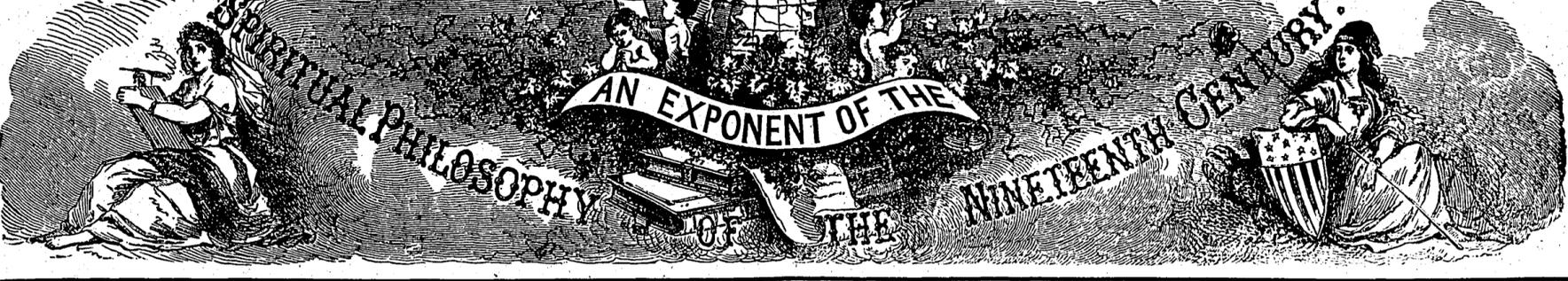


# BANNER OF LIGHT.



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## Spiritualism Abroad.

### REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the Banner of Light,  
BY G. L. DIBSON, M. D.

#### FRANCE.

*Revue Spirite*, Paris, for May. Though the present number is largely devoted to the "celebration of the 31st of March," to speeches made on that occasion, all and each of which are imbued with a beauty and a devout enthusiasm every Spiritualist would appreciate—Mons. Camille Chaigneau's, Mme. G. Cochet's, and Mme. Sophie Rosen's, for instance—there is considerable besides that I will briefly notice:

"On the 10th of April, in the morning, our co-religionist, Léon Favre, the eldest brother of Jules Favre, rendered up here his last breath. He had attained to his seventy-sixth year. His was a most worthy soul, passing a life upon earth in doing good, *transit bene faciendo*. In 1848 he was appointed French Consul at Genoa, and so highly esteemed was he here that he won the title of *Citoyen de la Ville*. He was subsequently consul in South America, Mexico, Corfu, but returned home in 1870, at the moment of the war, and placed himself at the disposition of the government."

It was not generally known that the editor of *Le Messager Franco-Américain*, of New York, M. Louis Cortombert, recently deceased, was a Spiritualist. "Though he did not vaunt of his faith, he manifested his sympathy with all that could serve in its propagation." He was the author of several works—notably "*Un Précis de l'Histoire*" and "*Religion Progressive*."

At Rochefort-on-the-sea Mons. Charbonel departed this life. He was a member of the spiritual group *Larré*, and a man of great moral worth. Just previous to his death he said to his daughter: "They call me, and I am going." Rochefort has also lost one of its most estimable citizens, Mme. Courte, wife of a writing medium, who at the tomb pronounced words so full of deep feeling that the attendants were greatly affected by them. "This is the first time," says M. Paillet, "that a Spiritualistic address was ever heard here at the grave; but it was warmly received by the many assistants who had accompanied Mme. Courte to her last resting-place."

I may here notice a "Biography of Mazzini," who, it is claimed, was a "Spiritualist of the highest order and the most pure;" and who, "without speaking precisely of reincarnation here below, distinctly affirmed a succession of existences." The "Biography" is by Mme. E. A. Venturi, who writes of this great and noble "Apostle of the Unification of Italy" with a patriotism, ardor and devotion, little less marked than those which characterized her hero, Mazzini, and of whom I heard almost daily laudations while I resided in Italy. He seemed to the people generally a veritable angel of light.

Under the heading "Preexistence and Mediumship," a sketch is given of the short life and astonishing works of the painter, Camille Müller, who executed a great number of pictures while he was between fifteen and eighteen years of age. At nineteen he died. "Spiritualism," says the biographer of this youthful prodigy, "leading us from effect to cause, aids us here in raising the veil that hides the horizon of our aspirations, the secrets of our destiny. . . leading us to think that the first interest of our life is to know what we have been, what we are, and what we shall be. . . The duration of the life of an infant, the spirit there incarnated, is the complement of an interrupted existence, and death perhaps a trial, or proof, or an expiation by the parents, solving the problem of premature death in a just and rational way. . . Genius is but the development of anterior acquisitions."

The *Courier populaire*, a secular journal of Nantes, has the following: "The Nantes Spiritualists made a fête-day of last Sunday, the anniversary of the death of one of their most beloved teachers, Allan Kardec: A hundred adepts of the city and its environs filled a hall, in which we saw consuls, officers of the army, doctors, indeed a select party—people of spirit, (?) as they were Spiritualists! We noticed, especially, poets and distinguished artists, who lent a grace to the assembly." To this was added a portion of the speech of the chairman of the meeting, Mons. Verdard, "one of the most active of the Spiritualists at Nantes"; and when we consider what all this indicates, when we consider the character of this gathering, the numbers it embraced and the place, we may congratulate ourselves, feeling assured that everywhere our cause is triumphing.

The members also of the *Cercle de la Morale*

*Spirite* had a reunion at Toulouse on the 31st of March, commemorative of the enfranchisement of the spirit of Allan Kardec. It was described to the *Revue* by the venerable former President, Mons. Pomies. An eloquent address, which was responded to, through the mediumship of Mme. Magat, by the spirit of Kardec himself, was made by Mons. Petit. I have it before me, but space forbids a reproduction.

Under the heading of "*Magnétisme et la Science Officielle*," the *Revue* has from the pen of Mons. Ch. Fauvety a masterly contribution, portraying the slow march of magnetism in the ranks of those called learned, the veritable hostility in fact of the *savants*, and yet how clearly and ungainly have been the proofs of its existence, of its mysterious power—"mysterious in itself, and only known to us by its effects"—and upheld by such names as Puysségur, Petetin, Deleuze, Du Potet, Georget, Rostan, Itard, Foissac, *et al.* One of its earliest and most able promulgators abandoned its study because so much persecuted, saying: "Truth is sufficient for itself. It is folly to try to convince those who do not desire to know." As early as 1820 it was shown that M. Du Potet could put a person to sleep at a distance. About that time, too, a number of patients were put so thoroughly under magnetic influence at the Salpêtrière Hospital, they could be burnt without manifesting the slightest suffering; could describe the interior of their bodies, and order proper remedies for their ills; could predict, twenty days in advance, the moment some illness would re-declare itself, etc. On one occasion one of the hospital patients, Pétronille, announced that within fifteen days a certain doctor would be seriously wounded in an affair of honor. Within the time specified, in a discussion, offensive words passed between this doctor and a *confrère*, a duel ensued, and when said doctor, badly wounded, was returning home in a carriage, the prediction was read to him. Still, however bizarre may seem to us the assertion, the French Academy of Medicine ignores animal magnetism: "It does not exist," says Dr. Dechambre, an academician; and is so reported by Dr. Ducaine, editor of the journal *La France*.

The *Revue* credits the *Banner of Light* with a lengthy article, copied thence, respecting a séance with Mr. Slade.

#### BELGIUM.

*Le Messager*, of Liege (1st and 15th of May), has been received. In its article on American Spiritualism (here continued) I find the following, which I do not remember ever to have seen recorded: "In February, 1850, M. C. de Laroche-Héron, a Catholic writer, visited the Fox family. 'At seven o'clock in the evening, with an intelligent friend, a foreign consul, I went,' he says, 'to Mme. Brown—née Fox—and was introduced into a *salon* by a domestic, where, as the family was yet at tea, I had ample opportunity to examine floor, walls, tables, &c.; but neither traps nor metallic wires could be discovered. Mme. B. soon came in with several friends, including an old gentleman who would evidently soon be insane, and almost immediately raps were heard in various parts of the room, on windows, doors, and so on. The old gentleman gave a clue to the manner of proceeding; but in a hazardous way, I asked in French if any of my deceased relatives were present. Responses came in the affirmative respecting father and mother. Mme. B. suggested that I should verify their presence—by writing, if I wished. I then said: 'Will the spirit rap three times when I write my mother's first name?' Taking paper, I wrote (not being overlooked) five baptismal names, but silence reigned; when, however, I began the first letter of my mother's name, three raps were heard. We then asked about fifty questions about the diseases of which our friends died, their ages, &c., &c., and we invariably obtained satisfactory answers. Seeking to penetrate the veil of these wonderful phenomena, I asked: 'Are you sent of God?' Yes, was the reply. 'Will you tell me which is the true religion?' (Mme. B. seemed excited, and opposed to this.) 'Is it Methodism, Catholicism?' &c., I continued. No reply. Mme. B. said the spirits did not like to be questioned about religion. Our semi-fool of a neighbor took upon himself to reply, and said: 'Do you not know that this silence signifies that all religions are a sham?' The spirits rapped affirmatively. 'That all religions where priests are employed are bad?' Affirmative again."

M. de Laroche-Héron showed himself very hostile to American mediums in the article we quote from, . . . and it is suspected that the last spirit response above copied may have been the cause.

Dr. Wahu continues in the *Messenger* his "Spiritualism in Ancient Times," quoting largely from Mons. Jacolliot's *Les Fils de Dieu*. The age of Indian learning is particularly dwelt upon as exhibited by astronomical calculations, moving back the childhood of the world to a period that will be misty to our biblical scholars. The age of the third pyramid in Egypt is also given from studies by M. Rougé, who says that "it was constructed by Menkêrès, the Mycerinus of the Greeks, in the ninth year of his reign, a certain star having appeared in an ascendant position, which makes the date 3,007, or 3,010 B. C. As the first pyramid was built nine hundred years anterior to the third, the oldest had consequently an existence 4,000 years B. C." These statements are seemingly to be relied upon; and are hence of no little moment.

Under "Necrologie" an interesting account is given of the civil interment of Mme. Parent Lehone. "The people, shaking off the yoke of their former masters, attended in large numbers the sepulture of this excellent woman. Several discourses were pronounced over her remains. Some days before her death the *curé* of the locality came to her to see if she would

not receive 'the sacraments.' She politely thanked him for his services, but declared that, like her husband who had died two years previously, she did not believe in his ministrations."

The *Journal de Liege*, in noticing the "Revision of the Bible," says: "It appears that a great number of inexactitudes have been removed by the revisers in the edition adopted by the *Société Biblique*. It is thus (*ainsi*) that the intercalation of the three witnesses of the resurrection should be rejected; that the words of the prayer, 'deliver us from evil,' should be, 'deliver us from the spirit of evil'; and that the twelve last verses of St. Marc are completely apocryphal."

"We have read with no little astonishment," says the editor of the *Messenger*, "the following from the *Gazette de Liege*, the organ of the bishop: 'The question of the plurality of inhabited worlds. The learned German naturalist, Mahu, has discovered in several aerolites the remains of organic life; these creatures, it is true, being of an inferior order of coral, of erinoides, of crustogames; and it is of the greatest interest that this establishes for the first time the existence of organic life outside of our own globe. But it remains to be seen if the discovery is in an actual aerolite.'"

"The Light," that has its eternity, seeking all hearts, persistently disengaged from materialism, by Swedenborg; "God and Creation," and "The New Religion," are the remaining themes that court attention in the *Messenger*, but can only be named.

The Franco-German weekly, *Licht, mehr Licht*, comes with its accustomed regularity, and bearing its usual amount of important and interesting matter. I have in hand four numbers (up to May 8th), freighted with correspondence from Freiburg, Serke (in Ungarn), St. Petersburg (Mlle. Louise Braun's article on spirit-seeing), Copenhagen, &c., and the following subjects treated at some length: "The Brothers Davenport"; "Christina"; "The Work of the Theosophical Society in India" (by Dr. H. C. K.); "The Question of Magnetism"; and "Where is God's House?" Its *Administration and Redaction* is at 41 Rue de Trévise, Paris, but it can be subscribed for in any of the large cities of Europe or America; and to those who read the German language I could not commend anything more inviting, either in typography or subject matter so far as I understand it.

#### SPAIN.

*La Luz Del Porvenir*, of Barcelona—three numbers in hand, dating to May 19th. The May 5th number opens with, "What a Pity!"—referring to the Countess Pollalion, who, possessed of great wealth, beauty, youth, has lately entered a convent; but as it is the very admirable habit of the editor of the *Banner of Light* to deal gently with the proceedings of other religious bodies not strictly spiritualistic, I hardly know how much to quote of the indignation expressed in Europe respecting the incarceration of the above-named young lady, of the means that have been used to bring about such a painful, unnatural result; nor how soon, in this country, we may have to deplore the living inhumation of our own daughters. I do not dare to read what Lady Domingo y Soler has to say about it, for her glowing pen touches as with fire the human heart, arousing it to noble progressive action, melting the icebergs of bigotry that have so long been a barrier in the highway of the barges of truth, and scathing as with lightning that religious power which has for so many centuries held in the mire of superstition and ignorance, as she often boldly proclaims, her own beloved land.

