
 Wa Harding Trains from the Cruge will leave passengers at losset Bay.

passengers at Onset Hay, #3 · Chromars giving full particulars sent free to any ad-dress on application to

DR. H. R. STORER, Clerk, Boston, Mass.

The People's Camp-Meeting

THE FEOPLES CAMPTINGENTITY While be held on the Groundsof the **Cassindaga Later** inclusive, Following are the speakers engaged: 0, P; Kel-logg, East Trumbuil, Ohlo; Giles B, Stelodins, Detroit, Mich.; Hudson and Emma Tuttle, Berlin Helghts, Ohlo; J, Frank Baxter, Chelsea, Mass.; Lynnar C, Howe, Fredo-nda, N, Y; Mrs, A, H, Colly and O, K, Smith, St, Louis; Geo, W, Taylor, Lawton, N, Y.; Chara A, Fleid, Boston, Mass.; Prof. Bradford, Eden Yalley, N.; Mrs, R, Shep-ard-Lillie, Thiladeiphla, Pa.; A, B, French, Clyde, Ohlo; The Famars South Family, Yoenliky, N (Patherson)

J. V. Mansfield, TEST MEDIUM, answers scaled letters, at 100 West.56th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap.1.

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Grand Excursion

ONSET BAY

ON THE

SPECIAL NOTICES.

be found at his Boston office.

Spiritualist Meetings in Boston.

New Era Hall. - TheShawmut Spiritual Lycoum meets a this hall, 176 Tremont street, every Suzday at 10% A. M. B. Hatch, Conductor.

. B. Hatch, Cohductor. THE SHAWMUT SEWING CINCLE, conducted by the la-lesof this Lyceum, meets at 24 Dover street, Wednesday (ternoon of each alternate week, at 30°clock. Gentlemen lends are invited to the evening oxercises. Mrs. C. L. atch, Secretary. dlesof this Lyce

Paine Memorial Hall.—Chlidren's Progressive Ly-ceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10% o'clock. Thepub-lic cordially invited. F. L. Union, Conductor.

Berkcley Hall, 4 Berkeley Street (Odd Fellows' Ballding). – Free Spiritual Meetings every Sunday at 10:30 A. M. and S. P. M. Sacred Concert first Sunday in the month at 7:30 P. M. President and Lecturer. W. J. Colville (resi-dence 30 Worcester Square); Treasurer and Secretary. Tim-dence 30 Worcester Square); Treasurer and Secretary. Tim-dence 30 Worcester Square); Street. The public condiality invited othy Bigelow, 311: to all the services.

10 An the services. **Engle Hall.** Spiritual Mostings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10% A. M. and 2% and 7% P. M. Ethen Cobb, Speaker and Conductor. Meetings also held Wednesday afternoons at Conductor. 8 o'clock.

Science Hall, 712 Washington Street.-Spiritua meetings every Tuesday, at3 P. M.

meetings every Tuesday, at 3 P. M. **Harmony Hall, 34 Essex Street** (ist flight).-Spir-Itual meetings in this new and becaulful hall every Sunday, at 10% A. M. and 2% and 7% P. M.; also every Thursday, at 3 P. M. Several well-known speakers and mediums will take part, at each meeting. Excellent vocal and instrumental musicyprovided. All mediums and speakers cordially in-vited to take part in the exercises. Prescott Robinson, Chairman.

Viced to take part in the exercises. Present iconnexit, Chairman.
Spiritural Betherda, 36 Hanson Street. -Meetings: Tuesday, 3 r. M. -Lectures on "Health and Healing"; Tuesday, 3 r. M. -Sociable for Conversation, with no for-inal exercises. Wednesday, 8 r. M. -Cohference for the discussion of all subjects rolating to the welfare of man. Friday, 8 r. M. -A meeting of mediums for mutual ald and consultation. Saturiday, 8 r. M. -Doveloping and Test Cir-cle. Five cents admission to each of these meetings will be charged, to aid in defraying the expenses of the Bethesda. On Sunday ovenings the hall can be obtained on easy terms for any worthy and philanthropic object. Object of Spiri-tual Bethesda, to cure disease by Spiritual Power, "with-out money and without price" i tothose unable to pay. Con-tributions respectfully requested. Patients must apply be-tween the hours of 10 and 12 A. M. and 2 and 4 F. M. Ladics. Ald. Parlors, 718 Washington Street.

Ladies' Aid Parlors, 718 Washington Street. The Spiritualist Ladies' Aid Society meet in their Parlors every Friday afternoon and evening. Business Meeting 4.P. M. Mrs. M. V. Lincoln, President; Mrs. A. M. H.

4 P. M. MIS. M. V. LINCOID, Freshuent, MIS. A. M. M. Tyler, Sceretary, MEETINGSheld every Sunday. At2% o'clock, Test Oircles by prominent mediums. Evening, at 7% o'clock, Confer-ence meetings. All mediums and speakers are most cor-dially invited. Miss Amanda Balley, organist.

Mystic Hall. Charlestown District.-Meetings are held at this hall, 70 Main street, every Bunday afternoon, at 80°clock.

Chelsen.—The Spiritual Association holds meetings at 3 and 7% P. M. in Temple of Honor Hall, Odd Fellows' Building, opposite Beilingham CarStation. THE LADIES' HARMONIAL AND SOCIETY meets every Friday afternoon and evening in the same hall. Mrs. 8. A. Thayer, President; Mrs. A. E. Dodge, Secretary.

SHAWMUT LYCEUM, according to custom, celebrated Floral Sunday, June 4th, at New Era Hall, which was packed with a large and appreciative audience. The hall was finely decorated with evergreens and flowers, making a scene beautiful to behold. The exercises opened with choice selections by Miss Daw-kins's Orchestra, after which appropriate selec-tions were read from the Lyceum Manual, fol-lowed with singing by the school, then the Grand and Target marches. Mr. Hatch made a few remarks on the purposes of the day, at the close of which the exercises were contin-ued as follows: Recitations by Ralph Milli-ken and Haskell Baxter; dialogue by Harry and Frankie Hall; recitations by Ernest Fleet and Emma Ware; songs by Louisa and Fannie Kiet; recitations by Lillie Armstrong, Gracie Burroughs; and Bessie Brown; song by Gracie Burroughs; reading by Mrs. Brown; dialogue by Kittle May Bosquet, Eva Folsom and Gracie Burroughs; reading by Miss Aimond; remarks by Mrs. Maggie Folsom and John Wetherbee; recitations by Winfield Osborn, Daisy Kneea scene beautiful to behold. The exercises

the afternoon at the usual hour. Ouite a large and intelligent audience was in attendance. The platform was occupied by Mr. David Brown, Mr. W. J. Perkins, Mr. McKenna, and Dr. A. H. Richardson, whose remarks and tests were listened to with marked attention, and were satisfactory to all. Next Sunday, June 11th, Mr. W. J. Perkins, test-medium, with others, will occupy the platform in this place at 3 P. M.

Berkeley Hall Meetings.

On Sunday last, June 4th, W. J. Colville de-livered two powerful discourses under influ-ence of his spirit-guides, in Berkeley Hall. The attendances, morning and afternoon, were large and appreciative. The morning lecture was on "The Trinity of Nature," and the afternoon subject, "Whither Are We Drifting?" Both addresses showed a deep insight into the spiritaddresses showed a deep insight into the spinic-ual cause and the beneficent effect of the pres-ent revolutionary state of thought in the world. Mrs. Hopkins presided at the organ with great efficiency, and the entire musical service was admirably rendered. Beautiful flowers, proadmirably rendered. Beautiful flowers, pro-sented by ladies of the society, added much to the pleasing appearance of the platform. On Sunday next Mr. Colville will bld farewell to the society in Berkeley Hall. The hall has been disposed of, and various circumstances have led to Mr. Colville's withdrawal from the Society. The subject of the lectures to be delivered by his guides will be, at 10:30 A. M. "The Humani-ty of God and the Divinity of Man"; 3 P. M., "The Physical Phenomena of Spiritualism; What is its Effect on Morality?" This lecture is delivered in response to the urgent request

is delivered in response to the urgent request of many who are anxious to hear a reply to re-cent attacks on well-known mediums.

Mr. Colville held a public reception at 30 Worcester Square, June 5th, when his guides made a statement of their reasons for causing him to withdraw from his Society in Boston. Persons wishing to secure his services in the immediate present can make arrangements for him to lecture by addressing him at once at 30 Worcester Square.

Movements of Lecturers and Mediums.

[Matter for this Department should reach our office by "uesday morning to insure insertion the same week.]

Mrs. A. H. Colby will speak in Buffalo, N. Y., the first two Sundays of June, where she can be addressed at 123 West Eagle street during the entire month.

W. L. Jack, M. D., will be at Lake George Camp-Meeting, if possible, in compliance with the request of many friends; also, as usual, at his cottage, Lake Pleasant, during the meetings at that place.

Mrs. Abbie N. Burnham spoke to excellent accept ince on Sundays, May 7th, 21st and 28th, in Norwich Ct.; on the 14th she addressed the Berkeley Hall Society in Boston-her remarks being much appreciated by her hearers. During the last three Sundays in June she goes to Brooklyn, N. Y., where she will lecture and give tests from the platform of the Institute at 3 and 7:45 P. M. She has been engaged to speak at the Lake Pleasant Camp-Meeting.

Mrs. C. Fannie Allyn of Stoneham will speak for the Leominster Society, June 11th.

Austen E. Simmons is engaged to speak in Keene, N. H., on the 16th, 17th and 18th of June.

J. William Fletcher will lecture in Portsmouth, N H., on Sunday, having cancelled his engagement in Philadelphia on account of pressing business in Boston. The Fletchers have decided to settle in New York

The Evening Post, Louisville, Ky., remarks that quite a revival of interest in spiritual topics has been

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 AMOUNTS PAID IN FOR 1882.

 Col. Moses Hunt (Charlestown Dis't), Boston, Mass. 25, 00

 Gad Norton, Bristol, Conn.
 2,00

 Chesman Miller, Brecksville, Ohio.
 2,40

 Chesman Miller, Brecksville, Ohio.
 2,40

 Mrs. H. J. Severnice, Tunbridge, Vt.
 2,00

 Mrs. H. J. Severnice, Tunbridge, Vt.
 2,00

 Mrs. H. J. Severnice, Tunbridge, Vt.
 2,00

 M. B. Maynard, Comerl Bluffs, Iowa
 1,00

 J. H. Wade, Cleveland, O.
 50,00

 C. Snyder, Baltimore, Md.
 2,00

 M. B. Maynard, Comerl Bluffs, Iowa
 1,00

 J. H. Wade, Cleveland, O.
 50,00

 C. Snyder, Baltimore, Md.
 2,00

 J. H. Wade, Cleveland, Conn.
 2,00

 J. H. Wade, Mayen, Conn.
 5,00

 Orin Greeley, Stephensylic, Wis.
 2,00

 Y. C. Besson, Mansfield, Mass.
 2,00

 W. C. Besson, Messield, Mass.
 2,00

 G. H. Woodis, Worcester, Mass.
 2,00

 G. W. Cotton, Portsmonth, Ohio.
 4,60

 Dr. E. S. Walker, Chielmati, Oslo.
 5,00

 James Phillips, Romes's Point, N. Y.
 5,00

 James Phillips, Rowes's Point, N. Y.
 5,00

To the Editor of the Banner of Light :

The following Preamble and Resolutions were passed at a regular meeting of the Secular Press Bureau: held at 61 Irving Place, June 3d:

Whoreas, The letter of Judge A. G. W. Carter, in ref-erence to his election as a corresponding member of the Bureau, makes reference to and incorporates with it, his open letter addressed to the Secretary, pub-lished in the 27th May number of Mind and Matter; and

Its open that the max number of Mind and Matter; and.
 Whereas, Said published letter is incorrect in its statements, and abusive in its phraseology toward the American Spiritualist Alliance, and this Burcau, and is unfit to be pluced on file or go into the records of either organization; therefore, be it Resolved, That said written and published letters be not received, and that the election of Judge Carter as a corresponding member of this Burcau be, and the same now is, reconsidered and revoked. Resolved, Further, that the Secretary be instructed to transmit to Judge Carter a copy of the foregoing preamble and Resolutions, and to send a further copy to the Spiritualist press for publication. NELSON CROSS, Sec. New York, June 5th, 1882.

