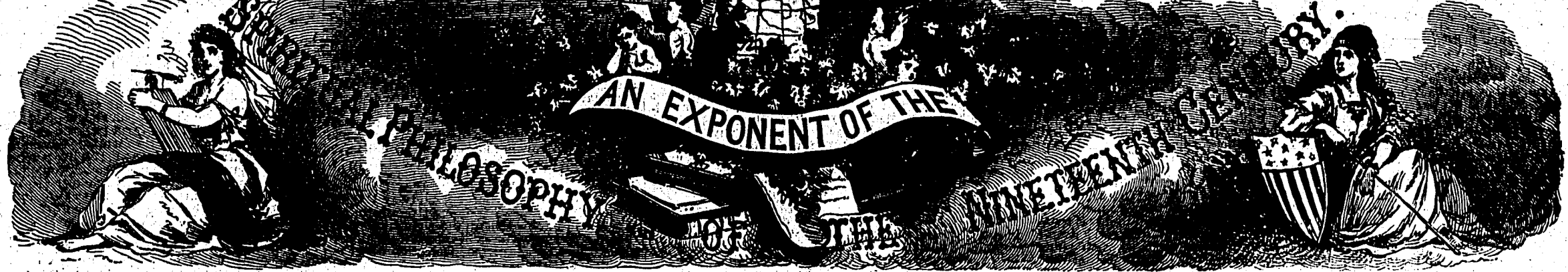


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CONTENTS.

FIRST PAGE.—*Spiritualism Abroad*: Review of our Foreign Spiritualistic Exchanges. Poetry: Robert Burns. The Rostrum: The Gods in the Light of Modern Spiritualism.
SECOND PAGE.—Same continued.
THIRD PAGE.—Britannia's Secular Press Column. Poetry: Nature is Worthy of Trust. *Banner Correspondence*: Letters from Missouri, Kentucky, Vermont, Massachusetts, and Ohio. A Pen-Picture of Neshaminy. Remarkable Promotions of Death.
FOURTH PAGE.—"Inspiration and Drill," The Sabbath was made for Man, Money in Society, Is the "Christian Press" Honest? Brief Paragraphs, etc.
FIFTH PAGE.—New Publications. Spiritual Harmonies. New York Notes. New Advertisements, etc.
SIXTH PAGE.—*Message Department*: Spirit Messages given through the Mediumship of Miss M. T. Shelhamer; Questions and Answers through the Mediumship of Mrs. Cora L. V. Richmond. Meeting and Obituary Notices.
SEVENTH PAGE.—"Mediums in Boston," Book and Miscellaneous Advertisements.
EIGHTH PAGE.—Neshaminy Falls (Pa.) Camp-Meeting. Notes from Onset Bay Camp. Shawheen Grove. The August Magazines. Spirit-Communications—Deacon Tidd. The Editor-at-Large Project, etc.

Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

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

FRANCE.

The *Revue Spirite*, Paris, for June, comes laden with material of more than ordinary interest. The proceedings of the *Société Scientifique d'Études Psychologiques* embrace a world of fact and observation of paramount importance. Men and women of learning and scientific attainments present here views which, though not generally recognized, are yet to impress society with startling and beneficent force. Magnetism, as developed by its adepts, had its share of consideration. Mons. Jorot, assisted by Mlle. Ramelot, aided materially in this, while Mlle. Hugo d'Alesi and Mme. Babin, "who are both devoted to these researches, gave their testimony to the phenomenon called incarnation—a subject which increases in attractiveness as it is observed with assiduity." Mons. Eugene Bouvenier's lecture on the Spiritualism of the fifteenth and seventeenth century is particularly noted. The Society professes its thanks to Messrs. E. B., and others who have taken an active part in its researches. Mons. the Baron du Potet, now eighty-four years of age, is elected its honorary President. Among its honorary members I see the names of Messrs. Colby & Rich, Mlle. Blavatsky, Col. Olcott, Prof. Zöllner, General Gonzales (of Mexico), the Countess Luccarro Vigo (of Messina), the Baron and Baroness Von Vay, the Baroness Guldenstubbé, and quite a number of others equally distinguished.

Under the head of "The Spirit that Designs," at the séances of Henri Lebreton, at Mans, we have a well-attested account of luminous bodies floating about the room, ringing of bells, and a kind of music resembling that made on a Chinese drum. A small plate of iron was brought into the room, no one knew how, by the spirit Blanche. In the meantime the spirit-designer was heard at his work in a very active manner. He made a roll of paper which he illuminated within, and which he used to throw light upon the faces of the sitters, and in fact in all directions. An illuminated hand was seen to come and go as he worked, as if there were other spirits assisting him. After about twenty-five minutes a loud rap was heard, then raps to each one of the sitters, which signified *adieu*, the closing of the sitting and the completion of the undertaking. When lights were brought, a life-size portrait, finely executed, was found upon the paper within a *medallion ovale*, and the initials of the spirits "A. C." and "F. V. R., of thirty years."

A very entertaining letter on "Theosophism" follows the above. It is from the pen of Mme. Van Calcar, and is devoted to a study of Mme. Blavatsky's great work, "Isis Unveiled." "It seems to me," says the writer, "that this publication is of such great importance to all psychological students that a translation into the French language should be procured." After referring to the high position woman now rightfully assumes, Mme. C. continues: "Perhaps there are no four men upon the earth who exercise a greater moral influence over the thoughts of the people than the four authors, *orateurs féminins*, who have become celebrated for their eloquence and for the zeal and energy with which they push humanity in the route of progress and to a moral awakening. Behold these spiritual queens, *reines de l'esprit*, these heroines of peace, apostles of charity: Emma Hardinge Britten, Cora L. V. Richmond, Adeline Von Vay, Helen Blavatsky—four evangelists of a new era, priestesses of the light of the reform *spirituelle*, prophetesses by the grace of God, destined to re-ignite the sacred fire too long extinguished in the true temple of humanity, the human heart. Mme. Blavatsky is distinguished among this group of stars of the first splendor by a peculiar brilliancy, representing a special category; her positive nature is not amenable to a *mediumité passive*; her rare intelligence has been cultivated by assiduous researches and study, by extraordinary voyages and experiences. . . . She commands the spirits in place of being their instrument. This is a beautiful and great soul, a heart just and upright, sincere and generous," etc. But I have not space for more of this graphic enlogium, which is extended with a like force and elegance to the work Mme. C. is reviewing—"Isis Unveiled"—which even the highly-gifted pen of the writer can hardly do justice to; a work that may be considered as a sort of textbook to all Oriental mysteries—to all that has

made attractive the Druids of the West and the Magi of the East; giving to Christianity as exhibited by its followers, not by the teachings of their master, its ignoble status.

"The vision of Armand Carrel" is the next article in the *Revue* that merits attention, but must be condensed into a few lines. In 1861, while the distinguished French orator, Jules Favre, was defending the cause of the magnetizers who were likely to be found guilty of practicing jugglery, he took occasion to relate the following: Having dined one day with Mons. Armand Carrel, the liberal, learned, *chevaleresque* gentleman, an animated conversation ensued, when suddenly Mons. C.'s brows contracted and a shadow of distress seemed passing over his brilliant intellect. Being asked the cause, he said that on the preceding night, awaking suddenly from his sleep, he saw before him an apparition in deep mourning. He recognized it as that of his mother, who lived in Rouen. Breathless, he cried: "Is it you, my mother? Why do you wear mourning? Is father dead? A voice replied: 'It is for you, my son, that I wear this garb of grief; and the shadow vanished. That day he challenged the editor of the *Pres*, who had gravely insulted him, was mortally wounded and died five days afterwards. I may add that on the departure of the somber figure, he had hastened to the chamber of Mme. Carrel, whom he found trembling and crying bitterly, for she too had had precisely the same vision.

To the testimony of the eminent German prestidigitator, Mr. Bellachini, there can now be added that of Prof. Jacobs, who has become a Spiritualist. He says, that after having thoroughly examined what are termed spiritual phenomena, he can declare (though he can imitate a great many of the more startling exhibitions of power accorded us by the disembodied) that what he is enabled to do as a sleight-of-hand performer "has nothing in common with Spiritualism."

BELGIUM.

Le Messenger, of Liege (1st and 15th June), ever an honor to our cause, though limited in dimensions, has an excellent article on Charity, "the mother of all the virtues"; on the "Anniversary of the 31st of March," as portrayed in the *Revue Spirite*; on the "Fidèle Divin"; on "Theory and Practice," in which the *Banner of Light* is quoted, with other items of interest. Among the latter is an extract from the *North British Daily Mail*, which, professing to give no opinion on the subject, yet very honestly and fairly reports a séance in which, "though the medium (probably Mr. Duguid) was securely tied, and could be seen to make no movement that would indicate any participation in what was being done, there was made, by direct painting on the paper before him, a miniature country scene. It was plain, by the freshness of the colors, that it had just been executed. Only a few minutes were employed on the work."

The *Messenger*, quoting from *l'Etoile Belge*, gives an account of a young girl in London who, after being ill for two years, finally regained her health, but became a *batterie ambulante*. Needles fly up and attach themselves to her fingers; if she enters a saloon, all persons are affected by it; a favorite dog of the household will remain at her feet immovable for hours.

An important statement has been made by a medium of Geneva, M. Aramis, which is briefly and literally this: "That Homeopathy is the contained (content) infinitesimal of medical virtues in the animal, vegetable and mineral kingdoms; but the movement communicated to the rarefied molecules of the parts extracted by trituration or distillation, produce the rays (*rayonnement*) observed by Mr. Crookes, and which Hahnemann saw but imperfectly before having the power to give proof of this law of *rayonnement*. . . . And now that this is conceived and proved by Crookes, what is the true base of homeopathic preparations? As it is the rarefaction of the molecules that compose the remedy in the smallest possible space, in order that they may have the more force to disperse, the more they shall have submitted to dilutions and triturations, the more they will have acquired of vigor, and consequently of power." This medium also said that "the reason these remedies were not more often efficacious was because they were but imperfectly prepared." But did Jesus or the apostles require even these?

