





Original Essay.

THE ORIGIN, NATURE AND ULTIMATE OF THINGS.

BY HENRY GRANT.

ARTICLE I.

A disquisitionary inquiry into the Origin, Nature and Ultimate of Things, eventuating a solution of the great, ever-present, obtrusive problem—the stupendous Unknown—with which mind has ever been grappling, must of necessity be of interest to every thinking person.

On the classic shores of Greece we have seen Thales, Pythagoras, Zeno, Epicurus, Plato, and a long and brilliant line of thinkers pondering these mighty problems and seeking their explanation. From across the Mediterranean the same interrogatories have been resounding up from the shores of civilization's dawn; also from the far-off, ancient civilizations of China and India, and with equal zeal demanding from Nature their solution. And it must be confessed that with equal steadfastness they have refused explanation to Greek, Egyptian, Phœnician, Chaldean, Jew, Persian, Arabian, Hindoo and Christian.

It is recorded in the *Mosaic Record* that "In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters."

"Creation," if it means anything, implies the making and organizing of something from nothing, which is impossible, and, therefore, is unthinkable. It is unthinkable, and therefore impossible. To reduce something to nothing—to actualize annihilation—is impossible. It is equally axiomatic that a thing cannot be made of no thing. Substance is a primary necessity to realization. To keep upon logical grounds we must, therefore, say *formation*, and exclude the meaningless word "creation" from the vocabulary of research.

The question—fundamental to all of that which we are seeking, and studiously avoided by the all gone before as unsolvable, and yet, primarily, important, and even necessary to the solution of all that follows—is: what existed before the beginning of formation, and what was the status of that existence or those existences?

To build necessitates an architect, a plan, substance, space and force. The sculptor, his ideal, hope, the block of marble, force, and room in which to apply that force—all are necessary before the statue can be formed.

It is sound logic to reason from the known to the unknown. Then how impossible that the great world should have been formed without the primordial existences of builder, plan, substance, force and space.

Thus knowing, therefore, these things to be logical and actual necessities to a result, and knowing, furthermore, as we do, that a result has been obtained, a formation actualized, and that space, force and substance do also exist, we are equally bound to recognize the existence of builder and plan.

We everywhere behold the fruits of the Unseen Architect. The lovely scenery, the brilliant rays of the summer sun, the yellow fields of grain, the smiling flower, the balmy breeze, the pensive shades of evening, the twinkling of the midnight stars, the deep-bosomed ocean, the bleak storms of winter—all and every one reveal the existence of Builder, and disclose in awe-impressing forms the grandeur and infinitude of His Architectural Plan.

It is very easy to say attraction and repulsion produce and regulate the motions of the celestial universe; it is a very easy matter to substitute one effect for another; but there must always remain some point uncovered by this half-way system of explanation.

Let us, therefore, humbly approach that vast field of organization, wherein may have been seen essence principles emanating and departing from the mysterious source of being, and, returning, produce celestial motion and universal harmonies, and possess ourselves, if possible, with the key to the archetype. Thus, armed and equipped we may enter the interior life of things, and observe, analyze and compare, and lay bare the inmost arcana of nature, until, at last, is revealed the *law* or *plan* by which the work is being accomplished.

Simplicity pervades all things, and, as investigation advances to the point of beginning, a knowledge of this constantly growing simplicity must lead to a knowledge of the whole.

To study the wonderful phases of force constituting the primal page of things, and refer them to their legitimate source, is to solve, so far as it is human to solve, the mysterious origin of things.

There has been a gradual rise in the systems of thought, research and investigation—one cultus growing out of or evolved from another—the fruits of to-day becoming the basis of further developments to-morrow. The present perpetually evolves a new power that is heightened or advanced in both its character and degree.

The march of thought, from the first conceptions and untutored speculations, as to the origin and nature of things, to the classic period of ancient philosophy, and thence onward to the field of modern controversy, has been as by progressive stepping-stones, onward and upward in a utilitarian pathway.

The tangible basis of formation is force. It lives in, and moves, all things. In the "beginning" it was released from its latent source, and came forth to strive, to institute and to form. It was uttered in the philosophies of the great teachers of the past, and has to do with all things.

Though not deficient in the popular suppositions of the past, yet our information from such sources avails us but little, because the superficial knowledge of outside physics has served rather to blind all, than enlighten as to the laws of constitutional origin and change.

The Egyptians, according to Plato, fancied that the heavens and earth originated in a promiscuous pulp; that from this the elements separated of their own accord; fire springing from the upper regions, and that then the air began to move; that the warmth of the sun bred innumerable creatures in the plastic soil, and that these, according to the predominance of their constitutional elements, betook themselves to the air, the water, or the land. Man, they said, was generated from the slime of the river Nile.

"Then the morning stars sang together, And all the sons of Elohim shouted for joy." In the comedy of Aristophanes the "Chorus of Birds" is made to say:

"The black-winged Night first lays a windy egg. Whence, in the circling hours, sprang whelmed Love. He begot our race, and brought us forth to light. The immortal kind, ere Love confounded all things, Had no existence yet; but soon as they

Were mingled, Heaven with Ocean rose, and Earth, And all the gods' imperishable race."

But, turning our backs upon all these obsolete theories and conceptions of the past, and upon all abstract incrustations of scientific assumption and perversion, we beg attention to a solution of the problem, at once simple, probable, possible and rational.

In the primordial quiescent state there was a triune Existence, namely: Matter, Latent-life and Soul. For this there was "room," or space, but not in the sense of void, for the space was a perfect plenum. Void is a fiction of the imagination, and "room" is the recognized arena of mobility and action—the afflux and efflux of constitutional change and formation.

Language is ambiguous. The same words to different hearers convey varied ideas, according to the varied receptive capacities of individualized mentalities. It is difficult to express in limited terms and unlimited conception. In using the words "matter," "latent-life" and "soul," we use the widest at our command, hoping the intuitions and intuitions of our readers will fill out a measure of infinitude.

These primordial existences, matter, latent-life and soul, were not in an amorphous state, as has been claimed, but were in a state of equilibrium-diffusion. Amorphous means irregular, unbalanced. There was no irregularity. Atoms were equibondant, equivalent, and positionally co-equally relative, in that night of space, wherein was neither sun, nor moon, nor earth, nor stars, nor vault of heavenly blue. Neither was it chaos, for chaos means confusion, and confusion there was none. Order, harmony, peace, stillness, solitude and repose, pervaded the vast of space.

All scientific thought is agreed that matter eternally existed. For the purpose of abbreviating this argument, we accept the deduction as fundamentally true.

It is equally true that we know nothing of life, (force), latent or active, independent of matter; that we know nothing of matter except as it is through force revealed. We are, therefore, *a priori* and *a posteriori*, bound to recognize that matter and life are eternally co-existent. And, finally, we know nothing of soul, (instinct, sense, mind), except as through matter and life revealed, and nothing of either matter or life except through soul. We are, therefore, equally bound to recognize the eternal co-existence of soul, and in so doing gain knowledge of that Trinity in Unity which made the plenum of infinitude.

This unity of triune diversity inevitably awakened *perceptive consciousness*, whence efflux and afflux as inevitably followed, causing conception, (thought), which as inevitably became the Archetypal Plan—nay, more it became the first pulsative throbbing—the fundamental polarizing principle—that released the latent life forces and set the wheels of separation and formation in motion, whence began the outgoing and incoming stream of infinite process that then flowed, now flows and ever shall flow on as long as the kingdom of earth-life shall last, and the sun-lights of immortality descend.

What was the Thought—the Logos? The answer comes to us in every story of birth, life and death; in the history of every plant that buds, blooms and dies; the separation of the grosser grades of matter from "life" and the individualization of life into simple and complex unities of existence, capable of eternal, individual duration.

This conception of the Beginning is not specially new to the world; but the accumulated knowledge and growing intelligence of the human race make it better capable of demonstration now than ever before.

In the Egyptian dialogue between Pimander (the unrevealed Intelligence of the First Cause) and Thoth (the Divine Wisdom manifested) in the Book of Hermes, we find the following dramatic expression of this conception:

"I am Pimander, the Thought, of the Power Divine. He changed form and suddenly revealed to me all. I had then before me a precious spectacle: all was converted into light, an appearance wonderfully agreeable and attractive; I was enchanted. Shortly after, a terrible cloud, which terminated in oblique folds, and was clothed with a humid nature, was agitated with a dreadful crash. A smoke escaped from it with noise; from this noise went out a voice; it seemed to me the voice of the Light, and 'The Word' proceeded out of this voice of the Light."