"ROUGH ON RATS." Ask druggists for it. Clears out rats, mice, roaches, bed-bugs, vermin. 15 cts.

15 cts. The Second Annual Convention of the New Hampshire State Npiritualist Apochation Will be holden in Liberty Hall, at Keene, N. H., on Fri-lay, Saturday and Sunday, June 16th, 17th and 18th, 182. There will be three seestions daily during the Convention, commencing at 9 o'clock A. M. and at 2 and/2 P. M., to be opened by singing, followed by conference, invocations, ad-dresses, poems, public tests, and other exercises. The following popular speakers, piceliums and workers will be present and take part in the exercises during the Convention: Dr. H. B. Storer, of Boston; Mrs. Anna Mid-diebrook Twiss, of Manchester: Mr. A. E. Sinnmons; Mrs. Emma L. Paul, of Vermont; Mr. Edgar W. Emerson, of Manchester; Miss. Jennie B. Hagan, Mrs. Sarah A. Wiley, Mrs. Addle M. Stovens and öthers. Mr. F. E. Hansell, vocalist, Mirs. Minnie D. Emerson, of do, and an excellent choig and organist furnished by Col. E. C. Bailey, of Contoccock, who will be present, will add to the interest of the occasion. With the above versatile talent, an intellectual, social and epiritual feast, cited with soul enjoyments, is doubly assured, such as is seldom bifered. To the Spiritualists of New Hampshire, one and alt, a most urgent fequets is hereby made for your attendance and participation in the coming fourvention, that we may unitedly strike hands in the noble work of elevating and liberating humanity from the cause of ignorance and sisters in the adjoining States of

the cause of ignorance materials and an analysis of the adjoining States of And to our brothers and sisters in the adjoining States of Vermont and Massachusetts, as well as elsewhere, a most kindly greeting is hereby extended, and in the language of a grand off worker in the Spiritual cause, of historic fame, we would say, "come over and help us," you can do us

We would say, "come over and help us," you can do us good.
The hotels will entertain those attending the Convention at half their usual rates—the Cheshire House at \$1,25, and the Eagle and City at \$1,00 per day, and single meals in proportion, a very generous concession, and duly appreciated. The general railroad managements have extended their encouragements by reduced charges to persons along their, various lines who wish to attond the Convention.
AP Further information, if desired, can be obtained by addressing the undersigned. If respond to communications in relation to entertainment, &c.
E. J. DUMANT. President, Lobanon, N. H. ANNIE M. Twiss, Sceretary, Manchester, N. II. ANNIE M. Twiss, Sceretary, Manchester, N. H.

The Componence Spiritualisis' Picnic Association, Of Western Connecticut, will hold its Ninth Annual Meeting at Lake Compounce, Bristol, Conn., on Wednesday, June 21st, 1882. Miss Jennie B. Hagan, of South Royaiton, yt., will address the meeting. Come and listen to the sur-prising mental phenomena exhibited through this young lady medium. Other speakers are expected to address the people, Good singing and a good time generally are assured. Commence at 10 A. M. and T. M. A. T. ROBINSON, Secretary.

Opening Day, June 15. EXECUTING THE RETS from Boston to Onset Bay and state return, good for the 15th and 16th firsts, will be sold for will be a fine opportunity to visit this charming place, chicy will be a fine opportunity to visit this charming place, chicy the public exercises at the Grand Stand, stay over night if preferred, select lots for building, or arrange for board dur-ing the ensuing Camp-Meeting. Improve the opportunity, and visit this most beautiful location on the Atlantic coast. June 3, -2w June 3 .- 9w WEBSTER'S UNABRIDGED.

New Edition. 118.000 words. (3000 more than any other English Dictionary,).

Four Pages Colored Plates, 3000 Engravings. (nearly three times the number in any other Dictionary.) also contains a **Biographical Dictionary**, giving orier important facts concerning over **9700** molect **persons**. Recommended by State Superintendents of Education in 36 States, and by 50 College Presidents.

G. & C. MERRIAMA CO., Publishers, Springfield, Mass, June 10.-1w

An Extraordinary Offer.

DR. G. F. MOHN will send to any address free of charge (excepting three three-cent postage stamps) his VITAL MAGNETIC TISSUE BATTERY, for the cure of Disease, Ob-session, etc., and the development of Medial 'diffs. The powers of the Doctor's great spirit hand will accompany each Battery.

powers of the Doctor's great spirit hand will accompany, each Battery. Or, on receipt of \$3,00 and three three-cent stamps, your age, sex and leading symptoms of your disease, the Doctor will send you a full diagnosis, the appropriate Thesice Bat-tery, prescriptions and full directions for their use and regu-lations of habits, etc., together with the Banner of Light for one year. The applicant should send own hand-writing. Address DR. G. F. MOHN, Los Angeles, Cat., P.O. Box 617. June 10. -600

The Occult Sciences.

JUST published, a Catalogue of more than One Thousand Works on Alchemy, Amelets and Charms, Angels, Ap-partitions, Astrology, Chiromaney, Demons, Dreams and Visions, Astrology, Chiromaney, Demons, Dreams State, Platonists and Rosicrucians, Oracles and the Sibyls Price-Existence and the Informediate State, Reinvenescence, Secret, Writing, Sorcery and Witchcraft, the Wenpon Salve and Curing by Sympathy, &c. Sent free by JOHN WIL-SON, 12 King William street, Charing Cross, London, June 10,-2W

WANTED.

A GOOD Magnetic Physician as partner. Practice new worth \$10,000 per year. None but the best need apply. Price, \$2,000. A rare chance for the right man. Aduress, 'SANITARIUM.'' Banner of Light office, Boston, Mass. May 20.-tf

MISS HELEN SLOAN. MAGNETIC HEALER. Office, 491 Tremont street Boston, Patients received from 9 A. M. to 5 P. M.

LAKE PLEASANT.

CUTTAGE' No. 7, Lake Shore, opposite Montague street, Is offered for sale. Address C. M. HAVEN, #2 Orange street, Worcester, Mass. June 10.

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale. ALBERT MOBTON, 210 Stockton street. Nov. 15.-1stf

PROF. BEARSE, Astrologer, 259 Meridian street, East Boston, Mass. Your whole life written; horoscope thercof free of charge. Reliable on Business, Marriage, Disease, and all Financial and Social Affairs. Send age, stamp, and hour of birth if possible. June 10.

FREE A correct diagnosis and trial box Magnetic Powdersand Pills. Send lock hair, age, sox and 50 conts to DR. CARPENTER, 210 A Tremont Street, Boston, Mass. iw*-June 10.

ANGOFI'S Wonderful Cure for Rheumatism, Neuraigia and General Debility, through mediumsilip, of Mrs. Kate A. Parent. Price 2. Sent by mail. MRS. K. A. PARENT, 544 8th Avenue, New York City.

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Mass. Prof. Bradford, Eden Valley, N. Y. ; Mrs. R. Shep-ard-Lillie, Philadelphia, Pa. ; A. B. French, Clyde, Ohio, The Fannous Smith Family, vocalists, of Palnesville, Ohio, will be in attendance. Thes, Lees, of Cheveland, Ohio, will be the attendance. These second statistical organize Progressive Lyceum, Reduced rates on all radius and organize Progressive Lyceum. Reduced rates on all radius and statistical Progressive Lyceum. Reduced rates on all radius and the entire second the entire season. Buy E centrison Thekets for Jamestown or Chantanona, then take D. A. V. and P. R. R. to Lily Dale. Ample hotel and bearding accommodations for all. Grounds tortents thee, Tents and configs can be leased on reasonable terms. Your name and address on Postal will Insure Programme with tail particulars by re-turn mail.

turn mall. JOE W. ROOD, Scoretary, J. Dankirk, N. Y. Fredonia, N. Y. June 10, 10 June 1

DR. COLLINS'S PAINLESS **OPIUM ANTIDOTE.**

TESTIMONIAL.

It Will Do the Work.

NEWPORT CENTRE, VT., } Feb. 7, 1880. } Dr. S. B. Collins, La Porte, Ind.

DEAU SIR:-Yours of the 29th ult, is at hand. It is with pleasure that I testify to what your Antidote has done for me. After taking oplum in different forms for fourteen years, I am entirely cured of the dreadful habit by your medicine. My general health is better, and I am gaining in flesh every day. I feel no desire for any oplates, nor have I since I began to take your Antidote; and it is now two months since I have taken any of your medicine. Although I am of a nervous temperament, I do not suffer any inconvenience at all.⁶ I would say to all who are so unfortu⁴ nate as to have contracted the dreadful habit, if you will apply to Dr. S. B. Collins, and take his medicine according to directions, it will effect a cure. With much respect for you and yours.

I remain yours, MRS, ELI SHERMAN. June 10.

I remain yours, MRS, ELI SHERMAN, June 10. **TREED TO YOUL A Six-Months' Subscription to a Valuable Pa-per and a Mugnificent Fremium:** Wishing to in-froduce our great Literary, Agricultural and Family Paper. The Rural Home Journal, into thousands of homes where it is not already known, we make the following, unpre-cedented offer: To any on exiton bulk send us Twenty-one Containing eight superior remediated with weity-one Journal for Nix Months, also an elegant Portfolio of beautiful engravings called " The Art Nouvenit" containing eight superior remediated on the system Home Subjects, etc., printed on henyy plate paper, beautif-fully bound, and forming one of the most charming adora-ments for the parior or centre table that could be devised. THE RURAL HOME JOURNAL is an eight page, 32-column itinstrated paper, devoted to stories, sketches, poenis, apriculture, hortleulture, household bints and recipes, ladies' fancy work, wit and humor, news, and everthing to amme, entertain and instruct the whole family. You will be delighted with it, and likewise with the beautiful pre-minm. We make this great offer simply to introduce our paper into new homes, hoping to retain for future years all who subscribe now. Send at once: Remember, we give syno the paper and premium free, merely asking the trifting sum of 21 cents to pay the cost of mailing and alsor. Those who do not take advantage of this offer will throw away as chance of a lifetime. If you will obtain for its a club of Are subscribers upon these terms, and send us 84,05, we will send you, free, for your, rouble, either an elegant Butter Kulfe, Sugar Shell, or Pickle Fork, heavily plated with pure coin silver on steel, and warranted to wear. Address. F. Z. LUPTON, Publisher, 27 Park Pince, New

Address, F. M. LUPTON, Publisher, 27 Park Place, New York. 1w-June 10.