The *Messenger* also reports that with the exception of the *Boston Herald*, very few of the secular papers—those not afraid of the popular voice—in reporting the death of the distinguished and venerable I. H. Fichte, have made any allusion to his being a Spiritualist.

The great dictionary of Littré is severely handled by the *Messenger*. Quite a number of glaring stupidities are pointed out, such as would naturally arise in the ignorance and conceit of one opposed to Spiritualism, magnetism, &c.

SPAIN.

El Criterio Espiritista, of Madrid, for May, opens with a lengthy mediumistic communication—"A la Memoria de Allan Kardec." It is full of tender and noble sentiments, lamenting the disaffection that had taken place among those of our faith, and giving encouragement and instruction regarding the future.

The magnetic or somnambule séances of Dr. May are then commented upon with expressions of entire satisfaction in the experiments, never failing, attempted by the Doctor with his excellent "sensitive," Mlle. Zarnadelli.

A lengthy poem from the pen of Don R. Mendez, of Mexico, is given, which takes in our philosophy, our religion, the beauties of Kardec, and abolishes the devil and eternal punishment with the grace of an inspired saint.

"A mediumistic effusion from 'El Mago' has much that I would gladly translate, but space

forbids. I see in it that "Magnetism is a powerful agent in the cure of disease." I find here also a part of the *Banner of Light's* account of Dr. Fresé's satisfactory experiences with various mediums in England. *Mind and Matter*, on Mr. Mansfield, is also quoted.

La Luz del Porvenir, of Barcelona. Four numbers bearing date to June 10th, are in hand. As usual, Lady Soler and Candida Sanz are its principal contributors; and certainly they are a host in themselves. The former wields a graceful, eloquent pen, and all that she has produced in these thirty-two pages, could I do it justice, would charm the readers of the *Banner*. I will give you in stern English a few of her thoughts: "Why consider woman as a being of limited intelligence, condemned always to obey religious prescriptions, when she has sufficient understanding to seek God in Nature, and since her delicate sentiments lead her to love all that is worthy of being loved—woman, so dearly the friend of birds and flowers; so tender of children; so compassionate to the unfortunate; such a worshiper of sacrifice in the completion of her duties as mother and wife, child and sister?"

Though the attempt has been made to stamp out Spiritualism in Havana, I find in *La Luz* a communication obtained in a private family there, through a young lady medium, which is at once inspiring as the voice of truth and encouraging in the light of the great future. The spirit-author, the young Havana's guide, is Antonio de Padua.

Primitive Christianity is another of Lady Soler's admirable effusions, in which she refers to Tertullian's grand work, to what Constantine did in allying Paganism with Christianity, and how the old gods and goddesses appear as remodelled under modern names. "The Social Importance of Woman," by Mlle. Sanz, is also worthy of all praise. Much other inviting matter I must omit to mention, but add with great pleasure that *La Luz del Porvenir* has entered upon its second year, *gracias a Dios*.

ITALY.

The *Annali dello Spiritismo*, Turin, for June, is as attractive as ever; continuing, as its opening article, "Catholiceism before the time of Christ," in which is considered the "Paradise and the Inferno of the Brahmins." Following is an article of scientific value, from the *Revue Magnétique*, on the "Question of Sleep."

The "Society Aten," of Venice, which, from its being announced in the *Annali*, Infer is devoted to the study of Spiritualism, elected "The illustrious Gen. Giuseppe Garibaldi" honorary president, and received the following reply by telegraph from the distinguished hero, the liberator of Italy: "I gratefully accept the Presidency of the Society Aten." Caprera, 23d September.

The grand discourse pronounced at Florence by Dr. S. Fenzi is continued in the present issue of the *Annali*, and refers to those distinguished persons in Europe who have embraced Spiritualism; and certainly a more illustrious catalogue can nowhere be produced.

Under the heading of "Slander" there is a long account of a séance through the mediumship of a little child, where a returning spirit manifested its presence, but seemed wholly unable to speak, as I will here express it. Question after question being put to the spirit, the interrogator finally said, "Are you dumb?" An emphatic response to this came; then it was announced that the invisible one had vilified slandered the worthy woman with whom she was now conversing, and had as a punishment been made really dumb—though eager to make reparation, as her confession admitted. The spirit was finally enabled to add: "There can be no single infraction of the law of God that receives not its punishment; it is not enough to repent—reparation must be made," etc.

SOUTH AMERICA.

La Constancia, of Buenos Ayres, notwithstanding the war in that region, comes with its cheerful burden of good things. There is evidently in that quarter, as elsewhere, an increasing interest in our cause, and new *Grupos*, or circles, are being formed. At one called "Espiritista Vincent de Paul," a medium, Mme. George, gave an animated, encouraging address, beginning with: "A scene capable of elevating and fortifying you in the midst of the struggles of this life would be presented to your view if you could but open your eyes for an instant on the spectacle of the spirit-world, upon the numerous and sympathetic beings that to-day environ you," and she enlarged upon the patience and devotion of Jesus, and impressed all with the great mission in hand—"Love one another." Following this is "Spiritualism in North America," one of Prof. J. R. Buchanan's able articles, which appeared in the *Banner of Light*, and in which my sketch of Prince Wittgenstein's life, services, &c., is quoted, with the names of such eminent adherents of our religion as Count Poniuski (lauded by the *Journal of St. Petersburg*); Baron Gutera de Bozzi, founder of the Spiritual Society of Florence; Mme. Contancea, the authoress; Achsa Sprague, Sarah Helen Whitman, Mrs. McDougal, Mrs. Davis, Bishop, Tuller, Hardy, Oridge, Fuller (Ossoli), and hosts of others, at home and abroad, who are glowing in the firmament of our faith like so many planets.

Regarding the Jews in Morocco, whose houses the Sultan has ordered to be burned, several pages of the *Constancia* are devoted. It gives also a long and earnest letter in behalf of these ill-used people, from the American consul at Tangiers. Something certainly should be done by enlightened nations to stop all persecution on account of religious opinions, where such opinions are not adverse to the best interests of the State.

Lady Soler and Mlle. Sanz contribute also

their felicitous articles to the present issue of this valuable periodical.

Revista Espiritista, of Montevideo, begins with an editorial—"Why is Spiritualism Revealed in Our Day?" Starting with the statement that there is no effect without a cause, and when it is generally admitted that the soul exists, he enters upon that expansive realm of negation and doubt, on the skepticism of the learned, etc., which admits of endless criticism.

José C. Oliver contributes a very readable article on "Spontaneous Manifestation," in which occurs in the fewest possible words the whole of our doctrine—"Suffer, pardon and love." He examines, among other pertinent questions, "Will Spiritualism Become Universal?" and "What are we to Think of the Great Antagonisms that Exist To-day in Human Ideas?" He argues that all advancement is by slow degrees; that "progress makes no leaps;" that as the pages of the great book (of nature) are open to all, that as divine laws have no partialities, we, as free agents, may work out our own destiny.

Mr. Crooke's wonderful discovery of "radiant matter" is also here considered at some length.

MISCELLANEOUS.

"LE TRITHEISME—Substance, Thought, Force," is the title of a handsomely-printed pamphlet of 76 pages, (Paris, 1880) which is a free translation from the German by Esalé, whose pen in this direction is quite noted. "The laws which regulate the external manifestations of *la Grand Nature primordiale*, emanate in an intermittent manner from her pure will, or continually from her essence itself." This is the first question propounded in the *Prolegomenes*; but I have no space in which to do justice to the profound thoughts that seem to flood the work. I will endeavor to turn to it again. On page four I find: "spiritualistic pantheism, which will become, according to Messrs. Schopenhauer, de Hartman, and of men the most eminent of our epoch, the philosophic religion of the future."

Licht, mehr Licht, Paris. Four numbers of this handsome paper are before me. As I have previously said, it appears to be edited with exceptional ability, and to illustrate in a most clear and satisfactory manner every phase of our faith. Dr. G. Bloede, of Brooklyn, has an article on materialization. Another article on the same is from the *Banner of Light*, in which Channing and Theo. Parker are quoted. Among the many contributions from Chr. Reimers I notice one on the celebrated mediums, Mr. and Mrs. Fletcher.

Offenbarung, or Revelation, is the title of a little tract from the pen of Mr. J. E. Mann, of Niles, Mich. The German scholar will doubtless find no little entertainment in its pages. I have no space for a review.

ROBERT BURNS.

I see amid the fields of Ayr
A ploughman, who, in foul or fair,
Slugs at his task.
So clear we know not if it is
The laverock's song we hear or his,
Nor care to ask.
For him the ploughing of those fields
A more ethereal harvest yields
Than sheaves of grain:
Songs blithely sung to him bloom on the rye;
The plow's call, the curlew's cry,
Sing in his brain.
Touched by his hand, the wayside weed
Becomes a flower; the lowliest reed
Beside the stream
Is clothed with beauty; gorse and grass
And heather, where his footsteps pass,
The brighter seem.
He sings of love, whose flame illumines
The darkness of lone cottage rooms;
He feels the force,
The treacherous under-low and stress,
Of wayward passions, and no less
The keen remorse.
At moments, wrestling with his fate,
His voice is harsh, but not with hate;
And heather, where his footsteps pass,
The brighter seem.
Above the tavern door let fall
Its bitter leaf, its drops of gall,
Upon his tongue.
But still the burden of his song
Is love of right, disdain of wrong;
His master-chorus
Are manhood, freedom, brotherhood;
Its discords but an interlude
Between the words.
And then to die so young and leave
Unfinished what he might achieve!
Yet better sure
Is this than wandering up and down,
An old man in a country town,
Infirm and poor.
For now he haunts his native land
As an immortal youth; his hand
Guides every plough;
He sits beside each ingle nook;
His voice is in each rustling brook,
Each rustling bough.
His presence haunts this room to-night,
A form of mingled mist and light,
From that far coast.
Welcome beneath this roof of mine!
Welcome! this vacant chair is thine,
Dear guest and ghost!
—Henry W. Longfellow, in *Harper's Magazine* for August.