Under the heading, "To Women," Mme. Soler announces that her journal, dedicated exclusively to her sex, concludes with the present number the second year of its existence. She then goes on in a lengthy article, full of great truths and beauty, to portray the general infelicity of woman. "We know by our own experience," she says, "that an ignorant woman is not capable of making those around her happy, nor herself; let us learn the cause. If in our youth we had had more instruction, we should have been freed from the shedding of many tears; but 'tis said, by losing we learn; we have lost much in the game of life, but of course have learned something; . . . we are poor also in scientific knowledge, though rich in practical experience. . . . And we know that good solid instruction, an education in the grand principles *religiosos filosóficos espiritistas*, cannot give to woman happiness, for woman has not come into the world to be happy, but they will be powerful elements in her development, in her moral and intellectual advancement," etc., etc. On the next page she says, sadly: "The existence of woman is so heavy, so full of little contrarieties, that she needs great force of will to endure them; . . . and even the study of Spiritualism will not give us felicity, for woman has come upon the earth only to suffer—are, as Michelet says, *enfermas incurables*." Here, however, are only a few stray thoughts from pages of solid valuable material such as few persons could have penned.

Mlle. Candida Sans and a new writer, Antonia Amat de Forrens (whose name is almost a song), add to *La Luz* the most agreeable and earnest co-workers in a great gracious cause.

*El Criterio Espiritista*, of Madrid, for April, though hardly taking the place of the journal it supplanted, has always something good for its readers, notably, in the present issue: "What We Owe to Allan Kardec," by Mme. Soler; and the "Discourse," by Don de Vincent Torres, before the *Sociedad Espiritista*, celebrating the 31st of March. A number of poems which were read on said occasion occupy a large portion of the magazine in hand. "The Moral Law," a mediumistic communication, has many excellent sentiments embraced



THE LATE DAVID C. DENMORE,  
FOUNDER OF THE "VOICE OF ANGELS."

Mr. Denmore was born at Bowdoinham, Me., on the 10th of April, 1813. When a young child he displayed mechanical abilities of a high order, and the early bent of his mind led him to search out the reasons of things. In school, as might be supposed from a glance at the accompanying likeness, he excelled in his studies and stood at the head in whatever he undertook. Being the eldest of a large family of children, with limited means, his preparatory education ended when very young, at the Friends' School, at Providence, R. I.

His parents were Quakers, and he remained a member of that Society until his marriage with Miss Rebecca F. Chipman, in 1836, when, according to its rules, he forfeited his connection with the church by marrying out of the Society. Before he was eighteen he was engaged in teaching the winter term of the district school, and through several terms was a popular teacher and a general favorite in the town where he resided. Soon after this began his sea-faring life, as common sailor on board a whaling vessel—he rising before long to the position of captain.

Subsequently he became a farmer. Next he was interested in the grocery business; afterward was proprietor of a saw-mill, and, later, after learning the ship-builder's trade, best contracts for building ships and, on one occasion, a steamboat. Carrying on these different branches of industry, as they came along, to the satisfaction of all concerned, he won many friends. In 1852, while engaged in ship building in Rockland, Me., he became interested in Spiritualism. He entered into its investigation with the same zeal with which he undertook every pursuit, and came ere long to be identified with its most faithful supporters, and ever devoted himself wholly to the interests of mankind by the promulgation of the truths of Spiritualism. His mediumistic powers were remarkable. Many wonderful manifestations of spirit-power have been given through him, among them the gift of healing. He was for a time, by the latter part of his life, engaged in healing the sick, and was very successful.

About six years since, in obedience to the direction of spirit-friends, he began to publish the *Voice of Angels*. At or near the same time he completed *THE H.A.O.*, a book giving an intensely interesting account of his life from childhood up to that time. In his book he ascribes to spirit influence all his successes—he never failing of aid in his greatest straits, and being relieved from doubt and anxiety by a Voice, unmistakable in its utterance, directing how and when to act. *The Voice of Angels*, a semi-monthly journal, has held from the first a place in the front rank of spiritualistic publications. To this work Mr. Denmore gave the last years of his life with an enthusiasm characteristic of the large-hearted man.

He died of heart disease, in Boston, on Jan. 2d, 1881. *The Voice of Angels* is still published, and carries its freight of good tidings to the homes of many in all parts of the world, remaining an enduring monument to the memory of a loving heart and an unusually active and eventful life.

In thirty-nine paragraphs. The transcription of a few of them must suffice: "Absolute love is a distillation of the absolute essence, the purest emanation of the absolute and divine good." "All our actions are moral when worthy of fulfillment, and they are immoral when they infringe a moral law." "The morality of our actions justifies itself in the purity of the intention to do good; but it is not always the morality in the conscience satisfies fully the moral duty."

#### ITALY.

*Annali dello Spirittismo*, of Turin, for May. "The transition to Christianity," heading the twenty-fifth chapter of "Catholicism Before the Time of Christ"—a continuation of Viscount Solanot's popular work—is the first communication that greets one on opening this popular journal. Dr. George Wyld, the literary London physician, contributes the next article—"The Use of Anesthetics"; then we have "The Mystery of Life," from the pen of Don D. Sangrado, in which he says: "Never in the history of science have there been so many things to astonish man as at present. We have learned that the earth is but a star (or planet), and that our actual life is to be completed in another world—*nel cielo*. By means of the analysis of light we know the elements that burn in the sun and in the stars millions of miles distant to terrestrial observation. . . . And we find that the globe we inhabit has become but an atom in the infinite profundity, and that our own proper existence is but an infinitesimal fraction of life eternal. . . . and, as a marvelous result of the studies of late years, that we live continually in the midst of an invisible world that acts unerringly within ourselves. . . . And by what right can we pronounce the word *impossible* without being conversant with the ultimate of causes? . . . In what consists the problem of life? . . . What the condition of life beyond the tomb? what recall, what sentiment conserve?" . . . Space forbids further extracts,

for I have yet to mention: "That Leone Favre Claveroz," deceased, as heretofore said, "on the 10th of April, was an officer of the Legion of Honor, and a *spirito nobilissimo*." . . . That the "Società Zoofila, of Turin, has published a pamphlet" in the interest of our dumb animals; and that to ridicule Spiritualism and Spiritualists the *Liberta*, of Rome, has published a garbled account of spirit-rapping in one house, connecting it with the finding in another, at a distance, in a secret place and in a filthy condition, a woman who had no possible relationship with said spirit manifestation. Such appears to be the drift of what I have hastily read; but I think the *Annali* has straightened out the matter by giving the number of the two houses, &c., and exposing the *animus* of the Roman journal. I must leave yet unnoticed other articles for

#### SOUTH AMERICA.

The *Constancia*, of Buenos Ayres, for March, has more than sixty columns of matter, all worth preserving. It quotes quite extensively the more important manifestations in America; and under the heading, "Premature Hostility," gives the *Banner of Light's* defense of its "Message" Department, and what the spirit of Achsa W. Sprague had to say at that time. Mme. Soler has an article on "Rafael"; and the "Secretary-General's" discourse at the "Constancia" gathering is here published, in which he replies to a frequent assertion that we are deceived by evil spirits, adding some good suggestions about what we owe to each other; in a word, reproducing what Buddha and John so emphatically preached: "Love one another." Following this, with other valuable articles from the pen of Z., is a portion of the Rev. Mr. Conway's Boston sermon in which the Dean of Westminster is quoted; notably, his late remarks about our ceremonies for the dead. A column is also given to our lately departed learned co-religionist, Epes Sargent; to his "*grand inteligencia*," etc.

*Revista Espiritista*, of Montevideo, opens with an appeal in behalf of the "excellent Amalia" who so adorns with her gifted pen all the Spanish periodicals advocating our religion; the editor following with a response to a question, "Is it possible to accomplish what we desire?" and with remarks on the "Formation of an International Association." "She Alone," by Mme. Amalia (y Soler), and "What is Civilization?" by J. de Esada, can only now be named as other matter in the *Revista*.

#### MISCELLANEOUS.

*La Chaine Magnétique*, Paris (15 rue du Four St. Germain), announces a series of banquets to be given by the magnetizers of Paris, especially one on the 21st of May, to commemorate the 147th birthday of Mesmer; as also one to the Baron du Potet. "The Sojourn of Prof. Charcot at St. Petersburg"; the "Theory of the Transmission of Thought"; "*Apropos du Miracul Magique*"; the establishment at Nice of an Institution for healing the sick by the "medicine of natural forces"; a Bliss séance, from the *Banner of Light*; the "Electro-Medical Institute, at Toulouse"; the trial of one Bizez, at Moulins, for having bewitched some pigs, and Bizez's counter-charge that his appellant had bewitched his (B.'s) hens—dismissed with smiles from the court—all these, with many interesting minor items, make up a most readable magazine. I should add that a Russian lady, Mlle. Skvorzof, has received not only a diploma from the medical society of Paris, but from the President the warmest compliments for her "Thesis"; that the *Chaine* gives, on page 257, an outline engraving of "Moses—his Imposition of Hands," but from what source I do not learn.

*Op de Grenzen van Twee Werelden*, &c. Two more numbers of this brochure are in hand, and are devoted to Spiritualism in Russia, England and America, and to a lengthy criticism of Dante's "*Divina Commedia*."

For the benefit of tourists visiting Berlin, I should perhaps notice here a "Circular" having an engraving of a large, handsome hotel, the "Germania House," (No. 78 Friedrichstrasse) which seems to possess all the advantages a traveler would naturally seek; with a reading-room for ladies as well as one for gentlemen, and with a list of American and other periodicals exceptionally good.

#### A Strange Preacher.

There was once a minister of the Gospel who never built a church.  
Who never preached in one.  
Who never proposed a church fair to buy the church a new carpet.  
Who never founded a new sect.  
Who never belonged to any sect.  
Who frequented public houses and drank wine with sinners.  
Who never received a salary.  
Who never asked for one.  
Who never wore a black suit or a white necktie.  
Who never used a prayer-book.  
Or a hymn-book.  
Or wrote a sermon.  
Who never hired a cornet soloist to draw souls to hear the "Word."  
Who never advertised his sermons.  
Who never took a text for his sermons.  
Who never went through a course of theological study.  
Who never was ordained.  
Who was never even "converted."  
Who never went to Conference.  
Who was he?  
Christ.—*N. Y. Graphic*.

It is reported by the *New York Sun* that, disgusted evidently by the modern system of funerals, Henry Longbotham, who died recently at Port Jefferson, N. Y., left a will containing a pronounced demand that his body should be kept above ground till signs of decomposition made their appearance. He further exhibited his independence by ordering that the order of his interment should then be of the simplest description, with "no pow-wow nor priestcraft"; it will be considered an insult.

There is nothing so contagious as pure openness of heart.—*Nicholas Nickleby*.

EXCELSIOR.

(An Aesthetic.)

BY E. S. HOLBROOK.

"EXCELSIOR!" the WORTH of GOD to MAN: "Come higher up the shining path of Thought; Conceive more heights to gain, more depths to span; Express yet more than all the Wise have taught; Lift up the veil from secrets yet unthought; Seek Right to gain from Wrong, seek Peace from War; Inspire such wisdom as all time has wrought; Observe such virtues as you pray Heaven for, Raising and bearing high this sign, "EXCELSIOR!"

"EXCELSIOR!" the prayer of MAN to GOD: "Come, Thou, the Guide of my aspiring heart, Conduct my footsteps on the higher road; Endow my soul with each divine part, Love, Wisdom, Joy, and Truth's most truthful chart; Show how each error and wrong I should abhor; Inspire each holier thought, each nobler art; Oppress me not in Life's exulting war; Renew each day my strength—EXCELSIOR! EXCELSIOR!"—(R. F. Journal.)

The Rostrum.

The Law of Compensation versus the Law of Death.

An Inspirational Discourse delivered through the organism of W. J. COLVILLE, in Berkeley Hall, Boston, Sunday Morning, March 20th, 1881.

(Reported for the Banner of Light.)

The subject before us to-day is one of great interest and vast importance. Living as we do in an age of skepticism and unrest, when the foundations of all faiths are searched out and called in question; when all beliefs and customs are severely and not seldom harshly and ignorantly criticised: Standing on the outskirts of a new and as yet unexplored territory, on the very verge of a New Dispensation, at the beginning of a new and very important era in the history of the human race, it behooves us to be ready at all times to answer our opponents, reply to our critics, and give a reason to all who demand it for the faith that is in us. The old sandy foundations on which many have long established themselves and their edifices, are now being severely shaken; but men of judgment are ever looking for the rock below the sand that they may safely plant their weary feet upon a firmer foundation, where they shall continue safely anchored, no matter how fierce may be the tide of fiery criticism. In this stirring age it behooves us all to dismiss gladly whatever savors of superstition, and cramps the human mind, thus blocking up the road before the ever-advancing car of progress; but while it is an imperative duty to dismiss boldly all that retards the progress of the race, we should also be careful that our iconoclasm does not lead us to the destruction of that which is good. While rooting up the tares, let us be cautious lest we pluck up the wheat also. Now is a harvest hour; during bygone centuries tares and wheat have grown up together in religion, politics, homes and in individual hearts, and as the reaping angels are now proclaiming that a day of judgment is already here, it is for us to cooperate with them in their work of regeneration and reconstruction.

In our three lectures on "The Reasonable Worship of God," recently delivered in this place, we endeavored to rescue faith in a Supreme Intelligence from the quagmire of superstition into which it has fallen, and in which it still remains in many places. A capricious, changeable Deity we can neither love, worship, nor recognize; but our inability to adore the erratic creation of unformed minds does not forbid us to use our reason and conscience, and, aided by all the knowledge we possess on physical as well as spiritual matters, acknowledge the existence of a Supreme Spirit of Love and Wisdom, whose laws the laws of Nature undoubtedly are. Science furnishes us with arguments which we consider incontrovertible in support of the assumption that there is skill, design, benevolence, intelligent purpose in the scheme of the universe. The geological argument is stronger than the theological. The student of the origin of man, even though he be a Darwinian, need not on that account refuse to recognize the incessant workings of spirit, which is intelligence, in the evolution of a planet, a man, or a universe; if man has really proceeded up from lower types of being to what he now is, what omnipotent skill is displayed in the rise and progress of all the varied forms of life, appearing and disappearing by turns, and at length culminating in the wonderful creature in whose single individuality are epitomized and manifested collectively all the numberless attributes of other and inferior beings.