Work. MRS. JULIA M. CARPENTER, Medical Clair-Mrss. JULIA M. CARPENTER, Medical Clair-treet, Boston, on Wednesday and Thursday of each week. Hours from 10 A. M. to 4 P. M. Terms, §2,00. June 10.

ONDERDONK heads list of all other Lemon Bueezers; squeeze hox lemons 20 minutes; also Coat Hook, carried in vest pocket; useful for article necessary to be hung up; dealers wanted. 405 Grand street, New York. June 10. -tw

MY WEDDING GIFT. Containing a Man's Idea of Perfect Love. Plain, flexible covers, 25 cents; gilt, flexible covers, 50

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LIGHT. BANNER \mathbf{OF}

Written for the Banner of Light. HAJNAL, THE ANGEL OF THE DAWN.

8

A,

A matdon came rose crowned from out the east. With eyes unfathomable, glowing, kindled within the dawn;

To me she came, just as the last pale star of night Had ceased to shine, when the first breath of morn Began to wake the dreaming flowers and ocean's waves

do life: To me she came, wandering alone in sadness by the mouning sea.

More beauteous than the Cyprian Queen, rose-crowned In Amathous?

Love came to sorrow, and she pressed me warmly to her beating heart, Gazing with eyes not kindled here on earth into my eyes

suffused with tears. And with her lips like, flume she kissed my lips all

trembling till I died. How long I lay in that sweet death of love I cannot tell.

But when I woke, she with the eyes of morn was nowhere seen.

And like that lost loved star of night had eeased to Shine. Then he died out in wild despair, "Who art thou?

whither fled?"

Ard answer came trom out the solding sea: A spant-volde, like the west wind in spring.

Some name me Hajnal, but thy love is vain; Por-eyen in heaven, immortal spirits with unchanging

Turn Clady to those hearts first loved in time's young

dars46, Once loved, then loved forever; hence thy love is valu, A. J. C. Lucenor Sollierland.

Banner Correspondence.

Massachusetts.

EAST BRAINTREE.-G. E. Pratt writes: "Or Sunday, May 21st, Mr. Joseph D. Stiles, of Weynouth, lectured before the Spiritualist Society here, delivering two of the best lectures. it has been our pleasure to listen to. In the aftermion his subject was "The Eternity of Life," which was treated in a scientific manner, and reasoned out step by step in so plain and logical a way-that no one could help being interested and instructed. It left something to think over and ponder upon during the week. In the evening 'The Religion of Humanity' was set forth and explained, showing that the tendency of the present is toward advancement and progress in developing and raising humanity: that humanity, instead of being in its nature devilish totally unworthy of the least praise or encouragement, is allied to the divine: that the Infinite Spirit, pervading all life, animate and inanimate, takes all under his kind and fatherly care, and will finally lead them into a grand and glorious freedom and light.

Besides being a fine lecturer, Mr. Stiles is one of the most wonderful of test mediums. At the close of the lecture (in the afternoon he gave about twenty tests, giving descriptions of spirits and their full names; whilst in the evening fifty-five tests were given, and the names of spirits taken down, nearly all being take what prayer is. It is not merely a form of recognized by participresent as those of persons words, it is the sincere aspiration of the heart with whom they had been acquainted in former reaching forth to God. It is the voice of the days, but who had passed to the shining shore. soul; hence it is reasonable to conclude that It is poems were also very excellent and complete in detail."

Quite a number of Sunday Spiritual meetings portance to arrive at a knowledge of the God have been held here in Golden Cross Hall, un-j to whom we pray, so far as the finite mind can der the management of Mrs. Wiley. Mediums' comprehend the Infinite. We recognize in him and speakers were Mrs. Dillingham, Mrs. Cun- the attributes of love, power and wisdom, but ningham, Dr. Burdett, of Lynn; Mrs. Willis, of do we worship an individualized personality or Cambridgeport; E. W. Emerson, of Manches- intelligence? One thing is evident: that, ter, N. H. - I, am told there are over two hun- - whether we worship a divine personality or an dred Spiritualists in this city, many of them ' all-pervading or concrete essence, there is no wealthy, and it is a sad thing to know that any proom in the nature and composition of the Deity apathy should exist among them in the support for those qualities of wrath, vengeance and of a cause which they advise others to investi- tiery indignation which the Orthodox world gate the claims of and become interested in,"

"Notwithstinding the evening of May (sth was together by the attraction of cohesion and a storaiy one, that did not prevent the goodly. number of sixty-eight people from attending mon centres of light, just so surely are we the closing musical and spiritual scance of the gravitating toward the light of a more perfect present season at the Lovering Home, No. 81 White street, East Boston,

and its philosophy are more eagerly sought after in this city. We have just been visited by Miss Goodell, the lecturer and psychometric test reader. She gave very excellent satisfaction, and convinced many of her powers as a tirst-class medium. She is worthy, and should be kept busy. Mrs. Hattie C. Mason, of our

city, one of the finest mediums engaged in the great spiritual movement, is also doing a grand work. Her phase is clairvoyant, clairaudient, test and musical. Many inquirers after knowledge of the life hereafter have received at her Chicago, Ill. Being a stranger in the city.

spirit communion. She comes before the publie pledging the remainder of her life on earth for a sitting, and she showed me into a little in the work of the New Dispensation. She leaves us June 1st to fill several engagements East prior to the opening at Lake Pleasant Camp, where she will be located. She conducted the services in Pythian Hall May 21st. Her audience seemed deeply interested with the display of her musical talent, tests, etc. The meeting was altogether a very enjoyable one. Mrs. Huntoon, materializing medium, sister of the Eddy Brothers, has just arrived here. She | she wrote: 'My dear son, do not worry about has been giving the Albany people an opportunity to witness some of the remarkable manifestations occurring in her presence; and I learn that for the last three weeks her success there has been very great. She has been visited by many members of 'the Legislature, who, by

the way, have received a nut to crack. I do not know of any class in need of light any more than the men who are absorbed in politics. So the work goes on. Let us rejoice that we live in this age, and can be instrumental in aiding the movement."

Tennessee.

CROSSVILLE, - E. L. Snodgrass writes: Man may, by the study of himself, arrive at certain conclusions, but they will not hold good. with regard to the whole human race, then, human nature is said to be the same thing everywhere, I cannot see it in that light, for one individual seems to have a phrenological development that another one does not possess ; it is not all the result of education or surrounding circumstances. The lack of reverence for the Deity, though attributable to education and training, in many instances, is certainly owing to a deficient organ of veneration. Some natures are more on the plane of the animal creation; and what another on a more intellectual and exalted plane would find easy and natural to perform, presents almost insurmountable obstacles to the way of its accomplishment by others' destitute of the great underlying principles of virtue and incentives to right-doing. I consider prayer to be one of the means of cultivating that spirituality of heart, that purity which alone can prepare us for the reception of the Kingdom of Heaven while upon earth, and fit us for an entrance into upper and better kingdoms on high. Let no man mismen and women will continue to pray so long as the necessities of the human soul continue, LAWRENCE .- L. K. Coonley, M. D., writes: or there is a God to pray to. It is also of im-

have ascribed to the nature and character of nade

every Sunday at No. 39, Room No. 15, Fifth than ever before in the history of Spiritualism | Avenue. President, J. M. Bailey; Vice President. Mr. Coleman: Secretary, G. W. Hayes; Treasurer, Dr. W. J. Smith. Speakers and mediums desirous of visiting Pittsburgh under the auspices of the Society, will address J. M. Bai-ley, No. 58 Hemlock street, Allegheny City, Pa."

California.

SAN FRANCISCO. - Walter W. Fielding writes: "On Wednesday, May 24th, 1 called on Mrs. Kate Blade, 447 West Madison street, hands all that was necessary to scal the fact of and having never met her before, I am confident the lady did not know my name. I asked room in which she gives her sittings, on the wall of which were hung the pictures of her two guides, Dr. Barnes, and an Indian called 'Youondio,' drawn by Wella Anderson. Mrs. Blade insisted upon my examining the table, and if I wished place the table in any part of the room. I did as she requested, finding nothing, and as we sat down the raps came very loud. The first message was from my mother those at home; your wife is better, and will 'be well and strong again. Your mother, Margarete, Fielding.' I then asked the medium if I could ask some questions. 'No,' she said, 'it would not be as good as test to you; let them write what they wish.' The next message was from my little girl, as follows: 'Dear papa, Uncle Joe says sometime you will see all your self. Alice.' I then asked: 'Alice, is Grandpa Fielding with you ? ' She wrote, 'No. Don' you know grandpa is at home with mamma? This was a fact. 1 asked the question to tes the medium. The next was from my mother: 'My son Walter, do not doubt us: we can and do return .- Mother.' This ended the sitting, Mrs. Blade is a pleasant lady, and one look in her face will convince you she is honest."

New Hampshire.

MANCHESTER.-The President of the Spir itualist Society, Mr. Asa K. Emery, writes 'I wish to let the Banner know that the Spiritu alists still live and are doing all they can to keep the subject before the people of this place. Our last speaker, Miss L. Barnicoat of Chelsea, did a good work for us, in giving us two excel lent lectures and psychometric readings. The readings were all of them correct and very interesting. I have no hesitation in predicting for Miss B. a busy future in the Spiritualist cause. Our people were all pleased with her and look forward with pleasure to her return to this place in June. Between now and then we are to be supplied by Mrs. Yeaw and Mrs. Dick. We close our meetings the last of June, so as to be in readiness for the camp-meetings."

A Declaration and a Protest.

In the columns of the Psychometric Circular (for May), edited and published by Charles R. Miller, Esq., of Brooklyn, N. Y., we find the following outspoken demand made by its sign ers in the interests of justice for the spiritual media. A careful perusal of this document is earnestly recommended to our readers:

To Whom It May Concern: Mode'n Spiritualism, demonstrative of the truth of spirit Intercourse, manifestation and influx, in all their diversified phases, has been before the world for a pe-riod of more than thirty-four years, during which time it has been thoroughly investigated by many men of emhent scientific, attainments, and of universally ac-knowledged intellectual ability and personal integrity, who have publicly expressed their conviction of the genuineness of the phenomena as produced by the spirits of deceased human beings. Indeed, all that now seems to be necessary to insure the general ac-ceptance of this fact, and all its important corollarles, is thorough and *intelligent* investigation, guided by a knowledge of the principles and have which control the obscience of the manifestations presented through the different phases of mediumship. Believing that the greatest obstacle in the way of a true and endightened investigation of these phenome-na, at the present time, is the ignorant assumption of a certain class of soi-disont Spiritualists, who claim the right to exvictles a censorship over all phenomena, and whose conduct and ulterances are characterized by a gross. Stepticism, that necessarily obstructs the figures the func-tion factor in the spiritualists, who claim the right to exvictles a censorship over all phenomena, and To Whom It May Concern :

right to excitise a censorship over all phenomena, and whose conduct and utterances are characterized by a gross skeptleism, that necessarily obstructs the free action and influence of the spirit-intelligences behind this movement, as well as, by a spirit of virulent con-demnation of all who are opposed to their superficial views and methods, and by a system of bitter persecu-tion exercised toward mediums, many of whom have demonstrated their genuine spiritual gifts, by unim-peachable evidence, we deem it our duty to discounte-nance, in every proper manner, this mistaken and baneful course of proceeding, as destructive of medi-umship—the only means of spirit intercourse; to repu-diate the authority of these self-constituted censors of spirit investigation and spirit muth; and to warn the public, both spiritualistic and non-spiritualistic, against their errors, their bigotry, and their extrava-gant and lenorant assumption. We regard the wholesale and virulent condermation of mediums upon charges of frand, before the said charges have been properly considered and proved, as utterly destructive of the true interests of enlightened Spiritualism. Nor do we think it conducive to the promotion of harmony and fraternity anong the ranks of the be-lievers in spirit and there or on the spiritualism. nterry destructive of the true interests of enlightened Spiritualism. Nor do we think it conducive to the promotion of harmony and fraternity among the ranks of the be-lievers in spirit-communion, that a difference of opin-ion, in regard to the genutineness of particular medi-ums, or the proper modes of investigation, should be made by any faction or sect the basis for attacking those who differ from, and stigmatizing them as dis-reputable or "quest-respectable." on the assumption that the peculiar methods and views of these superfi-etal, imperfectly-informed critics are alone entitled to the badge of respectability. We believe that Spiritualism in its best and. highest aspects, is synonymous with charity, heace and good-will, and that those who have most deeply and truly learned its lessons wilk never exult over the errors and misfortunes of others—not even of *despised* mediums, know-ing the varying influences to which these sensitives are subjected; and while we favor all honest, fair and *infeltigent* efforts to expose and punish dishonesty and deceit, both in mediums and *in all other* persons, we are always prepared to defend the accused as inno-cent unit they are proved, by legitimate means and by fair and reliable testimony, to be guilty. We would, moreover, commend to the careful and conscientious consideration of all who call thenesit spiritualists the widely suggestive words recently intered by one of the greatest instruments of modern inspiration : "No human being has any right to sit in judgment of, others in connection with a subject the haws of which are unknown. To no one is Spiritua-ism intrusted, it is not placed in the safe keeping of any class or any *coteried* of minds or professed investi-gators. It is in the keeping of the Spirit of Truth, who holds watch and ward over the earth. It lights its own battles, bears its own banners, and susfains those, even at death's door (which is the gateway of triumph), who are the chosen ministers of its altars." <u>NEW YIDDLE</u>, 780 Leztington az NEW YORK CITY. HENRY KIDDLE, 780 Lexington avenue. NELSON CROSS, 206 Broadway: 4 S. B. BRITTAN. S. B. BRITTAN. A. DEMAREST, 430 'East 130th street. EZEKIFL C. LEONARD, 93 West street. RRASTUS H. BENN, 206 Broadway. T. ERNEST ALLEN, 12 Union Square. J. F. HUWLAND, 116 East 126th street.

BATTLE-GROUND

H JUNE 10, 1882.

OF THE

SPIRITUAL REFORMATION

BY f. S. B. BRITTAN, M. D.,

Editor-at-Large.

"Truth is the naked sword of the Spirit," "Take the bright sword that flashes from the skles, Oh' Man, and suite the hosts of Despotism," —(Spirit of Shelley. "He that is first in his own cause seemeth just; But his neighbor cometh and searcheth him,"-Solomon.

Above we give the title-page of PROF. S. B. BRITTAN'S forthcoming Book. The author has evised his entire work with the utmost conscientiousness, and we feel assured that the Public will be most agreeably surprised in View of the completeness of this work as a lucid exposition and masterly defense of Spiritualism.

DR. BINTTAN is admitted to possess all the requisite qualifications for such a work, and the fact is recognized wherever the English language is spoken. He has the natural endowments and the necessary scholastic training. In early life he was a faithful student of moral and metaphysical philosophy; and he was especially schooled-under an eminent master-in those branches of science which comprehend the laws of the subtile agents and their mysterious phenomena. At a very early period he declined tempting opportunities for immediate political advancement and devoted himself to theological and other serious studies with an earnestness of purpose and fidelity to his convictions which have at once characterized his private life and public career.

The author's moral courage-illustrated by his long and steady defense of unpopular truthsis the legitimate offspring of heroic stock. His family has been represented in every worthy contest for justice and the inalienable rights of man since the settlement of the country. In their political principles, religious doctrines and moral discipline, his ancestors were Puritans. The Doctor's early religious instruction was received in the Baptist church of his native State of Massachusetts, but the philosophical basis and natural independence of his mind enabled him to rend the veil of the old temple and sunder the arbitrary restraints of his theologic creed long before he reached his majority.

It may interest our readers to know that so early as 1823 his mother was an inspirational medium of such wonderful powers that she was known all over the settled portions of the continent, even among the Indian tribes, who were often spell-bound by her eloquence. The Baptist Church, of which both his parents were members, everywhere believed her to be divinely inspired. Her first born son, whom she devoutly called Samuel (meaning in the Hebrew, asked for of God), was a medium from his earliest childhood. He always was and still is the constant recipient of inspired ideas from Spirits whose actual presence is frequently demonstrated to him by their visible appearance and otherwise. IIis "Inspirations of the Night," delivered in a deep, impressive voice, while he is in a profound and unconscious sleep, are characterized by an amazing reach of thought, originality, strength and grandeur of conception, and with a fervid eloquence expression unequaled by his most elaborate efforts on the Rostrum.

Dr. Brittan's varied acquirements, no less than his logical and forcible style, are very clearly illustrated in his "Battle-Ground of the Spiritual Reformation." No matter on what principle of materialistic philosophy or physical science ; what particular system of Biblical theology or phase of popular skepticism the objector may be pleased to take his stand, the Editor-at-Large is always at home. He respectfully follows the assailant to his chosen ground, demonstrating, as he proceeds, his own superior knowledge of the w<u>h</u>ole subject in its essential principl<mark>es, relations</mark> and details, and in the end the stronghold of the enemy is completely demolished.

This is the Book for all honest inquirers who would fortify themselves with unanswerable arguments against the materialistic theories, cunning sophistries and special pleadings of those who oppose the truth. All such persons will find Dr. Brittan's Book a complete armory. It is also just the weapon to put in the hands of captious critics and dishonest enemics. It spikes their heaviest artillery, and will force them to retire in silence from "the Battle-Ground of the Spiritual Reformation."

A vindication at once so sincere and triumphant-so vigorous and yet so graceful and free from all evidence of personal bitterness or animosity of feeling—should speedily find a place in all the circulating libraries. Moreover, a most effective missionary work might be accomplished by supplying every Orthodox clergyman in the country with a copy. We venture to hope that the Spiritualists are not few in number who will purchase several copies of this book to give away, to the end that the excellent resulls already achieved by the Secular Press Bureau Correspondence may be indefinitely extended.

Will some one interested in the work of the Bureau, in every city, town, village and neighborhood, where Spiritualism has a name and an abiding place, take the trouble to procure a list of subscribers for the work? This will be effective missionary labor.

The price for single copies, handsomely bound in cloth, will be Two DOLLARS. Ten copies will be sent to one address for Fifteen Dollars, expressage or postage at the cost of the purchaser. The subscribers may or may not-at their own option-forward the money before the Book is ready for delivery. Friends everywhere-Ladies and Gentlemen-will, however, please forward their lists of subscribers' names at an early day, that we may determine the extent of the first edition. Orders may be addressed to the Author, 29 Broad street, Newark, N. J., or to

COLBY & RIGH, No. 9 Montgomery Place, Boston.

Mrs. H. B. Morse-A New Unfoldment. A Mystery. To the Editor of the Banner of Light: This mother in our Israel ha To the Editor of the Banner of Light: just closed :

Mrs. M. F. Lovering conducted the meeting, in her usual efficient manner, interspersing it herself with appropriate songs and music of her own composition.

The opening prayer was made by the Rev. Mr. Lothrop, who also delivered an earnest and impressive address. The discourse of the evening was by Eben Cobb, son of the late Rev. Sylvanus Cobb.

These able speakers spoke clearly and forcibly on Spiritualism and our Future State and Immortality. Many church people were present, and I think some of the unbelievers in spirit-communion must have been started that : hight into a line of deep thinking which may. eventually bring conviction, for 1 have noticed a little inquiry will lead on to further investigation: then the complete conviction-and knowledge usually follows. During these addresses I was reminded forcibly of the following extrast from the 'Arcana of Spiritualism,' by Hu son Tuttle: 'Hell and Heavelf are not scribed for the Banner, and to the present time places, but conditions of mind. Inharmony is have received many hundreds of copies from hell; harmony, heaven.' During the evening, Mrs. II. M. Flint was controlled by Mrs. Sylvanus Cobb, who gave words of advice and encouragement to her son, Eben Cobb, and the many friends of the family present. Dr. R. M. Spiritualist paper or tract, you and they would Ingalls also spoke through Mrs. Flint. Miss An-'nie Webster, of. Chelsen, followed with a sweet pathetic song, and then delivered a message while under the spirit-control of Dea. Joseph Robbins of the Maverick Congregational Church. Mrs. Odiorne read a poem and gave some tests, and Master Charles Warren was applauded for his guitar music. Mrs., Lovering writes many spirit-communications, having received within several years some sixty long messages from fifty different members of the Maverick Church alone, who have passed to a higher life within twenty years. The interest here is great, and on the increase, and the good work in the cause of true Spiritualism goes grandly on."

New York.

UTICA .- W. B. Lord writes, May 24th:, "We have been favored for the last two Sundays, morning and evening, with lectures by Miss Lessie N. Goodell. She has drawn large audiences, and the lectures have been highly appreciated. We should be pleased to reëngage her, but she has appointments till September. She should be kept upon the rostrum every Sunday. Her lectures are original, instructive and philosophical, and are delivered in an unexceptional manner. Her psychometric readings and tests are very interesting. She is modest and unassuming, but commands the highest respect. We earnestly recommend her to the public, and bid her God-speed in her work for humanity. She also gives satisfactory private sittings."

TROY.-W. H. Vosburg writes ; "Our meetings are growing in interest; evidences provibg and demonstrating the truth of spirit return

around their comwornes are day-toward a broader and more universal light that emanates from the Throne of God."

Connecticut.

MOUNT HOPE .-- J. R. Lakin writes : "I desire to report that great good has been done to a large number who would have known nothing of the truth of spirit communion "but for the kindness of the publishers of the Banner of Light, and many of its subscribers, who have sent me copies of that paper, and others, and various books and tracts for distribution. The Banner is dear to me; it brought in its folds the first printed words of cheer in my hours of doubt, darkness and discouragement. Nine years ago I was an official in the Methodist church, and on the road to utter despair, having lost all I had laid up from the labor of years, which I had hoped would keep me through life. Spiritualism came in time to save me from a suicide's grave. By the direction of my spirit friends I went from Boston to Ashford, Ct., and began my mission, as I termed it. I subyou, from Eagle Hall, and from different States. If you, Mr. Editor, and all working Spiritualists could see with what gladness many behind these ridges in the back country seize every realize the good your free will offerings to truth have produced. Some folks think I am old, but I am only in my eighty-first year, and good, I hope, for ten years to come. The number of readers to whom 1 distribute papers and tracts is sixty-four. As many of our wealthy Spiritualists, no doubt, have spiritual papers packed away that no one can read, will you not advise them to send some of them to'me for distribution. My address is J. R. Lakin, Mount Hope, Ct.'