The race is not always to the swift nor the battle to the strong, nor is it the man with the largest mouth who gets the most favors in this world. A very quiet stranger entered a real-estate office on Griswold street, and softly asked if he could use a blotting-pad a moment. One was handed him, and he sat down to a table, looked around, and said, "Ah, thanks! but have you a pen and ink?" They were furnished him. He tried the pen on the pad, shook the ink around, and modestly continued, "If you could spare a sheet of paper?" A sheet was handed him. He wrote a brief letter, folded it up, and whispered, "I shall have to beg an envelope of you." An envelope was passed over, and when he had directed it, he looked all over the table, under the table, up at the ceiling, and inquired, "You couldn't lend me a stamp, could you?" A three-center was handed out, and when it had been licked on, the stranger rose and started out, saying, "As you have no office-boy I suppose I shall have to take this letter to the office myself."—*Detroit Free Press*.

A person who had been listening to a very dull address remarked that everything went off well, especially the audience.

The Rostrum.

THE GODS In the Light of Modern Spiritualism.

A Lecture Delivered through the Mediumistic Instrumentality of
W. J. COLVILLE,
In Music Hall, Boston, Sunday Evening,
May 10th, 1880.

(Reported for the Banner of Light by John W. Day.)

INVOCATION.

Oh thou Father and Mother Eternal, thou Infinite Spirit of all truth; to whom mankind have at all times looked for counsel and for light; Oh thou Infinite Fount of all inspiration, we await the outpouring of thy spirit within this place and at this hour. May this day be a day of Pentecost, and this hour be characterized by the influx of a spiritual influence which shall lend every soul to added usefulness and to higher aims. We praise thee for all the blessings of the ages gone; we praise thee for all the sacred moments we have spent in this hall in the days that are now passed by; we praise thee for the glorious work done in this city and place by thine inspired servant Theodore Parker; and thankfully would we offer our praises to thee this day for the assurance that all the workers of the past are with us still—that downward speeding from the heights above, their influence is kindly shed upon us to aid, direct, and guide! Fill us now with the spirit of tender faith and earnest trust till every heart in this hall shall feel the baptism from on high—till the mother shall in spirit clasp in her arms again the child she has lost to mortal sight—till assured reunion with the loved shall be the experience of all in this meeting. Oh, may the presence of thy spirit be made known to all here gathered; may they have the witness within themselves that because their loved of old still live they shall live also; the witness that there is an eternal God working everywhere by law, and that that God now sends forth his glorious truth in greater measure than ever before for recognition and acceptance by humanity. Shed abroad, oh Father and Mother God, the knowledge of this great revelation till the whole race of mankind shall praise thee with the universal thanksgivings which spring from grateful souls. We would adore thee alike in our lower home and in our spiritual abodes, with noble deeds, with virtuous thoughts, with holy words; May we praise thee in the spirit and in truth now and forevermore. Amen.

ADDRESS.

"Doubt as to the existence of God is doubt as to life itself."—*Spinoza*.
"Any conception of a God that admits of an interference with, or an arrest of, the orderly laws and processes of Nature, is a discord in the music of life."—*Rev. George Chalmers*.

We are here, friends, to discourse upon the following important subject: "The Gods in the Light of Modern Spiritualism." A great number of persons dwelling here in this nineteenth century are aware of possessing certain religious ideas and views which they have inherited from their forefathers, or acquired by education. But how many of you are able honestly and truthfully to reconcile with your own inner consciousness all the theories or conceptions of God and the future life which have been instilled into your minds from your earliest infancy? This is a day in which the light of science is poured unsparingly upon religion; it is a day in which we can no longer accept upon trust whatever is communicated to us; it is a day in which the foundation principles of truth and nature must be clearly pointed out to the mind of man—the precious eliminated from the vile in all religious beliefs, in all scientific declarations, in all social and domestic practices. This is a day of light, and all who are willing to receive the light must be reckoned in all justice among the true reformers, the true saviours of humanity.

Col. Robert G. Ingersoll, a short time ago, in Boston Theatre, lectured to the people of this city, choosing as his topic "THE GODS." While we have every reason to believe him honest in the statement of his opinions, and have every respect for the man, and are willing to crown him; as regards his daily walk and private character, with every conceivable virtue, yet at the same time we boldly contend that his views are erroneous—that materialism, however eloquently presented, is not able to reach the whole of man's nature: does not satisfy the innate yearning of the human soul.

It is all very well for persons to say that a belief in God and a future life is the result of an idea proclaimed by the priesthood. But how did the idea of a God and a future life get into the minds of the priests in the first place? You may say you are educated to think in a certain way; but from whence came the primal thought originating that form of education?—from whence came the initiative that first impelled any man or woman to give expression to the ideas which are in active existence at this hour? They must be traced specifically to some originating cause, and until we can discover that it is not in the nature of man, that it is not in the nature of all things, for man to believe in a Deity and a future life, we shall still hold to a God and a future, not only through the evidence presented by spiritual manifestations, but on rationalistic, yes, purely rationalistic grounds. But some person may say: How can you contend for the existence of a divine power on purely rational grounds? We reply that materialism does not account for the development of this globe, and for the results of the law of evolution. We do not ask you to pin your faith upon the Genesis of the Bible, upon the records entitled *Zend Avesta*, or *Koran*, or upon any of the books to which mankind in various ages have ascribed a sacred character. While we acknowledge that there is truth in all of them, in degree, we cannot find the absolute truth in any. But if you could burn all the bibles, if you could overturn and destroy all systems of religious thought bearing upon the two ideas of the existence of Deity and the ver-

ty of an immortal life to which we have referred, the interior principle which animated all would still exist—there would still be in the human mind these ideas that your materialism cannot solve.

Individuals who are just a part of the nature of things; and if justice, love, honor abide within the human soul, then that human soul, being a part of nature, is witness in and of itself that love and justice and honor are existing elements in nature. And does not man's ideal of love and justice become stronger and more elevated as he develops from barbarism to civilization, which latter enables him, through a broader conception, a clearer range of mental vision and an awakened state of spiritual receptivity, to apprehend and approach nearer to the angelic? Are not our ideas of justice, truth, love, far grander and brighter to-day than the ideas of our ancestors concerning these virtues? You grant it; then we contend that as the race develops, this love of practical equity develops also in the mind. We challenge any materialist to prove that your material life is the all of your life, that there is no principle of equity or justice whose scope reaches beyond the present limitations of time and sense! Think how many of the children of earth to-day live unlovely, bitter lives, suffering bodily pain and mental disappointment through all their years till they pass from the sphere of outwardly recognized being! What is the reward of their weariness and toil and heart-break when the silent messenger of change demands the physical body to the empire of crumbling decay? Where do they go? The materialist will say they return to the dust, but that humanity in future ages will reap benefit through the things they have suffered—will be better conditioned because they have lived! But in assuming this position, are we not making this declaration, the materialist in truth preaching a doctrine which he most bitterly denounces when it is proclaimed by the churchmen. In fact, the materialist making this affirmation is really inculcating the doctrine of vicarious atonement in its most objectionable form, and in direct and absolute violation of every principle of justice. The materialist is always proclaiming that no such thing exists as the possibility of an innocent victim suffering in salvatory atonement for the sins and shortcomings of others; and he severely criticizes those among the various sectarian bodies who declare that such a selfish salvation through such an innocent agent is the fundamental hope of humanity. But we hold that he who proclaims that there is no conscious life hereafter for man, and that thousands on earth are suffering and struggling and dying only that coming generations may be better prepared to meet the demands and trials of existence, and that the laws of nature are such that they really accept of these sufferings on the part of the innocent, preaches the doctrine of vicarious atonement in its most outrageous guise.

But are told by the orthodox Christian that Jesus suffered for you; while the materialist tells you that nature cannot permit Jesus to suffer for you—that if it were possible for you to live hereafter you would naturally meet the results of your own shortcomings, a principle which is supposed to be inevitably apply to all the concerns of time. But yet this same materialist says to you that thousands are now keenly suffering all over the world whose lives, ending at the grave, are to result in no benefit to them, but only to the mass of humanity through effects flowing from the life they work and experience. The materialist's argument, then, as we have previously remarked, really presents for acceptance this idea of the innocent suffering for the guilty (or the undeveloped or ignorant) in its most objectionable shape, because nature is here painted as working through the instrumentality of an *unwilling* Jesus, while the church theology asserts that Jesus willingly "takes upon himself the sins of the world!"

We stand before you to-night as the representative of no sect, theory or creed, but of the rational element in human life. Love and justice speak in clear, distinct mandates to our interior being; and since they are included in our nature, and we are a part of the nature of things, therefore we conclude that there is justice and love in nature. As humanity develops from barbarism to civilization, their ideas of justice become stronger and clearer, therefore in the highest condition of nature justice is the most prevalent and predominant. Material life alone does not satisfy the demands of justice; there are (to illustrate) talents that wholly without opportunity for development by the person possessing them while in the mortal form, and does that nature which refuses eyes to the fish in the Mammoth Cave because there is no light there by which to use them—does that nature which does not give unnecessary faculties to the fish born in that subterranean abyss, give to you a channel of development, a tendency for expansion toward, for instance, music or art or science, and then take you out of existence when you have never had the opportunity of manifesting or outworking these grand susceptibilities? No!—the reason is, the law of the highest and noblest form of life does not allow of the lowest form of nature—do not all orders of life stand as witnesses to design, even if the Darwinian theory be correct in all its details? Whether man has ascended from the antrophoid ape, or not, yet judging from the scientific statements made by Darwin and others who hold to the theory of gradual development, we are compelled to acknowledge a power in nature which gives to the animal the ability of selection, and from that primal point all else may follow.