A new set of evidences are now making their appearance, and demanding the attention of the civilized world; the old propositions, belonging to a former age, are fast being ignored, but while theologians and philologists are destined to be born, progress to maturity, and then perish, the rock of truth, upon which many an unsightly and incongruous edifice has been erected, and afterwards demolished, is strong enough to breast every storm, weather every gale, and support on its ample base institution after institution, theory after theory—each one somewhat in advance of its predecessor, until perchance, at length, profiting by ages of experience, the human family may be empowered to erect a substantial temple dedicated to unsullied truth, in which the heart and hand, the affection and the intellect, may be unitedly engaged in offering reasonable service by cultivating human nature symmetrically and fully; and understanding and obeying the laws of nature, may reconcile, in the eyes of all, true religion with true science.

It is neither our province nor our desire to detain you this morning with any lengthened continuation of former lectures, but we feel it needful to call your attention very particularly to one important fact which is well nigh, if not quite, self-evident to all thinkers: Man is a part of things; the nature of man is a more perfect manifestation of the nature of things than is the nature of any inferior creature. In man we find certain peculiarities which he outgrows with the growth of the world he inhabits; certain other attributes are more and more strikingly manifested as the race, and the earth it inhabits, advance.

Now it is evident to all students of history that vice of every shape is on the decline, while virtue is ever rising higher and higher into the ascendant. We confess to being thorough-going, outspoken Optimists, and in spite of every Pessimistic argument to which we have ever listened, our belief in the triumph of good grows stronger daily. We know there is a great deal of discord yet in the world, a vast share of immorality and cruelty, and yet, comparing the record of to-day with that of three thousand years ago, or even of three hundred, are we not sorely struck with the higher appreciation of goodness everywhere to be found? Imagine Solomon, with hundreds of wives and

concubines, as President of the United States—a pattern of wisdom! Would you tolerate the bare suggestion that he was fit to be your representative? and yet he seems to have been the best sample of humanity forthcoming in the Jewish community in Old Testament days. Fancy David, "a man after God's own heart," a murderer and adulterer; who would sooner sentence him to execution (though capital punishment is a vice to be abolished), than elect him for your ruler! What was passed over in silence, excused and even admired in ancient times, is now hated and suppressed, because men and women have finer tastes, sounder judgment, and are more educated to attend to the voice of the soul, than they formerly were. There is indeed ample room for amendment in our modern society, but, to say the least, it is a great deal better than ancient society; and because it is so much better, it ferrets out and declaims against the evils which are now rampant, instead of letting those evils, like hidden canker-worms, devour the society-tree when men are sleeping soundly and comfortably in a polluted atmosphere. Nothing speaks better for our common humanity than to witness its vigorous protest against the iniquities which yet prevail. Your increased population, your telegraphic wires, your telephones and audiphones, all the thousand and one modern contrivances for speeding news on its flight to the uttermost parts of the earth, bring up glaring iniquities before your notice, and cause many to bemoan the unsoundness of the national character; but is it not the first work which light performs to reveal impurity? When you sweep your carpets you raise dust and throw things into immediate confusion; but this temporary revelation of dust does not either create or introduce it; it only shows it up in the effort to do away with it; and thus the hue and cry raised so vociferously at present against human iniquity is the voice of man's awakening reason and conscience, clamoring that wrongs may be redressed and rights vindicated, and causing temporary alarm and disturbance in the revelation of the evil and the subsequent clearing process.

As man progresses, while his hatred of wickedness ever becomes stronger, his sense of justice becomes clearer and clearer; doctrines long held sacred are now being discarded because they antagonize man's sense of justice; a love of equity is increasing in power; the atonement has to be given up because justice revolts against the thought of the innocent suffering instead of the guilty. We feel the divine justice in ourselves prompting us to give unto every one according to his deserts, and, as Whittier beautifully says when voicing his inspired thought of God in one of his charming lays:

"Nothing can be good in Him Which evil seems in me."

We instinctively feel that the powers above must have in infinitely extended degree all our virtues, because as we rise, justice, generosity, and every grace shows itself more and more plainly; and thus reasoning from analogy, we cannot fail to arrive at the conclusion that the very nature of the Universal Spirit must be just, because the more the inner nature is expressed in us the further glimpse do we catch of this divinest attribute of justice, without which love itself is degraded into mere earthly passion, born of an inordinate desire to please one's self, regardless of consequences to others. Justice is the grand circle embracing all perfections, the infinite unity; the pure, white, spiritual light of the entire universe. The Trinity, or triangle, of Love, Wisdom and Power, may be lost in the sum total of all perfections—simple Justice, pure and undefiled! When one is just, he is loving, wise, generous, merciful, compassionate, and everything else that is good. Mercy without justice is weakness and partiality. It is not merciful in the highest sense to palliate crime, and allow the offender to go unpunished; because thereby the safety of society is endangered, the innocent are imperiled, and the culprit is himself deprived of the best means for the accomplishment of his reformation. All just punitive measures are truly merciful, because they have only two objects in view, and these are both benevolent: one being the protection of society, the other the reformation of the offender. Vengeance is antipodal to justice, though the tendency of Calvinism has been to render the terms synonymous. Dr. Watts, when singing of the sacrifice of Jesus on Calvary, and graphically describing the scene of the crucifixion, in one of his once popular hymns, gives utterance to the following sentiment, which expresses perfectly the entire Orthodox conception of the means whereby a sinner may be justified in the sight of God:

"Here I behold God's Inmost heart, Where grace and vengeance strangely join; Piercing His son with keenest smart, To make the purchased pleasures mine."

In this hymn justice is entirely left out; vengeance has usurped its throne. And what of the grace which may appear so attractive at first sight? It is simply favoritism—partiality for one and hatred for another. Vengeance and grace—we want neither of them! Unless grace means goodness and beauty of form and expression. What is vengeance? Simply the ill-will which one person feels toward another, on account of some offence having been taken by some one by reason of some one else's conduct not meeting with the vindictive one's approval. Vengeance is very large in the savage breast, but it becomes smaller and smaller, until it dwindles away altogether in the heart of the progressed spirit. Can we associate vindictiveness with Gautama Buddha, whose life of perfect self-renunciation has earned for him the admiring love of hundreds of millions of the human family? with Jesus, who amid the sufferings attendant upon an excruciating form of martyrdom could exclaim in behalf of his enemies, "Father, forgive them, for they know not what they do?" with John Howard and Florence Nightingale, in our own age, whose disinterested and arduous labors among the fallen and the wounded have called forth universal praise and recognition? with your own sainted mothers, who were grieved to the very core of their tender hearts when they were obliged to chasten you for your own good—not to vent their spleen or satisfy their own sense of wounded vanity, but sorrowfully for your highest benefit? And can we gaze upon these best examples of the human race and drink of the spirit of their nobility without feeling assured that justice, wisdom, love are in the nature of things, and that Nature's God must be infinitely just as the revelation of this inherent justice in nature is ever being so prominently brought forward in the immutable workings of evolutionary law? Could you as an occupant of an older planet have looked at this earth during the carboniferous age, you would probably have imagined it was under the direct control of some powerful malevolent spirit; could you have seen the huge ferns with their fronds like branches of forest

trees growing with amazing rapidity to enormous size, and then decaying as fast as they had arrived to maturity; could you have analyzed the noxious exhalations rising incessantly from this decaying vegetation, poisoning the air to the extent of rendering it impossible for any one of you to breathe it for a moment and live—had you not been gifted with wonderful prophetic insight you would doubtless have imagined that nothing but pure malevolence and folly was at work in this unhealthy and awful state of things; but has not science shown how this preliminary work in world-building has been a sheer necessity to open up the way for the advent and sustenance of man? how the coal mines from whence you derive your supplies of fuel were all formed by decaying vegetable substances which through long ages have lain buried, hardening in the earth, until to-day they are discovered and utilized in all your domestic and manufacturing activities?

The chaos of a forming world has proved itself to have been of the highest utility; and in the intellectual and moral world do we not stand face to face with similar great mysteries of birth-pangs and delivered children of civilization? The wars which have deluged the soil of this earth with human gore, have they not been as needful in the moral realm as volcanic eruptions, tornadoes, and earthquakes in the physical domain? The summer lightning, as it flashes across the evening sky, may strike terror to many a timid heart, destroy many a habitation, blight many a stalwart tree, and even occasion many a loss of physical life; but is not that lightning needful as a purifying agent to kill the blight in the air and rid the atmosphere of much that would otherwise cause an immeasurably greater amount of distress? Was not the great fire in London one of the greatest calamities, and yet one of the richest blessings, veiled in dread disguise, which ever visited the British metropolis? The Plague was burnt out by the fire which burnt out many families, depriving them of a place of shelter and all the necessities of life; new buildings, erected on sanitary principles, took the place of the old ill-ventilated and disease-spreading tenements, and from that day to this London has never been a plague-stricken city as it was so frequently and terribly before the devastation accompanying and caused by the awful conflagration.

In your own beloved land do you not all see how needful was the struggle for independence, and the war between the Northern and Southern States resulting in the removal of the terrible blot of slavery from the nation's otherwise glorious escutcheon? In the days of strife, and especially directly the war ended, we were confronted by numberless broken-hearted mothers, widows, sisters, daughters, and friends of the departed, from whom all earthly comfort had for the time been taken, and whose gaping wounds time can never fully heal; but we consoled ourselves by repeating to our hearts the glorious assurance that their bravery and death were God's means for redeeming the nation. As William Lloyd Garrison felt, so many other tender-hearted though invincible patriots felt—we would gladly have seen the land purged in a milder way, but if the moral cancer must be cut out with the sharp knife of civil war or remain to pollute the whole nation—as ancient Rome was polluted and fell through its own debauchery and the antagonism between labor and capital, manifested in the hated existing between patrician and plebeian—we submitted, though reluctantly at first, to the painful operation, and are glad that we suffered so that our land might be free.

As far as this the Materialist will go when discussing national affairs, but another fact stares us in the face; another great question presses in upon us, and confronts our moral perceptions, refusing to be silenced or ignored: What is the great question which every lover and recognizer of justice must ask here? What became of those savages who labored so hard as they struggled with the earth in its infantile period to prepare it for us? Why are we deserving of a better heritage than they? What right have we to come into their possessions, and benefit by their unrequited labors? If, however, the veil is drawn aside, and we can see those behind the scenes rejoicing to-day in their work with us; exulting in our successes, glorying in our triumphs, then we may feel contented; if they assure us that they are sharing in our bliss, and that they, having paved the way for our majesty, are participators in all that we enjoy, then our sense of justice is not outraged; but if they are dead and gone, and we are benefiting by their unrewarded efforts; if they were born without their own consent, and used by an invisible power to build up the earth for us, we feel as though we had not the slightest right to enjoy what they have earned.

We may, however, anticipate an answer to this objection by the reminder that these barbarians had not the same intense feelings that we have; and that while they enjoyed less, they suffered less than ourselves; that their perceptions being blunter, their joys and sorrows came to them quite as justly as ours come to us. There is much of plausibility and even of truth in this reply, and with regard to savages alone it seemingly may be made to cover the ground and satisfy the demands of justice; for it is a fact which none can deny that the law of compensation does work in this world and in the present life a great deal more than most people appear to realize. For the child born in squalor and wretchedness, of coarse parents, inheriting no great refinement or appreciation of the beautiful, can really enjoy life in the gutter as well as many a young prince enjoys playing with gilded toys in a palace nursery. It is true that those who are born blind have frequently a very acute sense of hearing, and seem to receive more through the ear than those can enjoy through that organ who have the use of their eyes as well; it is, moreover, true that the blind man, while he loses the pleasure he would gain from looking upon beauty, does not experience the pain the sight of loathsome objects would cause him; it is true that while the deaf man is not charmed by harmony, he is not distressed by discord; and while the over-cultivated critic can experience exquisite pleasure in contemplating some superb production of art, he is also pained beyond measure by the vision of crudities which delight the average spectator; and while the extremely sensitive person may enjoy the delicacies of life intensely, he is equally wounded by the vulgarities a less refined mind would pass by unnoticed. Still, there is an immense margin which all these facts do not touch; for though fame, riches and splendor often go hand in hand with utter wretchedness; while the honest poor have a great deal of happiness in spite of their poverty; yet what can we say of those poor cripples, those destitute orphans, those forlorn waifs, those miserable unfortunates whose lives have been one long-continued cry of hopeless pain? If there be no future

life these have been treated with shameful injustice by the power which brought them into existence! It is all in vain for infidels to tell us that such unfortunates are doing some good in the world, and that this good will appear in the bettered conditions of unborn generations. If they suffer unrequited, and other people benefit through their sufferings after they have passed into oblivion, we have to accept a far more repulsive doctrine than that put forward by Orthodox advocates of the atonement—a doctrine which has been and still is vehemently opposed by those who believe in annihilation of individual consciousness at death.