NORWICH.-Byron Boardman writes, May 9th: "The spiritual cause received quite an impetus in this place Sunday, May 7th, through the able ministrations of Mrs. Abby N. Burnham, of Boston. The subject treated was 'Spiritual Philosophy in Contrast with Church Theology.' In the evening the hall was filled, and many went away unable to secure seats. The speaker held the audience intensely interested until a late hour. After the lecture she gave psychometric readings and tests, all of which were recognized as correct. These tests were given to various persons in the audience who signified a desire for such readings by simply raising the hand. At the close of the exercises the speaker was literally thronged by the people who eagerly pressed forward to grasp her hand and receive fraternal greetings. By the earnest request of the audience Mrs. Burnham was reëngaged for the last two Sundays of May."

Pennsylvania.

PITTSBURGH. - A correspondent writes: "The First Spiritual Society holds meetings

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S. F. MAYNARD. O. C. Sprague. EDGEWATER, N. J.

BROOKLYN. CHAS. R. MILLER, 17 Willoughby street. FRED HASLAM, 453 Marcy avenue. G. R. BOUSH. FREDERICK F. PURDY, 185 Joralemon street. ANDREW D. HEADLEY, 1724 Classon avenue, JOSEPH A. CANFIELD, 5384 Willoughby avenue. JAMES Q'FRIEL. GEORGE EVERSON. D. S. BAHER, 501 Evideon street. D. S. BAKER, 591 Fulton street. MRS. EMILA B. RUGGLES, 342 State street. MAS, LINCOLN.

CHAS. LINCOLN L. E. JOHNSON,

"I hear Mr. Griffin has the pneumonia," said Mrs. Budd, who was calling on Mrs. Potts. "Well," I don't believe it," retorted Mrs. Potts, "he's too mean. If he has any monia at all, it's an old or a second-hand one."—Rockland Courier-Gazzite.

En No woman really practices economy unless she uses the Diamond Dyes. Many dollars can be saved every year. *Ask the druggist.

successful engagement with the Brooklyn Spiritual Fraternity. Mrs. Morse occupied our platform during the Sindays of May, and was also present at our Friday evening conference meet-ings. She speaks well, and her lectures are practical and filled with pertinent suggestions to investigators as well as believers. Mrs. Morse is an excellent medium for private and personal communications, and has been kept busy among us. While here with us she her boar gains

This band of spirits announced that on Sun-day, May 28th, they would be present, and that our afternoon meeting would be devoted to a circle, or scance, having ascertained that they

acteristics. Mrs. Helen M. Slocum also entranced Mrs. Morse and spoke upon the subject for which she had labored so long and ably while on the earth, "Woman's Work and Mission." Many

Some twenty-five or more spirits were seen and described so perfectly that the friends re-ceiving the tests were delighted. One gentle-man (Dr. C. who has been connected with man (Dr. C., who has been connected with medical institutions for several years in New York City) said he got the best test of personal identity of a spirit that he had ever received in thirty. years' investigation of the subject. Others present said the same. The controlling spirits then announced that they would also give tests after the evening lecture. Several strangers in our audience received evidences that were conclusive to them that spirits are able to communicate with their friends.

able to communicate with their friends. Mrs. Morse came to our city a stranger to most of us; she has made many warm friends here, who will be glad to welcome her back again in the fall, after her summer vacation. again in the fall, after her summer vacation. A very few friends gathered at the house of Mr. John Budd on Monday evening, May 29th, where Mrs. Morse was married to Mr. Geo. F. Baker of Granville, N. Y. I believe Mrs. Morse does not intend to retire from the lecture field, but expects that her new development will cause her future public work to be more useful and her success greater. The Brooklyn friends send with her on her onward way many warm and earnest wishes that her future days may be filled with much joy and happiness, and that her husband may give her strength and hope in the weary rounds of an itinerant life; that he may now and always prove to be tender, trusty and true. S. B. NICHOLS. Brooklyn, N. Y., May 30th, 1882.

*Thousands of ladies cherish grateful remembrauces of the help derived from the use of Lydia E. Pinkham's Vegetable Compound.

Among the names of the "forty stalwarts" who march with "Metropolitan Martial Music," there is but one who hails from Massachusetts; and who is the solitary representative of the old Bay State? "W. G. Aman, Boston." Now a most diligent study of the Directory fails to disclose any such name; and as Sampson, Davenport & Co. never permit the name of any communications, and has been kept busy among us. While here with us she has been going through a new development in her mediumship, or a return of an old phase of it, which was common with her some fifteen years ago, that of seeing and describing spirits from the public platform. On the afternoon of May 21st, on taking the rostrum, she saw the spirits of Dr. R. T. Hallock, Mrs. Helen M. Slocum, E. V. Wil-son and Dr. William Fishbough. Bro. E. V. Wilson controlled her. and said that they had come to cement and bind our Fraternity in closer bonds of fraternal brotherhood, and that they would give evidence of their power, which they did. Several spirits were seen and de-scribed, some of the friends present receiving the best tests of the personal presence of spirit friends that they had ever received. This band of spirits amounced that on Sunenport & Co. never permit the name of any the Father of his Country, should take his ini-

tials, and reversing them, write thus: "W. G., uny, May 25th, they would be present, and that our afternoon meeting would be devoted to a circle, or scance, having ascertained that they could control Mrs. Morse much better than they had expected: Sunday, May 25th, at 3 P.M., our small hall was filled. Spirit E. V. Wilson took control of, the medium, and spoke with his old-time char-acteristics.

E. V. Wilson Fund.-Subscription for Bonds.

WHEREAS, The estate of the late E. V. Wilson [*] is were characteristic of our risen sister, so that-lier. been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefft of the bondholders, the principal of said bonds to be due on or before ten years from date; and Where as, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels :

Therefore, We do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at one hundred dollars each, when all of such bonds shall have been subscribed for as aforesaid.

(*) This farm lies twenty miles West of Chicago on the Northwestern Railroad. Lombard is a thriving suburban town. The land is thus described in legal phrase: "The West half of the Southeast quarter and the Southwest quar-ter of the Northeast quarter of section eight (8), in town-ship thirty-nine (33), North of range eleven (11), East of the third (3d) principal meridian, in the County of Du Page, and State of Hilmois,"

Passed to Spirit-Life:

From East Providence, R. I., April 25th, Frank J. Stock-

Though stricken in early manhood, it is a following shere. he is free from such intense suffering as ended his days here. He was a devoted husband and father, and almost his last words to bis loving wife and child were, "Shall we know each other there?" Funeral services conduced by the each other there?" Funeral services conduced by the S, DICK. Though stricken in early manhood, it is a rollef to know the is free from such intense suffering as ended his days here, ie was a devoted husband and father, and almost his last

From Springfield, Mass., May 20th, Mr. Henry Sumner Hill, aged 59 years.

The deceated was a patron of the Banner, of Light-was a Spiritualist of pronounced convictions, a good man and a valued citizen.

well, aged 27 years.

MARRIED.

There was not a stain on her snowy robes, Nor a gem on her glossy shir: They had gathered the sliken tresses back From her face, so young and fair.

Not the faintest flush did the purple veins Send up to her pearly brow, For the dipered lips that trembled once Were white and passionless 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 yows were frozen to lee As he kissed away her breath.

Alas for Roland I they led him forth Like a child with a tottering tread, And Alice they decked in her bridal robes And bore to her bridal bed.

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

So Jennic, the younger sister, was decked, When a few short years had flown, And the marriage bells on the wintry air Itang out their mellowest 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—or it seemed to him so— And the deep sad 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 checks, And the pensive cast of his brow, And the quiver that shook his bearded lip As he uttered the nuptial yow.

But the guests were gay and the bride was fair, And the wine was sparking and free. And 't was not the time to dampen the flow Of a glad lestivity.

Ah! little the beautiful Jennio dreamed As she hung on bis 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 Fitchbury 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 Liberalists.

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 advices state that the latest selections have been added to the elaborate reportoire of this band. The grand sacred concerts each Sunday will continue to be an especial feature.

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 26th and August 26th (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 SHOULD BE IN THE HANDS OF EVERY INVESTIfreight 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 lodging-rooms to rent, and there are tents enough for all visitors. Mr. F. E. Stedman will preside at the Lake Side Dining Rooms; also at the grand Café at the dépôt. 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. Roader, 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 "waits" 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 denot.

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

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.

Employés 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 Niantic, Onset, Sunapee Lake, Schroon Lake, Lake George, Neshaminy 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. CEPHAS.

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

THE SCIENTIFIC BASIS OF SPIRITUAL-18M," BY EPESSARGENT-HIS LAST OREAT WORK PREVIOUS TO HIS DECEASE-IS A BOOK REPLETE WITH FACTS, SHOWING THAT THE SPIRITUAL PHILOSOPHY IS A NATURAL SCIENCE, AND CON-SEQUENTLY NOT OUTSIDE OF NATURE. IT GATOR IN THE WORLD.

 \mathbf{OF}

BANNER

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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);

a verselle states

we make the following interesting extract:

"Mrs. Emma Hurst is a private medium, and so popular that her time is engaged by friends 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 scances. Mrs. H. 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, will the usual two doors meeting in the center. In about ten minutes 1 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

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 nat-urally directly to me, and manifested all the affection that might be expressed after years of absence in this life

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'f-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, from the top of which depended a lace mantle that enveloped all save the front; her dress was of bur-nished silver, and sparkled as she walked, but made no sound or rustle. Her walk was grace and save the from, her otess was of our-nished silver, and sparkled as she walked, but made no sound or rustle. Her walk was grace 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 requested to feel her veil. She came to me, and I felt and saw that it was beautiful lace, which she gathered up and threw over my head, and retiring backward drew it away, standing in the wide open cabinet. It was sug-gested that she could 'stand more light,' and the full blaze of the gas was on her as she thus stood for perhaps ten seconds. I never expect in this world to witness the duplicate of that mani-festation. One other incident of this scance is in another direction: A man with gray hair ap-peared; he was not recognized, but, after I had gone to my seat—about, twelve feet off—the thought struck me that I had not looked closely enough, and that it might be the late T. Bar-num of this give constant of the stere of structure of the stere of the st thought struck me that I had not looked closely enough, and that it might be the late T. Bar-num, of this city, so I went up again and stood looking at the smiling face, when the voice said from the cabinet: 'That is not Chief Bar-num.' And it was not. But here was a power that could put my thought into words. I trem-bled. There appeared at this scance some twelve forms, five of whom dematerialized in plain sight. They would stand in the open door and drop down, the head being visible the last and the door closing with the last view, I know not how. This plase must be seen to be realized, and is, in all respects, the best proof of the fact of materialization, for no substitute can do that even with a trap-door, and I carefully examined as to that, both before and after the scance."

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And quoted edes, and pewois five-words long, That, on the stretched fore-finger of all time, Spinkle is revet.

SREPTICAL MAN. Men must be taught as if you taught themmot, And things unknown proposed as things forgot. -1 Pope

All usen would be masters of each other, and no man Is lord of himsell.-Goethe.

OVER TREER. I shall steer my back where the waves roll dark; I shall cross a stranger seam. But I know I shall land on that brighter strand, Where my loved ones wait for me.

- Kate R. P. Hill. They have destroyed the beaten track to heaven; we are now compelled to make for ourselves ladders .-

Jouhert: INSOCENCE SEES ITSELF. My baby-boy sat on the floor, His blg blue eyes were full of wonder, For he had never seen before That baby in the mirror door-What kept the two, so near, asunder?