In other words, the awakening of perceptive consciousness caused that inbreathing and outbreathing—afflux and efflux—which caused conception, which developed and evolved "Thought"—a polarizing principle of inherent intelligence and power—a very thunderbolt that broke the sleep of eternity, and whose reverberations have echoed down the far corridors of Time through all the ages, and will continue to do so until the last star has faded from the blue vault of heaven.

Pimander also adds: "It is the Thought which is God, the Father." We beg to say: It was and is the "Thought" which was and is the chart and plan—the ideal hope and desire of the soul of the universe. When life on earth was born, soul became God (the good) the Father, and as such remains and will so remain until the last earth-life shall have died from the earth, when God, the Father, will also have died that He may live again in His children, and will so live eternal in the heavens.

Now, to illustrate what is meant by "releasing of latent force," permit us to call attention to a few familiar examples. Take for instance gunpowder: The latent heat, light and repulsion of its nitrogen, carbon and sulphur are stationary; but apply by contact of fire, a temperature of a thousand degrees of heat, and the static state is instantly disturbed, and the latent forces spring forth in repulsion, causing explosion.

Again, fill a glass jar with hydrogen and chlorine gases in a dark room, and they will remain static, although the diversity of electrical measure is as 33 to 3; but permit a ray of sunlight to pass into the jar; repulsion follows, and the electrical excess is released in terrific explosion.

Thus "Thought" became the first polarizing principle—the touch of *pentecostal fire*—the ray of light divine that pierced all the hollow depths of space and caused material and spiritual repulsion, releasing the latent life-forces of space, awakening the equiponderants as from an eternity of sleep, releasing the forces which we behold to-day giving a polar condition to everything; effecting every combination by afflux and efflux power, and giving out every character of decomposition by efflux and repulsion.

Thus in the "beginning" was established fundamental law by which all elementary and proximate constitutions were controlled and harmonized by which the wildest wilderness of atoms was held in plastic solution, and advanced to that unity of polar condition whose influence effects every pulsation in all the illimitable empire of nature. Indeed, we may see it going forth as upon a universal mission, im-

parted to it by the source from whence it sprang—the mission of universal redemption, individualization and spiritualization, which individualization can, by virtue of its own polar lights of soul, look forward to its own hopeful future, contemplate the wide realm of eternal principle and truth, and plume its pinions for the portals of Paradise.

While modern scientists are mainly agreed that atoms are charged with a degree, or a number of degrees, of electrical measure, and that each degree carries with it a polar point, or doorway, for afflux and efflux, composition and decomposition, confluence and disfluence—the diastole and systole of career—yet it has to be admitted that the atom, may, even the molecule, is invisible to the human eye, even with the assistance of the highest microscope amplification, and no man can say where matter begins or ends, where *force of life* begins or ends, nor determine what wholly is of the earth earthly, or of the heaven heavenly.

Atoms, by confluence, advance to molecules, molecules to granules, granules to substance. The dual primates of substance are *matter* and *spirit*, inhering in it in dynamic interdependence—of which body is but the substrate. Death is the dropping off, so to speak, of this substrate, and the individuality is loosed from its moorings.

Atoms have been classified as monads, dyads and triads, according to their varied degrees of electrical measure and polar diversity.

The philosophers of old had crude conceptions of this idea. Euclid says:

"The monad is there first, where the paternal monad subsists."

Plato says:

"The material cause double, having received from the Father matter and spirit. For the Dual sits by this and glitters with intellectual sections to govern all things and to arrange each."

The elements of which the material universe is composed being atomically charged with varied degrees of electrical measure, beginning with oxygen, which has but one degree, and ending with potassium, which has a co-relation of excess of sixty-eight degrees—so that oxygen and potassium more powerfully attract one another than any other dualities in Nature—and the varied degrees of attraction between dualities in Nature corresponding with the varied degrees of their electrical excess, and the advance of polar power being in equation with the degree of electrical measure, these varied degrees of electrical measure and polar power really form the electrical nuclei life and form of all atomic conditions, containing within themselves the polar source of motion, when their electro-atomic condition is disturbed by any co-relation without, and thus form the basis of all fundamental law.

Now a strict, analytical observation of the phenomenal premises will give us the primary mathematical rules of co-relation purpose and action, by which all the wondrous range of animate and inanimate life-measures of condition have been established and sustained.

The degree of electrical measure, or polar power, of atomic condition was undoubtedly dependent upon the atomical nearness to or remoteness from the eliminative centre. We must regard the soul of infinitude as an Eternal Magnet, radiating its "Thought" from the sphere of spheres, and charging each atom with greater or lesser degrees of its power, according to its nearness to, or remoteness from, the eliminative centre—thus establishing fundamental law—that primary rule of action by which *ideal hope* was to be realized, and in and through which the substrate of matter was to be precipitated, leaving the purified substance and life-force to unite upon a new basis, forming *spirit*—separating *substrate* of substance from the *superstrate* or spiritual individualization—dividing the *sheep* from the *goats*—that fundamental law which carried atoms down into the fiery pit of time, wherein was the fall of Adam, or atoms, cabalistically signifying *first principle*, and eating of the bread of mortal life, as Eve—Heva—(below heaven) eating the apple, cabalistically signifies the first condition of the Divine Principle of Life, after passing below the horizon of heaven and entering mortal condition. This first action (morning) and consequent fall of atoms (evening) were the first period of time (day).

Thus, in the beginning, every atom (the primal example or form of individual being) was charged with its mission, receiving its forces in typical measures of self-ruling purpose, apportioned and graded to the needs of the grand, ultimating end in view—

"One law, one element,  
And one far-off, divine event,  
To which the whole creation moves."

There is no uncertainty in the achievements of time. This exactitude in the gradation of electrical measure (force) and polar power (gradations of action) established the certitude of those events which accomplish no uncertain results, working from the same fundamental principle in the development of the humblest of earth's flowers, or ruling the harmonious movement of the stars. By which we mean to be understood that the law expressing the co-relation of the revolutions of the planets is identical with that which determines the placing and development of a leaf upon the humblest stem of a plant, and conforms in the most precise manner to the rules of the same fundamental law.

Thus the work was begun with a plan; the material was in hand, and the agencies necessary for the execution of the work were definitely established.

Not alone was the essence plastic life of the universe to be individualized into spiritual beings, but the dark night of quiescent matter was to be chaotic, and sent on by transmutation, to serve as mold for form, and finally precipitate its substrate upon axial centres, forming globes, around which were to appear the purified heavens, the superstrates, vast sensorium-communes, fitted for the eternal dwelling-places of beatified beings.

Who then shall say that Virgil, the great Latin poet, was not wiser than he knew when he sang of a

"God who goes forth and spreads throughout the whole, The heaven, the earth, the sea, the universal soul. Each at its birth, from him all beings share. Both man and brute, the breath of vital air: To him return, and loosed from earthly chain Fly whence they sprang to rest in God again. Spurn at the ground, fearless in decay, Dwell in high heaven, and star the ethereal way."

Millions of years have been rolled into the vast eternity since the momentous morning of time, but the work must go on unto the end; and that shall be when the last life-principle has been individualized and born into the spirit-life of eternity, when this beautiful planet, the earth, will be as dead as the pale moon, from whose eyes the radiant light of life has fled forever, leaving it standing amid the stars a whitened monument of the life that has fled and risen to higher and holier destinies. And not alone the silent, lifeless moon, for within the history of man, stars have faded from

the sky, whose light once beamed with native lustre, and have gone out into that mortal darkness which means the caducity and death of a world, the redemption of its life in the forms of spiritualized individualities, and the fulfillment of that divine promise recorded in the prismic arch of heaven, "I will redeem."

Who then can fail to read the lesson so written in these august culminations, speaking so clearly of the object, ultimating aim, scope and unity of purpose, by which ideal hope is being realized. With what beating hearts may we not indeed exclaim, "Our Father, which art in heaven, thy will, not mine, be done."

This conception of the origin and nature of things, imperfectly portrayed as it is, extended in all its legitimate lines, will unlock all the mysteries of the past, reveal the microcosmic prospect of the living present, and open the door to the still more wondrous and ever progressive vista of the future. Have we not then a legitimate right to assume, with some degree of certitude, that it is the analytic key to all the untold mysteries of origin, being and destiny?

Year by year are we drawing nearer the end of the ordeals of time. Man's life is typical of the world's. She is growing old. The waves roll over her lost Atalantas; and her Ninevachs, Babylons, Troys and Pompeis, are crumbled into the dust. The *associative* period of youth is past; the *dissociative* period of age is upon her. Her brow is furrowed with wrinkles. The nations and the "soil" of the "old countries" are passing into senility. The life-element is being loosed from its substrate, and advanced to the superstrate. The *precipitate* in this crucible of time will be ashes—a mere substrate of a world inured in space, while its individualized life—each individualization being in itself a living soul—shall occupy the prepared sensorium-commune.