All the idea of God that any intelligent man can have is that of the intelligence above, around and within the gross and material expressions of the divine thought, poor indeed, yet as they are justly to be considered as stepping-stones to something higher, we may find that upon the broad platform of humanity fetich worship may be standing side by side with the most advanced Christianity or other system of theologic-moral ethics known to earth. All nations, except, perhaps, the most barbarous peoples, have some idea of a God. The fetich worshiper, bowing down to the stick or stone or any more senseless creature, or some of the outer elements operating amid nature's varied phenomena, because he beholds (or thinks he beholds) in the object of his adoration the active operation of a power which he cannot control, but which can control him; and it is a natural instinct in human life to give respect and adoration to that which is higher than ourselves.

There is always something beyond you which you cannot comprehend, and the reason why the ancient deities, angry, cruel and revengeful deities, was because they did not understand the elemental principles at work in physical nature, which are, in the light of science and reason, Spiritualism or religion, regarded as the stepping-stones to the perfect evolution of the highest forms of life. Looking upon nature with the eye of science, what do you discover? That all that is and has been the most dark and unlovely has been but the precursor of what is greater and grander. You are, to-day, the depositaries of those forces of nature which have manifested themselves in the ages gone by. This continual development of which you are the progressive fruit, ever working onward and upward toward the highest life, shows a design in nature, of which fact your scientist and materialist, if he carefully and with unbiased mind analyzes, will be convinced. We find the strongest witness in the records of geology to this fact. What more clearly demonstrates design in nature than the stony volumes of geological lore, whose direct and tangible testimony can none of you over come. And as in the physical order of being, even so with the moral order. One may ask, "Can you believe that there was a truth in the eastern conceptions of deity which from time to time have developed among the various peoples of earth, and whose fossilized remains now adorn the museums of theological

research and inquiry? Can you believe that any of these 'divine' beings ever lived upon earth?" We answer: Yes, we can. According to the Spiritual Philosophy all space is peopled with souls, and these souls are in graduated spheres of ascending development. No one becomes an angel or a demon merely because he casts off his material form; but in the spirit-life you begin where you left off in this lower world; you only cast-off your shell when you pass from the mortal to the spiritual state of experience; you start forward in your new career with all your angularities as well as all your virtues and all that beautified your life on earth. Spiritualism teaches that every one in the future life must reap what he or she may have sown in this world. Spiritualism recognizes the working of cause and effect, and does away with old theories concerning rewards and punishments; it teaches that nature has no favorites, and that the laws of nature can never be interfered with, and that the future life is the result of the life you now live within the body. Just as your condition to-day is the sequence of your years of life which you have already passed through on earth, so when you pass out of your physical body into the world beyond death, you will stand in that world just according to your own merits, and will gravitate toward that sphere of being which is peopled with minds that are kindred to you and with souls that have affinity with your soul. The same rule holds good in spiritual as in material life, in which latter it is a well-known fact that you all seek congenial companionship rather than its opposite.

And who are those mediums of old who have been designated seers and prophets, priests of the Lord, that have spoken with authority and inspiration of God? These were only the mesmerized subjects, or were under the control of minds out of the flesh, who through them made manifest their views and conceptions, just as the mesmerizer in the body is able to demonstrate his will through the instrumentality of the sensitive wrought upon for that purpose. And when you look at these manifesting intelligences, and remember that each seer, prophet, priest or revelator was but an instrument—used in power and expression of its measure of development—for the spirit world, you will no longer wonder at the discrepancies between them and their ascribed teachings; while if you, on the contrary, yield blind faith and implicit obedience when told that all these things came from one and the same personal God, you are unable to harmonize with the claims of reason. The Jewish Jehovah, for instance, was not a God who was just, neither was he honest or merciful, since through the mouth of false prophets he is represented as sending out deceiving messages; and the commands to his people, his contradictory characteristics, were after all but a merged embodiment of the "Gods many and lords many" of those nations with which the "chosen people" were brought into close and intimate connection. The recorded teachings of the various periods were only the conceptions resulting from what was spoken through the instrumentality of various ancient mediums, but which was by those receiving it held to come from God; and as the thoughts, aspirations and receptive capabilities of all are not equally powerful, but depend upon the condition of the development, individual, tribal, national, the development of the mind manifesting to his children becomes split up into innumerable divisions and subdivisions. Of these subdivisions, many who have communicated from spirit-life were developed and others were undeveloped. The question may arise as to why they differed so materially in regard to certain things which they imparted to mankind. The answer naturally suggests itself: Because they all spoke through separate instruments, and when these instruments were in order the highest spirits could communicate through them, and when they were not, but were on a lower plane, then they became *en rapport* with less developed conditions of spirit existence, and the denizens of lower spheres could control them.

Col. Ingersoll says if we are to recognize any spiritual influence or interference in days gone by we must have the proof of it now. We do not differ with him here; we think he is in the highest degree rational in his demand. But are there not persons in all portions of the civilized globe to-day who know that of a certainty they have communicated with those who have passed out of the physical life?—who are as fully conscious of the existence of disembodied minds, and of the power of those minds to communicate with mortals under favorable conditions, as they are of their own individual existence in this world and in the material body, and their capability at will to freely communicate with their fellow men?

Modern Spiritualism removes the supernatural element from the field of rational consideration, but leaves room for the supermundane, the superhuman, the superhuman matter and spirit in each universe—matter and spirit both co-existent and co-eternal; that is the teaching of the risen seers who are today proclaiming the New Dispensation to man. No one is able to account for the origin of one nation; no one is able to trace the stream of being back to a time when things *was*; but who is there who cannot watch in his own nature the beating pulse of a spiritual power which always operates and gives forth its proofs, mentally, internally, because thus only can it operate on the outer or lower plane of life whereof you are now the denizens? Col. Ingersoll and others have determinedly asked for a single proof. What is the proof? Are they really anxious for the proof? If so, we may inform them that in the very city of Boston, and in other portions of the civilized globe, "modern miracles" are transpiring which transcend even those recorded in the past, and are more convincing than they, because readily to be viewed by those people of this age who will take the trouble and devote the time necessary to witnessing them. You may confine yourself in a cellar, and thus be totally ignorant of what is going on in the world of light and activity above your secluded retreat; you may dwell, hermit-like, in an attic and thus circumstantially know nothing of the isolation of the great bustling, on-moving world beneath you. Even so you can shut yourselves up in your cave of prejudice or ascend to your attic of willful and high-sounding denial, but spiritual forces nevertheless are constantly and continually working, and they are willing to reveal themselves in all their power to you—though you must, as a condition, take the trouble to investigate for yourselves: proof in this direction is as attainable by the careful student as if he were pursuing an investigation of any of the sciences. Spiritualism may be placed in the category of the sciences. It is a science as well as a religion—it is a religion as well as a science; and by religion, in its broad sense, we mean the exercise of the highest qualities of human nature; a religion that consists merely in nature, in pomp, in vain addresses to the Deity, is in itself nothing worth.

Modern Spiritualism introduces you to a real world, into which the departed spirits of your ancestors have entered, and plainly opens up the existence to you. And to every biblical student we would say, "Go to the closing words of the first part of Genesis to the closing word of Revelations, and tell us where you can find one single passage which justifies the declaration that the angels of the Lord, the messengers of Jehovah, that appeared unto men in past ages, were anything other than human intelligences! That which is capable of expressing intelligence must be intelligent; and that which expresses intelligence with human characteristics must be you may dwell, hermit-like, in an attic and thus circumstantially know nothing of the isolation of the great bustling, on-moving world beneath you. Even so you can shut yourselves up in your cave of prejudice or ascend to your attic of willful and high-sounding denial, but spiritual forces nevertheless are constantly and continually working, and they are willing to reveal themselves in all their power to you—though you must, as a condition, take the trouble to investigate for yourselves: proof in this direction is as attainable by the careful student as if he were pursuing an investigation of any of the sciences. Spiritualism may be placed in the category of the sciences. It is a science as well as a religion—it is a religion as well as a science; and by religion, in its broad sense, we mean the exercise of the highest qualities of human nature; a religion that consists merely in nature, in pomp, in vain addresses to the Deity, is in itself nothing worth.

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natural in all correspondential details that the patriarch hastens to summon his wife Sarah to prepare bread, and himself superintends the securing of a calf, that these travelers going over the plains of Mamre may regale themselves through the discharge of his duty of hospitality—and it is recorded that they did eat of the viands spread before them. When the angels go to Sodom to warn Lot and his family they also appear in the guise of human travelers, whom Lot, with much difficulty, succeeds in protecting as his guests. When the revelator John, overpowered by the resplendent glories displayed before his vision, would have knelt at the feet of his angelic guide, that intelligence replied at once: "See thou do it not, for I am thy fellow servant, and of thy brethren the prophets." How is it possible that any theologian or Christian, or any one who looks upon the Bible as the chief compilation in defense of religion, can logically raise an objection to the revelations of Modern Spiritualism? Take away Spiritualism from the Bible and it becomes as to contents, a dull recital of cumbrous and contradictory details; take away Spiritualism from this age, and you take away the foundation from under your Bible; for men to-day are not willing to believe that God is a changeable being; they are not willing to believe that if miracles were performed nineteen centuries ago they are impossible now! We demand of the churches that they give the evidence that they are upon the side of Jesus—Jesus who said, just before he ascended to spirit-life: "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." In the early church these signs and wonders did follow the teachers and exemplars and believers of and in the Christian dispensation. Where are they now? They have vanished from the keeping of an *effete* system, and are now the distinguishing marks of the advent of a new gospel among men. And as every other step in progress has drawn down the church's anathemas, so is it with the New Dispensation of Modern Spiritualism. The churches cry out: "It is of the devil!" just as they have done all the grand souls in the past to have been inspired by that fabled personality whenever they have dared to go beyond the ruts which these churches have established for the people and age in which the daring reformers lived. If the churches raise the cry of "the devil" to-day because Spiritualism does not teach according to the letter of their communion, they are crucifying their Lord afresh, and are putting him to shame, and are following the lead of those Jews of old who contended against the Christ, and, in doing so, declared that Jesus, if inspired at all, was inspired by the devil, the prince of devils, because his teachings were not those of the scribes.