> He leaned toward that golden head, The mirror-border framed within, Until twin checks, like roses red, Lay side by side, then softly said-"I can't get out; can you - come in?"! -. Blanche M. Channing.

Statesmen and enthusiasts, who by their speeches incite men to noble deeds, are divinely inspired, and possessed by the Divinity -- Plato.



way. London': Longmans, Green & Co. This work is a mine of erudition that in itself and its leadings will be found to be an exhausttess source of information, and subjects for deep thought by all studious minds. The word skeptic does not appear to any in this age in the frightful garb in which it came into the presence of a vast majority of mankind in generations not long past, and now-a-days the truth is beginning to be more and more realized that who never doubted never thought." . Paradoxical he it may at first seem, a few moments' reflection will convince any one not so blinded with bigotry as to deny that the sun shines at noonday if his Bible and his creed declared it did not, that the world owes to skepticism in one or more of its various forms much of the wealth of knowledge it now possesses. Skepti-cism in what seems to be, has led men to a knowledge of what really is ; led them to seek the absolute, and aspire for the infinite: and though the arrow from their aniver may never have reached the goal to which it was aimed, it attained a higher altitude, and opened up discoveries in the realm of truth it would not have itnalism, then, may be considered as a scientific fact. done if it had been directed to a lower point.

The purpose of the author in the preparation of this book was to supply, however imperfectly, what he considered a much needed addition to the history of philosophy, or, rather, fill a gap in that history. Another motive was to suggest a new method for the investigation and classification of philosophic thinkers, dividing them, according to their psychological idiosyncrasies, into two main classes, Synthetic and Analytic, or, employing the more usual terms, Dogmatists and Skeptics-denoting respectively those in which constructive or disintegrating instincts preponderate. classified in the work before us as follows : 1st. The skepticism of ignorance, the crude and noisy vaporings on current subjects by the lower orders of minds. 2d, The skepticism of cynicism, the incredulity of men who, though tellectual indolence or unaffected contempt, utterly indifferent to the existence of truth and quiry; in other words, the provisional acceptance of certain trûths as such, while searching and waiting for further enlightenment: this is the attitude of science. 4th. The skepticism of negation, a persistent denial of all the facts of experience and existence, until the unbeliever gradually reduces himself to semi-extinction, and quite likely becomes dogmatic, haughtily self-satisfied, imperious and exacting. 5th-and this is the one sometimes including that of pure inquiry, with which this work is concerned-"The skepticism of supreme or genuine Pyrrhonism, by which is meant, the deliberate assertion of premises and principles which lead to open and confessed uncertainty; or the distinet adoption, wholly or partially, of intellectual suspense as the only goal of philosophic research. The dialogue form is employed throughout, and the introduction lays out the plan of the work and acquaints the reader with the persons who are to take part in the discussion: Dr. Trevor, a gentleman of studious and retired habits; Mr. Arundel, Rector of Hilderton and one of the former's oldest friends; Charles Harrington, an English attorney, and Miss Leycester and other ladies. The style of treating the subjects being thus made attractive, there is none of those wearying prosaical passages too frequently found in books of this kind; it is entertaining from beginning to end, so much so that one not given to philosophical reading or to considering abstruse matters will not fail to be interested. The first Evening is devoted to a discussion upon the General Causes of Skepticism. The second Evening takes up Greek Skepticism, commencing with Pre-Sokratic: then the Eleatic School, which includes the writings of Xenophanes, Parmenides, Empedocles, Anaxagoras, Herakleitos and Demokritos; the Sophists-Protagoras, Gorgias and Prodikos. Sokrates and the Sokratic Schools form the subject of the third Evening, the fourth being Post-Sokratic Skepticism, sketches being given of the lives and teachings of Pyrrhon, Arkesilaos, Karuendes, Ainesidemos, and Sextos Empeirkos. The first volume closes with Hebrew and Hindu Skepticism. The former is found largely developed in the Old Testament Scriptures, and the latter opens with remarks upon the comprehepsive character of Hindu Free-thought; then follow deeply interesting discussions upon "The Sankhya," "The Nyaya or Gotama," "The Vedanta," and lastly, "Buddhism." The subjects comprised in the second volume are: Twofold Truth; The Skepticism of St. Augustine; Semi-Skepticism of the Schoolmen; Erigina; Abelard; Aquinas; William of Ockam; Raymund of Sabiende; Cornelius Agrippa.

ness and strength of thought, for animation of style, and for the right kind of 'popularization,' these volumes have no equals in the Englishlanguage. No student of philosophy and no one desirous, as so many are in these days, to know what philosophy has to say about the great problems of life, will do well to pass them by."

Common-Sense Spiritualism in Charleston, S. C.

To the Editor of the Banner of Light: I think I may safely say that in no part of his country has Spiritualism, in its commonsense, practical phase, made more rapid and satisfactory progress than in the city of Charleston, S. C., especially during the past two or three years. This is due to the prudent and intelligent efforts of Mr. Franz Melchers, editor of the Deutsche Zeitung, of that city. He has not only investigated carefully, wisely, and in the true spirit, the phenomena and teachings of Spiritualism, but he has boldly announced in various articles, presented from week to week in the columns of his journal, the results of his researches. Many persons have been led to investigate and believe, through the example and teachings of Mr. Melchers. Among them I may refer to the Rev. J. Mercier Green, A. M., recently Superintendent of Schools in the city of Charleston. This is the gentleman who addressed to me last. August a series of interrogatories in regard to the religious doctrines and tendencies of Spiritualism, my answer to which-was published in The Two Worlds in

September. A month or two ago this gentleman published a small pamphlet entitled, " Spiritualism as a Religious System Antago-nistic to Divine Revelation," which is a fair specimen of the utter incapacity of the "Orthodox" mind to reason upon religious truth las. However, the seed cast even in so sterile a soil has not proved altogether unproductive, as the following extracts from Mr. Green's

pamphlet will show: "I have had repeated opportunities of examining the spiritual phenomena as exhibited in magnetized tables, and responses purporting to come from invisible intelligences. I have also seen what have been denominated spirit-writings, and witnessed persons under spirit control, and have had satisfactory evidences that no deception had been practiced by the persons operating as mediums, and that the movements were not produced by unconscious muscular action or cerebration. Thave liken permitted to subfeet the phenomena to the severest physical and mental tests, the magnetic fluid being sometimes so strong, and directed by a latent will power, as to resist my utmost efforts to suppress its action, and with a strength far beyond that of the frail medium." ... " In any city, town or village, persons can be found who possess this remarkable power, and who very frequently are induced to exhibit the gift for the amusement of their friends, not knowing what it is, or convinced of its supernational nature, are appalled at the results, and attribute it to the devil, and refuse to exereise the gift. But this has always been the case with new discoveries of a remarkable nature."...." Many other reliable testimonials could be given in support of the supra-mundane origin of these phenomena, did time permit. The facts are beyond disputation. Spirwhich may be an adjunct to religion, yet having no foundation upon which to build up a religious system."

Well, Mr. Green, we thank you for your candor in admitting the truth of Spiritualism; as to its relation to religion, it will take a great deal of discussion before that will be fully settled. But it is of the greatest importance to settle the fucts, before we begin to theorize. I shall take a future occasion to discuss your statements in support of the extraordinary allegation that "Spiritualism [though true as a system of communication with the spirit-world] is antagonistic to divine revelation"; though it

not unacquainted with the methods and re- of Sound Reason," No. VI. of which I translate sults of scientific research, are, from mere in- for the perusal of your readers: knowledge. 3d, The skepticism of pure in- this inspiration as a means of establishing the dochumanity. New York, May 17th, 1882. "For breadth and depth of view, for fresh-

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Foreign Correspondence.

The Antipodes.

FROM OUR AUSTRALIAN CORRESPONDENT. To the Editor of the Banner of Light:

I see by the ever-welcome Bunner of Light of 11th February, that Professor (?) S. S. Baldwin has been to the front again exposing(!) Dr. Henry Slade, and alleging that he drove the Doctor from Australia. 1 do not know whether the Professor is likely to see your paper or not, but if he does. I would just like to call his attention to a retrospect of the past for a short time. If he will kindly recall his visit to Adelaide, South Australia, in 1879, and the series of performances given by him in White's Rooms in that city, he will doubtless remember that they were highly successful. He may, however, forget the fact that in the columns of the South Australian Advertiser a correspondent signing himself "Spiritualist" began a controversy upon the subject of these performances. in the course of which he totally denied that the said Baldwin's performances were anything like the manifestations to be witnessed through Spiritualist mediums; and pointed out why his challenges to Dr. Slade could not have been accepted by him.

I am glad to see that our friend, Charles Bright, has been creating a good impression in the Western States, and have no doubt he will be equally successful "Down East." He is very much missed in Sydney, and we shall one and all be heartily rejoiced to see him once again amongst us.

Thomas Walker is back in Melbourhe and doing well in the lecture field, while the materialization scances of Mr. George Spriggs, the Cardiff medium, have done mitch to create a renewed interest in the new philosophy, in the beyond its previously-acquired narrow formu- jadjoining colony. In the other parts of Australia, however, things spiritualistic are very quiet, and in Sydney we are anxiously awaiting a second visit from Mrs. Ada Foye, who created such a favorable impression whilst here

last year. She promised to return in a few months, and slip is wanted, and wanted badly. By the way, since he last wrote, your correpondent has forsaken bachelordom and taken unto himself a wife. But he did not go to the church to get her. We quietly walked up to the office of the Registrar-General one afternoon, and were made one just as effectually as if the whole Bench of Bishops had been en-L.E. HARCUS. gaged. Ashiteld, N. S. Wales, April 13th, 1882,

A Test in Psychometry.

To the Editor of the Banner of Light : A fact worthy of notice having come in my way, I would like to give it to your readers. A gentleman investigating the power of psychometry, became convinced of its truth in rather a peculiar manner : He had lost his pocket-book, containing very valuable papers. He called on a policeman, and the two satisfied themselves that it was not where he supposed he might have lost it. He then called on Mrs. L. A. Coflin, of No. 9 Essex street, Boston, to test her powers in that direction. She told him where the pocket-book was, but he replied, that could not be so, as that place had been searched. As he was about to leave the city, he gave her permission to obtain it if she could. She called at the place where she clairvoyantly saw it, telling parties there that by her inner vision she had traced it to their premises-she pointing at the same time to a box containing it.

The denizens of the place were much disturbed, but upon her promising not to expose or punish them, they owned that the pocket-book was there, in the box as indicated, and promised is admitted by you that these Spiritualistic phe- if the owner would come there, he should have Skepticism may be variously defined and is nomena are "manifestations of supernal power." [it. She sent for him, and he received his property, though minus some of the money; the gentleman remarking that there could be no "mind-reading" in that. C. E. H.

NALEN, MANN.-Conference or lectures overy Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 P. M. S. G. Hooper, President.

and 7 P. M. S. G. Hooper, President, **NAN FRANCINCO. CAL.**—The First Spiritual Union Society holds if conference and seance every Sunday at 2 P. M., at Ixori Hall, No. 737 Mission street, above Third, Also meetings for lectures and seance in the evening. The Children's Progressive Lyceum meets in the same hall at 10 A. M.