The gloomy views of Buckle, and, in fact, of all the various schools of materialists and positivists, make life only a dark tragedy with no compensating feature. Ask them what is the ultimate of life and you seek in vain for information. But we have other sources of knowledge. Premeditated materialism alone can fail to read the lessons written in the soft bloom of the rose, the twinkling light of the stars and the tender radiance beaming from the eyes of those we love. Man, with all his surroundings, is here, in accordance with a plan and for a purpose. The world cannot turn backward upon its axis; nor can it be turned backward. The power that established fundamental law has no power to change that law. The sculptor can carve the image from the rude block of stone, but he has no power to restore the chips to their original places. As the house is builded so must it be occupied. Man cannot live over his life again. Progressive change, by transmutation, is written over all. The millions of beings who have lived live now, and are to live, and spring forth as renewed and enhanced souls in the never-dying fields above.

Why, then, murmur at the burden of this earthly mold? In good time it shall be broken and fall from about us, and, redeemed, regenerated and disenthralled, the freed spirit shall rise above the dust-heaps of decaying worlds, "to dwell in high heaven and star the ethereal way." Do we at times weary of the burden? Ah! let us not forget that we have an exalted work to perform, and that heaven's gentle dew falls upon our morning and evening hours, and the sweet balm of love cools the fevered brow.

Man rests not here, yet is he here for a God-given purpose, beyond our most daring conceptions and hopeful imaginings. What, then, though the ordeal be as a fiery crucible, and darkness and sorrow and woe and aching hearts go hand in hand with us to the journey's end? What though men yet wear the grim panoply of war, and bolts and prison-bars and ghastly scaffolds tell of a race at strife with itself; that angry passions like human tigers are at large in their jungles, or chained, that they chafe and fret and beat against their prison bars? What though there be conflicts of doubt, struggles with temptations, inward strifes of warring passions, and bemoanings under the gnawing canker of sin?

Is there not a halo of love in the divine light falling through the rifted clouds? and is there not a rose growing above every thorn? Have we not the sense of seeing, by which to receive the impress of the beauty of the flower, and the sense of smell, by which to inhale its fragrance? Are not the riches of this universe at our command, with which to build an eternal individuality and prepare our spiritual existences for the highest beatitudes?

Man's life is as a vine, to be trailed to its legitimate height and give forth celestial incense in the bright gardens of eternity.

In concluding this prefatory article on the origin, nature and ultimate of things, we beg to say these views are not advanced for the purpose of arraigning any preconceived opinion or belief; they are written solely in the interest of truth and lawful progression. We are content to abide by the judgment (and verdict) of time.

The work of our Father is a labor of heavenly love, sustained and advanced by heavenly hope. Through darkness, chaos, the crucial ordeals of fire and flood and ice, on to that silurian age, when the protozoan and mollusk appeared—on through six cycles of time, until the "lifeless Azole Age" was complete—on through the Devonian period, when fossil fish appeared—on to the Mesozoic Age, when life began to creep on the Triassic rocks, and thence on to the Tertiary epoch, when the creeping child of life became vertebrate and was a man—did the all hopeful Father labor ere he beheld his hopeful child look up into his face.

For what purpose? For what purpose this august labor and undertaking—this infinitude of strivings, segregations, aggregations, elaborations and gigantic formations, through such vast epochs of Time? Was it that man might drink at the fountains of the fair garlanded bosom of kind nourishing Mother Earth for a brief probational period of joy and sorrow, hope and despair, and then sink into the darkness of the grave, to be no more forever? Is this immeasurable mountain of action and events, of conception, development and evolution, to bring forth from her fertile womb no other thing than so small a mouse—no other ultimate than man's brief day of joy, hope, suffering, sorrow and despair?

And shall he,

"Who trusted God was love indeed,  
And love creation's final law—  
Though Nature, red in tooth and claw  
With ravine, shrieked against his creed—  
Who loved, who suffered countless ills,  
Who battled for the True, the Just,  
Heaven above, the hell below,  
Or sealed within the iron hills?  
No more? A monster then, a dream,  
A discord. Dragons of the prime  
That tore each other in their slime,  
Were mellow music matched with him."  
Has the Archimedian Toller labored only for

so puny a result? Upon this grand foundation of Earth, buildied up from the far ages, is there no Superstructure?

"Beyond the veil,  
I hear a wondrous music roll,  
And through a lattice on the soul"  
breaks a vision of the *Castellated Heavens*. The clouds are breaking away. The spiritual dawn is at hand. Behold the minarets and towers of our Father's House! They are gemmed with the myriad light of stars. An opalescent lustre, like a twilight wave, shimmers from its garlanded turrets and walls; its vast dome is softened into rarest tones of violet and celestial blue; a golden light is beaming from each high-arched window; the auroral flags of a Divine Victory are waving from every pinnacle; the surrounding gardens are fragrant with the scent of orange groves and never-dying flowers; angels whisper in the leafy bowers where pure Love dwells; across the threshold of rose-leaved and moss-carpeted halls streams a tide of celestial beings, and a golden light, like a halo, falls as from a circle of radiant hands, waving with a beckoning welcome; and the vast dome is throbbing as from the tones of a mighty organ, interblended with the finer melody of myriad angelic voices—the *psalm of victory* over a primal promise redeemed—a boundless sea of living melody, whose waves dash far out on the darkness of Earth, telling man, in tones heavenly sweet, of a *triumph* labor done, and an IDEAL HOPE realized.

For the Banner of Light.  
THE BY-AND-BY.  
BY ELLA W. STAPLES.

Where sweet faces in the sunshine  
Look through heaven's open door,  
And the feet of waiting loved ones  
Make soft music evermore;  
Where the weary, heavy laden,  
All their burdens cast away,  
Finding pearls for all the terrors  
Which have fallen day by day;  
Where the lips forget to quiver,  
Where each heart forgets its pain,  
And the sad and patient faces  
Break into glad smiles again;  
Where each fond ambition, blighted  
In the shadows here below,  
Shall rekindle in the sunshine,  
And a grand fruition know;  
Where with love and blessed justice  
Every wrong is swept away,  
And in all the glad forever  
Right will never lose its way;  
Where sweet waters ever ripple  
Round about a sunny shore,  
And no storms can mar the music  
Stealing out through open door;  
Where the flowers are ever blooming  
With a fragrance sweet and rare,  
Where no bud is ever blighted,  
Not a stem forsaken, bare;  
There, some day, my thy life-spark,  
Floating out as birdlings fly,  
Shall discover all the loved ones  
In the sunny by-and-by.  
Doverly, Mass.

Free Thought.

LETTER FROM THOMAS R. HAZARD TO  
PROF. S. B. BRITTON.

To the Editor of the Banner of Light:

The *Religio-Philosophical Journal* of April 17th 1880, contains the synopsis of an address pronounced by Professor S. B. Britton of New York City before the "Brooklyn Spiritual Fraternity." In which that learned and eloquent gentleman is said by the reporter of his remarks (S. B. Nichols, President of said Fraternity), to have held the following language in respect to the phenomenon called "Form Materialization":

"If any one says a spirit can come with bone, muscle and nerves, I say that this is impossible. They come as we see a cloud, visible, but intangible, and your hand will pass through them if they are the genuine production or emanation of the spirit."

Again Dr. Britton is made to say, a few sentences further on:

"I do not deny but that a spirit can produce an outline of the spirit-form; but if you place your hand upon it, it would pass through it as a cloud of steam. If it is really a spirit-form you see, and not a trick, you will find that there is not any force enough to stop the movement of the most delicate chronometer."

Surely if Dr. Britton used the language attributed to him, no form of words can render his meaning more plain, and if what he said is true in fact, then every materializing medium on either continent, in whose presence tangible spirit-forms have been presented, must have been a trickster, and every investigator and witness who has given credence to the actuality of the phenomena as genuine, tangible, materialized forms, have been either dupes or knaves! This certainly is a grave note to say vital charge against the very existence of the highest phase of the phenomena on which Modern Spiritualism is founded. Well then may the question arise in the minds of readers, "But has not Dr. Britton been misrepresented by the reporter of his lecture?" Let us see! *Mind and Matter* quotes from the *Religio-Philosophical Journal* of May 20th several lengthy sentences of what might be esteemed by some readers as evasive remarks made by Professor Britton in reply to a criticism on his Brooklyn lecture by Judge Coombs, in which Dr. B. says:

"I must be excused for declining a formal controversy with any man whose object even (ever) seems to be an assault upon the individual, and not the elucidation of the truth. I find no fault with Bro. Nichols, who did his work conscientiously in his endeavor to report the general drift of a lengthy lecture in a brief synopsis. No one could have made a similar report that would not have left abundant opportunities for plausible critics to totally misrepresent the speaker's views on a controverted topic about which the popular mind is in such a nebulous state."