Spiritualism came to this nineteenth century unasked; the intelligences manifested themselves independently of any special demand on the part of mankind; and though rude and trivial to some of you those "Rooster knockings" may appear, they called attention to the presence of those who have phenomically unfolded a grand philosophy whose light shall broaden with our coming days; a philosophy that explains our life, our death, the true bearings and duty of life, and is capable of leading us to a new religion progressively together. We contend that true religion never interferes with science in any particular; we are not called as religious beings to believe that God required the world into existence in any other way than science can demonstrate. We are not expected to believe that in six periods of time, whether days, years, or mighty ages, this world was formed; but while physical science may show you the *modus operandi* concerning the visible aspects of the Grand First Cause, the wings of inspiration and love, the wisdom and love, not as an outside being, controlling nature, and leading it, but as the spirit which abides within nature, pervading all natural law—a spirit which is the spring of justice which ever makes for righteousness; the fountain of love, the source of light, the power of truth—which arranges, classifies and makes beautiful all worlds in space by the inspiration of an immanent power!

All ideas of the Deity in ancient times were more or less beautiful; and while there is much that we must relegate to the sphere of abuse of inspiration by the priesthood, yet the primal teaching of religion can be satisfactorily observed and noted. That the idea of the ancient Egyptians concerning God? The circle was a symbol to them, whose essential meaning was eternality. The Egyptians beveled in the mathematical lines of the triangle the threefold force of wisdom, love and power—or more externally, the past, the present, the yet-to-be. Osiris was to them the divine Father, Isis the Mother, Horus the divine Son. This trinitarian trinity was not composed of two men and a bird, as sometimes represented by Christian artists, but was a trinity of the male and female elements, and the inspiring union of love and wisdom producing the child, the new world, was regarded as the type of heat and light, so the sun world was central to them and the highest abode of the supernal powers; it was Osiris, the angel of the sun-world, who came down to earth and was worshiped by the Egyptians five thousand years ago, just as Jesus is trusted in by the Christians of to-day. This trinitarian idea in ancient ages was only the attempt on the part of those entertaining it to solve the divine personality was another effort in the same direction. The great pyramid of Egypt is the fruit and embodiment of all systems and beliefs of the Egyptians concerning the great problems of human life and destiny.

Proceeding to Asia, we find the God-idea expressed in the incorporeal Brahman as divine unity, to whom Brahmans never erected a temple—they only adored in the silent worship of the heart; then we find the trinitarian idea embodied in Brahma the Creator, Vishnu the preserver, Shiva the destroyer. Brahmanical priests, primarily lived pure and holy lives, working for the highest interest of the devotees to their religion. Disinterestedly; but in time that tyranny common to all systems crept in, the tyranny of the priesthood, the idea of an avenging God was made specially prominent in the minds of the people by this self-interested class. Blinded by the awful spell of this priestly inculcated terror, the mother was led to cast her babe into the Ganges, thus abdicating the expression of every human feeling, that the fell power of the destroying Shiva might be appeased. This idea was fostered and perpetuated by every exhibition of terrific force in the natural world, the voice of the thunder, the vivid flash of the death-dealing lightning, the awful rush of the devastating hurricane. The elements and their operations are better understood by you to-day; but the fears thus excited in the past time by a mercenary priesthood led to the doing of things in awful ceremonies for the propitiation of the displeased deity, against which the intelligence of the present century very justly and eloquently protests.

In the light of Spiritualism we can see how the manifestations of the spirits claimed to have been given in by-gone ages may have been true, however contradictory, because we discover that in all world-wide religions like, and that you draw to you those influences which most accord with your desires. If you desire to injure your fellow-men, you may receive a delegation from some band of spirit-murderers who may have passed out of existence through the violence of earthly law answering to the violence of their own deeds. If, on the contrary, you wish to bless mankind, you will attract to you the help and countenance of the wise and exalted ones in spirit-life. All these goodly things have manifested to humanity since the gods departed human bodies came into earth and inspired mortals or degraded them, according to the state and development of their minds at the time.

Some people say: "I cannot conceive of God." In the full sense of the term you cannot. Can the finite comprehend the Infinite? Can you comprehend all of external physical nature? Are there not mysteries in your own physical nature, even, that transcend all your power to comprehend? Is there not always a something that is above you that you cannot fully solve? Certainly there is! If you would admit that you would be absolute and infinite yourself, and all things would be under your control.

But as you advance in experience, all these mysteries become measurably and comparatively plain. As long as there are forces in material life, as long as there are processes—such as the growth of the flower, the ripening of the harvest—that still remain to you impenetrable, do you wonder that in the region of spirit force exist agents and processes beyond our power of defining in a manner that will make them plain to your understandings?

Any attempt to define God fully must be a failure; we might carry you into labyrinths of theological disquisition concerning the single personality or the triune personality of God, but as a person we have never seen God. Still we do not claim; therefore, that we know there is no personal God, because in order to be in a position to declare what he is not we should have to traverse the whole universe before we were prepared to say: "I know that a personal God does not exist." I do not say that I know a personal God does exist; but I do say I know that an intelligence higher and purer than exists, and I know that all the thought of God that ever comes to mind is drawn from higher sources, and I feel a divine inspiration whereby the higher portions of my being are reverberated and made more truly alive!

We may speak of God revealed only in Nature, but—as Joseph Cook notes—the idea of some German schools, that we can best commune with God in Nature through the highest in Nature is perhaps the clearest path to an approximate conception of Deity. We can best commune with him through the varied forms of life, and through the God-principle resident in mankind. It is in the highest degree reasonable to appeal to the wondrous power of God, the highest being we can reach for the best idea of the great active principle of Divine Life as included in the thought of God made manifest in the flesh.

Jesus, Buddha, Confucius, Zoroaster—all those who in the past have been worshiped as avatars of the Divine Spirit have been men who have stood before the world with holier acts and grander purposes than have the majority of mankind at the time of their presence on earth; and this conception of the incarnation of Deity within them was only the recognition of the idea above referred to—since if we can reach the divine presence in rock and soil, in grass and tree, we can apprehend it more clearly by reading man; and as the highest man is higher than the lowest man, so the more perfect the man may be, the more perfectly does he reveal to us the true nature of the spirit. Thus also, in a very real sense, every sphere in spirit-life is God to the sphere below it.

Apart from organization, apart from individuality, we are not able to conceive of existence; form, therefore, is demonstrated to possess the life-principle; every drop of water in the ocean is individualized, and so, too, do we discover it is with souls; held together in the great ocean of existence, and held together by what may be termed the "lines of attraction," individual souls may constitute an intelligent sphere in space animated with divine power, and manifesting divine attributes. We say that we know nothing of God except as divine life flows to us through individuals higher than life flows; we can really know, and conceive nothing (even approximately) of the Absolute and the Infinite apart from organization. It would require an infinite mind to comprehend the Infinite; and as we are not ourselves the highest of all beings, we are not able, save by the parable of the fig, to compare, to give any extension to our views. It is not, what you want, but to know that there is a power beyond you in nature that can lead and guide you at all times, and which you can affiliate yourselves with by every pure thought and holy aspiration.

In order to sum up the matter, we make the following declaration, which appears to us to be in harmony with reason: That all ideas existent in human minds are the reflections of those that exist somewhere; and that what you conceive of is a reflection of something already in being somewhere in nature. Does this proposition give you any cause for alarm? No! The world which looks when reflected upon the troubled depths of a wind-swept lake, to be garbled and misshapen, will be seen to be straight and comely in form if viewed when the water is placidly at rest. You may then see the reflection clear and beautiful and perfect, and know what is reflected; but if there was no tree there to be reflected—neither in the perfect or approximately perfect sense—could you then see it? So in the human mind. All that we can conceive of is something that exists somewhere. The reflection of the divine existence appears in various degrees of definiteness upon the mirror of human conception according to the condition of that mirror in the age in which the reflection appears; the perfection of the conception depends upon your progress as a medium of expression, but the divine existence remains secure and unchangeable amid all the fluxions of time. Men's olden ideas of the geography and history of this planet have been unceasingly modified and improved till drawing nearer to a perfect state, we can describe the globe with comparative accuracy. The same may be said of the human mind; as it grows, and when the orthodox in religious matters were called upon to fix to this geographic fallacy the signet of their approval. But scientific research has broadened the realm of human knowledge, and demonstrated the rotundity of the earth's surface. So in regard to man's ideas concerning God: the gradual course of spiritualization consequent on continued aspiration for higher things on the part of the denizens of this sphere of being, and the inspiration which has been shed upon them from intelligences in spheres above it, has wrought an important work in regarding the human conception of the being of man, regarding the Deity and his attributes. In order that man might have even a *mistaken* notion of the shape of the earth, it was necessary that the earth should exist—otherwise he could have formed no conception regarding it, whether erroneous or otherwise; for if there had been no world at all, you would never have thought whether it was flat or round. You must be upon the earth, and form a practical acquaintance with its existence, before you are prepared for the next step—the forming of a correct conception of its dimensions and outlines. And so it may be said in regard to the Infinite Power of Nature: you may form many ideas of it, but if there were no God, then be assured humanity would never have had any idea of him; if there had been no future life, the human mind would have cherished no conceptions concerning it. But the soul tells its own tale, and throughout the world we find all nations unanimously testifying that there is a state of existence for man after he has lived his life here on the material plane.