Let us think this matter over for a moment; we are very truly and wisely reminded by liberal thinkers generally, that there are moral grounds for discarding the theory of atonement. Jesus is an innocent victim offered up to God to appease his wrath and admit us to heaven on the merit of his righteousness; we object to go to heaven on the merits of another; we refuse to cover ourselves up, if we are wolves, in the garments of an immaculate lamb, and, thus disguised, enter the sheepfold; we are also fully conscious that did we arrive at any local heaven where other spirits were happy in the enjoyment of angelic society, unless our own lives and thoughts were on a celestial plane, we should find nothing congenial in the society of the virtuous, and, above all, we should feel heartily ashamed occupying a place in heaven we did not deserve and had only taken because an innocent victim bled and died to win it for us. Furthermore, we could neither love nor respect the God who accepted the woes of another as payment for our sins regarded in the light of insults to his majesty. What should we think of the school-teacher who was mortally offended with one of his scholars and had justly condemned the offending pupil to undergo a severe though lawful punishment, were he to accept the offer of an innocent schoolmate of the wrong-doer, who came forward to bear the punishment, instead of allowing it to light on his guilty companion? Could we respect the teacher who would chastise the innocent and spare the guilty? We could only despise and pity him for his atrocious meanness. Punishing the innocent could do no good; it would set an unworthy example; it would insult justice and outrage morality, while it would only gratify morbid passion, egregious vanity and dastardly pride; it would be a revolting exhibition of the tyranny of spite, a horrid farce in which justice was caricatured, and in which it could never play the smallest part.

We can understand and sympathize with so-called radical writers and speakers when they vigorously protest against the doctrine of substitutionary offering, as they say, for moral reasons; when they believe in a conscious hereafter, and proclaim that every soul shall receive its own deserts, and that cause and effect are inseparable in every part of the universe: We can go with them the whole way, and heartily endorse their protest against theological errors; but when they hold out before us the irrational prospect of annihilation of consciousness at the dissolution of the physical frame, we find that if they protest against a note in the churches' eyes they have a large beam in that of their own system. Now according to theology, Jesus volunteered to come to earth and die on man's behalf, and is now enjoying the victor's crown, and will wear it to all eternity. Orthodoxy tells us that Jesus came gladly, and endured of his own free will the outpouring on his innocent head of the vials of his indignant father's wrath; while Materialism teaches us that thousands are born every year into earthly life without being in any sense allowed to choose their destiny, and that these innocent sufferers are obliged to undergo unheard of tortures, both physical and mental, in order that some one a century or more ahead should be better off, this some one being a favorite of his imperial majesty, Unconscious, Unintelligent Law! The law of compensation does not indeed protect the sufferers of to-day from suffering unconsciously to themselves for the good of others yet unborn, but while it does not forbid them thus to suffer, it does most certainly overrule those sufferings for good to the one who endures the seemingly unmerited pain, and provides that in a future life the sufferer shall himself be conscious of the good which his labors have accomplished, and shall at some time or other in his everlasting career see clearly how every pain which he has borne has been a necessary part of his own experience, without which neither himself, nor others could have reached the height of moral perfection attained by every spirit through severe struggle and painful discipline.

The soul born out of eternity into time while imprisoned in the earthly tenement may not clearly perceive its relationship to the eternal world; life neither begins with birth into matter, nor ends with the decay of material organisms. This all the great minds of the Orient have distinctly realized, and upon the truth of the spirit's indestructibility and its resurrection to a higher life, have built the weird edifice of the doctrine of the transmigration of souls through the lower kingdoms of life as a means of purification and elevation, while the philosophers of classic Greece—notably, Pythagoras and Plato—have also taught the theory of metempsychosis. These theories are built on a rock of unassailable truth, but some portions of the building are unsound, as they tend to reverse the order of nature. Nature never takes one backward step. She has never been known to make one retrograde movement, while transmigration implies of necessity retrogression, as every animal is an inferior of man; the animal form is an inferior form, and form is produced by spirit according to its ability to control matter. The human form is vastly more complex than that of any other earthly creature, and exhibits an amount of ingenuity and skill not displayed in any lower structure. The spirit having organized and animated so lofty a body, has registered in the book of life its attainment of such a degree of wisdom as is there manifested. If ever again on earth it needs to be embodied, its form will be certainly nothing less than human, and as a human form it will be composed of elements of matter in a superior degree of refinement to those worn during a previous life.

God is no respecter of persons; he treats all his children with equal kindness; and certain it is that if one spirit is to win glory and happiness through struggle, all must attain to bliss by the same road. Whether you do or do not accept the theory of reëmbodiment as true, you must, if you have any sense of justice, perceive that it would be manifestly unfair that some souls should have to make herculean efforts to attain to righteousness, while others reached the goal of spiritual perfection by a short, smooth and very easy road. If one spirit needs to endure all temptations, then every other spirit must of necessity pass through the same fiery crucible.

Justice, inexorable and yet merciful for your own individual good, for the express purpose of developing within you your latent possibilities of happiness and nobility, insists that you shall be tried and tempted at every point, and then at length, like the pure gold purified seven times in the fire, you shall shine forth in the kingdom of God—perfect in purity, always happy because always at peace with yourselves and all around you, always active and yet never fatigued, because having learned the use of all your powers and attained to the degree of symmetrical unfoldment you will in the blessed world of harmony come to see how you and all others have been and are being developed through conflict incessantly going on between the higher and lower nature: a conflict which ceases immediately the spirit has gained control over every animal impulse and entertains no feeling of dislike to any creature, but finds its perpetual happiness in an unceasing work on behalf of others.

In that glorious state you will all be able to explain the riddle of life, and solve the problem of destiny. There you will discern clearly, by the aid of your enlightened spiritual vision, how you came forth as a pilgrim spirit from the great eternity of the past; were attracted to this earth as to a school where you might, from a spiritual acorn, become a majestic oak; how your first attempts on the earth to which you were drawn were like all first attempts at everything, comparatively failures; and yet, every failure so-called is a step on the road to future success. The inventor may construct several machines and break each one respectively because it is unfit for the market, and yet he wastes neither time nor experience, because these attempts render him more and more able to construct at length the perfect shrine of his idea in the machine which shall become the pride of his progeny if not of himself; but are these to share unmerited glory? Certainly not: the individual spirit who was the first designer has been busily engaged in spirit-life perfecting these instruments by working through one brain and another, until at length he rejoices in the ultimatum of his plan. Chatterton, the boy-poet, putting an end to his own earthly career ere he had attained majority, was a notable example of genius on earth nipped in the bud; so ambitious and sensitive was he that he could not battle against the stream of coldness and indifference which threatened to engulf his genius; in a moment of weakness and sore distress he cut loose from the body, and hurried himself into the unseen world. But did his genius die with him? Certainly not: ever since he has been on the earth as a poetic influence, working through divers instrumentalities. Suicide—to strive to lighten your burdens by casting off the form—is never desirable, as it retards progress: If you are not recognized and lauded on earth, it is because you need a bitter discipline before you can bear fame; and in spirit-life you cannot shirk this struggle; it is inevitable, and without it you would forever be incomplete.

We do not believe in fate or chance, by any means, but we most decidedly recognize an overruling power of Wisdom and Love, which leads us into those scenes of trials where we can alone obtain the education our spirits need. You, for instance, are by nature a great painter or author, but all your earthly days you have worked in a mine, or driven a horse-car; you could not help having the gift of authorship or poetic genius, and circumstances forbade you the use of your talents, while nature gave them to you, and caused you to wish to exercise them. You die suddenly; you have never written a book, or published a poem. If death ends your conscious existence you have been mocked and shamefully ill used, and every being in the universe with a spark of justice in his composition will unsparingly condemn the power of iniquity which has thus foolishly and spitefully given you talents, and then forced you to let them lie idle, as you were obliged to perform menial labor to support yourself and an aged invalid relative—as is often the case in the experience of people of real talent and great nobility of character: but what blessed light breaks in upon us as we are allowed to look into the life beyond the grave—there we see you at once at home among men and women of genius, finding around you the effects of your spiritual workings when in the body, realizing that when ideas course through your brain while at your daily labor and in your hours of slumber (when your body was enjoying repose at night) your spirit was giving out its wealth to a countless host of unseen ones gathering round. Immediately earthly life is over you will discover two blessed soul-satisfying truths calculated to remove all repining at destiny: the one, that you have actually done in the spirit-world what you wished you could do in the outer life; and the other, that you needed the discipline of a hard earthly life in order to develop within you that sterling worth and power of endurance which hope deferred and many a disappointment oftentimes alone can bring.

Nature is wise enough to ordain it so that you shall benefit yourselves and others at the same time. The innocent never really suffer for the guilty, as all unknowingly to themselves and their persecutors they are in want of the very discipline they receive. The unjust one alone suffers in reality, for while the innocent victim will wake after death to find his reward, and see how that trial has educated him, the vindictive destroyer of his peace will be stung to the quick with shame and remorse, and find that the poisoned arrow he maliciously aimed at his fellow has returned into his own bosom, and produced a rankling wound curable alone through the agency of his own exertions on behalf of the race he has once desired to injure.

It appears to those on earth, who can only see the surface of affairs, that a great deal of misery falls upon some which they do not deserve, and that others who are far less virtuous suffer far less. The avaricious speculator takes advantage of the ignorance of the comparatively poor, and ruins them to fill his own coffers; he builds a splendid mansion with his ill-gotten gains, he rides in the park in a gilded equipage, he is received in the most fashionable society, enjoys good health, and appears very little disturbed by his sleeping conscience: So far as this world goes he is a happy man; no wonder he is envied and fêted, and called smart; but one night the Angel Death will require his soul; he leaves his body reluctantly; his spirit cannot get away from the earth; he is on it still, wandering amid the scenes of his earthly pleasures, haunting his dwelling—but blind in a world of color, deaf in a realm of sound, alone in the midst of thronging multitudes, because his spiritual body is all unformed, or malformed. He has what he loves—gold, but it cannot satisfy him any longer; he cannot have spiritual things—he does not attract them. What is his condition? Goaded almost to madness at the results of his fatal mistake, he hovers on the earth as a wretched ghost, seeking



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Our patrons everywhere are respectfully informed that while we have many excellent essays, lectures, etc., on file for publication—and shall give each in turn when opportunity offers a place in our crowded columns—we shall be pleased indeed to receive and shall try to print at once, brief accounts of local happenings and the state of the cause of Spiritualism in whatsoever parts of the American continent or elsewhere the friends perusing this notice may reside. We wish in this way to make our readers in all parts of the world practically acquainted with each other, that each may see what the other is doing for the advancement of a knowledge of the New Dispensation among men.

### Remarkable Accounts from New Mexico—Spiritualism Among the Aztecs.

A correspondent of the *Boston Herald* furnishes that paper with an interesting account of discoveries recently made regarding the history, religious belief and practices of the Zuni Indians, living about forty miles from Fort Wingate, and believed to be the lineal descendants of the ancient Aztecs. While at the Fort the writer met Mr. Frank H. Cushing, a young gentleman who, about two years ago, was commissioned by the Smithsonian Institute to investigate the history and customs of the Pueblos, a general name of several semi-civilized tribes of Indians residing in the Western part of New Mexico. These differ in many characteristics from the nomadic tribes, devoting their attention principally to the cultivation of the soil, and in raising large herds of cattle. They live in stone houses, some of which are several stories in height. Their civilization dates back to a period anterior to the arrival of the Spaniards, and they still retain their ancient language. There are twenty pueblos, or villages, of which Zuni is the principal, and the total population is about 25,000. Realizing the importance of being on familiar and friendly terms with the people whose present and past history he designed to study, he made Zuni his base of operations by entering the village and placing himself in a helpless condition entirely at the mercy of its inhabitants. In that way he soon gained their confidence. They adopted him in their tribe. He learned their language thoroughly and scientifically; obtained admission into their most secret councils, and is now one of their chiefs, the second man of influence among them, standing next to the Governor in authority.

Though not yet twenty-four years old, Mr. Cushing seems destined soon to be classed with the most famous scientists of this era, and has already, through a mastery of the Zuni language, unlocked a treasury that will yield to the world a vast amount of information upon matters hitherto veiled in mystery, of an historical, mythological, philological and social nature.

Mr. Cushing dresses in the picturesque costume of the Zunis. When met at Fort Wingate his long, flowing blonde hair was confined only by the Indian head band. Every article he wore was of native manufacture. These consisted of a dark blue woollen serape shirt, buckskin knee breeches, long, dark blue stockings, leather moccasins, and an artistically embroidered sash. Various portions of his dress were adorned with richly-worked silver ornaments. He also wore a valuable necklace taken from a mysterious cave of ancient relics in the mountains. This costume he wears on all occasions, even when visiting Fort Wingate, for should he be seen in citizen's garb by his adopted brethren, their confidence in his sincerity as a Zuni would be shaken.

Having made the religion of the Zunis a subject of close study he has learned that the worship and traditions of Montezuma—so long accepted in all accounts of the Aztecs—have no foundation in fact. He has found the existence of twelve sacred orders, with their priests, and their secret rites as carefully guarded as the secrets of Freemasonry, an institution to which these orders have a strange resemblance. Into several of these orders he has been initiated, and has penetrated to their inmost secrets, obtaining a knowledge of ceremonials both beautiful, profound and grotesque in character. "But," adds this correspondent, "the most marvelous discovery he has made in connection with their religion is the grand fact that their faith is the same thing as Modern Spiritual-

ism. The Zunis have their circles, their mediums, their communications from the spirit-world, their materializations—precisely like those of the Spiritualists of civilized life. Their sciences are often so absorbing that they are kept up all night. Their belief in the phenomena explains many strange things about their religion which Mr. Cushing was unable to account for until he hit upon it—they had kept it carefully guarded months after he was on most intimate terms with them—by telling them about certain spiritistic phenomena he had himself witnessed, thus gaining their sympathy as apparently a fellow believer.