Here we find Dr. Britton charging his critic, Judge Coombs, with totally misrepresenting his views on the subject of "form materialization"! As one of the individuals whom Dr. B. is correctly reported by Mr. Nichols, charges by implication as being either a fool or a knave, and as a friend of the scores of the instruments of the angels used in "form materialization," whom he stigmatizes in mass as trickster, I respectfully demand of him, as a right pertaining to all and every Spiritualist whose views Dr. B. by implication is supposed to represent as "Editor-at-Large," (which title and the responsibilities attaching thereto he has officially accepted, thereby conferring on his published views and opinions something of an *ex-cathedra* importance), that he proceed and lay before the readers of the *Banner of Light* a true statement of the views he did express or meant to express in his late lecture before the "Brooklyn Spiritual Fraternity" on the subject of "form materialization." If agreeable to Dr. B., it would be doubtless pleasing to most readers if he would also inform them of the extent of his experiences with materializing mediums, and with whom they occurred.

In conclusion, I would respectfully suggest that Dr. B., in performance of the obvious duty assigned him in the aforementioned respects, abstain as far as possible from the use of evasive language and unbecoming personalities, which have of late characterized more than one of his communications, and that he use the language only suitable to the dignity of his new and responsible position of "Editor-at-Large."

THOMAS R. HAZARD.  
South Portsmouth, R. I., June 9th, 1880.

Arizona and Colorado now have a practical monopoly in Indian outrages, and brilliant campaigns of the soldiery against savages and rapacious. The warfare against Indians bears a striking resemblance to the English campaigns in Zululand and Afghanistan. They cost much and accomplish little. — *San Francisco Chronicle*.

It is one of the misfortunes of an undertaker's business that he cannot make a call upon a sick friend without his motives being misconstrued. — *Somerville Journal*.



## Spiritual Phenomena.

(From the (London) Medium and Daybreak.)

## Indisputable Materializations Under Electric Conditions.

What are known as materializations in Spiritualism have frequently taken place for some years past, and like every other phase of manifestations called spiritualism have been witnessed in balances more or less perfect in construction, and in a few instances have been found wanting. We are not presuming to say whether the defect in these cases has been in the balance, in the manifestation, or both, for we have been spared the pain of being present at a so-called exposure; but we do know, after a careful study of spiritualistic phenomena during the last twelve years, occurring in the presence of many professional as well as private mediums, that investigators are more ready to attribute an unsatisfactory science to deception on the part of the medium than to the bad conditions supplied by themselves.

If it be a fact that our friends on the other side are compelled to use for their purpose a subtle something emanating from and surrounding those composing the circle, and if this something be an intermediate link between the things we call spirit and matter, neither the one nor the other entirely, and yet partaking of the nature of both, it is not difficult to perceive that the unreasoning and uncharitable skepticism on the one hand, or unreasoning credulity on the other, to say nothing of moral obliquity, will always give a corresponding tone to this something, and that every manifestation will be colored by it, making good the words in this as in all other instances: "Whatsoever a man soweth all that shall he also reap."

Most people would say, of course, when a medium is discovered in the net of personating a spirit, there is abundant proof. Proof of what? Not proof that the medium was a deceiver, nor proof that the manifestation was not genuine. Would any one hold enough to assert, while dealing with a subject which at present is not, and perhaps never will be, ranked amongst exact sciences, that a substance built up from the medium, and other surroundings, but principally from the former, when forcibly retained, as in cases of seizing the "form," must either vanish from sight, or, if it does not, must remain as a new created matter, or that it might not resolve itself into its former condition, and if prevented by a force superior to its own from going back to the medium, that the medium might not, having less force opposed to such a step, be compelled to go to the "form" for incorporation?

Before we could speak confidently of so-called exposures, it should be known whether the medium is where he is supposed to be whilst the "form" is somewhere else. I do not think it would be prudent, for the sake of the medium, nor perhaps the investigators, to use sufficient force upon the "form" and the medium at the same time, to prevent the return of one or the other, although without trial no one could predict what the result of such a proceeding would be.

There are many ways, however, of proving beyond a doubt, if the trouble be taken, that materialization is a fact. Mr. Crookes proved it by means of a camera, and the medium, who has given the details, but it cost much time and trouble.

The medium in these experiments was one who has recently passed through the ordeal of what is called exposure. It sometimes happens that the medium and the form are seen together; in other cases the medium is seen, but not in a confederate, in the cabinet or recess whilst the form is outside, so that one vouches for the whereabouts of the medium, and the circle of sitters see the form elsewhere.

Notwithstanding this, there are many who have witnessed the phenomena under strict test conditions, and have been perfectly satisfied at the time, yet, on the first return of one to failure, for which perhaps they and not the medium are responsible, will ignore the past and without hesitation brand the medium as an impostor. This should not be. Want of success is no proof of imposition. On the contrary, it is partial evidence in the other direction, for when does the conjurer fail?

Being anxious to test for myself, and in my own way, whether what is known as materialization is a fact, I have during the last winter had fourteen weekly sittings at my house, and attended three others at the house of a friend, leaving in each case the circle open, and of more of the well-known public or professional mediums. At each sitting we had other manifestations as wonderful, and perhaps as useful, as the production of the form; but as this was the special feature to be investigated, I shall omit to notice anything which does not bear upon that feature.

Previous to trying any experiment or applying any test, it was necessary to observe carefully every particular as to the circumstances under which the form was presented, in order to cover as much ground as possible with the fewest number of experiments. I need not trouble you with an account of these observations, to do so would be to repeat what has been said before, and I have already said enough to be used upon this point. It will answer every purpose if I give details of the thirteenth and fourteenth sittings—medium, Mr. W. G. Haxby.

Having come to the conclusion that the best test I could apply, so as not to interfere with the comfort of the circle, or the conditions most favorable for satisfactory results, was a simple electric one, I prepared for its application. An electric bell was fixed upon the wall of the séance-room, in connection with sufficient battery-power to cause it to ring freely through the length of about fifty yards of insulated wire. Another circuit was made from the same battery, with a switch, and was connected with a length—which did not pass through the bell. When both of these circuits were complete the bell would not ring, because the current always prefers a shorter to a longer journey where an option of choice is afforded; but immediately upon the rupture of the short circuit the current performs a longer journey, and the bell course gave evidence of the rupture by ringing the bell.

At the thirteenth sitting I proposed to tie the medium with this short circuit by taking the centre of—say ten yards—fine insulated wire, passing it round his neck, throat, and making several loops, and then, by means of a switch, a way that they could neither slip nor be untied, and passing the ends through the frame of the chair, which was fixed in its place, and thence to the opposite walls, proceeding to the battery. Mr. Haxby readily agreed to this, and we placed him in the ante-room, bound as described, and having left the circle open, the previous sittings had resulted in the same room, which communicated.

In a few minutes the bell gave evidence that the wire was broken, and upon examining the medium we found it was the case, although he appeared unconscious. We regretted this failure, but thinking perhaps we had tied the wire so uncomfortably tight, we tied him again, but this time round the waist, but in such a manner as to make it equally impossible for the medium or the chair to be removed without breaking the wire. We again waited, and were rewarded only by the ringing of the bell and the fall of the medium.

Upon going into the ante-room we found the wire again broken, the medium upon the floor, still to all appearance unconscious, but the wire which we tied round his waist had been removed and placed very tightly round his throat. All this did not look like success, and as it was late we closed the séance, with many misgivings as to the possibility of obtaining the satisfaction we desired; but we resolved to try again at the next sitting.

On Saturday, 24th April, we held another séance, medium as before (Mr. Haxby). Many very remarkable manifestations are again omitted, being of another character; but we once more secured the medium as in the previous sittings, but with very different results. In a few seconds (less than a minute) two draped figures appeared at the door and walked into our room, and were visible to each of the nine persons composing the circle. They then retired, and a few seconds later the bell rang, indicating again that the wire was broken, but this time the forms were seen. We again tied the medium, but this time with insulated wire, thick enough to resist an accidental movement on his part without breaking. This done, we again retired, and

had the satisfaction of seeing several "forms" come amongst us, sometimes two at the same time, both talking, whilst we heard the voice of the medium in the other room. We saw them plainly by the light of a candle shaded so as not to throw its direct rays on their forms. We heard them speak. We grasped their hands, arms, head and drapery, which was thrown over us, and all this time the "silence of the bell" proved the wire which secured the medium was intact.