Now, what says the Spiritual Philosophy concerning all this? Only this, that the gods are disembodied human spirits inasmuch as they have shown human intelligence in their manifestations to man; that the miracles of the past can only be explained in the light of the present, and that every one who is ready to accept the phenomenal evidence in defense of the claims of the spirits, is able to gain this evidence if he will only make the adequate effort to compass the knowledge. And we assure you that beyond the shadow of a doubt you can gain the proof for yourselves by earnest searching, that the spirit lives beyond death, and has power to communicate with mortals, truth is in fleshly habiliments. This great truth is one which you can all possess through practical exertions matched with aspiration and prayer. Prayer, rightly understood, is only the opening of a window that will give you the warming radiance of celestial light. In your world you cannot make the sun's brilliant rays—you cannot make the light by uncurtaining and opening the windows of your temporal abodes, but at the same time if you do not open these windows and draw aside these curtains you will be in a darkened state of separation from the world full of sunshine and air. Food does not nourish you unless you partake of it; and all things in nature, to be of value to you must meet with some return on your own part. Prayer is an aspiration, an effort of the soul for purer states of thought—a longing for bettered conditions and higher aims; and is therefore an effort on the spiritual plane analogous to those put forth on the physical in order to enjoy the advantages offered by material nature to all who will partake thereof. True prayer is the soul's sincere desire.

Uttered or unexpressed? The motion of a hidden fire That trembles in the breast: Prayer is the simplest form of speech: The infant's lips can try— And the sublimest strains that reach The majesty on high!"

So says the poet Montgomery, and where can we look for a more complete and beautiful definition? It is not the jarring sound "that clamorous lips repeat," but the utterance of a spirit that reaches out for that which is above and beyond it. And the Spiritual Philosophy informs you that by your aspirations and your soulful petitions for better things on the moral plane you link yourselves with certain beings in the universe that are allied with you in this direction of thought. On this earth you choose different companions, as the result of your mental and spiritual conditions; if you live a true life for humanity you attract around you philanthropists and lovers of right-doing; if you are interested in art, science, musical execution, you attract the sculptor, the scientist, the musician. And this same rule holds good with regard to the unseen, disembodied intelligences. All your prayers will be answered, and by your aspirations you will choose your unseen companions and inspirers. According to the nature of your petitions will the response be given; the spirit-intelligences who will come at your call will (whatever be the source of development) do so in accordance with the law of accordance to the law of nature, because by those aspirations and the energizing power thereof proceeding you naturally attract and utilize, appropriate and assimilate that which already exists, but for you does not consciously exist unless you do appropriate it.

The true idea of God is the idea of the goodness beyond us, toward which we should always aspire! It is Godlike that is able to inspire us to aspiration for higher planes of thought and action; they are Godlike, also, who reveal that all nature is peopled with intelligences who can sympathize with us, and are ever ready to aid our steps along the pathway toward purer spheres, grand with the beauty of truth more clearly attained.

The motion of a hidden fire That trembles in the breast: Prayer is the simplest form of speech: The infant's lips can try— And the sublimest strains that reach The majesty on high!"

Col. Ingersoll said he had been asked whether he could suggest any improvement in the order of nature (as practically known to man), and he replied, "Yes; I would make good health catching instead of disease." We tell you that we know absolutely that you can "catch" good health, just as well as you can "catch" disease! It is a well-established and universally recognized law of nature that evil communications corrupt good morals. It is a well-known true and good companionship, on the contrary, is the fruitful source of tendencies to elevate the person enjoying it; and that you can "catch" an admiration for truth, if you associate with the good and the virtuous instead of the vicious; else it would be a matter of no importance at all whether your children were or were not surrounded by good teachers and moral influences. Good example is infectious; and the daily experience of mankind proves the fact beyond hope of successful question.

The same rule certainly applies to the domain of physical infection. You can certainly (as we have already said) catch and interior condition expose you to the danger "catch" disease; but you can as surely (if conditions favor) "catch" good health as well. Magnetic healing—the power of transmitting healthful magnetism from one person to another—can be attested to by thousands of witnesses; and you have only to try the experiment with your own friends, and inquire among them concerning their personal experiences, to be satisfied of this fact. We are asking no one to try magnetic healing merely and only through its publicly accredited operators, or to consult merely the records of professional men, but we urge all to try the experiment among their own individual circle of acquaintance, to see if good health is not "catching." You go into the presence of some people in every-day life, and you come away relieved of unpleasant feelings or symptoms with which you were previously troubled. Why and how is this?—since the persons affording this relief may be perhaps totally ignorant of the possession of this remarkable power. The relief supervenes simply because the vital spheres of these persons go out to you, and this force, which we have known as relief—that is, you "catch" good health while in their beneficent presence. Conditions favoring, in like manner you can "catch" good health in this hall on the present occasion. If persons only understood how to distribute themselves they would know that without even the making of magnetic passes, and without physical contact, the suffering could be relieved of their ailments and placed in good health by those of their fellow creatures who possess a superabundance of vitality—from the pores of whose skin goes out this power, even unconsciously, and this force, which we have known as relief—that is, you "catch" good health while in their beneficent presence. 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Notes of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Light.

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Spiritualism, like an enduring rock, rises upon the conflicting elements of ignorance and passion—a rock which the surges of Time and Change can never shake. On whose Heaven-lighted pinnacle the Angels build their altars, and kindle beacon-fires to illumine the world.—Prof. S. H. Britton.

"Inspiration and Drill."

A highly-suggestive article with the above title recently appeared in the Boston *Sunday Herald*, based on M. Renan's London lectures on "Rome and Christianity"—the same to which we made editorial reference at length in a very recent issue of the *Banner of Light*. After offering such a tribute of earnest praise to the genius of Renan as it fully merits, the *Herald* takes his lectures for a text, and proceeds with its discourse, which it does with marked energy and true ability. These lectures, we need not repeat here, are but the summary of his views respecting the establishment of Christianity during the first three centuries of the Christian era.

It was formerly supposed, and therefore believed, that the revolution in the condition of the Roman Empire, which brought Christianity to the front of Paganism, was the result purely of devoted missionary work, with which was mingled a great deal of the supernatural. At all events, as the *Herald* well expresses it, "the ordinary play of human interests, yearnings, passions and ambitions was conceived to have enacted a very subsidiary part in the drama." But Renan completely undeceives us on this point, plunging his readers, as the *Herald* writer says, "into as veritable a seething and upboiling of elemental human nature as though the theme to be treated were the French Revolution itself."

He shows that the rebuilding of the Catholic Church was the result of a profound upheaval of the social organizations, which carried with it the destruction of all existing institutions, and afterwards the subordination of all these elemental forces to the law of a new organization. The *Herald* strikingly illustrates this supreme idea of an organizing power, or personality, by observing that Napoleon Bonaparte was no Frenchman, but an Italian, of the old stock of Rome; and that he was *Julius Cæsar come in the flesh once more*. In like manner Rome was but the organizer of the fiery Christian movement, which had its origin and inspiration in the fervor of the East and the subtlety of the Greek intellect.

The idea, therefore, which has clearly fascinated our able contemporary, is that of the supreme power of *organization*: which it upholds with a matchless personal illustration like that of Bonaparte, or with a vast political system like that of the Roman Empire. It eloquently observes that "a furibund movement has ever its sublime side." It furnishes ocean supplies of enthusiasm, courage, consecration. But it is chaos come again unless it finds a master-mind to organize it. Rome was on hand. Organization was its supreme function.

The supply of administrative ability was inexhaustible, and wherever Christianity was found there Rome was in command. She knew but few words. They were drill, obedience, the oath of loyalty to the standards.

To the mind that is habituated to look at the principle of organization, even when most arbitrarily applied, with an admiration little less than wonder, all such presentations of it as the above are apt to be impressive. There is no use in disputing the plain fact that ages of drill, and training, and restraint, under such a system as Renan has set forth in his matchless way, and as our fascinated contemporary has adopted with an eloquence of confession not commonly met with in a public journal of the day, have had the effect to inculcate the general mind to the acceptance of arbitrary, and even personal, authority as having something divine in it, as if, in fact, it were supernatural merely because it is capable of achieving results so far-reaching and prolonged.

This, however, perceptions that thick crust on the spiritual conceptions of mankind which it was, of all things, necessary that some superior power should break. Mankind, by these very admissions, had become so wedded to form, had so learned to love its own restraints, had habituated itself to the worship of that which had both hardened and limited its life, that as soon as Science asserted its authority through the clearness of its vision, there was great danger that all things would run to a gross Materialism. Nor is that serious peril to the human mind by any means passed.

But in breaking up the nightmare of authority and form which so heavily bedroze the human mind, it was essential that a better method should be offered to supplant it. The advent of

Modern Spiritualism supplies the only solution of the problem which had become so grave a one. There was no other solvent for the enigma but the supermundane influences which held and included all the rest. As soon as men are brought to see—and by seeing is implied much more than knowing—that there are silent laws of order and organization everywhere at work in the universe; that it does not depend on any one man or set of men to operate those unseen and silent laws; and that all the results the world has ever achieved are the outcome solely of the working of these laws, however history may applaud this human and seek to defy that; just so soon will human authority and form vanish like the mists of the morning in the risen sun, and the supreme power of the spiritual and supermundane vindicate itself in the affairs alike of nations and of men.

