

the exact result. "Medium or not," continues the writer, "this little Jacques Inaudi is at least one of those living works most convincing and the most interesting of modern phenomena."

A lady of Besancon, Mme. Mallard, is obtaining great celebrity as a healer. Recently summoned to Switzerland, to an invalid who was considered incurable, Mme. M. restored her almost immediately to health; but, by first expelling an evil influence that, the writer thinks, went to prove our anterior existence. M. Pétaz writes to Mr. Leymarie that this Mme. M. had cured him of deafness that he had from birth. A. Mlle. Strone states, also, that a person suffering for a very long time with rheumatism, and had been abandoned by the M.D.s, was immediately cured by Mme. M. Many more testify to her great healing gift.

LE MESSENGER, of Liege, for 1st and 15th of April, contains much interesting and valuable matter, but more scientific than purely spiritual. "Radiant matter," as a new discovery by Mr. Crookes, is dwelt upon at length by M. Bonnefont; but he does not ignore a spiritual phase that may be thence evoked, and concludes his article by saying: "The moment is not far distant when the spiritual phenomena will force themselves upon all by the logic of reason, by the evidence of facts and the knowledge of the laws that govern them." Following the above are some important reflections on "Hysteria" as exhibited at the Salpêtrière, Paris. The different views of the causes, as presented by several physicians, are here given; but no specific remedy is announced. The writer says that "The phenomenon the most surprising is, that notwithstanding the violence of the attacks, in spite of the insufficiency and poor character of the food, the afflicted maintain their plumpness and the same appearance of health. Though inexplicable," adds M. Richet, "these facts are not supernatural, etc." "The study of demagogical possession in the present and in the past is as sad as instructive, but we do not believe that the prevailing materialistic opinions will permit of a fair and impartial investigation of the subject. One can find in the *Messenger*, Nov. 1st, 1879, a dissertation upon *la guérison en 100 jours*, where it is shown that many great men of ancient and modern times, possessed of mediumistic faculties, have been treated as lunatics."

Mr. Kulobin's account of these episodes of *embonpoint* and *demagogues*. The medical history of past times represents these episodes in which one sees but the intervention of God or the devil. "Notices of the usefulness of Lohdun, the demagogues of Marzine, and others who have had a world-wide notoriety, add interest to the grave subject under review."

The *Messenger* continues its narrative of the spiritualistic phenomena that took place in the presence of Prof. Zöllner and other men of learning—Mr. Slade being the medium. So wholly aboveboard, so devoid of any semblance of trickery were the marvelous manifestations, these noted scientists were carried away with them; but for fear that their scrutiny might not be sufficient, the physician and magician within *de la cour impériale*, M. Belcham, was invited to assist. This declaration concerning the genuineness of the phenomena, L. C., without legerdemain, is well known.

The *Messenger* gives favorable notice of *The Theosophist*, published in Bombay, and edited by the distinguished Russian lady, Mme. Blavatsky. It states that among its contributors are celebrated Brahmins of great erudition, and that it will contain translations of ancient documents, both Buddhist and Brahmanic. This publication cannot be praised too highly, for it opens a wide and grand field of thought, of research, of spiritual culture eminently characterizing a remote age that challenges attention.

"The Merchants of the Temple," by Firman and Chapman at Liege, where they evidently played only some poor tricks, and the baby medium of Mme. Markee, said to have been transported a considerable distance by the invisibles, constitute, with a number of minor yet interesting items, what remain to be noticed of the *Messenger* in hand.

EL CRITERIO ESPIRITISTA, of Madrid, for March, has a second article on the "Physiology of the Spirit," in which occurs a precious citation from a sermon by the eloquent *pater Lacordaire*. I have space for only a few words: "They say, to deny the merits of the miracles of Christ, that they were done by the power of magnetism and occult natural forces not yet recognized by science. Very well! I believe sincerely in them. . . . I believe in these phenomena, that generally they are purely natural, known to wise men in all the history of humanity; that the secret has not been lost, but transmitted from age to age, giving rise to a multitude of mysterious actions. . . . God has decreed that there should be in nature irregular forces, irreducible to precise formulas, quite undemonstrable by scientific methods; has desired, in fact, to prove to those who live tranquil in the retirement of their own thoughts, that yet outside of religion there rests in us light of a superior order, a kind of *ecceit* whence our soul, escaping for a moment from the body, submerges itself in those spaces. It cannot fathom, and of which it conserves no memory whatsoever; but is recalled during this abnormal state of somnambulism, a present state foretelling that of the future, before which ours is as nothing. These phenomena of vision magnetism refer themselves to the category of prophecies without being of a miraculous order." Following the above, that must also be briefly noticed, are "Appearances of the Dead," in which are cited the very many passages in the Bible where such occurrences are recorded, and in which, also, the writer gives some other historic relation—of Celsus, for instance, who, "as is known, though writing against Christianity, did not deny the apparitions of Jesus and his apostles, but said that such were not real, but simply shadows (*gembras*) that imitated the body of Jesus, and in no manner were the real body of the Nazarene. Origen, refuting the anterior hypothesis of the philosopher, author of the last book *Discours l'adoration*, in which Christianity is attacked, says that the Pagans referred to various apparitions of Esculapius and of Apollo; adding: "If these apparitions among the Pagans be admitted as real, as attested by many persons, why not recognize as true those of Jesus Christ, which are supported by ocular testimony and believed in by so many millions of persons?"

The venerable Abbot of Cluni, a learned theologian, states in his *De Miraculis*, that one Pedro de Engelbert, who had entered said convent, had seen one night, between the foot of his bed and the window, the apparition of an individual named Sancho, who said he had come to expiate the evil he had done during a late war, and besought prayers.

La Luz Del Porvenir, of Barcelona, holds its own as an able exponent of our cause. I have six numbers of it in hand, and can only briefly notice the contents. Lady Solar, its principal contributor and editor, wields a most forcible pen. I do not think that the Catholic Church, has found in our ranks (perhaps with a single exception) a more energetic, powerful, logical opponent. The present series opens with her forty-fourth chapter of "Spiritualism: Refuting the Errors of the Roman Church." It would take all the columns of the *Banner of Light* to pay before its readers what is here worthy of their attention. I think what she is here publishing is about to appear in book-form, and it will be a treasure to any one understanding the Spanish language. Mlle. Candida Sanz gives also her generous thoughts to La Luz.

SOUTH AMERICA. The *Revista*, of Montevideo, for March, has been received. Its editor, and the "angel guardian," contribute their usual felicitous articles, which, with quotations from the *Barcelona Revista* and *El Buen Sentido*, from Diderot and Themistocles, make it an attractive number.

La Constancia, of Buenos Ayres, for March, has also just come to hand. It has a large amount of material to be examined, and I will endeavor to give it my first attention next month.

MISCELLANEA. Licht, mehr Licht. This attractive weekly, published in Paris, in the German language, is a volume in itself, embracing a wide field of observation, having able correspondents, and copying valuable accounts of facts and phenomena. One of its first articles of the four numbers in hand is from the *Banner*. The five next pages contain articles from three doctors. Baron Du Potet, Elsie Lavater, of Zurich, Rachel of Bordeaux, the somnambulist Louise Lasserre, and Von Christian R. (elmers) are among its numerous contributors.