The Zunis have religious ceremonials, sacred orders and public festivals, in which songs and prayers are employed that have been handed down for very many generations without the changing of a single word. Mr. Cushing's adopted father is the second priest of the tribe, a man of a beautifully loving and gentle nature. Upon the return of one of their number from a dangerous expedition, the following prayer was offered by him:

"All spirits! we ask for your light. Far and in parts unknown, where the world is filled with danger, where things forbidden and the unknown are, thence ye have brought back our child. We thank ye! In spite of all danger, we now speak to each other again. We now see one another again. Thanks. Therefore your light we ask, and we will meet ye with your own blessings."

### Wonders Never Cease.

Our Franklin "drew lightning from the clouds," and was the first man on earth to bring it under human subjection. But what are we to think of the marvelous feat of M. Camille Faure, a Frenchman, who has been hoaxed up electricity and sending it round the world as a motive power, to be used at pleasure for a multiplicity of mechanical purposes, viz: to run railroad cars; to light streets and houses; for working sewing-machines, or turning lathes and other machinery in workshops? The *London Times* gives a concise description of this, "The Latest Marvel," which we shall reprint in next week's *Banner of Light*.

Over twenty years ago we were told by Franklin, through the lips of Mrs. Conant, the medium for communication, that he was, since becoming a denizen of the spirit-world, more deeply interested than ever in studying the subtle fluid, electricity, and with greatly enlarged views upon the subject, and was actively at work to bring to the people of earth greater knowledge of it as a mighty mechanical power. And he further stated that, when he could find a person whose brain was sufficiently receptive to spiritual influences to enable him to transmit his ideas, he would through such a medium give the world more light upon his favorite theme. He has now fulfilled his promise—not only to benefit our world, but to infuse into the minds of its inhabitants the sublime fact that the two worlds are inseparably connected by the electrical forces in Nature—that mind acts on mind, in both spheres of life, through its agency; that while animal magnetism is the negative, electricity is the positive power, both acting in conjunction, the one imparting heat, the other cold. This combination, he asserted, when properly applied, gave him and others the power to enter into our atmosphere and control the physical forms of highly sensitive persons known as spiritual mediums. Knowing so well, as all true Spiritualists do, these facts, it behooves them *above all others* to protect by every means possible their spiritual media, to the end that our common humanity may be benefited through their instrumentality.

### The Law of Compensation, vs. the Law of Death.

By reference to our second and third pages the reader will at once perceive that we have devoted much of our space to the publication of a discourse—specially reported for our columns—delivered on the above cited topic by the guides of the gifted trance medium, W. J. Colville, before the Berkeley Hall (Boston) Society of Spiritualists. We feel confident that no one can read the lecture without mental and spiritual profit. The amount of good which we could do were we able to bring out more frequently the addresses pronounced by divers of the Spiritualist speakers in all parts of the country, is beyond the possibility of calculation. We would gladly make arrangements for the reporting and publication of such matter had we the means to pay for so doing, and also to enlarge the *Banner of Light* so that we might have the space to give them publicity. Here is a chance for generous souls among the Spiritualist fraternity of believers, who have the *quid pro quo* to spare, to assist in the doing of a grand missionary work among the people. Spiritualistic capitalists take notice!

Our trip to Onset Bay on Friday of last week was a pleasant one—pleasant in many particulars—as we were privileged to meet and take by the hand quite a number of the talented spiritualistic veterans in our ranks, among whom we may mention our genial friend, Father Ray of New Bedford, and others. We were under many obligations to the President of the Association, Col. W. D. Crockett, for his kind attentions, for which he has our sincere thanks. He is a noble man. The Association could not have secured the services of a better individual. Bro. Currier, too, is an active worker in its interest. It is a delightful place of summer resort; the only drawback is the inconvenience experienced in getting to the grounds from the railroad depot; but that will be obviated no doubt in due time. It gives us great pleasure to learn that house lots are in constant demand, and ere long many new residences will be erected. Success to the enterprise. A report of the proceedings will be found in another column.

Your article—"Hear All Sides"—is capital, Mr. Investigator. It shows that you know how to edit a newspaper. If we had a larger sheet, we would publish "All Sides," as you do. But you know a newspaper has limits as well as everything else, and therefore we must use our best judgment. Your critic, we think, will trouble you no more. People in our ranks are prone to volunteer their advice as to how we should conduct the *Banner of Light*; but as we understand our business much better than they possibly can, we shall keep on in the even tenor of our way without being warped in the least by any such hypercritical individuals.

We shall print in our next issue a reply from the pen of Mrs. Maria M. King, to the recent criticism of A. E. Newton, Esq., on certain points in her work known as "The Principles of Nature." C. Stearns's reply to W. E. Coleman will also appear.

There will be no more Public Circles at this office after the present week until the first Tuesday in September next.

### Our Facts Gaining Credence—A Voice From Harvard.

Henry Norman in *The Harvard Register* for March gives an extended notice of Mr. Putnam's "New England Witchcraft Explained by Modern Spiritualism." Though the reviewer is obviously anti-spiritualistic, and is among those whom he refers to as thinking that "Spiritualism does not explain anything"; though he finds much in Mr. Putnam's work which makes him smile, and much, as he says, "that we cannot accept, or at least cannot understand," yet he manifests much fairness and candor, and speaks of the volume under review as being:

"Evidently the work of a man who is quite familiar with his subject, and who has spared no labor nor thought to get to the bottom of the questions he has proposed to himself. There is in it much that is new, and much that might be most advantageously copied by other writers on the subject. Anti-Spiritualist criticism *per se* is disarmed by the author's evident fairness and honesty.

"It is a very thorough and able attempt to prove that the phenomena collectively known as 'Salem Witchcraft' were spiritualistic manifestations, and are fully explained by our theory of the connection of witchcraft and Modern Spiritualism, and presents many facts that have never before received sufficient attention. Any one familiar with the subject will be struck with the similarity of the occurrences in the house of old William Morse, of Newbury, in 1670, and those in the study of the Leipsic physicist, Zöllner, two years ago. Many such correspondences are indeed suggested by the author, who narrates several remarkable and often well-authenticated occurrences.

"There is no longer room for doubt that phenomena have appeared at various times and places which are inexplicable by any scientific theory yet propounded. . . . The facts, we say, must be admitted. . . . Scientific examination of the facts is what is needed. In Germany this is likely to be given. . . . It should not be neglected here. In the meantime, however much we may disagree with our author as regards his explanation, we owe him our thanks for his attempt to classify the facts."

When intelligent, cultured, fair-minded non-Spiritualists, addressing mainly and especially the graduates of Harvard College, freely admit that some phenomena are observed in our day "which are inexplicable by any scientific theory yet propounded," and call upon scientists to investigate the same, they become helpers of the extension of faith that spirits are the authors of the mysterious presentations, for during thirty years scientists have failed to find any other competent producers of these phenomena than spirits. All they do find such, the claims of the spirits stand valid; and the strength of their claim is augmented by each lapsing year. The closest and most extensive scrutiny by the world's most able scientists is what we, as Spiritualists, have long asked for and most earnestly desire. But when knots are tied in an endless string by unseen intelligences, we do not ask the scientists to tell us *how* can be, but *who does it*. We desire the genuineness of the apparent facts to be tested by the scientists, and the world's common sense left free to judge whether science finds other competent authors of them than spirits.

"If a man die, shall he live again?" Lord Brougham when studying at Edinburgh University, gravely discussed this very question with a friend, says Mr. Harrison, in the *London Spiritualist*, and they agreed that whichever of them died first should, if possible, appear to the other. The circumstance had been for years almost forgotten, when one day, as Lord Brougham was taking a bath at a town in Sweden, he turned his head and saw his friend gazing calmly at him. So frightened was he, that he got out of the bath he knew not, but found himself sprawling on the floor. On the same day he thus saw his friend in Sweden, that friend had died in India. The narrative is given in Lord Brougham's own words, in his *Autobiography* published by Blackwood & Co.

The *Medium and Daybreak* (London, Eng.) says: "It is not true that the physical manifestations are on the decline. They are more powerful and plentiful than ever." All the information received by us through our exchanges and from correspondents substantiates the truth of this statement. One might as well say that the use of the alphabet in the written languages of earth is on the decline as to make such a statement in regard to physical manifestations, for they are the *Alpha* of Spiritualism, a positive, assured knowledge of immortal life for man being its *Omega*.

There will be a grove meeting at Goguae Lake, one mile from Battle Creek, Mich., commencing Aug. 12th, and lasting ten days. Special advices inform us that it has been decided to erect a school at this point, to be under the control of the Michigan State Association of Spiritualists and Liberalists. The details of this project will be perfected at the forthcoming August meeting.

Thomas Lees, Conductor, writes: "The Children's Progressive Lyceum, of Cleveland, Ohio, will hold its fifteenth Annual Picnic at Geauga Lake, on the N. Y. P. and O. Railroad, Monday, June 27th. The friends of Mantua Station, Garrettsville, and surrounding towns are cordially invited to participate with us. Good music and speaking."

The opening for the season of the Lake Pleasant Hotel (Camp Ground) was duly commemorated on Tuesday, June 21st—the exercises comprising a complimentary dinner, a concert by the Fitchburg Band, and dancing at the pavilion from 3 to 5 and from 8 to 10 P. M. Mrs. A. D. French is lessee of the house for the present season.

The Sturgis (Mich.) meeting commenced on Friday afternoon, June 17th, and continued over Sunday, Mon. J. G. Wait presiding. The speakers present were A. B. French, G. H. Geer, G. B. Stebbins, Rev. T. H. Stewart and C. B. Lynn. The audiences were large and enthusiastic. We shall print a digest of the proceedings in our next issue.

John Wetherbee's advertisement on page seventh should read Monk's Building, No. 35 Congress street, he having removed his office from 18 Old State House to that locality—none the less of a patriot or more of a monk for the change, as we trust his future "Penumbra's" will show.

Passed on, June 14th, at the residence of her nephew, Dr. G. L. Ditson, of Malden, Miss Almira Leighton, aged eighty years. She was much beloved for her exceptionally sweet, amiable disposition.

It should be borne in mind that the *Banner of Light* can be had at Berkeley Hall, Boston, every Sunday.

The American News Co., agents for the sale of the *Banner of Light*, have established an office at 378 Arapahoe street, Denver, Colorado.

### Vital Magnetic Cure.

Colby & Rich have just issued a new edition—the fifth—of the above-named book. Healers, magnetic physicians, and other persons seeking to eradicate disease by and through natural forces, universally come to the conclusion, after reading this treatise, that it harmonizes with their experience in their practice, and contains valuable information to the patient, as well as to the operator.

The work deals exclusively with facts, principles, and the subtle forces in nature and human life. It contains some practical suggestions on healing the sick, from the pen of a well-known doctor of divinity, the late Rev. Eliakim Phelps—also an essay that was written by and through his son while entranced, which is printed in the chapter of the book entitled "Biblical Account of Vital Magnetism," and is styled by Dr. Phelps, "Thoughts on the Philosophy of Laying On of Hands as a Remedial Agency in the Treatment of Disease, Suggested by a Person in the Higher Magnetic State."

Persons acquainted with Dr. Phelps, and his long and useful life—also with his views upon religious matters—will no doubt treasure his words given a few years before his exit to spirit-life, showing, as they do, how he harmonized the past with the present in one of the most useful and beneficial gifts vouchsafed to man, viz: that of "the gift of healing." The book may be obtained of the publishers at \$1.25 per copy; when sent by mail, 8 cents postage.

### Harry Bastian.

A letter dated "92 Landstrasse, Vienna, Austria, May 30," informs us that the distinguished and reliable medium whose name heads this paragraph has been very successful in Continental Europe. He proposes to return to America the present month, where he will remain until the following October, when he will revisit the Old World. While in this country his address will be at Lockport, N. Y., care of William Cull.

Dr. Johnson used to say of the English universities that they were called seats of learning because every one who went to them contributed something to the common store, while nobody brought anything away! A well-endowed public library is an university of a different character. It is a silent but potent teacher in a community every day in the year. It creates a fresh growth of intelligence all around it, as springs manifest their presence by the green growth of grass that encircles them. We are glad to note that individuals in various parts of the country are sensible of the fact, and are making efforts to increase the number of books devoted to the presentation of the Spiritual Philosophy, on the shelves of the public libraries in their respective localities. This is a good work, and the seed thus planted cannot fail of an abundant harvest.

On our third page will be found an article transferred to our columns from those of the *Willimantic (Ct.) Journal* of June 10th, speaking of J. Frank Baxter and what he did for the cause when last in that place. It gives us pleasure to be able to state that independently of the communications of its correspondents in the same vein, the *Journal* has exhibited the utmost liberality and justice in editorially reporting Spiritualist meetings as well as those held at Willimantic in the interests of the evangelical orders of belief.

Mrs. Dr. Abbie E. Cutter, one of the most active workers in our ranks, has secured Wicket's Island, near Onset Bay Grove, for twenty years—selected for her by the invisibles. It is a healthy location. She proposes to form an Institute there, which should receive the aid of the community at large. This lady informs us that during the warm season a small steamer will ply between the Grove and the Island.

By reference to our advertising columns full particulars will be learned of the means of reaching, from various points, and the services to be held at Shawheen River Grove, Ballard Vale, Sunday, July 3d. As this is the first Grove Meeting of the Spiritualists residing in place in near proximity to Ballard Vale, a large gathering may be expected.

The Norwalk, Ohio, meeting, on June 11th and 12th, was an interesting occasion. A. B. French and Hudson Tuttle delivered addresses; Frank Ripley was successful in the manifestation of his mediumistic gifts, and Mrs. Mead of Michigan read some valuable original poems.

Bisbee's *Electro-Magnetic Flesh Brush* acts like magic in cases of slow circulation of the blood and paralysis. Sent by mail by Colby & Rich, on receipt of \$3.00.

We shall pay our respects to G. B. Stebbins in a future issue of this paper.