It is not necessary for us to protest that under these very laws of which we are speaking order and organization are the first fruits. The world of spirit, from which proceed the existence, arrangement, and sustentation of the world of form, or externality, is incapable of permitting the mistakes and errors which are inseparable from the world of sense. And it is enough to prove the need of the coming of spiritual authority to supersede the material, simply to note that men had lapsed into a habit of unbelief concerning the spiritual at all. Spiritualism has come not a day too soon to emancipate the human soul, when its very approach is saluted with objurgations which are hurled only at an enemy. But Spiritualism, or the supermundane element of which it is the exponent, silently puts aside human agencies, whether personal merely or organized, as soon as they have done the work it appointed for them. It has regard more to the work itself than to the individual doer of it, the latter being always included in the former.

Hence it selects its instruments according to their peculiar fitness for the great purposes in hand; never for the aggrandizement of the instrument at the expense of purpose. It silently organizes its plans in obedience to all the surrounding needs and conditions; and it is silently, but no less effectually, deposes existing leaders and organizations when their usefulness is over by simply withdrawing from them any further work. If there is none of the dazzling brilliancy of Roman Imperialism or Cæsarism in all this, it does not follow that it is any the less effectual, lasting or profound than those. And that is the great lesson in which Spiritualism primarily attempts to instruct the human race of this age. It seeks especially to impress the truth, on the human mind until it becomes ineffaceable, that order comes out of the heavens alone, and that we are all of us but instruments and should remain humble to the end.

The Sabbath was Made for Man.

The phenomenon of empty churches, after so much has been expended upon them and the State Legislatures have exempted them from taxation, is one that attracts the constant attention of the secular as well as the sectarian press. The current season, while it shows a fine array of empty church edifices, is prolific of crowded cars, steamboats, and benches. The commentary which such a state of things provokes is varied enough to be extremely interesting. The *Merrimac Valley Visitor*, for instance, squarely admits that church influences are a failure, at least in all large communities; and that unless the churches change their position in relation to the people, the failure will be extended on every hand. "The people of this age," it asserts, "are not to be governed by a Jewish idea or law. Moses is dead, and his government is dead; the world in which he lived is dead; and we are under a different dispensation."

The Christian Church, it reminds us, does not agree upon the manner of keeping the Sabbath, which is the reason why the people cannot be brought to regard the Sabbath from a church standpoint. It declares that there is but one ground of appeal to the people on the subject: that is, upon the reasonableness and fitness of the Sabbath to man. Man was not made for the Sabbath, but the Sabbath for man. Nobody can find an argument on the ground that we are to do anything for the Sabbath—to make it more or less holy; but on this ground, that the Sabbath is essential to our individual good, to our families, and to society at large. It is necessary to each one of us as a day of rest.

The same paper adds that it has nothing to say of the mode of its observance, except that it should be so used as to advance to the fullest extent that which is good and true, natural and manly. But it is chiefly essential that the Sabbath should be kept for the laboring people. "The man," says the *Visitor*, "who degrades the Sabbath, commits a crime against the masses—the workers on the earth—since its abolition would be an incalculable evil to the laboring people."

Another secular contemporary comments on the "Sunday Off-Hour," claiming that the churches themselves confess it to be such, by suspending their services during the heated term of summer. It says it can never see the car-loads of people—men, women, and children—going into the country or down the harbor on these hot Sunday afternoons and evenings, without feeling that they are putting their scant Sunday rest to an excellent use. To them it is life, liberty, and the pursuit of happiness. It is refreshment and enjoyment of the keenest sort. It freshens the faces of careworn women, and makes little children glad. As a sanitary agent alone, it is held up as of great importance. And the same paper thinks so well of these Sunday excursions that it advocates half-fares on that day on all the cars, boats, and other means of public transportation. "The old Puritan Sunday is gone forever in this country, and the sooner we reach the observance of Sunday in the spirit of a broad Christian common-sense, which prohibits violence to the laws of health, and aims at justice to our whole nature—bodily, intellectually, and morally—the sooner society will feel new thrills of life through all its members." Verily, the world is moving and progress is making.

New Edition of "Planchette."

The demand for the writings of Epes Sargent, Esq., on Spiritualism has been so largely increasing of late, that Messrs. Roberts Brothers of Boston have been obliged to put to press a new edition of "Planchette." It may be had at the *Banner of Light* Bookstore, No. 9 Montgomery Place, Boston, at the really small expenditure—when the pronounced and valuable nature of its contents are considered—of \$1.25 per copy, postage 8 cents. William Crookes, F. R. S., editor of the *Quarterly Journal of Science*, says truly of this deeply interesting and practical volume: "Planchette was the first book I read on Spiritualism, and it still remains, in my opinion, the best work to place in the hands of the uninitiated."

Is the "Christian Press" Honest?

The *Christian Union* of a recent date replies to several correspondents who make inquiries respecting the spirit-world, in a vague, indefinite manner, that must be far from satisfactory to those who seek information on the subject. This is all Christianity, through the editors of the *Union* as its accredited representatives, has to offer those who are hungering and thirsting for some knowledge of the world to which they are going:

"We ought to understand in the outset that the Bible gives no clear, definite account of the spirit-world. It affords no topography of the future. . . . We get glimpses, as one, of the Alps gets in the windings of the valleys, here a peak and there a long vista; but bird's-eye view, complete, comprehensive, full, intellectually satisfactory, there is none. . . . The veil is not lifted; nor is it transparent. It is only translucent; the light shines through, but there is no open vision. All views of the spirit-world are tentative and hypothetical."

The *Union* might as well have stated at the outset that it knew nothing about and hence was unprepared to enlighten the minds of its correspondents upon the subject. That, however, would not have been strictly candid, for it does know more than it is willing to state; and the correspondents who manifest such anxiety to learn something might not be willing to accept what the editors of the *Union* could teach them, either from their own experience or from reliable statements received by them from their friends concerning the spirit-world. This much we say because we deem the editors of that paper to be intelligent men; and if intelligent, it is an absolute impossibility for them to have lived in the world of letters the past twenty-five years and not have seen, heard or read something in regard to the spirit-world through the phenomena of Spiritualism, that dogmas aside, popular church opinions counted, as alphas, and truth uppermost, foremost, and the chief aim of their course as editors and instructors of the people, would enable them to give sound, practical information regarding the unseen world.

But the creed power, the articles of faith, the popular church, the majority of whose members profess to believe in something they do not understand, and care not to understand so long as it is agreeable to "the church" that they should not, and the pressure of conventional public opinion hold the Christian press and its readers in a mental bondage that is deplorable for a free mind to look at. The church-members hesitate to honestly express their opinions for fear of offending the great mythical tripartite Deity which these powers have set up to rule over them, and the Christian press carefully excludes from its columns every line that might directly or indirectly contain a favorable allusion to Spiritualism. They all, the press and the people, are interiorly attracted by the teachings of Spiritualism; they instinctively know it must be true; it is what they want, it is what the soul of each demands, but they dare not confess it, and so they sit afar off, look at the feast and hunger and thirst. Thus it will be until each is honest with himself, truthful to his convictions, and willingly receptive to the inspirations of the higher life.

Money in Society.

In a truly analytic and more or less scaring essay, read recently before the Concord Summer School of Philosophy by Mrs. Julia Ward Howe, the distinguished lecturer paid her compliments to the Society in which we exist, characterizing its several features in the most severely just terms. Her guns were trained chiefly against the omnipotence of money in matters social, a fact in which is involved one of the most serious of questions. "Money," said the lecturer, "during the last twenty years has wiped over all the old landmarks and obliterated them. Religion itself stands agast at this baptism of gold."

The highest genius pays homage to it. Royalty bows to the splendid cloak of vulgarity and invites it to dine and drive. Those who have earned money honestly leave it to their children, who turn their backs upon the class of which their parents came. To-day even the press, she declared, is largely salaried by the enemies of freedom. For her the worship of wealth meant the triumph of cunning and villainy over unselfish virtue. "Tis a second Field of the Cloth of Gold. It means neglect and insult for the few who follow high views in life through evil and good report. The barbaric love of splendor still lives in man, with the threat of blood. Still shall be found the antidote to this, metallic poison? Perhaps in the homeopathic principle of cure."

Mrs. Howe remarked that the stage form of social life should be supplanted by true and intimate social gatherings, where, around a board simply spread, mind is kindled by mind, and true enjoyment is reached. I reverence, she said, the masses of mankind, rich or poor. My heart beats high when I think of the good which human society has already evolved, and the greater good which is in store for those who are to come after us. But she said she hated the profane vulgarity which courts public notice and mention as the chief end of existence, and which, in so doing, puts out of sight those serious ends and interests which each generation is bound to pursue for itself and promote for its successors.

She thought that the indolence of mankind must bear a part of the blame for the wrongs which are prevalent in Society. Indolence and lack of effort for what is higher make society worse than it need be. The reason why education is so poor among women of fashion is, that it is not needed for the life they elect to lead; they never know its peace and abridgment. Speaking of American travel abroad, she remarked that many an American young man becomes so much expatriated that he is at home only in Europe, and not much there. As for American young women, they sit from one foreign city to another in quest of a match called a title, while their fathers are patiently toiling for them and their idle sons-in-law at home. She urged the better acquaintance of American young men and women with each other, with the happy marriages resulting from such acquaintance.