Magnetism: Three journals, from Paris, are in hand, devoted to the subject of magnetism—*La Chaine Magnétique*, edited by the distinguished author and instructor, Baron Du Potet; *Revue Internationale de Magnétisme*—Mr. Donato's; and the *Journal du Magnétisme*. Each of these is conducted with great ability, and may well claim profound attention. In the Baron's journal there is a meditation of M. Fred. Ant. Mesmer—a profile with remarkably fine features; also a sketch of Mme. Louise Gulli, the celebrated somnambulist, clairvoyant, ecstatic, etc., and much other matter. The *Journal* has on its cover the picture of a temple dedicated to magnetism, over the entrance of which is the inscription, "Know Thyself," and into which are crowding the infirm. On its 6th page is a figure of Jeanne d'Arc upon the burning pyre, with an article on her life and death, from the pen of Dr. A. Peladon. The *Internationale* has numbers seven and eight embodied in its present issue, and hence appears a more pretentious publication than the preceding; but though having great value from what Mr. Donato himself contributes, and what he can verify through his amiable and devoted assistant, Mlle. Lucille, he can only consider his *Revue* a formidable rival of the others. The last item of its closing page is a well authenticated statement that a lady in convulsions, at her child-birth, and who had been declared in the utmost peril by two of the "regulars," was healed by Daniel Strong by the application of cloths saturated with magnetized water. Dr. Strong is an American, and resides in Marseille. He seems to be a clairvoyant, and under spirit-guidance, for he informed his patient that after two more convulsions, decreasing in force, his remedy would be effectual; and her relatives, highly grateful, make a formal declaration of their gratitude.

I have received another number of the neat little pamphlet, *Opinion Grecque sur l'Esprit des Hommes*. It quotes from Heb. ix. 12, from 1st Cor. xi. 15, and xvi. 40, from Davis, from the *Banner of Light*, and Thomas H. Hazard, and has a few words on reincarnation. An article on "Our Double," by *De Double-ganger*, occupies six finely printed pages. Under the heading of *Hel Zilveren Koord*, I have the honor of being named with Dr. Peebles, Drs. V. Etten, Smedley and Pearce. Following this is a letter addressed to Mr. Peebles, by E. C. Dunn, dated Albany, 12th Feb., 1872. Further on, the *Spiritual Telegraph* is quoted from; also a letter from S. A. Peters, in which Prof. Hare is named; in other articles, Kate Robinson, Wilson, Bailey, Tuttle.

Original Essay.

"ARE THE CLAIMS OF MEDIUMSHIP FOUNDED ON RELIABLE FACTS?"

BY D. T. YOUNG.

We find in the recorded history of all nations, from their earliest period of existence, that they possessed a system of religion founded, as claimed by them, on revelations given through a few individuals known as seers, prophets, teachers, &c., having peculiar organizations, and in whose presence, under certain conditions, phenomena of an extraordinary character took place, which have been generally credited as miracles, given by the gods to mortals for the establishment of religion among men, and continued from time to time until most of the inhabitants of earth became votaries of a belief of the future existence of man after death. This belief still pervades the minds of most men, with the exception of a few in more enlightened communities, who reject all theology as taught in the last two hundred years, as not reconcilable with their reason and intuition in regard to the character of God, as represented by theologians, in his partiality toward a few of mankind, to the exclusion of the many. In Asia and Africa, in consequence of the ignorance of men, the manifestations of the preternatural appearances, in their early history, through the seers or mediums of their time, were attributed by them to the gods. Thus the spirits manifesting in Egypt were named Osiris and Isis, and worshiped. In the Assyrian and Persian nations, various names were accorded to them, according to the good or evil attributes supposed to be possessed by them. The posterity of Abraham named them angels, Lord, Jehovah, God, &c. As sacred books were not written in those nations until long after many of the events were supposed to have occurred, tradition alone was depended upon by the future historian when giving publicity to the events. Therefore it is not to be wondered at that fallible priests, who wrote in most instances these so-called sacred books, should ascribe to the highest intelligence of the universe the manifested evidences of supermundane power and wisdom, and name them accordingly. Thus "the Angel of the Lord," so often spoken of as appearing to the seers and prophets, was often called Jehovah, or God, yet at other times named as man, and shown to possess the characteristics of men by eating, drinking with men, &c. Several instances are given in the history of these spirit manifestations, as "the men that appeared to Lot," also "the men who appeared to Abram" and to Daniel, "the man Gabriel," &c. In John's Revelation, the angel who appeared to him (and whom he thought divine enough to fall down before and worship), distinctly states himself to be "thy fellow servant and of thy brethren the prophets—worship God." Thus if John could mistake a spirit, once on earth as a prophet, for God, so doubtless also did the ancients, who wrote of such appearances through media, who came to establish the fact of their future existence and power to communicate to mortals on earth; that a bridge between the seen and unseen worlds was then an established fact, and would continue for all time; that through seers, prophets or media communications and other evidences of such close relationship between them should be given from time to time, until, as the prophets declared, the "kingdom of God should be with men." Thus, for the purpose of convincing men of the truthfulness of their mission for all time, the prophets were instructed by these angel messengers to predict many historical events that would require thousands of years in the complete fulfillment of all of them, pertaining to the rise and fall of nations, kingdoms, peoples, &c., particularly those nations that would become universal kingdoms, subjecting the Jewish nation, with others, to great oppression for a long period in the future.

Daniel was thus informed by an angel or spirit (once mortal on earth) that four great kingdoms should arise in succession, governing mankind in brutal power, also his people the Jews; Babylon the first, Media Persia the second, Greece the third, and Rome the fourth. Then how Rome should be divided into two parts (eastern and western), and again divided into ten nations, and so continue divided until they were absorbed into the peaceful government of "the God of Heaven" or a universal government of brotherhood, when, as the closing prediction states, "The saints of the Most High shall take the kingdom and possess it forever." The predictions thus given, about twenty-five hundred years since, have been accurately accomplished, so far as the four great kingdoms and the divisions of Rome into two parts and also into ten parts, and its continuance in a divided condition to the present time, of about thirteen hundred

years; although several great rulers, like Charlemagne and Napoleon, have tried to unite them as one, but failed. Other prophetic mediums, both before and after Daniel's time, have given many proofs of their truthfulness in predicting the complete desolations that should come upon Nineveh, Assyria, Babylon, Edom, Tyre, Zidon, Egypt, and other great cities and nations, and also of the captivity of the ten tribes of Israel to Assyria, and their final dispersion; also of the captivity to Babylon of the tribe of Judah, and of their return, and finally of their subsequent dispersion to all parts of the earth, and the destruction of Jerusalem, their city, by both the Babylonians and the Romans, all of which has been fulfilled, though the predictions extended from twenty-five to thirty-three hundred years in the past. Also through these mediums were given the minute events that would transpire in the birth, life and death of the great teacher Jesus, who was the subject of several predictions, all of which were accomplished in his history; and through Daniel the time of his mission and death was also shown. During the mission of the greatest medium through whom the spirit-world has manifested to mortals, he selected as his assistants such as possessed the requisite power or aura by which the spirit-world could manifest its power in signs and wonders, in healing the sick, the blind, the deaf, and all manner of diseases; fulfilling the predictions of Joel and other prophets, of speaking in tongues not their own and with an intelligence far beyond all their previous ability of mind.