But to make doubly sure, we now requested one of the forms to break the wire and release the medium. This was done, the bell immediately rang, and the medium was found clothed as usual (the forms, some of them, had little or nothing upon them but the white drapery), and we had abundant proof that it is possible for these beings we call spirits to make up a distinct solid form, having all its members complete, which appears in no respect for the time being to differ from one of ourselves.

I cannot speak too highly of the readiness of Mr. Haxby to submit to any test we proposed. J. FREEMAN.

## A Verified Test.

To the Editor of the Banner of Light:

I wish to inform you of a test which I had a few evenings since, and which will probably be of some interest to your readers.

In October, 1879, I shipped on board of the bark Emma V., of Quebec, then lying in London, Eng. We sailed from there to Magdalen River, Canada, and thence to Portland, Me., where I left her and came home to New Bedford, the rest of the crew remaining with the vessel. I heard nothing more from her until Sunday evening, the 10th of May, when I was invited to attend a circle, and while there I received a communication from one of my old shipmates on said bark, the being now in the spirit-world, stating that she was lost, having foundered at sea with all hands on board after experiencing heavy weather, being at the time about twenty-four days out from Portland, Me. I immediately wrote to Portland to the Custom House, and on May 10th received the communication which I enclose. I am positive that there were no persons in the room acquainted with this bark, or who knew anything about my having been one of her crew at any time.

I am respectfully yours, A. A. COLLINS.

New Bedford, Mass.

The following is the letter from the Collector at the Portland Custom House, which our correspondent refers to as an enclosure:

CUSTOM HOUSE, PORTLAND, MAINE.  
Collector's Office, May 10th, 1880.  
SIR: Your communication, relating to the bark "Emma V." of Quebec, has been received. In reply heretofore I have respectfully informed you that this vessel had been wrecked on the coast of Maine, on the 10th of May, 1879, and I am informed by the Agents of the vessel that she has not yet been raised, and that her destination is not known. I am, however, unable to say whether she is lost or not.

Very respectfully,  
LEWIS B. SMITH,  
Dep. Coll.

A. A. Collins, Esq., New Bedford, Mass.

In response to a special request we republish the following poem, originally appearing in our columns Aug. 12th, 1876. It is needless for us to remark upon the beauty of the thoughts it embodies or the form in which those thoughts are expressed, as they cannot but be apparent to every spiritual minded reader.—[Ed. B. or L.]

## THE SECRET OF WILL.

BY LIZZIE DOTEN.

"I and my Father are one."—John x: 30.

It was midnight, and out of that deep  
Which waves through the Infinite roll,  
Which men in their blindness call sleep—  
I awoke to the life of the soul!

And feeling that I was dead,  
In that land of the boundless unknown,  
I came from my soul as I said—  
I am here with the shadows alone!

Then a nearness, a mystical sense  
Of Presence unseen, made me pause  
And I felt that I was not alone,  
Like a magnet that quickens and draws.  
The shadows grew restless and swayed  
Their phantasms made ready for flight;  
Then silently came the light of a Presence, commanding the light.

Did I dream? Did I surely behold  
A Being resplendent in grace,  
Whose hair was like sunlight and gold,  
And whose eyes were like living fires?  
And I, a poor, wandering child,  
Drooping with wonder and fear—  
Did I dare to look up as he smiled,  
And answer his call as he drew near?

O love is a mystery deep,  
The longing yearning of his voice.  
'Tis a magnet of infinite sweep,  
And the heart that is drawn knows no choice.  
Oh I gazed in his luminous eyes  
And the light of his truth came to me,  
So Godlike, so lofty and wise,  
So tender and sweet as he smiled.

I felt I was worthless and weak,  
Defiled by earth's darkness and dust,  
But my spirit grew drunk with the spirit,  
In the strength and the fullness of trust:  
"Oh thou who wast born of that light  
Where no darkness can ever abide,  
Thou hast made me a child of the light,  
And answerest Who art thou, I cried.

When his voice came as gentle and low,  
As a stream in its musical flow,  
As the rain with its soft, silver feet:  
"A spirit—  
Must thou question, dear child of the earth;  
In vain wilt thou seek to explore  
The secrets of souls and their birth;

"But the voice of thy pleading is heard,  
The cry of thy soul for the light;  
And I have brought thee the light of the light,  
Which quickens thy blindness to sight;  
Lay thy hand, then, unshrinking, in mine,  
Till the depths of thy being shall thrill;  
Ours is the same, say thou, and I will  
Discern that the secret of Will!"

A wave from life's infinite sea  
Seemed to sweep me tumultuously o'er;  
Not yet was my spirit made free  
From the earth and its storm-clouded shore;  
But I knew I had found the light of the light,  
That my spirit was guided aright,  
And those wondrous pulsations had caught  
Which quicken the children of light.

"Dear child," said the voice, "be brave  
Thy mission on earth is to fulfill;  
And know that no soul is a slave  
Who hath fathomed the secret of Will.  
Farewell!"—and he vanished away  
Like a dream, and I was alone;  
Then I turned to my dwelling of clay,  
To the earth and the shadows of night.

But I know, as I never have known,  
That the light which we live is a dream;  
That the spirit is never alone,  
And we are far more than we seem;  
For oft while we battle with Fate,  
With courage undaunted and strong,  
We hear from the white-lit Gate,  
Sweet echoes of music and song.

We shall plant the white will of Peace  
On the grave of our dearest life;  
When our life complaining shall cease,  
And we work with the Infinite Will;  
We can and we shall be free of time,  
In the fullness of freedom and trod,  
And can say with a meaning sublime,  
From the depths of the soul: "I AM GOD!"

## Hundreds of Jenner's Vaccinated Patients took the Small-Pox.

In the midst of Jenner's mad work, to which the doctors, after having found it in vain to resist, had yielded, the real small-pox, in its worst form, broke out in the town of Ringwood, in Hampshire, and carried off, I believe (I have not the account at hand), more than a hundred persons, young and old, every one of whom had been vaccinated. And what was now said? Was the quackery exposed and were the granters of the thirty thousand pounds ashamed of what they had done? Not at all; the failure was imputed to unskillful operators; to the staleness of the matter; to its not being of the genuine quality. Admitted all this, the scheme stood condemned; for the great advantages held forth were that anybody might perform the operation, and that the matter was everywhere abundant and cheap. But these were no paltry excuses; the mere shuffles of quackery; for what do we know now? That in hundreds of instances persons were cow-poxed by Jenner himself, and that the real small-pox afterwards broke out, and was fatal to many of them? That the thirty thousand pounds was paid for what they had done? Not at all; the failure was imputed to unskillful operators; to the staleness of the matter; to its not being of the genuine quality. Admitted all this, the scheme stood condemned; for the great advantages held forth were that anybody might perform the operation, and that the matter was everywhere abundant and cheap. But these were no paltry excuses; the mere shuffles of quackery; for what do we know now? That in hundreds of instances persons were cow-poxed by Jenner himself, and that the real small-pox afterwards broke out, and was fatal to many of them? That the thirty thousand pounds was paid for what they had done? Not at all; the failure was imputed to unskillful operators; to the staleness of the matter; to its not being of the genuine quality. 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## Special Notice.

The friends desirous of retaining W. J. Colville in Boston, are requested to meet at the **Banner of Light** Circle-Room on **FRIDAY AFTERNOON, JULY 2d**, at 3 o'clock, to see what arrangements can be made in this direction.

Per Order.

## BRIEF PARAGRAPHS.

Oh, glorious laughter, thou man-loving spirit, that for a time doth take the burden from the weary back, that doth lay to the weary feet, bruised and cut by flints and sharp stones.

Ottavio B. Frothingham writes from his Paines in Italy, under a recent date, that his health is much improved, and he hopes that he may yet be able to do work with his pen, at least, in behalf of soul-freedom.

A TOUCH OF NATURE.—Thirty small boys in Dallas, Tex., were arrested for holding negro-minstrel shows in an unoccupied building without the knowledge or consent of the owners. The Mayor fined them \$50 each, and then, because he remembered he had once been a boy himself, he paid the fines, and sent the offenders home.—*Louisville Courier-Journal*.

Now the puzzle of fifteen is trying the patience and ingenuity of the Russians. The St. Petersburg manufacture of educational objects has turned out the puzzle in large quantities, with the notion that it may serve to develop the virtue of patience in the children.

The fullest and best ears of corn hang lowest toward the ground.—*Bishop Reynolds*.