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tary: John A. Lowe; Corresponding Secretary; F. L. Illi-dreth, Treasurer. WFYMOUTH LANDING, MANN.—The Braintree and Weymouth Spiritualist and Liberal Association holds meetings every Sunday in Williams' Hall, Weymouth Land-ing, at 2 and 7 o'clock P. M.

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But to return to Mr. Melchers and the Deutsche Zcitung, and its common-sense expositions of Spiritualism. Recently my attention has been called to a series of articles published in that journal upon "Modern Spiritualism in the Light

" The eminent men of all nations who were inspired by spirits, have always laid the greatest stress upon trine of immortality upon a secure basis. If this doetrinal structure rests upon that foundation, and is established securely upon it, then is it founded upon a rock which nothing can overturn. Now the structure of Modern Spiritualism is based upon that rock. All the evidences concur in showing that when man dies he lives again; or rather that his spirit, which here is imprisoned in a body, is, at the dissolution of that body, released, and can then go wherever it pleases and that when he desires it the man can in spirit-life communicate through certain persons called mediums. These fundamental principles being established, every thing else in Spiritualism necessarily follows. For if the spirit of our father or our mother lives and can communicate with us, it follows that we, also, shall live after the death of the body, and shall be ably to manifest ourselves to our friends.

It is upon this foundation that the Christian church was based, as well as St. Paul's doctrine of the material and the spiritual body; and it was from an experience in spirit communication that he [John] gave the warning to "test the spirits whether they are of God. This is just as true to-day; and the disciples of Modern Spiritualism insist upon this testing of the spirits before any of their teachings be unconditionally received. The mere decease of a person works no change in his character. The ignorant here are ignorant still when on the other, side of the yell, and must, in the course of time, learn wisdom from the higher spirits; the wicked are still wicked, and can free themselves from their evil habits only through suffering and repentance; thellar remains, perhaps a long time, still a liar, and so on. Hence, it behooves all to exer cise great care in receiving communications from spirits. We must bring into exercise our own reason under all circumstances, and never believe anything simply because a spirit says it. With this prudential rule we may securely hold intercourse with spirits, and we shall receive from them information which will serve to guide us in our way through the dark valley of Death; for they certainly are best able to tell us how man feels at death, how we ought to live here in the flesh in order to be happy in the life beyond, and what are the employments of spirits in that state of being. This they have most fully done; and many large volumes have been filled with the accounts of these things. Every spirit imparts what he sees, hears, and has ascertained from his individual standpoint. and describes it as far as he is able. The cultured man, of course, speaks differently from the illiterate and the ignorant: and the good Christian, who endeavored when on earth to follow the precepts and example of Jesus, must necessarily speak differently from the materialist and the atheist. And-from the reports of all these various spirits, we can make up a picture of the Beyond with little difficulty; but we shall find that the grand principle of life, whether here or in the spheres, is: 'Love God above all, and thy neighbor as thyself."" Such is the practical teaching dispensed

week after week to the people of Charleston (to the German population especially); and 1 say all honor to our brave and intelligent coadjutor, Franz Melchers, for his noble and fearless efforts in the great work of spiritualizing HENRY KIDDLE.

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Secretary. The public confially invited. **CH167A6460, 11.1.**—*The Progressive Lyceum* meets in Union Park Hall, on Madison street, near Hishop Court, at 12.29 and closes at 2.30 p. M. every Sunday. All are invited. X. T. Griften. *A Meeting of Spiritualists and Mediums* will be held at Grimes Hall, 13 South Halstead street, Sundays, at 3 p. M. J. Mathew Shea, M. D., principal speaker and test medium, assisted by other welknown clarroyants and test medium. Strangers and others cordially invited. Geo, Mostow, Chair-man.

man. The First Society of Spiritualists holds regular evening meetings in Fairbank Hail (in Music Hail building), corner State and Randolth streets, at 7:45 of check. Bible Interpre-tations in Martin's Parlor, corner Wood and Walnut streets, at 10:45 A. M. every Sunday. Mrs, Cora L. V. Richmonde regular speaker. Dr. L. Bushnell, President; Collins Ea-ton, Segretary.

ton, Secretary. **CLEVELLAND. OHIO.**—The First Religious Society of Progressive Spiritualists meets *frequilarly* in Weisger-ber's limit, corner Prospect and Brownell Streets, at 74 P. M. Thomas Lees, President; Tillie H. Lees, Secretary, The Children's Progressive Lyceum meets in the same place at 105 A. M. Wm. Z. Hatcher, Conductor, Mrs. Elta Wil-liamson, Guardian; Tillio H. Lees, Treasurer, 105 Cross street.

street, **CEDAR RAPIDS, IOWA.**—First Society of Chris-tan Spiritualists meets overy Sunday, at 7% P. M., at Enos Free Library Rooms, Lowa & venue, Inspirational speaking, Dr. J. L. Enos, President: Mrs. Nannio V. Warren, Vice-President: Dr. Hamilton Warren, Secretary and Treasurer, Market States and States and States and States and States States and States and States and States and States and States States and States and States and States and States and States States and States and States and States and States and States States and S President DF, Infamilion Warren, Secretary and Treasurer, HAVERIBILL, MANS.—The First Association of Spir-itualists of Haverbill and Bradford holds meetings every Sinday.—Charles F, Sturgis, President: Daniel G, Davis, Vice President: J. Milton Young, Corresponding Secretary; N. O. Fernald, Financial Secretary; Harvey Ray, Treas-mer.

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 LOS ANGELES, CAL, —The First Spiritual Society meets every Sunday at 27, M, at Good Templar's Hall, Main street, All containly invited, especially strangers. President, J. Thley; Vice-President, J. H. Cotton: Secretary, Mrs. Nettie C. Weir; Treasurer, F. Lindguist.
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at 2 and 7½ P. M. **NEWBURYPORT, MANN.**—The First Spiritual So-clety holds meeting severy Sindary at Femple of Honor Hall 48 State street, at 2½ and 7½ P. M. Vice President, J. W. Hicker; Sceretary, R. E. Braun; Treasurer, Moses A. Plummer.

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Flowers in heaven.	The happy time to come.					
Gathered Home,	.The happy by -and by .					
Gone before, Gentle words,	The other side, The Eden of bliss,					
	The region of Roht					
Golden shore,	The shining shore.					
Gathered home beyond the						
sea.	Time is bearing us on,					
Home of rest.	The nappy spirit-land,					
He's gone.	The by-and-by.					
I shall know his anged name	The Eden above, The Eden above,					
I 'm called to the better land.	The Edenabove, The angel terry, Volces from the better land,					
	We shall meet on the bright					
Looking over.	etc.					
Looking beyond.	Welcome angels.					
Longing for home,	Walting fuld the shadows,					
Let men love one another. Live for an object.	When shall we meet again? # We welcome them here.					
My arbor of love,	We'll meet them by and by					
My home beyond the river.	We'll meet them by and-by. Where shadows fail not, etc.					
Moving Homeward,	We 'll anchor in the harbor,					
My home is not here.	(We'll gather at the portal.					
My guardian Angel.	We shall know each other					
Not yet. No weeping there.	there,					
No weeping there.	We'll dwell beyond them					
Not yet for me.	Walting to go. Walting on this shore,					
Never lost.	We're journeying on.					
1 Only waiting.	What must if be to be there.					
Over there,	Where we'll weary never-					
One woe is past.	more.					
Outside,	Whisper us of spirit-life,					
Over the river 1 'm going, Oh, bear me away.	Waiting at the river,					
One by one.	CHANTS.					
Darsant on	to many the man					

Come to me. How long. I have reared a castle often,

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American Buddhist, Prof. J. H. Cook says of this work: '* Your descriptive poem is assmooth as. Pope, sublime as Byron, sympatoetic as Thompson, and as spiritual and humanitarian as Whit-ther. Every line is comprehensive, elevating and huspiring, lifting and holding up the reader above the material and evanescent to the readms and life of the divince and spiritual, and breathing thus spirit of 'Peace on earth and good-will to men.' Never have I read a poem before so full of appro-priate and comprehensive to monoid words. It is, indeed, both as to thoughts, inspirations and language, a multum in parroe poem.' Postage on Pictures will be prepaid by us, and the Engravings safely enclosed in justeboard rollers.
 Both old and new subscribers to the Banner of Light; can secure these Engravings by sending 50 cents for each picture.

That no seeming injustice may be done to those who have renewed and those whose subscriptions have expired, we make the offer of sending the pictures for 50 cents per copy. AT ALLOTHERS than those who are or have been sub-cribers to the Banner of Light must remit the published

For sale by COLBY & RICH, Banner of Light office

Scientific Astrology, OR

NATURAL LAW.

BY EUGENE CROWELS, M. D. BY EUGENE CROWELS, M. D. DEDICATION. - To all liberal minds in the Christian churches who are disposed to welcome, new light upon the spirituality of the Bible, even though at may proceed from an unorthodox source, and who day weigh and consider, even though they may reject the daim herein made tor the unity of the higher teachings of Modern Spiritualism with those of early Christianity, this work is respectfully dedicated. Two large octavo volumes, handsomely printed and bound in cloth. Price 41,60, postage free. For sale by COLBY & RICH. NATURAL LAW.
NATURAL LAW.
HE universe is governed by law, "were words filly completion of a design, drawn at the conception and birth of the individual on the trestle-board of the Solar System by the hand of Nature and the inspiration of Ominfle power. Nothing in the universe ever did or ever will happen by chance. The events of Hfo can be determined, and, if the artist be compatent, with remarkable accuracy. To convince skeptics, and thereby make business for myself, 1 will make the following propositions, viz.:
Will give a personal test and proof of the science to witomsover will send me their sex, place and date of birth (giving hour of the day), and docents, money or postage stemps.
I will write briefly in answer to two questions for whomsover will send me the same data as above and \$2.
I will write briefly in answer to five questions for whomsover will send me the same data as above and \$2.
I will write and the consider the physical and mental condition of the step over will send me the same data se above and \$2.
I will write an earth of a same of a same data se of birth (giving hour of the day) and so.
Nativities of this kind consider the physical and mental condition of the native, with the principal ovents and changes in the highway of life, viz. : Sickness, its character and time; Business, years of loss and gain; Marringe, its time and condition, together with other matters of importance.

The most sensitive may be assured that no statement will be made touching the provable length of life, unless by re-quest. I will point out to such the places in the pathway of the future where flowers may chance to sepring. For my own profit and the public good, I solicit a test of the science. **DLVER AMES** (3401.D. **BUDGET IN AMES** (3401.D. **BUDGET IN**

PRICE REDUCED.

THE WRITING PLANCHETTE,

BANNER OF LIGHT.

Spiritual Phenomena. Banner of Dight. Materializations in Providence, R. I.

known Mesmerist, and exhibitor of mesmeric

phenomena, I visited Providence, R. I., on

ing a séance for materializations to be given by

noon, and Mrs. R. was not apprised of my com-

ing, consequently could have made no special

preparations for the occasion. Notwithstand-

ing a heavy rain at the time, a large company,

consisting of thirty-two persons, was present,

crowding the scance-room to almost an uncom-

fortable 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.