The prophet Joel declared that God would pour out of his spirit upon all flesh, and they should prophesy (or teach) and see visions, &c. This is stated to have had a partial fulfillment on what was called the day of Pentecost, when, as Jesus promised his disciples, the spirit was given to them, from on high, and was promised to continue as an ever-abiding influence being "the gifts of the spirit" to be sought for earnestly, as Paul teaches. Jesus states that his disciples should do even "greater things" than he had done, showing conclusively that "healing the sick," speaking in (foreign) "unknown tongues," "discerning of spirits," were, and now are, all evidences of spirit power and intelligence, given to mediums for purposes of benefit to the human race. Thus when unprogressed spirits obsessed persons in the days of Jesus and his disciples, they brought to bear upon such the spirit power, and caused the mediums thus influenced to be relieved from such evils (wrongfully called devils; evil men and spirits there are, but none worse than when on earth as men, for like will attract like). These proofs and gifts were manifested in the Christian church for many years after Christ, and had the church continued free from worldly entanglements with the earthly governments—pure and lowly as its founder—the best gifts of mediumship would doubtless have become even more generally possessed than before, instead of being confined to a few scattered here and there on the earth, as has been the case until recently, when another influx of spiritual influence has swept over the world. Often, at different periods, efforts have evidently been made by the spirit-intelligences to show their ardent desire to communicate more freely with mortals in the last three hundred years, but the ignorant and superstitious state of men's minds (through a false system of theological teaching) prevented them from properly "discerning the spirit," and as it was generally believed, that none but devils could communicate with mankind, and give evidence of their existence, the instruments they controlled were thought worthy only of death. Such treatment of mediums, of spirit control, was accordingly condemned by the higher intelligences of the spirit spheres, and their influence suspended for a time from manifesting their power to control mediums and give, through them, the positive knowledge of an immortal life in the future, and the comfort to such of the presence of departed loved ones. They have waited until, by the enlightenment of mankind, the time has come when they can send another spiritual wave over the world without endangering (at least) the lives of their sensitive agents, and drive back the clouds of dark materialism and atheism that have obscured the light of immortal truth for years past.

The best gifts held by the early church, and so long unsought for by the modern church, are now again brought to light, with many other added powers, to enlighten mankind and save them from the false teaching of ancient barbarism, and which was engrafted on to the dogmas of the Christian church as a part of the teaching of him who taught that all men were brothers, having "one Father, even God."

In the past thirty years millions have become firmly convinced (through mediums for spirit control) owing to the multifarious evidences held by them, of the reality of a future progressive life, and of the presence of their loved ones who have passed beyond the veil. With such it is not simply a belief, but as their senses were convinced by the many and various manifestations given, it has become a positive knowledge to them. In a large number of instances some member of their family (perhaps a little child) was the instrument. The conviction of its truth is often obtained in the family circle than at public ones. It is estimated that about one in six possesses more or less mediumistic powers, which can be developed by proper attention to the requisite conditions. The primal meaning of the Latin term medium is that of an intervening agency of transmission between opposites. Thus the seers were such between the present and future worlds, and were set apart and honored by the ancients as the mouthpieces of Deity. In this way all religious systems were founded in all nations, without exception, if history speaks correctly.

In conclusion I would ask if this is true, and the people have been fully convinced by positive evidence, given in so many countless ways, of the truthfulness of mediums, seers, prophets, or by whatever name they may be called in ages past, whether the claims of mediumship are not well founded, and if it is not well for us to heed the teachings given through them.

Tribute to Dr. Slade.

To the Editor of the *Banner of Light*:—Our cherished friend, the rarely gifted medium, Dr. Slade, has just left us; but the influence he has exerted during his stay will abide with us in its effects forever. More highly prized than caskets of precious gems are the slates he has left full of loving messages from the other side. Through years of labor and unremitting activity Dr. Slade has been known and loved by every member of our home circle; anxiously we have watched him amid his varied occupations, and his success has ever awakened feelings of the liveliest pleasure there. No wonder he has been chosen by the spirit intelligences as a golden link between the dark valley of tears and the summer-land of love, for his sensitive nature is an aolian harp vibrating with the breath of angels, echoing music from the Summer-Land—the music of voices long silent, telling there is no death; all will be reunited in a Paradise of love and beauty. ST. LOUIS, MO., May 25th, 1880. KARE OAKES.

Written for the *Banner of Light*. THE SUMMER-LAND.

I sing the golden Summer-Land,
Where we shall meet no more to part,
And warmly grasp the outstretched hand
Of men of noble, generous heart.

There side by side a glorious band,
Still onward pressing day by day,
All wisdom's brightest beauties grand
We'll gain, and gaining, keep for aye.

No streets of gold and pearly gates
To stately sloth shall us allure;
But each with his own proper mates,
Shall march right on in progress sure.

The Summer-Land has fertile bowers,
Fair mansions rising through the trees,
And beauteous fountains, birds and flowers,
Bright butterflies and busy bees.

That land with every form is rife
Of all that's beautiful, all that's good;
No longer driven by needs of life,
Man sheds no more the creature's blood.

All are immortal, all are blest
With noble talents they can use;
By pain are errors still redrest
In those who their great gifts abuse.

The God who rules the Summer-Land
Still works by Nature's hidden laws,
Nor as with Magic's feeble hand
Brings an effect without a cause.

And all things in this nether world
Are types of glories rich and rare,
Which like a banner bright unfurled
We'll find in lasting beauty there.

There, death and want and sickness past,
All start once more, and onward go
To greater bliss, or slow or fast
As streams that to the ocean flow.

God is perfection—there can be
None perfect here save He alone;
So in these glorious regions we
Shall never find our struggle done.

Oh ye who thus timid bosoms fill
With fear at such eternal strife;
Who seldom yet have nerved your will
Victories to gain o'er ill of life—

Ye weakly ones, who dream to sing
Through countless ages, and proclaim
The glories of a powerful King
Without an effort or an aim—

The God who gave you griefs before,
And strength each heavy cross to bear,
Still rules on that eternal shore—
His mighty hand will guard you there.

Toronto, Canada. H. M. W.

The Bostrom.

Memorial Service to Calvin Hall and Mr. and Mrs. Amos Harvey, Founders of the Lecture Fund.

A DISCOURSE DELIVERED BY C. B. JENN, IN SPIRITUAL HALL, STAFFORD, CONN., SUNDAY EVENING, MAY 23D, 1880.

(Reported for the *Banner of Light*.)

One year ago we laid away in the grave the sacred clay of our venerable brother, Calvin Hall. Sitting in my study—the room in which he died—I often think of his devotion to what he considered to be the truth, of his many unselfish kindnesses and of his grand goodness. While enjoying my brief sojourn in this quiet village, I have often heard Mr. and Mrs. Amos Harvey spoken of with most affectionate esteem. They were honored citizens of this place for many years, and, like "Uncle Calvin," were zealous and devoted Spiritualists. You all know that to Mr. Hall and Mr. and Mrs. Harvey we owe the benefaction of the fund which maintains the lectures to which from time to time you listen.

It is eminently proper, therefore, that we should consecrate at least one service a year as sacred to the memory of our arisen friends. Ingratitude is ranked among the basest of vices. Do you value these services? Would you be indifferent if the hall were closed? Have these meetings contributed anything to the thought of this community? Are you strengthened, by coming here, for the struggle of life? If you can answer these last two interrogations in the affirmative, remember that to our friends in whose name we hold this service praise and thanksgiving should be given. Other questions confront us: Are we utilizing the generous gift which has been bestowed upon us? Do we sit and supinely look on, receiving coldly and selfishly? Do we put the cause which our friends loved so well before the public in the best possible shape? Are we proving ourselves worthy of their disinterested kindness? These are not idle questions. Meeting our benefactors after the change called death, what message shall we have to repeat to them? Let us heed these topics. There is an obligation resting upon us.