Whoever is honorable and candid, honest and courteous, is a true gentleman, whether learned or unlearned, rich or poor.

The sclerotoma synagum is supposed to be the cause of the affection known as "goose" in poultry. Whatever it may be, it is a wonder the chickens go with such a thing in their throats.—*Dr. Foose's Health Monthly* for June.

Ten years ago no public schools existed in Rome. Now it spends \$200,000 for the support of them.

A man in Wisconsin drew in a lottery a \$25,000 hotel and the next day was called upon to pay a \$50,000 mortgage claim upon it.

At the last, when we die, we have the dear angels for our escort on the way. They who can grasp the whole world in their hands can surely also guard our souls, that they make that last journey.—*Martin Luther*.

Ex-Empress Eugenie has arrived at Capetown on her way to Europe.

Gen. Jno. A. Sutter, the discoverer of gold in California, and one of the earliest pioneers on that coast, died at Mades Hotel, Washington, D. C., June 18th.

A sound man is no longer sound on the Sound. That is, he does not know how long he'll be when he ventures in that direction. If you don't believe it, ask Bro. Williams.

The Cuban revolutionists had a sharp fight with Spanish troops, recently. Several were killed on each side. No final result.

Thousands of people enjoyed the sea breezes at Nantasket, last Sunday, as well as the Cadet Band's superb music. The sunset scene was simply magnificent.

The drought in Kansas has caused great suffering there, the earth not having a drop of moisture in it. There has been no rain since Nov. 11th.

Just in proportion as a man becomes good, divine, Christlike, he passes out of the region of theorizing, system building, and herring service, into the region of beneficent action. It is well to think well. It is divine to act well.—*Horace Mann*.

It will be gratifying intelligence to many to know that Mrs. Parker, widow of Theodore Parker, who was severely injured some months since, though still obliged to depend somewhat upon a crutch in getting about, has very nearly recovered from the effects of the accident. Mrs. Parker is now in the sixty-sixth year of her age.

It is said that the inventor of the thrashing-machine got the idea of the thing from backing down a flight of stairs while trying to manage the wheelbarrow loaded with milk-cans that fell with him.

Adversity has the effect of eliciting talents which in prosperous circumstances would have lain dormant.

He who imitates what is evil always goes beyond the example that is set; on the contrary, he who imitates what is good always falls short.

Cardinal Newman is hard on the Church of England: "I do hereby express my opinion, with an absolute internal assent and consent, that Protestantism is the dearest of all religions; that the thought of the Anglican service makes me shiver, and the thought of the thirty-nine articles makes me shudder."

Vigorous efforts are being made in London to induce shopkeepers to allow seats to girls in their employ.

We ought to do well by our friends when present, and speak well of them when absent.—*Thales*.

Pressed for time.—*Mummies*.

The chap who grumbles so loudly when his wife asks him to put up the clothes-line, is generally the first one to rush upon the stage and be half-an-hour tying a female medium into a cabline.—*Norfolk Star*.

Basin gratitude.—Lending a wash-dish.

One of the victims of the Narragansett disaster was a Methodist pastor of this city, the Rev. Mr. Lockwood. It does not appear that he had any special premonition of the fate so soon to overtake him, but it is certainly a queer coincidence that he should have written on the fly-leaf of a copy of Thomas Paine's "Age of Reason," which he had with him in his state-room, "If I go down with this boat to-night, I should be ashamed to have this book found with me, were it not that I read it to refute its doctrines." The number of prayers who reported themselves as first-hand with the vessel of the men against whom they thundered from the pulpit is not so large that any of them can be spared the knowledge of the use to which he put his last hours will lighten the regret that the Rev. Mr. Lockwood was not rescued in time.—*New York Sun*.

Mrs. Van Cott, it is reported, refused to eat dinner in the same hotel with Ingessons recently, and he was willing that she should go hungry and spite herself if she wanted to; but the eloquent expounder of the "Mistakes of Moses" took his own dinner, undisturbed by this "mistake" of a bigoted "revivalist."

France is making rifles for China, which only goes to show that European-bullet-civilization will ere long rifle China of its peace and wealth.

England threatens Turkey in the interest of humanity.

The army-worm is "marching along," doing immense damage in several parts of the country.

A legitimist conspiracy has been lately discovered in France, large sums of money having been collected in order to buy up republicans of influence. Thus it will be seen that the seeds of discord are again being sown in la belle France; that another revolution is to be; republicanism crowded to the wall by monarchists; the Empire, medium between the two, with a Napoleon at its head. This we fully believe will be in less than ten years.

## Irish Land League.

At Museo Hall in this city, on Sunday evening last, Mr. Michael Davitt, the originator of the Irish land agitation, addressed a fair-sized audience on the subject of the Land League and what it proposes to accomplish. Mr. Davitt said he did not pretend to have made any discovery in the way of settling the Irish land troubles; but he did come to excite the patriotism and generosity of his audience. The land movement platform is as simple as the necessities of the people are desperate. It amounts, in fact, to this: "The land of Ireland for the people of Ireland." The people have suffered from famines, and are forced into involuntary exile all through landlordism. Many intelligent Americans believe that a remedy exists in immigration, and that the Irish should move, as a nation, to the West; but this would not suit us, for we cannot give up our dear old country. Others think, because the people in England and Scotland do not suffer from periodic famines, there must be some spe-

cial fault in the Irish character. This is not so. The landlord in Ireland is an alien who takes all he can out of the country and spends it elsewhere. In Scotland and England the landlord is in political and religious sympathy with his tenants, and he cares for them as one of his own kind. Besides this, Ireland has no manufactures—England would not permit that sort of rivalry—so our farmers have no resource but from the land. The League, Mr. Davitt averred, numbers in its ranks Roman Catholic priests, Protestant ministers, Orangemen and Irishmen of every shade of political and religious belief. The speaker was listened to with marked attention, and evidently had the fullest sympathy of his hearers.

## Opening Day at Onset Bay.

The season of 1880 at Onset Bay Grove was opened on Thursday, June 17th, with a basket picnic, under the auspices of a brilliant day, the assembly of a numerous company of visitors, and any amount of pleasant anticipations of what is to be enjoyed during the camping season.

Since the last meeting, more than ten thousand dollars has been invested in private cottages and improvements; and building still goes on. The public auditorium has been greatly improved. The speakers' pavilion has been entirely rebuilt, and is now a spacious and ornamental structure, with ample accommodations for speakers, choir and guests. Seating accommodations for some two thousand persons—all the seats having backs, and being of the most comfortable character—form a pleasant amphitheatre beneath the shade of the trees.

The addresses of the day—necessarily brief because of the short time between the arrival and departure of trains—were by Dr. H. B. Storer, Miss Lizzie Doten, Mrs. Sarah Byrnes and Dr. I. P. Greenleaf. The appearance of Miss Doten upon the platform, after so many months of silence, enforced by feeble health, was both a surprise and a delight to her friends, and her remarks were a baptism to all. It is expected that Miss Doten will deliver one discourse during the ensuing Camp-Meeting, on some Sunday hereafter to be announced, under her health permits.

A social dance was enjoyed at the pavilion in the afternoon and evening, music being furnished by Prof. Bartlett Robinson's first-class orchestra.

Many of the cottagers at Onset opened the season "on their own hook," so to speak, several weeks ago, the fishing in the bay being exceptionally good this year. The waters are alive with menhaden, or porpies, swimming in shoals, and pursued by their fierce enemy, the blue-fish. Tautog and scup are plenty.

The demand for rooms and board indicates a largely increased attendance at the Camp-Meeting this year. Steele & Whitcomb, the well-known caterers, have the feeding department in charge, which is enough to insure the quality.

Mrs. Emma Weston will give public tests from the platform July 18th, 20th, 22d, 24th and Aug. 1st.

J. Frank Baxter gives tests after his lecture on Sunday, July 25th.

Miss Jenny D. Hagan, the inspired improvisatore, will be present from the commencement of the meeting until July 29th, giving impromptu poems upon subjects presented by the audience.

The addresses for each day, subject to revision, are as follows:

Sunday, July 18.—Dr. I. P. Greenleaf, Sarah A. Byrnes.

Tuesday, " 20.—Sarah A. Byrnes, Dr. H. B. Storer.

Thursday, " 22.—Mrs. A. P. Brown, Cephas B. Lynn.

Sunday, " 25.—Cephas B. Lynn, J. Frank Baxter.

Tuesday, " 27.—Conference, Geo. A. Fuller, Jennie B. Hagan.

Thursday, " 29.—Conference, Dr. H. B. Storer.