The "cabinet" consisted of curtains suspend-

confederates, as all were invited to assure them-

selves at the outset. This I and several other

persons did to our entire satisfaction. The medi-

um'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 cor-

ner 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 but that the movements of all persons in the room could be easily perceived fromthe seat I occupied, though countenances could

Very soon forms began to appear at the sides

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 gentle-

man; and he, after a few words of whispered-

his deceased wife; then a lady recognized and

way. Another lady declared that she had spok-

en with her father and sister. Afterward ap-

peared 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 dif-

ferent openings of the curtain, and once, while

standing at the side, a small child-form ap-

peared 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

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

spoke with her departed husband in the same

J. A. Shelhamer, of Boston, etc.

To the Editor of the Banner of Light: At the invitation of Prof. Cadwell, the well-

BRIEF PARAGRAPHS. - Henry Ward Beecher, In one of his Sunday sermons, Thursday, June 1st, for the purpose of attendsaid : "1 wish there might arise a sect to be called the Sect of Hope or the Sect of Joy, and that when one has: Mrs. H. V. Ross, at her residence, 172 South Main friends gone on into the realm of glory, people shall street, in that city. The scance, I understood, say, "How great good fortune has come to you?" was one of a regular series held in the after-

BOSTON, SATURDAY, JUNE 10, 1882.

OAKLAND GAMDEN 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 Raflway.

12

Old Orchard Beach will present more attractions the present season than ever before. Onite a number of new buildings have been crected, hotels enlarged, rallway 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 1s now changed to Arabi ed across a corner of the room in the usual way, the Pest' So France and England think. against dead walls which offered no opportunity

A Salem clerk has been charged with fill-tapping to for concealment of apparatus, or the access of the amount of \$500.

A little boy of four years, standing in the moonlight by his slater, aged six, said to her: "Is n't God a good man, Nelly, to given such a beautiful moon?" "Olt, Freddy," said the sister, in carnest remonstrance, "don't call food a man, for if ever there was a gentle man, I'm sure God Is one !!"-Hartford (Ct.) Times.

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

> THE JUSE COMETA THE JUNE COMET, The coming comet, it is said, Will fall but the sun, And make a conflagration which Will scoreh us every one. That 5, what they say, but bet us walt Until the comet 5 here, When 't will a tail unfold itself, To make the matter clear, Somecrific Mass, Journal,

not be clearly distinguished except close at The Lowell Citizen warns the Czar that Dr. Bliss, of Efferen memory, is about to visit Europe, and may extend his tour to Russia.

and opening of the curtains, following each-The from men are striking " all around the compass." other in rapid succession, of markedly different Pad for the compass. sizes and heights, from tall men to young chil-

What is bigotry? What is prejudice? He is a bigot who can descry 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 (

Regular M. D. to a Nervous Patient 2." What ! You are atraid 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 conversation, declared it was unquestionably happens with my patients."

It made the gunner quall when he was arrested for shooting 'em.

Shad belong to the Bonaparte family, .

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

DECORATION DAY. Your lowly tents of green We deck with fragrant flowers; Yours has the suffering been, The memory short be ours.

Why are seeds when planted like gate-posts? Be cause 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 Quitman, 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 forty distinct forms during the session. In ten erled. This was at a recent Hartford (C.) wedding. or eleven instances two forms appeared at the yound a doubt. Mrs. Swan recognized the next successes by a very large and enthusiastic au-But the bridegroom langhed, and then he and Grant same time, and in three or four of these cases spirit as Fannie Ellis, a girl of fourteen, who quaned !

a whisper which I did not at first understand. At my request it was repeated with greater force-"nicce"-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 offen 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 seance 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 accommodat-

dren, and clothed in different apparel. The 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 spiritfather and sister.' The recognition was perfect; the features were true and unmistakable. Ipon their 'retiring the spirit of Mr. Finkenstein 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 be-

Spiritualist Meetings in Brooklyn. The Brooklyn Rpiritualist Society - Mar. F. O. Hyzer, permanent speaker-holds services at Everett Hall, 308 Fulton street, between Smith street and Galatin Place, every Sinday, at 104 A. M. and 15 F. M. Seats free to all, Children's Progressive Lyceum meets at 3 o'clock P. M. Conference meelings J. David Chairman-every Saturday evening, at 8 o'clock. H. W. Benedict, President.

evening, at 5 o'clock. 11. W. Bonedict, President. **Brooklyn Spiritus Fraternit**, -Sunday services in Large Hallof Brooklyn institute, corner Washington and Concord streets, seven blocks from Fulton Forry, at 3 and 75 p. M. Speakers engaged: June, Mrs, Abby N. Burn-han, Conference meetings held every Friday evening in Lower Hall of Brooklyn Institute, June 9, Trace Lee-ture through the new Brooklyn trance speaker, Mrs, J. H. Stryker; June 16, "The Ministry of Angels," heacon D. M. Cole; June 30, "Mrs, Millon Rathbun, of New York City, All the spiritual papers for sale at allour meetings. S. B. Nichols, President.

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 7%, Charles R. Miller, Prosident; W. H. Comp. Secretary Coffin. Secretary.

Adelphi Hall, corner Mystle Avenue and Adel-phi Niced.--Roy. Dr. Monek lectures and publicly heals the sick every Wednesday and Sunday evening, at 80° clock,

Brooklyn (N. Y.) Spiritual Fraternity. To the Editor of the Banner of Light:

A cultured and delighted audience listened to A cultured and delighted audience listened to the very able and scholarly lecture 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 on this planet (when our world was a molten mass) this planet (when our world was a molten mass) to its present advancement to the condition when the soul of man had reached the point hat it was indestructible as the Over-Soul or Deity

Lien, they would be much better accommodat-de, and doubtless more light allowed, with bet-de, and doubtless more light allowed, with bet-der manifestations and greater satisfaction to herself and her visitors than results from crowd-ing 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 scance of Mrs. II. V. Ross in Providence, R. I., one was accord-ingly sent to the lady's residence on the after-noon of Thursday, June 1st, and was afford-id 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 the conclusion of the address the Chairers, 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 according to those convictions. I wrote a se-ries of them, which were subsequently pub-lighted in non-which were subsequently pubries of them, which were subsequently pub-lished in pamphlet form, and fifty thousand copies were circulated. In 1875 I gave up all other vocations for the platform, and have de-voted my time to lecturing upon Free-thought and on Spiritualism. I found a great and grow-ing interest in the subject; my audiences aver-aged one thousand persons; sometimes as many as those thousand persons; sometimes as many aged 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 medial powers, and her greeting to me on my arrival at San Francisco was very kind and I am under obligation to her for cour-tesias show." tesies shown.

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

associations should Ree, summer months: On Friday evening, June 9th, our new Brook-lyn trance medium, Mrs. Stryker, is to be con-trolled 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 plat-form at Academy Hall on Sunday morning, and was welcomed back to the scene of former

JUNE 10, 1882.

Meetings in Haverhill, Mass.

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 Brad-ford were concentrated in an evening service, Dr. H. B. Storer, of Boston, occupying the plat-form. 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 in-most being, and existed before Abraham was; it is God in us. The subject was forcibly and plensantly illustrated in an address of an hour. Next Sunday J. D. Stiles, 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.

AP 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 used.

J. L. Y., SAN JOSE, CAL.-We are obliged to decline the

Spiritualist Meetings in New York. The First Noclety of Npiritualists holds meetings every Sunday in Republican Hali, 55 West 33d street, at 1034 A. M. and 784 P. M. Henry J. Newton, President; Hen-ry Van Glider, Secretary, Children's Progressive Lyceum meets at 234 P. M. William Hunt, Assistant Conductor; 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 Weinesday, at 7% P. M. After each lecture, Dr. Monck publicly and freely heals the sick poor from the platform.

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IN HARD OR SOFT, HOT OR COLD WATER.

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A Sure Cure for all FEMALE WEAK-NESSES, including Leucorrhoa, Irregular and Painful Menstruction, Inflammation and Ulceration of the Womb, Flooding, 0 PROLAPSUS UTERI, &c.

ASP 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.

OF 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.

ET KIDNEY COMPLAINTS of Either Sex Find Great Relief in its Use. 12 TOT NULL VE A STORE T

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

Adjutant General Drum, who returned to Washingon 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.-Volce 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 and in some instances to talk (in whispers at 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 hypogrisy, hate cant, hate intolerance, oppression, injustice, and hate Pharisaism. -F, W. Robertson.

The "Channel Scare" is abating in England. The departmental committee has reported that the tunnel is defensible, but suggests that the opening be carried further inland, where means of defense are more com plete. . 10

-[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 con dition of this fair land in 1882.

The Egyptian muddle 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 sail 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 vust 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. Guiseppe Garlbaldi, patriot and liberator, died at Caprera 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 Pearline, for laundry and kitchen purposes. An article so popular and widely circulated must possess merits that commend it to the favor of housekeepers.

the medium herself (apparently entranced and

the medium.

hand.

controlled by an Indian spirit) came out arm inarm with different figures, walking about, and thus showing them to be fumistakably 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 "dummics," made up of masks and drapery, was proved by their ability to walk, 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 fap. 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 disern, 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 Batch, daughter of A. I. 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 sud-

denly 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 have any knowledge. While endeavoring to recall the first name of this young

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A Latin Tak

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, wellnown 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. Hanaford, 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. Baiey, 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 ap-

5th, has an interesting article in regard to Mrs. Ross's seances, which we shall transfer to our columns next week.

877 The Spiritualists had a full house, yes-terday, when they closed their series of meet-ings for the year.-Valley Visitor, Newbury-port, Mass., May 29(h.

MR. J. WILLIAM FLETCHER closes his office lady, of whom I had not been thinking, I heard | July 1st.

passed from earth by being accidentally shot time. The President of the First Association in New York. The rapidity with which the different materi-alizations took place was one of the most re-markable features of this occasion, and in it-self an evidence of their genuineness. After the little girl's disappearance, two spirits, Col. able effort.

able effort. In the evening at an early hour every avail-able space in the hall was occupied, and hun-dreds went away, unable to gain admission, the occasion being the first public appearance of Mrs. Wills Fletcher. Mr. W. P. Clayton presid-ed, 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. the platform, the vast audience rose to its feet, and welcomed her with applause. Mrs. Fletcher and welcomed her with applause. Mrs. Fletcher spoke in a clear, distinct voice, and showed that her loug absence from the platform had in no way weakened her old-time power. After speak-ing 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."

"British Justice." On the platform were Rev. Robert Furness, President of the Woman Suffrage Society, Dr. and Mrs. Spear, Mr. and Mrs. Emmet Dens-more, Dr. Stillman, E. S. Wheeler and many others. The secular press was largely repre-sented, 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 Sth. M.

Children's Progressive Lyceum No. 1 To the Editor of the Banner of Light :

have been in agreeable relations with the 1 have been in agreeable relations with the Children's Progressive Lyceum No. 1 during its season now drawing to a close, in Paine 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 strict-ly bonest to its outside supporters, and scrupuwith Prot. Cadwell and wile, and thilly recog-nized by them. A number of other spirits ap-peared, and were recognized by persons in the audionce 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 ex-ceptions, recognized by persons present. They came frequently two atatime, 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 metamorphosized. Everything that could be was done by Mrs. Ross, both before and after the scance, to satisfy the company that no ac-cess 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. cal and mental recreation. At Echo Grove pic-nic dancing will be in order, with Barrow's famous band in attendance. A very enjoyable occasion is anticipated to gild the closing hours of the present season, and give greater heart and hope for the progressive work and new fea-tures laid out for the Lyceum to take up after vacation. 8. W. R.

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