Mr. and Mrs. Harvey were the pioneers. They took upon themselves the burdens. They gave generously of money, and their home was a blessed haven of rest for the apostles of Spiritualism. They were deeply interested in the building of this hall; indeed, among the many earnest workers who contributed money and labor toward the construction of this building, none were more enthusiastic than this honored couple.

This hall was dedicated, let us always remember, to humanity—not to a sect. Calvin Hall was also an old resident of this neighborhood. He was a plain, blunt, honest, generous man. At first, in religious conviction he was materialistic; afterward he became a Universalist, as was the case with Mr. and Mrs. H. With the advent of Spiritualism, "Uncle Calvin's" career took a new phase. He was blessed with the gift of healing. I have been reading a large number of certificates of his wonderful cures. He took no money for his services. Herein his unbounded generosity was manifest. As an illustration of his kindly spirit, I will cite an incident: On a certain horse trade there was a load of wood coming as "boot." "Uncle Calvin" got all of his cattle together, yoked them, drove to the farm of the man with whom he had traded, and loaded a pile of wood nearly as high as the tradition runs) as Bunker Hill Monument, and then drove to the house of a poor widow and unloaded.

Our brother's closing years were peaceful, as we all know. I can see him now, as he was assisted across the street to see Gov. Field, lying encoffined. Surrounded by loving friends, "Uncle Calvin" passed away. Mr. and Mrs. Harvey, too, died among those whom they loved. And these three—noble, unselfish souls—believing in the value of ideas, left a legacy so that this platform could be supported. Dear friends, we thank you. We wish that our dull, crude senses could realize your holy presence in our midst to-night.

Now, in this hour of meditation, let us resolve to appreciate, more than ever, the gift of our beloved arisen ones. This legacy is to the citizens of this place. Our doors are open to all. What have we freely given. It is not Spiritualism in any dogmatic or sectarian form that we are trying to force upon you. We emphasize the great truth of spirit-communication. We have facts which corroborate history on this point. In conjunction with this declaration we teach simple rationalism in religion; we open our doors for lectures on science, history, travel, art—in fine, on all subjects which relate to the welfare of humanity.

Hence I say to you, people of Stafford: This is one of your homes. You are interested in the use of this fund. I want to impress this fact upon the young men and women. After the present customs of the fund pass away, you, my young friends, will remain as the guardians of this sacred trust. Will you do your duty? Will you allow prejudice to come in, or sectarian hatred? I trust not. Will you allow the matter of church-membership or non-church-membership to destroy the useful work which can be done here?

Mr. Hall was 94 years of age when he passed to the spirit-world; many called him "Uncle Calvin" by all of his acquaintances.

Time changes our opinion of men and movements. Take the local history of Spiritualism here. If the movement were to come to-day, for the first time, the Church would not antagonize it, as was the case formerly. There would be no need of weakening a professedly liberal church by leaving its fold for an abiding place elsewhere. We have all gained wisdom. The Church sees the folly of its dictation and contempt; and we outsiders begin to realize that we, too, have undoubtedly erred in being too arbitrary and combative. Philosophically considered, both attitudes were products—one of inherited conservatism and the other of the inordinate zeal which always characterizes new movements.

The Church of to-day, to be understood, must not be judged by its creed. The creed is the old sign-post, but the road has been changed, and we all meet at some four corners where mutual respect and love obtain.

This fund, utilized wisely, will not be the means of a constant feud between this congregation and the assemblages which convene elsewhere. It will be the means of general enlightenment; its complex ministry will accomplish what the stationary ministry of any or all sects cannot accomplish; it will supplement the church services; it will be a missionary gathering to all.

The mood of the time, both within and without the Church, made the move in the direction of this hall essential. All is well. We stand by our flag!

But we do not allow to perpetuate strife. We will go half way in all fraternal greetings; and when the Church will acknowledge on its record that the gulld-post and the road are contradictory, and when outsiders put more genuine spiritual fervor into their work, I see no obstacle against a happy reunion of severed ties.

2. This lecture fund is a prophecy of coming unity.

I cannot specify the phase in which that unity will be shown. It will be based on ideas, not emotions. The heart needs the guidance of the head. Fraternity, to be enduring, must be intelligent. Broadly considered, the moral force of the world is subordinate to the intellectual force of the world, so far as progress is concerned. Destroy the supernatural claim of religion, and you break down the prejudices based on that assumption. Simple goodness will not destroy religious prejudices. Intelligence only will lead to larger unity. Singular is the testimony of history on this point of persecution. Who persecuted Christians? Not the profane, vulgar and licentious of the Roman Emperors, they were indifferent to it. Marcus Aurelius, a man of the highest integrity, and Julian, of renowned honor and personal purity, were conscientious in their antagonism to Christianity. The leading supporters of the dreadful Inquisition, we are told, were men marked by spiritual cleanliness. Eminent writers, who visited Spain to write the history of the Inquisition, were obliged to confess that nothing could be said against the character of its principal defenders.

So I argue that the intellectual power of this platform is leading the way to a reasonable understanding—a fraternal relation; the destruction of bigotry.

3. Now, to offset former prejudices, to detrone the sectarian spirit, we must put religion into the category of human development. We must aver fealty to the most rational view of religion. The facts of history, not our special predilections, must indicate to us our way.

The subject of religion is bedeviled with fog and mysticism. The way into the sunlight is difficult. But we should not falter.

What a time historians had in trying to get at any rational view of things from the so-called histories written in the Middle Ages! The first historians were wandering minstrels; history depended on memory; with the discovery of the art of writing came exaggerations. Weird, grotesque, and to us ridiculous narrations of giants, etc., were written as absolute fact. Men high in ecclesiastical life wrote as history stories which put Aladdin and Jack the Giant-Killer into the shade. Slow but sure has been the emancipation from that mental condition.

Take our theology—read it without undue reverence. It is a fable—a Cinderella story. There is nothing reasonable in it. Think it over—the scheme of salvation! Imagine that you heard it only yesterday; would you accept it? No!

This, then, is our purpose: to throw light upon the confused question of religious belief; to obliterate all the facts we can gather; to marshal the alleged Saviors into a glittering phalanx; to establish a sound philosophy which shall serve as a guiding power to those moral inspirations with which God has endowed us.

Friendship is the new orb in the sky of religion. Such is the lesson of the hour. Peace and unity to our children. We will bequeath to them no quarrel. We will leave to them a rational philosophy.

Will not this ideal of our work be pleasing to "Uncle Calvin" and Mr. and Mrs. Harvey? Yes.

We must remind our young people of the good deeds of those who have gone. We must not forget the dead. Think of your arisen ones! Some miss a babe, others a husband, father, mother, sister, brother or wife. Keep alive tender and holy memories of those who have journeyed to the spirit-world. In the rush of the busy world we need the sanctifying influence of such holy thoughts. Let us cherish as something supremely sacred, the idea of communing with our arisen friends who have passed away.

And now to our dearly beloved ones, of whom we think to-night especially, in this public gathering, we say: Accept our love; we cherish delicious memories of you; we shall strive to seek your noble example; enjoy your existence in the spheres, knowing that your life-work is appreciated. Amen.

New Publications.