Sunday, Aug. 1.—Miss Lizzie Doten (expected), W. J. Colville.

Tuesday, " 3.—Geo. A. Fuller, W. J. Colville.

Thursday, " 5.—Mrs. A. P. Brown, Dr. I. P. Greenleaf.

Sunday, " 8.—Dr. H. B. Storer, Mrs. M. S. Townsend.

Tuesday, " 10.—Mrs. M. S. Townsend Wood—(to be announced).

Thursday, " 12.—(To be announced).

Sunday, " 15.—Dr. A. M. Peebles, Mrs. R. Shepard.

H. B. S.

## Plymouth Union, Vt.

There will be a basket picnic July 4th, held by the school in the Grove at Plymouth Union, Vt., commencing at 9 o'clock A. M., and an address at Eureka Hall, Wilder House, at 2 o'clock P. M., by Dr. L. K. Cooney. All are invited to be there early, to enjoy the exercises by the children and others.

## Rev. Joseph Cook and Spiritualism.

To the Editor of the Banner of Light:

It is physically impossible for any gentleman, however long his legs, to ride two horses at the same time when they are several miles apart. The Rev. Joseph Cook, however, has attempted this feat by giving a clear statement of the facts of Spiritualism, and at the same time declaring that he is a thorough orthodox opponent of spiritual science.

In the New York Observer of June 10th, Mr. Cook says the suggestion of that paper "that I am or am about to become as much of a friend of Spiritualism as Prof. Bush was of Swedenborgianism," does me most mischievous and, I had almost said, inexcusable injustice."

The Observer writer is very glad to have Mr. Cook repudiate Spiritualism, but insists that he did not do him any injustice in his former statement, and shows by quotations that Mr. Cook is simply evading the issue, for his lecture was "simply giving up the whole question to the Spiritualists." He quotes from the lecture, and says, "If it is sense, logic or Christianity, then I am wrong and Mr. Cook is right." He is a man of vast mental endowments, which he uses nobly for the glory of God in defending the truth; but he has unfortunately got a kink in his head on the spiritual question, which will be the ruin of his usefulness unless he gets it out.

"What he has said I have given in his own words, and if his words are wise and good, I am a fool." "It would be a great public calamity if he should fall into the snare of the devil." "All the religious papers which I have read on the subject have regretted his expressions on Spiritualism. Many of his friends have privately expressed to me their intense regret."

Such orthodoxy as this is incompatible with intellectual honesty. The thorough bigot has no reverence for truth, and will not tolerate any honest investigation on his favorite themes. Mr. Cook has not even been an honest reasoner. He has merely dared to open his eyes to facts where orthodoxy demands that they shall be shut, and that incontestable facts shall be ignored. The Observer easily perceives that to recognize the facts is to "give up the whole question to the Spiritualists," and therefore demands that he shall ignore everything "to reconsider and recall" his statements of facts.

Is it not very palpable that vigorous orthodoxy is incompatible with all intellectual honesty in facing the spiritual question, and is it not the duty of Spiritualists to make this shameful fact conspicuous before all honorable men?

JOS. RODES BUCHANAN.

## Movements of Lecturers and Mediums.

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

Dr. L. K. Cooney attended the Vermont Annual State Convention at Plymouth, the 11th, 12th and 13th insts. He spoke in East Wallingford, Vt., June 20th, morning and afternoon. He will lecture in Mt. Holly, Vt., morning and afternoon; in Landgrove, June 27th, morning and afternoon; in Landgrove, July 11th. His address during June is at Mt. Holly, care W. D. Halder.

J. Frank Baxter has been filling very successfully engagements this month in Springfield, Gloucester,

and other places in their vicinity. This week his appointments take him to New England Village and Grifton. On Sunday, June 27th, he will lecture in East Princeton, forenoon and afternoon, and probably in Leominster in the evening. Parties in the vicinity of Tyngsboro, Boston, can make engagements with him for two evenings in July; and in western and central New York State can do the same for August. The Sundays are all secured. Address him at 181 Walnut street, Chelsea, Mass.

A. C. Whipple, Valley Falls, N. Y., will accept calls to lecture wherever desired; and will attend funerals. Address as above.

Information reaches us that Mr. and Mrs. J. William Fletcher will probably sail from England for New York about the 28th of July, (by the Anchor Line of steamers) and will remain some six weeks on this side the Atlantic.

Miss Jennie B. Hagan spoke in Roxbury, Vt., June 20th. She will speak in Canaan June 27th and July 4th and 11th. She then goes to Onset Bay Camp-Meeting; after which she will visit Lake Pleasant. She would like to make engagements for the coming fall.

E. V. Wilson, being again afflicted with severe illness, has decided to make the journey to the Pacific coast, with the hope of recuperating his exhausted energies. He will answer calls to speak at points along the route.

Geo. A. Fuller, of Dover, Mass., lectured in Bell's Hall, Beverly, June 13th and 14th. He will also lecture for the same Society July 27th; and before the Reform Club of Beverly Sunday evening, June 28th. Mr. Fuller has engagements for all the Sundays until October; after that date he would be pleased to answer calls to speak, either in the East or West.

## Spiritualist Meetings in Boston.

Berkley Hall.—Services every Sunday at 10½ A. M., and 3¼ P. M. In this hall, 3 Berkley street, corner of Tremont, Dr. A. M. Peebles will deliver his Sunday morning, "Try the Spirits whether they be of God."

Paine Memorial Hall.—Children's Progressive Lyceum, 250 South Street, commencing at 10½ o'clock. The public cordially invited. D. N. Ford, Conductor.

Amory Hall.—The Shawmut Spiritual Lyceum meets in this hall, corner of Washington street, every Sunday at 10½ A. M. J. B. Hatch, Conductor.

Kennedy Hall.—Free Spiritual Meeting every Friday evening at 7½ o'clock, at 7½ o'clock, at 7½ o'clock, at 7½ o'clock. The public are cordially invited. Speaker, W. J. Colville. The public are cordially invited.

Engle Hall.—Spiritual Meetings are held at this hall, 10½ Washington street, corner of Essex, every Sunday, at 10½ A. M. and 3¼ P. M. Excellent quartette singing provided.

Pythian Hall.—The People's Spiritual Meeting (formerly known as the People's Spiritual Meeting) is held at 176 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

PAINE HALL.—There is no lack of interest on the part of the children at the Lyceum, though the season is nearly over. The children were full to-day, and it seems as though we had our complete complement. But presently the public schools close, and many of the little ones whom we love so dearly will lie away to the farms and villages of the country; yet there will be many who will be disappointed to be separated from the bustle and heat of city life. Let us not forget these, who, however deserving, cannot enjoy these blessed privileges. Let us not forget our responsibility in this matter. We will do our best to give them humanity. Let each one see to it this season that some child shall enjoy one day's pleasure at least, away from the city. Pleasures and pleasures parties are of great occurrence, and the children will be but small. Do this, every one, according to your means, and receive a two-fold blessing—the blessing of a thankful heart and the blessing of your own soul in the happiness of the children.

The exercises to-day were as usual, consisting of orchestral selections, singing, responses, Banner march and ensembles; songs by Jennie Smith, May Waters and others. A double recital was given by Mrs. Currier, Helen M. Dill, Edith Apple and Jennie Bloeknell; after which another feast of strawberries, cake, etc.; the company then dispersed, delighted with the entertainment. Wm. D. H.

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Children's Progressive Lyceum No. 1.

Boston, June 20th, 1880.

The Strawberry Festival on Tuesday last was a source of delight to all who availed themselves of the privilege of being present. The afternoon was given especially to the children, though a few with grey hair on their heads were here for the time and entered into the frolic with the little ones. After the feast, to which the children needed no second invitation, and of which none were stinted. The evening was devoted to music, singing and recitations by Nellie J. Foss, Annie Russell, May Waters, Nellie Thomas, Jennie Smith and Hattie Rice; a recitation by Gertrude Mendenhall, seven years old; piano solo by Miss Bell and Bertha Lewis; recitations by Mrs. Currier, Helen M. Dill, Edith Apple and Jennie Bloeknell; after which another feast of strawberries, cake, etc.; the company then dispersed, delighted with the entertainment. Wm. D. H.