As Monday, July 4th, is a legal holiday, our counting-room will be closed.

### Foreign Items.

Spiritualism has made its way successfully in Australia. A new paper in its interests is to be started in Queensland, to be called *The Telephone*.

A farewell soiree will be given to Mr. E. W. Wallis, by the Nottingham Spiritualists, on Monday, July 18th. Mr. Wallis will sail for the United States about July 27th.

London *Light* reports that Mrs. and Miss Cook have returned from The Hague, where they met with a cordial reception from various Spiritualists.

The *Psychological Review* is to be revived. The first issue of the new series is to appear on the 1st of July. Mr. F. O. Matthews, the clairvoyant, having reconsidered his intention of visiting America, will not do so until next year.

### Chicago Paragraphs.

The society over which Mrs. Cora L. V. Richmond presides will take a vacation during July and August. A correspondent informs us that Mr. and Mrs. Denmore (Helen M. Barnard) started for Colorado on a wedding tour on Monday, June 13th. They will return to Chicago in the fall and make that city their home.

The Ladies' Union connected with Mrs. Richmond's society held a strawberry and floral festival on the evening of June 16th, realizing a good sum of money to devote to charitable purposes, beside affording to those who attended a pleasant social evening.

Mr. and Mrs. Richmond will make a pilgrimage "toward the East" in August.

### BRIEF PARAGRAPHS.

**THE SEED OF FREEDOM.**  
 In its great name sow wide the sacred seed! Moltsten them well with tears of every creed! The seed of Freedom! Let their fruit expand, 'Till not a tare is seen in all the land.

The anniversary of the battle of Bunker Hill was never more grandly celebrated hereabouts than on Friday, June 17th, the occasion of its 100th recurrence. The event which gave it this special zest was the formal dedication of Mr. Story's statue of Col. William Prescott, the hero of the famous fight that made our nation free.

The Chilians, it is reported, are abandoning Lima. Possibly they have found the City of the Kings is not the valuable prize they had counted upon finding it.

It should be borne in mind that the OAKLAND GARDEN is accessible not only by the Highland street railway cars, but by the New York and New England Road, round trip tickets, including admission to the garden, being sold at twenty-five cents by either route. The pavilion theatre is so arranged that perfect immunity from storm and cold winds is secured, and therefore the amusement-seeker may always be sure of finding an evening's pleasure at this deservedly popular resort.

Octave Thianet, in the *June Atlantic*, says: "Probably it is a liberal estimate to put down one-tenth of the paupers as people deserving of sympathy; the other nine-tenths are in the almshouse because they have not wit enough or energy enough to get into prison."

Mrs. Lincoln, wife of Ex-President Abraham Lincoln, was at last accounts lying very ill at Springfield, Ill.

Saturday, June 18th, was the sixty-sixth anniversary of Waterloo, so that the second generation since that battle was fought is drawing very near to a close. Almost 200,000 men took part in the battle, namely, about 72,000 French, 68,000 of Wellington's army, and 62,000 of Bliicher's army. These figures do not include any of the Prussians who were with Thielmann at Wavre, or any of the French who were with Grouchy, or any of Wellington's men who were at Hal.

A SEASONABLE PARAGRAPH.—"What is the meaning of the word 'talking'?" asked the teacher. "Please, mam," spoke up little Johnny Holcomb, "it means a circus procession passing the school-house and the scholars not allowed to look out."

In England, a married woman's earnings, and property bought therewith, are hers for her separate use, and not subject to her husband's debts.

We were surprised on perusal of the following, under the "Amesbury and Salisbury" heading, in the *Valley Visitor* of the 15th: "Justice Cate is doing a flourishing court business. Rum supplies the hopper of his mill." We always supposed the worthy magistrate, who of course is the "hopper" through which justice is ground out, a strictly temperance man, and still think so.

Life is so complicated a game that the devices of skill are liable to be defeated at every turn by unforeseen chances, incalculable as the descent of thistle-down.—*Romola*.

A work of great value to the reading public is announced as ready by Messrs. A. C. Armstrong & Son, of New York. It is a complete key to American literature, and will enable one to ascertain what has been published on any special topic, and the title, author and subject of every book published in this country. The work was commenced six years ago, and is now completed in two large quarto volumes of about 1,500 pages.

Every place is safe to him who lives with justice.—*Plato*.

The *Courier-Journal* (Louisville, Ky.) is responsible for the story that an Illinois constable recently volunteered to watch a store which was to be robbed; but he fell asleep, and the robbers took his watch, money, pistol and most of his clothes, and poured four gallons of molasses over his body. "Such," sentimentally remarks Waterson, "are the sweets of adversity."

During a storm of thunder and lightning on the 4th instant, in Russia, the granite statue of the Emperor Paul was overturned, the sentry guarding it killed, and the Emperor accordingly thinks the following ancient prophecy is applicable to himself, instead of his father:

"When falls Paul's column, dies the Tsar,  
 And Russians upon Russia war,  
 The deed was done in eighteen one (1801),  
 And when twice forty years are run,  
 Wall, Russia, for thy crowned one."

We are not so sensible of the greatest health as the least sickness.—*Franklin*.

Twenty-three Indian children and youths of both sexes, members of the Normal and Agricultural Institute at Hampton, Va., are to pass their summer vacation, of about three months, in homes of farmers, most of them in Stockbridge and Monterey, Berkshire Co., Mass.

Nobody ought to despair whose cause is just. Nobody is justified in despairing if he has a righteous cause to uphold. It may not be given him to see it triumph, but that is only a question of time; it is an immaterial thing; but the right itself—why, there is no power on earth can ever stay it! None can ever defeat it in the end; God himself is pledged to its final victory.—*William Lloyd Garrison*.

Since in all the editions thus far published of the Revised New Testament, the "readings and renderings preferred by the American Committee of Revision" have not been included in the text, but merely appended at the close, Dr. E. D. Hitchcock of the Union Theological Seminary of New York has been induced by a generally expressed desire to prepare a copy that shall have these changes appear in their proper places. This is to be known as "The American Version," and will be published at an early day by Ford, Howard & Hurlbert of New York.

He who chooses the right and slums the base, has the Eternal for his friend, brother and father.—*Zoroaster*.

### Movements of Lecturers and Mediums.

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

J. Wm. Van Namee, M. D., lectured twice successfully on Sunday, June 12th, in Portsmouth, N. H.—it being his second engagement. He goes there again in July. He is open for engagements.

Bishop A. Deas finished a successful engagement in Sheboygan Falls, Wis., Sunday, June 19th, and goes to Cleveland, O., to hold a grove-meeting the last Sunday of June on the grounds of Mr. Saxton, at his beautiful home on Euclid avenue. The first Sunday in July he holds a grove-meeting at Garrettsville, O. He then visits Jamestown, N. Y.

Mrs. Susie Nickerson-White embarked for Europe last week, intent on making a brief stay in London, Eng., and elsewhere. We confidently recommend her to the attention of transatlantic Spiritualists, as being one of the best mediums known in America.

D. Howland, Hamilton, of Maine, intends to spend the coming camp season at Lake Pleasant.

The friends in Vermont were very much pleased to see Bro. I. P. Greenleaf at their recent Convention.

E. G. Granville, writing from Atchison, Kan., says that his post-office address, after the 28th inst., will be Terre Haute, Ind. He will visit Boston the latter part of July next.

Dr. J. K. Bailey addressed a large audience at Oak Ridge Park, Springfield, Ill., Sunday, the 12th. Much interest was manifested in the subject of his remarks.

Dr. L. K. Conley will lecture in Ladies' Union Hall, Marshfield, Mass., June 28th, at 4:30 P. M.; and on the first Sunday in July at Independence Hall, Hatchville, Mass., at 2 P. M. For engagements address him at Marshfield, Mass.

Mrs. Clara A. Field spoke in Mechanics' Hall, Lynn, on Sunday, June 12th; on the 19th she lectured in Manchester, N. H. She will address the Spiritualists of Wakefield, Mass., on Sunday next. Parties desiring her services can address her at her residence, No. 10 Essex street, Boston.



Message Department.

Public Free-Circle Meetings. Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every Tuesday and Friday afternoons. The Hall will be open at 2 o'clock, and the doors will be closed, allowing no access until the conclusion of the service, except in case of absolute necessity.

Messages given through the Mediumship of Miss M. T. Shelhamer. Seance held March 11th, 1881.

Invocation. We come, Holy Spirit! seeking of thee light, intelligence and instruction concerning thy laws and the ways of life.

George A. Riley. To the Chairman: I am going to make a strange statement—and that is, that I have not come back for anybody's benefit but my own; and that sounds very selfish, I know.

Dove-Eye. The Indian maiden wishes to come to this council-room, to gain power, to gain strength from the great Indian spirits who gather here.

Lydia Langlands. This stormy day the atmosphere is very heavy; it is as if there were a great weight upon it, and as they desire, and so the kind gentleman who is president of this circle has permitted me to return and speak, because I can do so easily.

away, but walk in the clear sunlight of truth. We sympathize with her, and we shall ever be of assistance to give her strength and courage of the battles of life. My father is James Langlands, of Montreal.

Questions and Answers. CONTROLLING SPIRIT.—We are now ready to consider your questions, Mr. Chairman.

John Redfern. Two years ago I passed to the world of spirits, but during those two years I have returned from time to time to my friends, for I have anxiously desired to realize and know all that was of interest to them, and to participate in the exercises which from time to time they were engaged in.

John Redfern. I have been taken away at this time? I perceived that others felt the same, and it seemed to throw a little shadow on my spirit.

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Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in advance. Ten words to a line.

Advertisements.

BALTIMORE ADVERTISEMENT. SARAH A. DANSKIN, Physician of the "New School," Pupil of Dr. Benjamin Rush.

Office 58 North Charles Street, BALTIMORE, MD. DURING fifteen years past Mrs. DANKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush.

The American Lung Healer, Prepared and Magnetized by Mrs. DANKIN, is an unfailing remedy for all diseases of the Throat and Lungs.

Dr. F. L. H. Willis, May be Addressed till further notice Glenora, Yates Co., N. Y.

DR. J. R. NEWTON CURES All Chronic Diseases by magnetized letters. To quinquina and iron, the diagnosis of disease by the hand and handwriting.

NORMAN'S ELECTRIC BELTS AND INSOLERS are an excellent remedy for Nervous Diseases, Debility, Rheumatism, Sciatica, Headache, Liver and Kidney Diseases, Indigestion, &c.

70 YOUR NAME IN NEW TYPE 10¢ New styles, Assortments, Bouquets, Birds, Gold Chromo, &c.

JOHN WETHERBEE would like to communicate or receive communications, correspond with, or be visited by a few persons who can command from \$1,000 to \$5,000.

50 All Gold, Chromo & Lit's Cards, (No 2) alike, Name on, 100, CLINTON BROS., Clintonville, Conn., Oct. 2-20c

"Light for All." A MONTHLY JOURNAL, devoted to the interests of Modern Spiritualism.

A New, High-Class Spiritualist Journal. LIGHT: A Weekly Journal devoted to the highest interests of humanity both here and hereafter.

ANNOUNCEMENT. THE VOICE OF ANGELS. A Semi-Monthly Paper, Devoted to Searching out the Principles Underlying the Spiritual Philosophy, and their Adaptability to Every-Day Life.

MIND AND MATTER. A WEEKLY INDEPENDENT LIBERAL SPIRITUAL JOURNAL, DEVOTED TO THE ADVANCEMENT OF GENERAL REFORM AND PROGRESS.

Boston Investigator, THE oldest reform journal in publication. Price, \$3.00 a year.

THE HERALD OF PROGRESS; A Weekly Journal devoted to the Teachings and Philosophy of Spiritualism.

THE SPIRITUALIST NEWSPAPER. A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1829.

WESTERN LIGHT, A Weekly Paper devoted to Universal Liberty and Scientific Spiritualism.

NEW GOSPEL OF HEALTH, CONTAINING seven sections on Vital Magnetism and Clairvoyance.

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HEALING BY LAYING ON OF HANDS. JAMES McGEARY, usually known as Dr. J. MACK.

Dr. Main's Health Institute, AT NO. 60 DOVER STREET, BOSTON.

DR. H. B. STORER, Office 29 Indiana Place, Boston.

MISS JENNIE RHIND, TYPICAL MEDIUM, Psychometrist and Seer.

MRS. M. E. RHODES, ELECTRIC and Magnetic Manipulations, for Nervous Diseases, Rheumatism, &c.

MISS LOTTIE FOWLER, THE celebrated France, Medical and Business Medium.

MRS. ALDEN, TRANCE MEDIUM, Medical Examinations and Magnetic treatment.

A. P. WEBBER, MAGNETIC PHYSICIAN, OFFICE, 157 WEST NEWTON STREET.

MRS. L. W. LITCH, PHYSICIAN and Test Medium, No. 20 South Russell Street.

AUGUSTIA DWINELS, CLAIRVOYANT, Trance and Prophetic Medium, No. 151 Tremont Street.

CELIA M. NICKERSON, TRANCE and Writing Medium, 248 Washington Street.

MRS. M. C. BAGLEY, TEST, BUSINESS AND MEDICAL MEDIUM, 370 Shawmut Avenue.

MRS. FANNIE A. DODD, MAGNETIC PHYSICIAN, Test Medium, 41 Francis Street.

MRS. CLARA A. FIELD, BUSINESS and Medical Clairvoyant, Psychometrist.

Mrs. M. J. Folsom, MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass.

Dr. Charles T. Buffum, TRANCE, Medical and Business Medium, 1466 Washington Street.

MRS. IDA NEWTON, MAGNETIC HEALER, 155 Court Street, Boston.