SOTERIA; OR, THE SCIENCE OF SALVATION. By Rev. Samuel Emerson. Boston: A. Williams & Co. This volume is said by its author to be the result of a lifetime of severe, earnest study of a question which he himself considers should be uppermost in every mind, and that is, "What shall we do to be saved?" which, however, naturally suggests to us another question, "Saved from what?" Oceans of ink have been spread over bales of paper in order to render complicated what is in itself very simple; and in looking over the past we begin to gain some idea of the real import of the last query and its proper solution. The correct answer must be, Saved from further disputations, theories and complications, in lieu of which an earnest and hearty adoption should be instituted of the plain but all potent rule of doing unto others as we would others should do unto us.

THE BIBLE AND ITS STUDY, published by John D. Wattles, Philadelphia, contains thirteen articles—by D. B. LL. D.S. M. A.S. D. C. L.S., and clergymen bearing numerous other alphabetical elongations to their names—designed as "promptings and helps to an intelligent use of the Bible."

MARRIAGE AND DIVORCE is the title of a pamphlet containing the proceedings, testimony and argument of the defence in the trial of John C. Cheney for polygamy at Northampton, Mass. Published by John Brown Smith, Amherst, Mass.

"NANA," by Emily Zola, has been translated by John Stirling, and is now in complete and unabridged form by T. B. Peterson & Brothers, Philadelphia. The story is a sequel and continuation of "L'Assommoir," but deals with other scenes than those portrayed in its predecessor.

TRANSACTIONS OF THE MASSACHUSETTS PRESS ASSOCIATION, with Constitution and List of Members, including an account of the Excursion of June, 1879, and the Reunion, February 1880, is received from John L. Parker, Journal office, Woburn.

THE QUARTERLY REPORT OF THE KANSAS STATE BOARD OF AGRICULTURE, ending March 31st, 1880, contains a large amount of valuable statistical matter, not only in relation to the agricultural resources of the State but also its schools.

WORK AND WAGES, by Maria B. Lyman, is just issued as No. 30 of "The Sabbath Library," a series of stories of the "evangelical" order, designed for Sunday schools. David C. Cook, publisher, Chicago.

THE CINCINNATI TRADE LIST, published at 140 West Front street, has a circulation of thirty thousand, and is a good representative of Western enterprise.

THOUGHTS ON THE BOOKS OF MATTHEW, MARK, LUKE AND JOHN, by Oliver Butterfield, has been received from the author, Francetown, N. H.

1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

TO BOOK-PURCHASERS.

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

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

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SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of important free thought, but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance. We do not read or treat anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We do not under any circumstances return manuscripts that are not used. When newspapers are forwarded which contain matter for our use, the sender will be held responsible for their withdrawal from the article before they are sent to the printer. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, JUNE 12, 1880.

PUBLICATION OFFICE AND BOOKSTORE.
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SPRITUALISM, like an enduring rock, rises up amid the conflicting elements of ignorance and passion - a rock which the surges of Time and Change can never shake - on whose Heavenly-foundation the Angels build their altars, and kindle beacon-lights to illuminate the world. - Prof. S. B. Britton.

Thursday next - June 17th - being a holiday in Boston, the *Banner of Light Bookstore* will be closed at 12 M. Subscribers in the city who regularly obtain their papers at the office, and patrons meditating a visit to our establishment on that day, will please bear this announcement in mind.

The Matter of Conditions.

The lecture by interrogation and answer which was given by J. William Fletcher in Stegway Hall, London, and reported in the *Banner of Light* of May 15th, contained certain observations on the conditions to be observed and obeyed, if we would bring the spirits into communicating relations to us, which deserve more than a single reference and perusal. Although, said the spirit in control, "the spirits often manifest themselves in spite of doubt and unbelief," the questioner was nevertheless bidden to seek to place himself in the right condition if he would have the benefit of conscious spirit presence and communion. "Open your eyes," said the spirit; "the sun shines. Put yourself in a position to receive; the truth is ready for you; but do not go and shut out the light from your chamber, and then say there are no sunbeams. Do not close your eyes to the grand spiritual facts that are around you, and then say that they do not exist."

Again the lecturer remarked in response to a question, that "the result of any seance is mainly dependent upon the conditions of those persons who compose it." The ideal seance is formed, said the spirit, when men and women come together, not to prove or disprove preconceived ideas, but simply with the desire of ascertaining the truth, and in the spirit of little children. From such as these flow waves of spiritual influence by which the spirits who are at work are able to produce happy and satisfactory effects.

In answer to the question, Is a medium necessary in order to demonstrate the presence of spirits? the control said, "the medium furnishes the material by which and through which the spirits are enabled to present themselves to your consciousness. They are drawn, however, not nearer to you simply because you may be in the presence of a medium. The latter acts as a link between those who are gathered together in the seance, and the spirits who stand just outside your consciousness. Your influences are drawn out and attracted to the medium, and produce a power which the spirits are enabled to use." Sometimes little or no strength is taken from the medium by the spirits, and on other occasions the strength of the medium is used almost entirely. In the latter instance the resemblance which the spirit at times bears to the medium is accounted for.

If we would have this materializing power continued and increased, we must see that we are first of all faithful to the truth that is in our hearts, these manifestations, we are assured, will be continued, and will grow stronger and grander. We are too apt to accept the edicts of men, and the habit of men is to condemn what they do not comprehend. The manifestations of Spiritualism are not for scientific dissection, but for spiritual growth. If our hearts are rightly attuned, we shall have no need to ask if there is a spirit-world, for the doors of heaven will swing open so wide, and we shall stand so near the eternal world, that to doubt will be impossible. All spirit power is proportioned to the conditions under which it is exercised. So long as the right conditions are absent, and the wire is disconnected, the message cannot come. In the ancient times, mediums were carefully secluded in order to keep them safe from hurtful contact with the world. In general, man is not in a fit condition to be receptive to spirit influences. The waves of spirit-power have their ebb and flow in consequence of this fact. A revived spiritual life is preceded by an ebb, when spiritual vigor is apparently paralyzed, and spiritual life is almost extinct. Can we wonder, then, at what some are pleased to regard as the fallibility of spirit manifestations?

This ebb and flow of susceptibility on the part of the human mind draws its source largely from the fact that four-fifths of the people of the world (in the language of the controlling intelligence, speaking through Mr. Fletcher on this occasion) are so engrossed with thoughts of what they shall eat and drink, and how they may obtain material enjoyments, that they

have no thought of what may happen to-morrow. Their little world is just what they can touch; it is limited to the world of sense; and when the truths of the spirit-world are set before them, they at once ask of what use it is. If they cannot see that it is of any use, they put it aside and let it wait. They do not care to be hindered in their business. They are likewise afraid of being laughed at. "But [added the spirit] if such persons only dared to face the world and say, 'This is true,' then strength would be given to help them subjugate the world." Though not many are yet ready to do this, and the "fashion of this world" has not yet "passed away," still the signs of ultimate triumph are in the spiritual sky, and the laborer who works with faithful heart to prepare the way of the on-coming truth "shall in no wise lose his reward."

Satisfactory Materialization Seances.

The phenomena from time to time occurring at the sittings for form-manifestations given in this city by Mrs. John R. Pickering, at her residence, 796 Tremont street, have been of a highly convincing character - to the truth of which statement we have taken occasion ere this to append our personal endorsement in conjunction with the testimony of various (and not a few) correspondents. We here present additional evidence in the same direction.