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Mr. Colville was usually occupied the desk, and after reading from the words of Dr. A. M. Peebles, his guides having already offered through his lips an impressive invocation—he proceeded to deliver an inspired and very forcible lecture on the subject of Spiritualism. The lecture was given in a most masterly manner, and was so strongly and put to death at the institution of Calvin. The lecturer argued that persecuted people frequently become persecutors, owing to their too great attachment to certain opinions for which they have suffered. The immense value set on merely speculative theories has always been a drawback to Spiritualism. Until religion is recognized as consisting in a pure and useful life, it will too often be associated with the perpetration of the most terrible cruelties. "No such attack directed against Spiritualism because they are mysterious or unintelligible as because of their denunciations of the materialists, embodied the views given with reference to the legitimacy of an attack upon orthodoxy. The doctrine of an angry God and endless punishment could have no such effect as to produce a serious effect on our lives. It was a noteworthy fact that persons who put others to death were always advocates of God's wrath. The audience was very attentive, and appeared much interested in the discourse.

Next Sunday at 8 P. M. Mr. Colville's subject is "The Human Soul."

On Friday at 8 P. M. questions are always cordially received and considered. Every body is invited.

## Announcements.

On Tuesday, June 18th, Mr. Colville held a very pleasant reception at the home of Mr. and Mrs. Hatch, Astoria, N. H. On Wednesday, June 19th, he was invited to a good and elegant











### Western Locals, Etc.

**Western Locals, Etc.**  
MICHIGAN.  
*The Customary Yearly Gathering in Sturgis—Synopsis  
of the Proceedings—The Banner of Light in the West—  
Notes.*

The Sturgis Meetings have a national reputation. For many years the Free Church has stood as a tower of strength for Spiritualism. Each year, in June, since the edifice was dedicated, a three-days' meeting has been held. Veteran workers for reform have convened on these occasions; eloquent orators have elaborated the new theories, and waiting audiences have been blessed and rendered enthusiastic for future work. Spiritualism, in its manifold phases, has been ably defended and intelligently expounded from the platform.

H. C. G. Wait, Mr. and Mrs. Gardner, and other well-known workers, remain faithful to the cause. The church is in good condition.

THE OPENING SESSION.

At 10½ A. M., Friday, June 18th, the meeting began. The first person to enter the church was a *Banner* of Cincinnati. He was followed by a local unit, who carried a *Banner* of Cleveland. The latter was a framed copy of the above-named paper; also an elegantly framed copy of "Home-ward," one of the superb engravings which Colby & Rich so generously award to all parties subscribing for their paper. The engraving was put in a conspicuous position; the specimen copies were neatly arranged on the reporter's table. The *Banner* scribe patiently waited the coming of the people.

Soon the audience gathered. Mr. William Sturgis and family were among the first to arrive. Hon. J. G. Watt, Giles B. Stebbins, Mr. Gardner, Thomas Steel, of Ohio, and other well-known workers, put in an appearance.

[illegible]

At 2 P. M. A. B. French, of Ohio, spoke as follows:

If I were to say I am glad to be here I should but poorly express my feelings. I have very delightful memories of this church. Sturgis is a very fertile spot in the spiritual vineyard. We shall have a good time here. It is among the most interesting places I have ever visited. I have not had time to suggest a few thoughts: The great need of the hour is that we should grow spiritually-minded. A grand epoch is approaching. A new and higher wave of Spiritualism will dawn upon the people. Never in the history of the world has there been such a need for Spiritualism as now. I notice it among my old neighbors and acquaintances. Spiritualism explains that wonderful phenomenon, death. There are days of unhappiness here: hours of desolation—death freizes into icy coldness the child of joy. The child of joy is the child of the Spirit. The Spirit

materialist can do it. Death is only a change. The declaration that there is a spiritual zone all around us. Current materialism must go to the wall. I dissent from the doctrine that our physical bodies are the only possible positions for the soul. I believe that the spiritual world has given us a materialistic heaven and hell. The spiritual views is dear to me. Amid the rush of business it has become a source of gratification to me to pause and meditate upon the grand significance of the spiritual movement. Our spiritual gift should not be neglected. Cultivated, it will let us have citizenship in the spiritual universe. We will not satisfy the heart of humanity. The world needs a

warm, pulsing, spiritual faith—a system which shall accept the facts of science, which shall adapt itself to the intricacies of philosophy, and confirm the doctrines of natural religion. \* Such a system is Spiritualism.

A VETERAN'S SPEECH.

Mr. Gardner, of Sturges, was the next speaker. He was greatly pleased with the eloquent address of Mr. French. He was glad to welcome that able and eloquent speaker to Sturges. For over twenty-five years, said the speaker, I have worked for Spiritualism. I want to see more zeal among the brethren. We must rise ourselves from our lethargy. Let us not only save, but rescue and regenerate.

rejoice in the thought of a continued life of activity hereafter. While I live I want to do all I can for Spiritualism. I am glad to see you all here. I know that we shall have a good meeting.

**A MEDIUM ENTRANCED.**

Mrs. Jacobs, of Leontidas, Mich., was then entranced by a spirit, who talked in a very practical way concerning the duties of Spiritualists.

**SPIRITUALISM VS. MATERIALISM.**

Mr. G. B. Stebbins spoke at considerable length to Spiritualism. "The scholarship of the world will, in time come to life."

ualism. We are doing well, all things considered. We have brave, heroic and earnest workers. 'The time is at hand for us to make a vital distinction between Materialism and Spiritualism. I do not inveigh against materialists, I only speak against a system of thought which proclaims that matter is king; that it creates mind; that the body rules the soul. Spiritualism as a system is the opposite of this. There is no fundamental sympathy between the two schools. The success of one is the destruction of the other. Remember this fact, my friends, and work for the promulgation of Spirit-

'THE THIRD SESSION.

Mr. Geo. Geer said: "I am glad to be with you. It has been my good fortune to labor some with the Sturgis Society. I enjoy ministering to this people. I think we should publicly affirm what good the movement has contributed to us as individuals. Let us agree to disagree. I have been pained to know that among professedly liberal people speakers have been ostracised on account of an honest difference of opinion. Let us antagonize every such course as that."

THE REGULAR ADDRESS.

Glenn B. Steubins delivered the regular address. He read the copious extracts from his work, "After Dogmatic Theology, What?" and proceeded to deliver a lengthy discourse on the decay of the old theology. He read from the writings of Matthew Arnold and Phillips Brooks on the decline of old dogma and the insincerity and skepticism of the pulpit. The condition of things was pitiful. There is no enthusiasm. Worship of God becomes a fashionable Sunday entertainment. The old zeal of the Puritans has gone.

People say, Why fight the old dogmas? Has the Church ever given up the old faith? That is the claim. Then let her

creeds testify to the change. The creeds are losing influence. Light is breaking. Well, after the death of the old, what then? Materialism—is that to be the outcome? No! Comprehensive Spiritual Philosophy will come to bless the world. The average scientific teaching will land you in Atheism and Materialism. Atheism is shallow, ridiculous, superficial! I will not repudiate God! The universe did not come by chance. I do not believe in annihilation. There is a great deal of shilly, shally talk abroad under the guise of Free Thought. The Church was not founded on a lie. Let us separate truth from error. The great truths of

These are the imperial ideas which lie at the foundation of religion. These noble doctrines have been perverted and narrowed. Our work will invigorate the Church, so far as its basic ideas are concerned. We will lift the Church out of its narrow ruts. Spiritualism, by its phenomena, supplements the work of Rationalism.

**THE BANNER OF LIGHT.**

For many years the writer has worked among the people in the interest of the *Banner of Light*. With great pleas-

The Sturges' meeting seems like a family gathering; it is held in a part of the Western diocese of the *Banner of Light*, and the writer is the happy medium for expressions of goodwill to all interested.

The *Banner* scribe's table, during the recess between the sessions, is surrounded by the friends, who take great delight in examining the engravings, which are uniquely beautiful in elegant frames of Sturgis manufacture.

NOTES.

George Geer is an able young speaker who is winning plaudits from the people. Success to him.

A. B. French, able and eloquent, is well off so far as regards worldly goods. His zeal for Spiritualism is unabated. He intends to visit the Eastern camp-meetings this summer. Managers of such gatherings should hear this fact.

Mrs. Farley, of Burr Oak, Mich., an aged lady who has attended this yearly jubilee regularly, was unable to be present on account of illness. She was not forgotten. Through the *Banner of Light* her many friends desire to be remembered to her.

Rev. Mr. Stewart, an earnest worker; spoke acceptably several times. He is well and favorably known through the West.

Rev. Mr. Burnham, of Saginaw, Mich., has many friends in the West.

Mr. Stebbins was as fluent and incisive as ever in his speeches, and as he always is in social life. Lake Pleasant circulars were eagerly perused by hundreds who attended the meeting. Excursion rates from Buffalo for \$13 for the round trip proved a taking card. In another letter a full digest of the closing sessions of the meeting will be given.

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**For Neuralgia, Pains and Aches in the Back, Kidneys or Limbs—Hop Bitters.**

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