A. S. HAYWARD, Magnetic Physician, 11 D. Dwight Street, Boston.

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium.

MRS. J. L. PLUMB, M. D., will visit the sick and answer all kinds of letters.

SAMUEL GROVER, Healing Medium, 162 West Concord Street.

JOSEPH L. NEWMAN, Magnetic Healer, No. 8 1/2 Montgomery Place, Room 4, Boston, Mass.

I. P. GREENLEAF, TRANCE AND INSPIRATIONAL SPEAKER, WILL attend to calls to speak at short notice.

MRS. JULIA M. CARPENTER will examine and prescribe for the sick in body and mind.

MAGNETIZED PAPER. To Heat the Sick or Develop Mediumship.

Special Notice from "Bliss' Chief's" Band. ME, Red Cloud, speak for Blackfoot, the great Medicine Chief.

SOUL READING, Or Psychometrical Delineation of Character.

PSYCHOMETRY. POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons.

MRS. FANNIE M. BROWN, MEDICAL CLAIRVOYANT, BUSINESS AND TEST MEDIUM.

DR. J. W. VAN NAMEE'S Magnetic, Sugar-Coated Liver Pills.

New Books.

The Ghosts AND OTHER LECTURES, BY ROBERT G. INGERSOLL.

The idea of immortality, that like a sea has ebbed and flowed in the human heart, with its countless waves of hope and fear, beating against the shores and rocks of time and fate.

THE LIBERTY OF MAN, WOMAN AND CHILD. Liberty sustains the same relation to Mind that Space does to Matter.

THE DECLARATION OF INDEPENDENCE. One Hundred Years Ago our Fathers Retired the Gods from Politics.

ABOUT FARMING IN ILLINOIS. To Plow is to Pray—To Plant is to Prophesy, and the Harvest Answers and Fulfills.

THE GRANT BANQUET. Twelfth Toast—Response by Robert G. Ingersoll Nov., 1879.

REV. ALEXANDER CLARK. THE PAST RISES BEFORE ME LIKE A DREAM.

Extract from a Speech delivered at the Soldiers' Re-union at Indianapolis, Sept. 21, 1876.

THE SCIENTIFIC BASIS OF SPIRITUALISM. BY EPES SARGENT, Author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," &c.

CONTENTS. CHAP. I.—The Basis: Clairvoyance; Direct Writing, &c.

CHAP. II.—The Unseen World, a Reality, etc. CHAP. III.—The Sentiment of Immortality, etc.

CHAP. IV.—Discrete Mental States, etc. CHAP. V.—The Unseen World, a Reality, etc.

CHAP. VI.—The Sentiment of Immortality, etc. CHAP. VII.—The Generalization, etc.

CHAP. VIII.—Discrete Mental States, etc. CHAP. IX.—The Unseen World, a Reality, etc.

CHAP. X.—The Sentiment of Immortality, etc. CHAP. XI.—The Generalization, etc.

CHAP. XII.—Discrete Mental States, etc. CHAP. XIII.—The Unseen World, a Reality, etc.

CHAP. XIV.—The Sentiment of Immortality, etc. CHAP. XV.—The Generalization, etc.

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CHAP. XXVI.—The Sentiment of Immortality, etc. CHAP. XXVII.—The Generalization, etc.

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CHAP. XXX.—The Sentiment of Immortality, etc. CHAP. XXXI.—The Generalization, etc.

CHAP. XXXII.—Discrete Mental States, etc. CHAP. XXXIII.—The Unseen World, a Reality, etc.

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CHAP. XXXVI.—Discrete Mental States, etc. CHAP. XXXVII.—The Unseen World, a Reality, etc.

New Books.

TRANSCENDENTAL PHYSICS. An Account of Experimental Investigations from the Scientific Treatises of JOHANN CARL FRIEDRICH ZOLLNER.

Translated from the German, with a Preface and Appendices, by CHARLES CARLETON MASSEY.

CONTENTS. Translator's Preface. Author's Dedication to Mr. William Crookes, F. R. S.

CHAP. I.—Gauss' and Kant's Theory of Space. The Practical Application of the Theory in Experiments with Henry's Slides.

CHAP. II.—Magnetic Experiments. Physical Phenomena, Slates-Writing under Test Conditions.

CHAP. III.—Permanent Impressions Obtained of Hands and Feet on a Special Instrument. Slates' and Normal Vision. Impressions in a Closed Space.

CHAP. IV.—Conditions of Investigation. Unscientific Men of Science. Slates' Answer to Professor Barrett.

CHAP. V.—Production of Knots in an Endless String. Further Experiments. Materialization of Hands. Disappearance and Reappearance of Objects. A Table Vanishes, and afterwards Descends from the Ceiling in Full Light.

CHAP. VI.—Theoretical Considerations. Projected Experiments. The Law of Dimension. The Law of Dimension in Nature and Life. Schopenhauer's "Transcendental Fate."

CHAP. VII.—Various Instances of the so-called Passage of Matter through Solids. The Slates' Agency.

CHAP. VIII.—The Phenomena suitable for Scientific Research. Their Reproduction at Different Times and Places. Dr. Friesen and Professor Wagner's Experiments in Contradiction to the Slates' Agency.

CHAP. IX.—Theoretical. "The Fourth Dimension." Professor Hart's Experiments. Further Experiments of the Author with Slates. Coins Transferred from Closed and Fastened Boxes. Convayances.

CHAP. X.—An Experiment for Slates. A Water, Slates' Serpents. A Rebuke by the Slates. An Unexpected Result. Captions Objections.

CHAP. XI.—Writing through a Table. A Test in Slates. Final Conclusions. The Slates' Agency.

CHAP. XII.—A "Family" in the Caba. A Jet of Water, Smoke. "Fire Everywhere." Abnormal Slates. Explanation upon the Hypothesis of the Fourth Dimension. Slates' in Dim Light. Movement of Objects. A Luminous Body.

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APPENDIX B.—Evidence of Samuel Hellenthal, Court Conductor at Berlin.

APPENDIX C.—Admissions by John Nevill Mastodyne, and other Witnesses, to the Slates' Agency.

APPENDIX D.—Plate X. LIST OF ILLUSTRATIONS. FRONTISPIECE.—The Room at Leipzig in which most of the Experiments were Conducted.

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PLATE XII.—Experiment with an Endless Bladder-Band and a Wooden Ring.

New York Advertisements.

JAMES A. BLISS, O.F. Philadelphia, Pa., will give Magnetic Treatments under the supervision of Dr. H. B. Storer.

BLACK FOOT, every Thursday, Friday and Saturday, from 9 A.M. to 5 P.M., at No. 6 Irving Place, New York City.

DR. DUMONT C. DAKE, CLAIRVOYANT and Magnetic Healer, 21 West 24th Street, New York City.

Mrs. Lizzie Lenzberg, Medium, 351 West 35th Street, New York.

MRS. C. H. DECKER, 205 East 30th Street, New York, gives Psychometrist Examinations by mail, and also, letter-press personal interviews, one hour per hour.

RUPTURES CURED in 30 days by my Medical Compound and Rubber Bands Applied by the Patent Process.

20 Gold and Silver Chromo Cards, with name, 10c each, postpaid. G. L. REED & Co., Nassau, N. Y., Nov. 12, 1870.

THE INFIDEL PULPIT, or Weekly Lectures delivered by George Chaimey in Paino Memorial Hall, Boston, Mass.

DO YOU WISH TO MAKE MONEY? I WANT one Agent (male or female) in every city and town to take charge of an agency for the sale of a most valuable preparation.

WANTED IMMEDIATELY Active Ladies and Gentlemen to sell the most complete and accurate Edition of the Revised New Testament.

AGENTS WANTED EVERYWHERE to sell the best and most complete Family Sewing Machine ever invented.

Scientific Astrology, or NATURAL LAW.

"THE universe is governed by law," wrote words fully spoken by the immortal Linnæus.

Any person sending me \$1, with some data as above, and one postage stamp, I will write briefly in answer to any six questions that may be submitted.

THE most sensitive may be assured that no statement will be made touching the length of life unless by their own request.

BABBITT'S LAMP SHADE. The most Simple, Useful and Beautiful Thing of the Kind ever Devised.

THE WRITING PLANCHETTE. SCIENCE is unable to explain the mysterious performance of this wonderful instrument.

Bisbee's Electro-Magnetic Flesh Brush. Will be sent by mail, postage free, on receipt of \$3.00.

The Identity of Primitive Christianity AND MODERN SPIRITUALISM. BY EUGENE CROWELL, M. D.

DEDICATION.—To all liberal minds in the Christian churches who are disposed to welcome new light upon the spirituality of the Bible.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements books cannot be sent through the mails.

THE DAY AFTER DEATH. A DISCOURSE BY SPIRIT EPES SARGENT, THROUGH THE MEDIUMSHIP OF MRS. CORA L. V. RICHMOND.

THE BROTHERHOOD OF MAN, AND WHAT FOLLOWS THEREOF. In two lectures, which treat of the agent of the Duty on every plane of Life.

THE HEREAFTER; A Scientific, Phenomenal, and Biblical Demonstration of a Future Life.

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Banner of Light.

BOSTON, SATURDAY, JUNE 25, 1881.

Western Locals, Etc.

The Cause of Spiritualism in the West—Items of Interest from Cleveland, Newark and Clyde, Ohio—Miscellaneous Matter.

Various opinions are extant relative to the genius and ultimate purpose of Spiritualism. To bring to the movement a calm, reasoning spirit; to dispassionately consider its claims; to understand the relation which it sustains to other movements—such should be our ambition.

Spiritualism is exercising a tremendous influence in the world. The press, literature, the platform and the pulpit reflect a variety of interpretations of the movement. Is it not a desirable thing that the most rational views should prevail? No lover of his kind desires that a soul should be misled. Error is destined to a long life, not infrequently. When it becomes entrenched the task of dislodging it is most laborious. We are all morally obligated to aid in securing a rational analysis of any given cause. Nor should such labor be relegated to a technical professional class. The masses should speak. The professional class should understand that the masses are in earnest; that high ideals inspire the people; that truth is held as sacred; that love of fellow-man dominates; that harsh asperities shock one's finer sensibilities; and that regeneration is considered unworthy of a philosophical student.

All through the West Spiritualism is being made the subject of careful study. The facts of mediumship are being coordinated; mediumship itself is being unfolded more and more. To understand its laws; to merit the appellation of an earnest co-worker with sainted spirits—this is the inspiring work of the hour. Spiritualists should deify fraternity. Mediums should be cemented together in ties of purest love. For what have not these last endured! Maligned, their motives misinterpreted, blamed for their "mercurial make-up," without which their mediumistic gifts would not be (in most instances) operative—mediums have run the gauntlet of a blind, stupid and malevolent criticism since the inception of Modern Spiritualism.

Genuine mediums—ye who have been elected to do the work of the spirits, stand firm! Your credentials are in the hands of your invisible friends! Your careers—inexplicable to some—are understood by your unseen guides, who will reward fidelity, and censure—though with forgiving love—wrong. Take courage, spirit selected workers, the victory is sure!

CLEVELAND. The writer had the pleasure of greeting Thos. Lees, the well-known veteran Spiritualist, a few days ago. Upon being interrogated relative to the condition of affairs in Cleveland, Mr. Lees said: "We are alive to the needs of the hour. Our Lyceum is running as usual, and we have very interesting sessions. We shall adjourn public exercises on Monday evening, July 18th, during July and August. For the first time in twenty years we have not had meetings continuously. Mr. Moses Hull spoke in Weisberger's Hall on May 22nd and 29th. Our lectures will be resumed next fall."

Prof. Seymour, of Philadelphia, is making a brief stop in Cleveland. He has spoken for some time for the "Bible Spiritualists" on Lombard street, above 10th, in Philadelphia. His present tour west is for both pleasure and business.

Rev. F. L. Homer, the talented pastor of the Unitarian church of Cleveland, preaches sound practical sermons. He has many Spiritualists in his congregation—a fact which he gratefully recognizes.

NORWALK. Ira Lake welcomed the *Banner of Light* scribe most heartily, and explained the situation in detail. There are many people in this beautiful town who are interested in Spiritualism. Rev. Mr. Houghton, (now pastor of the Universalist church, New Haven, Conn.) formerly ministered to the Spiritualists here. He was frequently inquired after, and the writer replied that Mr. H. was doing a good work beneath the shadow of Yale College. A. B. French is a favorite speaker in Norwalk. Mr. and Mrs. Vredenburg are intelligent Spiritualists who have read the *Banner of Light* for many years.

Prof. Gunning, whose pamphlet, "Is It the Despair of Science?" was so eagerly read by thousands a few years ago, and which was an able defense of Spiritualism, recently delivered a course of lectures in the vestry of the Universalist church. He is a scholarly man, and deserves a wide hearing. The coming fall and winter will probably see a revival of spiritual meetings in Norwalk.

CLYDE. Spiritual meetings are held in the Universalist church. Mr. A. B. French is an old resident of this place. He is held in high esteem by his fellow townsmen of all classes. Miss Anne Heman made many warm friends here last winter. Mrs. Proctor, of Coldwater, Mich., a famous medium, has been making a brief sojourn in this town. The free-thinking element is powerful here. A large society could be built up with a little carefulness on the part of the friends. There are many veteran Spiritualists in the community.