Thursday, June 3d, J. Warren Winslow, of Boston, called at our office and put us in possession of the following information: On the previous evening, (2d), two gentlemen from Attleboro, Mass., himself, the medium and her husband, made up the list of persons present in the seance chamber - the sitting being a private one. During the evening some ten forms, varying in size and apparel, came out of the cabinet; among the materializations thus appearing being one of a man clothed in a military jacket of red, having gold stripes arranged horizontally across the breast. One of the gentlemen from Attleboro asked of this form: "Do you recognize me?" in reply to which query the spirit bowed, and proceeded to imitate the act of playing upon a bass drum, following it up with the unique motions incident to the trombone-player. The gentleman at once acknowledged that he knew the spirit while in earth-life, and recognized his appearance now; that he (the gentleman) had played a bass drum in a band wherein the spirit now manifesting had played the trombone. This gentleman informed the few persons present that he had never before attended a materializing seance, but he was perfectly satisfied of the genuineness of what he had witnessed - in which opinion his companion concurred.

An aged relative of Mr. Winslow manifested on the same evening, identifying herself to him by going through the form of sprinkling clothes and spreading them on the ground in a manner peculiar to her; she communicated her name correctly, and, drawing aside the folds of the cabinet curtain, showed the medium still sitting in her chair.

Mr. Winslow further informed us that J. B. Howard, Esq., of 2189 Washington street, Boston Highlands, has had a remarkably convincing experience at the seances of Mrs. Pickering - and one extending over several sittings, the manifestations intended for him seeming to be a matter of growth, and increasing in clearness and vigor with each occasion of their presentation. Mr. H. recognized in the first instance his spirit wife, who wrote upon the slate: "When you come again bring my darling," meaning his little daughter of some seven years of age, who was yet with him in the mortal form. This request was complied with on a subsequent occasion, when the form of the wife came out and took the little one into the cabinet with her, placing the child in the lap of the medium, at the same time lifting the curtain that all present might see - as they did - three forms at one time, spirit, medium and child!

This act has been, we understand, repeated by the spirit mother at other seances. On one occasion a wreath of blue and white blossoms was placed on the child's head by the spirit, before the two entered the cabinet; but upon the disappearance of the form no trace of the flowers thus bestowed could be discovered anywhere in the apartment. The child, under instructions from her father, has satisfied herself, by the exercise of the sense of touch, while in the cabinet, that the forms of the spirit and the medium are actual and distinct entities. Some idea of the power of the manifesting form may be gained by a consideration of the fact that though the child weighs forty pounds, she has been on each occasion easily lifted by her mother, and placed, without effort, in the lap of the medium, in plain sight of the sitters.

Those desirous of attending Mrs. Pickering's seances should do so at once, as her stay in Boston will not be a prolonged one.

Dr. Babbitt and J. H. Mendenhall.

Some years ago J. H. Mendenhall, now of Unionport, Ind., saved his daughter's life by magnetic manipulation according to the directions given in Dr. Babbitt's Health Guide. Two physicians had given her one thousand doses of medicine, and having brought her to a point in which she lay helplessly paralyzed and unconscious, declared that "she could not live forty-eight hours." He thus did by the aid of a higher science what the college-bred doctors were unable to do, and brought his daughter to life and health. This speaks well for both Dr. Babbitt's work, now re-published, with many additions, as the Health Manual, and also for the power of Mr. Mendenhall, who is a frequent correspondent of the spiritual papers, and states that he expects to commence practice in magnetic healing and chromopathy. In a late letter he declares that Dr. Babbitt "has not only grasped the key to the Temple of Wisdom, but holds in his possession the very temple itself," in his Principles of Light and Color. He further says: "I find the blue paper excellent for inability to sleep. I magnetized blue paper immediately after reading the 'Principles of Light and Color,' for a neighbor, who had not enjoyed a good night's sleep for more than a year, which he applied to the front and top brain during the night, and next morning he told me he went to sleep at nine o'clock and did not waken until broad daylight. He used the same paper three nights in succession, resulting in sweet sleep."

"After Dogmatic Theology, What?"

Dr. Eugene Crowell writes, in a private letter, of this new book by Giles B. Stebbins:

"Its subjects are selected with judgment and treated with clearness and force. No intelligent unbeliever can read it without being impressed with the fact that Spiritualism has some cultivated, sound and comprehensive minds. It will sustain the reputation of its author as a writer and thinker."

For sale by Colby & Rich, *Banner of Light* Bookstore; See advertisement in another column.

Sabbath Excursions.

The Sabbath Committee of this State, appointed not long since as special guardians of the "holy day," have made an appeal to the clergyman, calling upon them to preach sermons on the proper observance of Sunday, fearing that Sabbath excursions will soon cause the churches to become tenantless. The "proper observance" which this Committee insist upon maintaining is the hiring of pews in a house that displays the true evangelical flag, attending "the stated preaching of the gospel" therein, and being satisfied with such further recreation as may be had in Sabbath school picnics, church fairs, singing schools, charade parties and strawberry festivals on week days. The Committee intimate that unless some preaching is done to stop the rapidly increasing prevalence of Sabbath excursions, the churches everywhere will be closed, and public worship cease throughout the land. They seem to think that the prime use of men, women and children on one day in a week is to make "Sabbath," and that by getting them together in a building, giving them a talking to and putting them through a series of formal services, they are honoring God and duly observing his holy day. But fortunately for the people, they are just now taking their lessons more from nature than from the church; and they conclude that when the Committee can fence in the wild woods, imprison the summer breeze, dry up the rivers and lakes, suspend the blossoming of flowers and the singing of birds, out of respect for the Sabbath, they may be induced to deny themselves, "for this day only," the blessings which are proffered them to enjoy.

There are those who, when the first hot breath of summer is felt, journey away to the mountains or to the sea-shore, there to remain until the cool winds of autumn render city life enjoyable. But it is not these rich, heavy-fleeced sheep of the fold which the ministers seek to impound in their sanctuaries. There are thousands whose time and means are too limited to enable them to do this; and a day's excursion from the dust and heat and turmoil of the battle of life is all they can expect, and with thankful hearts they accept that when it is given them. The "Sabbath Committee" would deprive them of this, and its members ask the aid of all "the servants of God" in their efforts to do so!

An Interesting Public Circle Incident.

An interesting incident recently occurred so confirmatory of the truth of a message received at our Public Free Circle-Room that it cannot but prove of interest to our readers. A lady (Miss L. Sheldon) residing at the South End, being in this vicinity on business, and having finished it, was on the point of returning home, when she remembered that it was the afternoon when a seance was to be held and near the time of its commencement. Though she had had no thought of attending it, she felt at this moment that an hour's time could not be more profitably passed than in our Circle-Room, and so she paid it a visit.

During the afternoon a spirit gave a message in which he said that he had hoped to have lived a long life upon earth, so as to be able to assuage suffering and be of use to others; that he had been in the spirit-world but a few days (this was May 11th); that he belonged to Amesbury, Mass., and that his name was Dr. Thomas S. McAllister. (See message on sixth page.)