NOTES. True friendship is eternal. Dr. Johnson of Coldwater, Mich., is a successful practitioner. Liberal Christianity is a reform within the party—Spiritualism is a new type in the order of evolution. A good motto: "Never give up!" A comforting thought: "One may fall, but the power to rise again is indicative of future salvation." Editor Redfield, of the *Norwalk* (Ohio) *Evening*, publishes an able paper. In time he will be a hard working worker in the cause of technical Spiritualism. The dawn of love in the soul is like a light from heaven. Eternal Spirit, help all thy children to appreciate the unity of the spirit, that envy and a censorious mood may die. Gen. McPherson's monument at Clyde, O., erected by the Army of the Tennessee Association, will be unveiled July 22d. It is said to be one of the finest monuments in the country. Miss Lulu French (daughter of A. B. French) inherits her father's oratorical powers in a large degree. She is an admirable reader, and is adapted for the platform. Her talent in that direction should be cultivated. There is a rumor that Brad Tuttle, of Clyde, Ohio, has been converted to Christian Spiritualism. A. B. French is our authority. Mr. Tuttle's familiarity with the ancients—their different types of civilization and their varied modes of worship—may have predisposed him to pursue his present course. We leave him to argue the matter with Bro. French. The writer is interrogated in every town he visits relative to Eastern camp-meetings. The Hoosac Tunnel route East seems to have a charm for the West. Here is a good route: Go East via L. S. M. S. to Troy, then East through the "Tunnel" to Lake Pleasant; then to Boston, and down the Cape to Onset Bay; or, starting early, go East to Highland, attend the Neshaminy Falls Meeting, then go on the Hudson and East through the "Tunnel" to Lake Pleasant and Onset Bay. Having plenty of time, one can stop off at Lilly Dale Camp-Meeting or at the Cassadaga Lake Camp-Meeting (N. Y.). Suit yourself, reader. We are only dogmatic on one point, viz: we insist that you owe a duty to the cause of Spiritualism relative to its journalism: subscribe for the *Banner of Light* for one year, \$3.00 is the price. Thank you very much, which wish you selected will be forwarded at once. When your time is out the paper will be stopped—remember that fact. Does your friend take the *Banner*? No? Sorry to hear it! Introduce me, please. Since the meeting in Sturges, Mich., last year, death has entered the circle of our friends. Mr. Gardner, one of the pillars of the Free Church, has gone to the spirit-land. He was a man whom everybody respected. Outspoken in his Spiritualism, he took great interest in the

"yearly meeting." He always exhorted the brethren to work with zeal. He met the change called death with heroism. He will be missed this year in the form, but who can doubt his presence in spirit? Mrs. Hulbert, esteemed by all for her many noble qualities, was an intelligent Spiritualist. She was always in attendance upon the June meeting. She, too, has gone to the higher life. L. G. Wait, aged twenty years, son of Hon. J. G. Wait, the well-known Spiritualist, passed away a few weeks ago. He was a bright, ingenious young man. These funerals were held in the Free Church, A. B. French officiating on each occasion. Mr. French has great power and a special adaptation for such services. The funerals were largely attended, and the exercises created a profound impression upon the people. Especially touching was the service over the sacred clay of young Mr. Wait, the improvement of Sturges turned out en masse, and covered the coffin and platform with flowers. At the obsequies of Mr. Gardner and Mrs. Hulbert many aged people were present. So our dear friends go from us. We shall soon follow them. Let us try and live sweet and holy lives, forgiving others as we wish to be forgiven. CEPHAS.

Lake Pleasant Camp-Meeting. The arrangements for this colossal gathering are being perfected as fast as possible. The *Banner of Light* published, a few weeks ago, a detailed statement of the condition of the grounds, the contemplated improvements, the list of speakers and other items of interest. It is now opportune to refer to the rates on the different lines of travel. Private advices set forth that many of the Spiritualists of the West intend to visit Lake Pleasant the present season. The following excursion rates for the round trip have been secured over the New York Central & Troy and Boston Lines: Buffalo, \$12.75; Rochester, \$10.75; Amsterdam, \$10.25; Geneva, \$9.75; Auburn, \$8.75; Syracuse, \$7.75; Oneida, \$6.75; Rome, \$6.25; Utica, \$5.75. Trains leaving Buffalo at 5 A. M., 2:20 and 8:40 P. M., make close connection over the Troy and Boston road to Lake Pleasant. Passengers from the West on express trains will leave the cars at Greenfield and take a "special" to the camp-ground. The distance to Lake Pleasant from Greenfield is only a few miles. Passengers over any road centering in Troy will remember and go East over the Troy and Boston road. Excursion tickets, round trip, \$3.25; reduced rates can be secured at all the towns on this line. Tickets good from July 15th to Sept. 15th. Routes from New York City: Via New London: steamers of the Norwich and New York Transportation Company leave New York daily at 5 P. M. Round trip, \$4.25. Tickets good from July 25th to Sept. 6th. Passengers need not leave the boats on arriving in New London until time for the morning train on the New London Northern Railroad. Via Troy, citizen's line steamers leave New York (except Saturdays) at 6 P. M., Pier 4. Arrive in Troy 6 A. M., connecting with train for Lake Pleasant over Troy and Boston road at 7:30 A. M. Round trip, \$4.25. Tickets good from July 15th to Sept. 15th. The Fitchburg road will sell excursion tickets at all of its stations. Fare from Boston, round trip, \$13.00. Tickets, 21.25. Passengers from the East on express trains will leave the cars at Miller's Falls (one mile and a half from the camp-ground), and take a "special" for the Lake. The course to be followed by Western passengers on fast trains has already been referred to (see paragraph relative to New York Central Railroad). This year, Sunday trains will be run from North Adams as well as from the East. Excursion rates can be bought over the following roads: Bennington and Rutland; Central Vermont; Burlington and Lamoille; New London Northern; Passumpsic; Boston, Barre and Gardner; Providence and Worcester; Old Colony; Connecticut River; Cheshire; Worcester and Nashua.

TELETYPE AND GROUND. Tents will be ready for occupancy by July 15th. For particulars address W. F. D. Perkins, 4 Pearl street, Boston, Mass., up to July 15th—after that date, Lake Pleasant, Montague, Mass. CIRCULAR. Parties desiring very full details of the camp-meeting and all pertaining thereto should address John Harvey Smith, Box 1462, Springfield, Mass., who will forward gratuitously a circular containing all needed information. PROSPECTS. The prospects this season are that the flattering success of last year will be more than duplicated. There will be ample accommodations for all who visit Lake Pleasant. C. B. L.

Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritual Lyceum meets in this hall, 176 Tremont street, every Sunday at 10 1/2 A. M., J. B. Hatch, Conductor. Paine Memorial Hall.—Children's Progressive Lyceum meets every Sunday morning in this hall, Appleton street, commencing at 10 1/2 o'clock. The public cordially invited. F. L. Union, Conductor. Berkeley Hall.—Free Spiritual Meetings are held in this hall, 4 Berkeley street, every Sunday at 8 A. M. and 8 1/2 P. M. The public cordially invited. President and Lecturer, W. C. Colby.

Highland Hall.—The Roxbury Spiritual Union holds meetings in this hall, Warren street, every Thursday, at 7 1/2 P. M. Rogier lecturer, W. J. Colville. Eagle Hall.—Spiritual Meetings are held at this hall, 61 Washington street, every Sunday, at 10 1/2 A. M. and 7 1/2 P. M. Excellent quartet singing provided.

Pythian Hall, 176 Tremont street.—Meeting every Sunday evening, Dr. Smith, inspirational speaker. Orick Nickerson, Chairman. Pembroke Rooms, 94 Pembroke street.—W. J. Colville holds public receptions every Monday at 8 P. M., and Friday at 9 P. M., and lectures on "Art Magic" on Wednesdays at 8 P. M.

Chelsea.—Spiritual Harmonical Association holds meetings at 377, 7th street, of House of Hope, Ltd., Old Ferry Building, opposite Bellingham Car Station. Next Sunday afternoon, praise and meditations meeting; in the evening, Mrs. E. A. Brown, vocal soloist. The exercises which close these meetings until September. The Ladies' Harmonical Aid Society meets every Thursday afternoon, evening in the same hall. Mrs. G. G. Gleason, Secretary.

NEW ERA HALL.—A pleasant meeting was held by the Lyceum yesterday morning. The regular exercises opened as usual with selections by the orchestra, followed with singing, Silver Chain recital, Banner March, and recitations, vocal and instrumental music by the subjoined pupils: Edith Mullen, Arthur Mullen, Ernest Fleet, Gracie Burroughs, Emma Ware, Kittie May, Josephette, Mattie Davidson, Della Murray, Eva Conkie, Emma Abbott, Bessie Brown, Jennie McIntyre. The physical exercises, and the Target March closed the very entertaining service. During the session Mr. Fred Heath (the blind medium) who was present, and who has been a frequent subject presented by the audience; he also executed a fine instrumental selection (piano). Mr. Stacy, of Montreal, was also in attendance, and upon taking his leave he invited the audience to the residence of his full approval of our work. Miss Jennette Howell read a selection entitled "The Miller's Prayer"; Miss Dawkins gave a violin solo, assisted by Miss Laurie; Mr. Holmes caused much satisfaction by the rendition of a clarinet solo, assisted by Miss Jennie McIntyre; reading by Miss Emma Abbott, with vocal accompaniment by Miss Eva Conkie, entitled, "The Last Hymn"; was given with fine effect; and "Over the Hill to the Four-Hills" was recited by Master Fred Colby in a manner showing that we may expect much from him in the future. Sunday next will close the services prior to the vacation of July and August. A special programme will be arranged on that day, and we trust every friend will be present. Donations of flowers are solicited. We wish to impress upon the minds of all that the annual picnic of the Shawmut will be held at Highland Lake Grove on Friday, July 10th. Tickets for the entire trip can be obtained at any member for fifty cents. J. B. HATCH, Jr., Secretary Shawmut Spiritual Lyceum. Boston, June 20th, 1881.

PAINE HALL.—Lyceum No. 1 met in good strength, for the season, on June 19th. The summer vacation is close upon us, and the Treasurer informs us that at its commencement we have a good fund on hand for future operations. In September with renewed strength we will reassemble to do more than ever before in the cause. On the 19th, Jennie Smith gave one of her sweet songs: "Aloe Bond" a recitation; Clara Washburn a piano solo; Helen M. Dill a song; Mrs. Whittier, a recitation with fine effect; Mrs. Dill and Bell performed a duet, which received an encore, and the orchestra presented some fine selections. The marches and calisthenics were well conducted. Owing to severe illness Mrs. Dickel was absent,

but her place was filled by her assistant, and Mrs. Hartson officiated in place of Miss Dill. Notice was given of the meeting on July 3rd at Shawmut River Grove, which is 4 1/2 miles from the city. The meeting should be well attended, and it doubtless will be, the weather permitting; the usual exercises will be given, and extra talent with a varied programme will be the attraction. Full particulars are given in another column. F. L. OGDON, Cor. Sec. Children's Progressive Lyceum No. 1. Boston, Sunday, June 19th, 1881.

Pythian Hall, 176 Tremont Street.—On Sunday afternoon, June 19th, quite a large audience assembled in this place at the usual hour. The interest of these meetings, under the management of Dr. N. P. Smith, inspirational speaker, and test medium, is on the increase. Speeches and tests were given by Dr. Smith, Mrs. Leslie, and others, and were listened to with marked attention. Next Sunday, June 26th, Dr. Smith, and others, will officiate at 3 P. M. C. B. M.

Spiritualist Meetings in Brooklyn and New York.

The Spiritual Societies of Brooklyn Meetings are held at Everett Hall, 5 Fulton street, every Saturday evening at 8 o'clock. After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, the exercises are given in the order of the program or, under the ten-minute rule. J. David, Chairman.

The Eastern District Spiritual Fraternity meets at 414 Broadway, N. M. Street, every Sunday, at 7 1/2 P. M. D. M. Cole, President.

The Eastern District Spiritual Conference meets every Sunday evening at 8 o'clock at Everett Hall, No. 23 East 14th street. The first speaker is allowed twenty minutes, the second speaker ten minutes, and the third five minutes each, ladies and strangers having the preference. George F. Welch, Chairman.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Banner of Light: One of the most interesting meetings we have held marked the closing exercises this evening, June 10th. A six days' continuous rainstorm did not prevent a good audience in numbers and character assembling to listen to the exercises. The program was of the highest quality, and was largely made up of extracts from the writings of modern thinkers upon this theory of the origin of the race, and it was a fair and candid statement of the views of Darwin, Huxley, Haeckel, Tyndall, Herbert Spencer, and others, and was not made without largely quoting, which would make this report too long.

The speaker said: "Man, dwelling in a world of change, questions of the forces which govern these changes, and the law that controls these forces. He finds himself wondrously organized, and asks, 'Who am I? Whence came I? What shall I be?' He finds ideas, thoughts, perpetually changing; now an extinct, now a new, now a more advanced, now a more glorified; and he questions—'What is truth? What is the law of mental operation?' And the answer to all is—evolution."

Not a word at least undefined, this is only a name, and when Professor Youngman declares that it may be in error, Huxley may be wrong, Mivart may be wide of the mark, Haeckel may be mistaken, Combe may misjudge and Spencer be at fault; but in the present case, the speaker, in his own words, they are all agreed as to one thing, that evolution is a great and established fact—a wide and valid induction from the observed order of Nature, the complete elucidation of which is the scientific task of the age. If it is true, it is a fact of the greatest importance, and one which will revolutionize our ideas of the history, claims, worth and worthlessness of evolution. The speaker, in his own words, that the writings of these advanced thinkers, and the disagreement among them; and while one started from the jelly-fish, and another from the atom, still there was a force and power, intelligent, which was not reached by the modern thinkers; and yet that the researches did not show transmutation of species, and that the conclusions these thinkers had arrived at could not as yet be proven, or fully demonstrated. In continuation the speaker said: "Darwin's theory of evolution is a fact of the greatest importance, and one which will revolutionize our ideas of the history, claims, worth and worthlessness of evolution. 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