The lady - Miss Sheldon - immediately recognized the name as that of a physician with whose family she was well acquainted, but she had received no information of his having passed to the spirit-world - had not known that he was sick; and yet she had confidence in the message received through Miss Sheldon, and felt that, strange as it might be, what she had heard was true. Upon reaching home she at once wrote and posted a letter to the father of Dr. McAllister's wife, stating what she had heard - the more fact without the details of the message - and in a short time received from him the following letter in reply:

AYER'S VILLAGE, MASS., May 19th, 1880.
FRIEND HATTIE - Dr. Thomas S. McAllister passed away about 5 o'clock, Monday morning, May 11th. A few days before he left he said he should like to live to do good by relieving the sick and suffering, but if he overrules all for good had ordered otherwise, he was ready to go. Ellen is yet at Amesbury, where she will remain for the present. Poor child! she seems broken down physically with care and anxiety for her dear husband while living, and heart-stricken with grief at his death. I shall go to Amesbury in a day or two and will take your letter with me for Ellen to read. Will you please send me a copy of the *Banner of Light* containing the message referred to in your very kind note of the 17th, and much obliged.
Ever truly your friend, M. AYER.

Anti-Vaccination.

At the inauguration of the First Anti-Vaccination League of America, Dr. Alexander Wilder, the President elect, stated that half the medical men in America disbelieved in the efficacy of vaccination. The pernicious practice would soon be abandoned if the profession would be honest and tell what they know. Professions, however, do not reform themselves, hence the necessity for a League to enlighten public opinion and unite the scattered opposition which is everywhere discernible. Dr. Wilder has published an admirable tract, entitled "Vaccination a Medical Fallacy," which can be had at this office. Intending members of the League should send in their names to Prof. R. A. Gunn, M. D., or to the Treasurer, Dr. Holbrook, 15 Light street, New York. Funds are needed to carry on the work.

We regret to learn that Dr. F. L. H. Willis recently met with a severe accident, by which his right foot was badly cut and crushed, necessitating his departure for his summer residence at Glenora, N. Y., a month earlier than usual. For five days he suffered acutely, and was able to move about but little, and that with the aid of crutches. His many friends will, however, be gratified to know that he is rapidly recovering from the effects of the accident, and that he continues to attend to the large number of patients located in various parts of the country, who, by means of correspondence, receive aid from him.

By the kindness of Bro. G. A. Lomas, editor of *The Shaker Manifesto*, we are favored with the plate of a new devotional song entitled "BLENDING OF THE SPHERES," by Anna White, Mt. Lebanon, N. Y. The words and the ideas they convey are eminently spiritual in character, and the music is a fitting vehicle for both. Our readers - both singers and hearers - will, we feel, agree with what we say, when they personally see the production, which they will have an opportunity of doing in our next issue.

Read the advertisement headed "A GOOD BARGAIN" on our fifth page, which announces a reduction in the price of D. D. Home's book, "THE LIGHTS AND SHADOWS OF SPIRITUALISM." A two dollar volume may now be obtained for 60 cents. Do not let the opportunity pass by unimproved.

Home Again.

Our worthy and valued business partner, Isaac B. Rich, has arrived home from his trip to New Mexico, California, etc., and all who have met with him since his reappearance in Boston join in the verdict that the journey has been of marked benefit to his outer man; if appearances may be taken as true indices of his bodily health. We gladly welcome him back to the field of his labors in the *Banner of Light* establishment. The *Spiritual Record*, of Chicago, for May 20th, contains the following paragraph concerning his brief "stop-over" in that city while on his way eastward:

"Isaac B. Rich, of the *Banner of Light*, was in attendance at the closing services of the first Society of Spiritualists of Chicago, last Sunday evening, and, as a member, accompanied a few of the society to 'Lone Rock's' improvised wigwag for a cup of coffee. He is looking a little bronzed in the face, which is a fashionable color for all silver-hunters who return from the mines where they have been prospecting for the past few months. Mr. Rich only stayed in Chicago a few days, and returned on the evening of the 20th to Boston."

The *Religio-Philosophical Journal* for June has an editorial reference to his visit, from which we make the following extracts:

"Last week we had the pleasure of a day's visit with Mr. Isaac B. Rich, of the firm of Colby & Rich, publishers of our esteemed contemporary, the *Banner of Light*. Mr. Rich and his friend, Dr. Jenkins, who is a director in the mining company of which the former is president, have been down in New Mexico inspecting their property. They appear well satisfied with the prospect, and anticipate a great future for that section."

After a couple of days passed in 'doing' Chicago, Bro. Rich left for Boston, and has ere this gladdened the heart of his editorial partner with the numerous messages and precepts from distant friends (*) of which we have been the recipient.

In this connection we wish to return special thanks to Mr. Montgomery, of Los Angeles, Cal., for specimens of fine oranges from his grove. - Ed. R. of L.

An Unfortunate Illustration.

At a Sabbath School Convention in Illinois, Mr. Wm. Reynolds spoke of some object-lessons he had witnessed. One of them was where the preacher, to illustrate the necessity of the washing of regeneration, used an ink bottle; and this is the way he employed it:

"He poured water upon it, but it was not transparent. Extracted the cork, then poured water into the bottle, which he cleaned and left it clear. Putting the cork in and having water poured on it, showed how men pretend to desire to be cleansed from sin, but 'cork themselves up.' Also, illustrated necessity of cleansing before death, by showing a blackened bottle, and a blow shivering it to pieces. The destruction (or death) left the fragments impure as before."

But why did not this illustrator continue the figure? After uncorking the bottle and pouring water into it it became clean and pure. Why did he not pour water on the fragments of the bottle after destroying it? Did he fear he might shiver? His argument in showing those fragments cleansed by the same process that the bottle had been? No one believes that the effect of what is called "death" purifies the soul, but it is affirmed that the same agencies that operate to do so before death will do so after death. This might have been illustrated if the water had been applied to the pieces. It was, therefore, an unfortunate illustration for our clerical teacher to use, for if he had gone one step further it would have somewhat damaged the lesson he was seeking to illustrate.

One who writes to the daily press recently concerning "The Advanced Turk" and his ways, makes the following damaging admission regarding the comparative positions which the Mussulman and the Christian religions sustain to the hearts and lives of their respective followers:

"Christianity is mocked at by the educated Mussulman; you may destroy his faith, the religion of his sires, but he will never sincerely adopt yours! In an argument on this subject you will be surprised to find the Turk will put you to silence. He will tell you that he knows nothing of God and God is God, and he will shake his head at any clearer definition. You will find he gives to Providence unceasing control of affairs, and that that is unchangeable. Kismet (it is written) is to the Turk the Alpha and Omega of life - nothing can be attempted against that almighty fiat. *Préface to him the Gospel, and he will devoutly ask you, 'What if Jesus Christ was poor? Why do you do exactly the contrary to what he taught?' He himself will tell you that he prays devoutly at the stated times prescribed by the prophet; he drinks tea but a limited number of times; during the sacred fast he eats nothing from sunrise to sunset (and this for forty days); he is studiously clean in his person; all the Europeans taught him, and that are unchangeable. Kismet (it is written) is to the Turk the Alpha and Omega of life - nothing can be attempted against that almighty fiat. *Préface to him the Gospel, and he will devoutly ask you, 'What if Jesus Christ was poor? Why do you do exactly the contrary to what he taught?' He himself will tell you that he prays devoutly at the stated times prescribed by the prophet; he drinks tea but a limited number of times; during the sacred fast he eats nothing from sunrise to sunset (and this for forty days); he is studiously clean in his person; all the Europeans taught him, and that are unchangeable. Kismet (it is written) is to the Turk the Alpha and Omega of life - nothing can be attempted against that almighty fiat.**

Prof. H. Cooke, "the Monarch Supreme of Spirit Mysteries," (?) pranced into Nyack, N. Y., sometime in May, and engaged the Opera House there for a series of "exposures" of Spiritualism; but as the *Rockland Advertiser* and *Chronicle*, Horace Greeley Knapp, editor, asserts that "on each evening he had the smallest audience we have ever seen assembled in Nyack since the days of Bentley, the book agent," it is to be presumed that the Professor did not "prance" out of town, but took a more unostentatious though perhaps equally expeditious method of making his departure.

Mr. John De Morgan, the lecturer and elocutionist, is announced will arrive in New York early the present month, and will be open to make arrangements to lecture or give elocutionary entertainments through the States. His terms will be half receipts. The name he has made in England, and the world-wide popularity he has achieved as the champion of the defenceless and the friend of the people, give him good hopes of a successful tour through America.

The second meeting of the First Anti-Vaccination Society of the United States of America was held on Monday evening, June 7th, at Clarendon Hall, 114 and 116 East 13th street, New York City, Robert A. Gunn, M. D., delivering on that occasion a lecture on "Vaccination a Fallacy and a Crime." J. R. Nickles is Secretary and Alex. Wilder President of this useful organization.

The medical bigots of Massachusetts have already commenced the enforcement of the compulsory vaccination law. Those who from any reason are unable to preserve their own bodies or those of their children from the contamination ordered by our motherly Commonwealth, will find recorded some practical antidotes to the disgusting virus by reference to a paragraph on this subject in another column.

Annie Blanchard, sister of Miss Lottie Fowler (the well-known test medium), passed on from Boston City Hospital on the evening of Tuesday, June 1st, at the brief age of twenty-two years.

Cordial thanks are due and are hereby heartily returned to H. G. White, Esq., for a fine lot of Rock Bass, sent by him to this office last week from Pocasset, Mass.

A Westfield (N. Y.) correspondent writes: "The *Banner of Light* is, as ever, doing its own noble work. God speed it!"

Purity of Character.

Purity of life, by correct conduct in all the relations and transactions with our fellowmen, is an important factor in our influence as Spiritualists. More than this - it is a duty that devolves upon every one professing our faith. I know the subject of an upright, moral life is a little tiresome to some of us. And I am aware, also, that some regard it as a secondary matter. But it is not so. A pure life - a life freeing itself daily from the corrupting vices which are constantly spread as nets of entanglement in our pathway - tells more for good, and proclaims more loudly the truths of Spiritualism, than hundreds of lectures delivered or articles written upon the subject. Such a life shines with all the radiance of the noonday sun, dispelling the fogs of doubt, and converting the pestilential miasma of distrust into the healthful breezes of confidence and faith in humanity.

If we are inclined to underrate the value and influence of a pure life, we have but to recall scores of examples of upright living, wherein the daily life was or is a daily sermon of rare import. I have in mind one of such, "who, though of humble station, and destitute of those accessories that might be thought necessary to make prominent the daily deportment and conduct, nevertheless is quoted by every one, vicious or otherwise, as an example worthy of imitation. The subject alluded to is not an old patriarch, who, having exhausted his animal nature in earlier days, is now doing what an eccentric minister once said, 'giving God the stump end,' but is in the prime of life, with all his passions at their full vigor.

I regret that my experience and observation have proved to me that this is an unwelcome topic. You approach one upon the matter, and you are accused, perhaps, of a belief in asceticism or effeminacy that is incompatible with a successful struggle in the social and business circles in which one is thrown. While I am not unmindful that youth or early manhood is the natural season of the outflow of the animal spirits, and the natural period for the gratification of an appetite which the exuberance of a normal and healthy physique suggests, still I cannot but think that our teaching should be such that our higher and spiritual faculties should hold supreme sway over all these, controlling and guiding them into their legitimate channels, and making them our subjects instead of our masters. How many of us are there to-day who are chained to some vicious habit that bids us do this or that, and whose bidding we follow with all the abject submission of the meanest slave? Now it seems to me that the cause of this is mainly attributable to early training. I believe it to be the duty of every parent to teach his boy or girl in the plainest manner the true function of manhood or womanhood; that life is given us to enjoy; that gluttony or excess of anything in life produces misery instead of pleasure; that true happiness is only attained by a temperate use of the things of life - by a moderate indulgence of its pleasures.

I wish to emphasize the necessity of the strictest morality on the part of Spiritualists, because, they have the light, and thus sin against the Holy Spirit when they go astray.

Portsmouth, N. H. CHAS. W. GARDNER.

A certain "Rev. Mr. Briggs," of Texas, unable to answer the arguments of Col. R. G. Ingersoll, launched out not long since in a torrent of vituperation concerning him, wishing that holders of such views could be summarily treated to hempen neckcloths, etc., etc. Being, however, suddenly made aware by a storm of popular indignation that he was rather behind the age, the ministerial bigot sought to escape the consequences of his act by denying the correctness of the reporter's version of his remarks. He is shown up in good shape by the *Galveston Citizen* of a late date, its review of the matter ending as follows:

"In this [the disclaimer mentioned above] the reverend gentleman was indiscreet, for the reporter appended to the denial a copy of his short-hand notes taken at the time of the delivery of the lecture, thus either raising a question of veracity or an issue that he used language he did not intend to employ and would make full reparation for the injustice he did Col. Ingersoll, he will give the name of the author of the letter he read at his lecture, wherein Col. I. was represented as the lowest of the low in character and association. Until this is done the reverend gentleman must bear the merited censure his conduct has evoked."

At a late meeting of the Council of the British National Association of Spiritualists in London, W. Stainton Moses (better known to our readers in America as M. A. Oxon), said - in the course of a debate in reference to the prosecution of a medium in Kelghley, Eng., (reference to which has been already made in these columns) - "that while it was extremely desirable that the Association should in no way, directly or indirectly, commit itself to the defence of anything that was not perfectly straightforward and bona fide, and that it should move with caution, yet there could be no doubt that it was its bounden duty to defend mediums from unjust persecution. This it had always been foremost in doing. Witness its action in Dr. Slade's case. This it would do whenever opportunity offered."

Dr. Babbitt writes us that "Volney P. Slocum, M. D., an excellent magnetic and eclectic physician, occupies an elegant residence at No. 47 West 37th street, in the cleanest part of New York City. Our progressive people visiting New York would find a congenial home with them at less than hotel rates. Mrs. Slocum is well known as an able inspirational lecturer and writer."

Harry Bastian, physical medium, has of late been holding seances, in Ithaca, N. Y. He was to go from thence to Lockport, where he has been several times, and has always received a warm and hearty welcome. He has it in mind to visit England in September next, as he is receiving many cordial invitations so to do from old friends in that country.

HARRINA M. D. Robinson, only daughter of Mr. B. V. and Mrs. Katie B. Robinson, of Philadelphia, Pa., was united in the bonds of matrimony to Mr. George F. Gowan, of Boston, Thursday evening, May 27th, by the Rev. Joseph May, pastor of the First Unitarian Church of Philadelphia.

We shall print next week the concluding portion of A. E. Newton's admirable reply to Prof. Thompson's views on Spiritualism.

Dr. A. B. Dobson, magnetic healer and independent slate-writing medium, will visit the camp-meetings at Belvidere, Ill., and Bonair, Ia.

The address of Prof. S. B. Britton will, during the summer months, be at Belvidere, Warren Co., N. J.

BOSTON, SATURDAY, JUNE 12, 1886

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