W. J. Colville in Brooklyn.

On Sunday, July 25th, Mr. Colville lectured to very good audiences in Everett Hall, Brooklyn, at 3 o'clock p. m., on six subjects given by the audience; and at 8 p. m. he spoke on "The Ministry of Angels." The people attending heartily appreciated both efforts. July 26th and 27th he held receptions at 174 Livingston street, both occasions being very pleasant and largely attended. He will speak for the Brooklyn Conference in Everett Hall, Saturday, Aug. 21st, and deliver two lectures in Republican Hall, 55 West 33d street, New York, Sunday, Aug. 22d—morning, at 11 o'clock; evening, 7:35.

Effort vs. "Fate."

The question of fate has, before and since Milton's day, been strangely mixed up with metaphysics of free-will. Some people pretend to think that there is no help for them and their conduct; that they are no wise responsible for the circumstances, on which their conduct depends, and that it is idle to try to modify, change or get out of them. Hence they fall back upon them and say they will do nothing. They practically hold to the doctrine of fate, and allow no play at all for the freedom of the human will. Because they are not able to see the end from the beginning, to comprehend what to them appears contradictory, and to measure the whole circle from the little segment which comes within their observation, they give it up and declare that they will do nothing, make no attempt whatever. But that resolution is upset by the very laws of their being.

These laws, if we will stop to observe them and become familiar with them, render it absolutely essential to our happiness and growth that we make an effort for improvement—that is, to escape from the conditions that surround us. How do we know they were not imposed upon us for that very purpose? And try as hard as we will, we refuse to submit to our circumstances. We are all the time feeling sure of a better set of them, and seeking to bring it about. We are thrown naked upon the world that our faculties may be called into activity; that we may feed, clothe, house and educate ourselves. How much better for us to be compelled to do it than to be bribed and coerced. The truth is, we never should do anything unless we were forced. Necessity arouses us to a consciousness of our power, and then only do we become awake and fully ourselves.

The Herald of Progress.

The first number of a new periodical bearing the above name—and which is to be issued in the interests of the Spiritual Philosophy weekly at one penny a number—has been received at this office from the publisher, W. H. Lambelle, 29 Blackett street, Newcastle-on-Tyne, England. Disclaiming all intention of seeking to supplant any existing agency, the promoters of this new enterprise state in their introductory that it is issued under a realizing sense of an urgent necessity for a penny weekly devoted solely to the interests and advancement of the claims of Spiritualism, in which broad principles of thought and unity of action may be advocated, and everything of a doubtful nature carefully avoided. Its policy is designed to be one of strict independence and impartiality, and its pages are open to the discussion of all subjects conducive to the welfare and happiness of humanity. It takes for its motto: "In things essential—unity; in things not essential—liberty; in all things—charity." We wish our new contemporary all possible success, and trust that its highest anticipations may be more than realized in the good it shall do "in the world's broad field of battle" for the lasting benefit of all mankind.

As our readers have been previously informed, A. E. Giles, Esq., of Hyde Park, Mass., is at present in Europe, enjoying a season of the peculiar mental rest which attends travel and change of scene. We have just received a private note from him under date of London, July 21st, wherein he states that after a brief but pleasant trip to many of the principal cities on the continent he has returned to the English metropolis. He was hungry for news concerning Spiritualism on his arrival, but soon had his desires fully gratified at the rooms of the British National Association of Spiritualists, where he was courteously received by the attentive Secretary and allowed the privilege of perusing the files of English and American papers and periodicals devoted to the advocacy of the spiritual dispensation. Parenthetically he remarks that "I would not forget that I did, at Domo d'Ossola, in Switzerland, see a leaflet on Spiritualism, and several tracts against vaccination, which probably some earnest reformer had there left at the hotel for the benefit of inquirers." Bro. Giles concludes his letter (which we take the liberty of thus rendering public for the satisfaction of his many friends in America who will be glad to hear of his whereabouts and his happiness) as follows:

"I was particularly fortunate in arriving in England just on the day and in time to be present at the meeting in the Association Rooms, where a welcome was given by English Spiritualists to Mrs. Cora L. V. Richmond, who had just arrived in England. The rooms were crowded, and to many questions on religious, spiritual, and scientific matters there put her, Mrs. Richmond replied in her usual apt, poetic, and bewitching style. The apostolic injunction, 'Quench not the Spirit,' she most beautifully and humbly practices. There I also had the pleasure of meeting Mr. Stainton-Moses, Mr. and Mrs. J. W. Fletcher, and other well-known and influential workers for spiritual light and freedom."

These rooms answer an admirable purpose in bringing together for social converse persons interested in Modern Spiritualism. Would that similar rooms were maintained in many other cities. In Boston the need of some such centre of association is not so apparent, because facilities for the same object are generously supplied in the building and by the publishers of the *Banner of Light*. Doubtless to this wise generosity is due somewhat of the good feeling that exists among Spiritualists in Boston and vicinity.

I expect to travel about for the ensuing two months in England, Scotland, Wales, and Ireland.

A correspondent writes that a party calling himself "J. M. Colville," "the celebrated scientist," is now going about in New England, and has recently given a séance in East Jaffrey, N. H., which fell far short "in the observance" of what was promised "in the ear"—or rather on his circulars. Be that as it may, we would frankly confess that we have no knowledge whatever of the "scientist" in question—even though our correspondent (who asks as to his status) and our readers generally should, in the peculiar orthography of his hand-bill itself, be "amazed" at our ignorance!

Messrs. Keeler and Rothermel, physical mediums (of Brooklyn, N. Y.), who have been in this city during the past two weeks, are now located at the residence of Dr. G. Dillingham, at the Lake Pleasant camp-ground, where they will hold séances daily through the month of August.

A pleasant call was received at the *Banner of Light* establishment, last week, from Darius Lyman, Esq., of Washington, D. C., who is temporarily in the North.

Joseph Kinsey, Esq., and Mr. and Mrs. Jackson, of Cincinnati, now on a tour through New England, were in this city last week, and we were pleased to receive a call from them.

A. S. Hayward, magnetic physician, has returned from Maine, and intends being at Onset Bay next Sunday.

Harrison's "Psychic Facts."

W. H. Harrison, the well-known editor of the *London Spiritualist*, has published an elegant volume (a specimen copy of which we have received), entitled "Psychic Facts," and made up of purely scientific testimony from such writers as Robert Hare, Wm. Crookes, Cromwell F. Varley, Edward W. Cox, Professor Zollner, Capt. R. F. Burton, Alfred R. Wallace, Lord Lyndsay, Prof. Boutlerof, Esq. Sargent, Esq., Dr. Eugene Crowell, Judge Edmonds, Col. Wm. Topham, etc. It is a capital book to put into the hands of the scientific investigator; for here is a collection of scientific facts, which the experiences of thirty-three years have not only failed to invalidate, but have fully confirmed. Numerous diagrams are given, illustrating the experiments of Hare and Crookes. Mr. Harrison's editorial introduction is a clear, concise summary of the facts and philosophy of Spiritualism, and is not the least interesting part of this timely and well-prepared volume.

Read Alfred Weldon's tribute, in another column, to the worth of Dr. J. M. Peebles' "Spiritual Harmonies." Those who desire the new work will find it on sale at the *Banner of Light* Bookstore, No. 9 Montgomery Place, Boston.

Kate Stanton, M. D., of New York, was in Boston recently, and honored the *Banner of Light* with a visit.

Read the notice of the Iowa State Spiritualist Camp-Meeting—fifth page.

BRIEF PARAGRAPHS.

Begin the morning by saying to yourself, I shall meet with the busybody, the ungrateful, the arrogant, the envious, the unsocial. All these things happen to them by reason of their ignorance of what is good and evil. But I who have seen the nature of the good that it is beautiful, and of the bad that it is ugly, can neither be injured by any of them, nor can I be angry with any one. For we are made for cooperation. To act against one another, then, is contrary to nature, and it is acting against one another to be vexed and turn away.—*Marcus Aurelius*.

A man told a friend he had joined the army. "What regiment?" his friend asked. "Oh, I don't mean that; I mean the army of the Lord." "Ah, what church?" "The Baptist." "Why, that's not the army, it's the navy," was the reply.

It may pay to advertise medicine for cows on rocks, trees and pasture-fences, where animals can see the letters; but goods intended for human beings should be made familiar through the newspaper of the day.

HONORS TO WOMAN.—The first woman who has had entire charge of the female department of Pennsylvania's new hospital for the insane, Dr. Alice Bennett, was a hospital and gown at the recent commencement of the University of Pennsylvania, held in the city of Philadelphia, and received the degree of Doctor of Philosophy.

A LESSON IN ENGLISH.

Remember though box in the plural makes boxes, The plural of ox should be oxen, not axes. And remember though fleece in the plural is fleeces, That the plural of goose is n't geeses nor geeses. And remember though house in the plural is houses, The plural of mouse should be mice, and not mouses. Mouse, it is true, in the plural is mice, not mice. But the plural of house should be houses, not hiee. And foot, it is true, in the plural is feet, But the plural of root should be roots, and not reet.

The Iron horse has but one ear—the engineer.

The Press (Philadelphia) speaks of a "thirty-six-foot statue of William Penn" to surmount the tower of the new public buildings in that city. We knew William was a man of some understanding, but were not aware it was so numerous. Thirty-six feet! what a competitor he would be in a walking-match!

The nose is said to be the center of civilization. Everybody knows that, but does everybody know that at a race it always comes in ahead?

"There is nothing so terrible as activity without insight," says Goethe. "I would open every one of Aristotle's hundred eyes before I used one of Briceau's hundred hands," says Lord Bacon. "Look before you leap," says John Smith, all over the world.—*Whipple*.

"This is really the smallest horse I ever saw," said a countryman on viewing a Shetland pony. "Indade now," replied his Irish companion, "but I've seen one as small as two of him."

ONWARD.

Oh, never turn thy helm aside,
When noble is the goal,
Press onward! Destiny's the child
Of force within the soul.

Never backward look, and thou shalt see
The star of triumph shine;
Despair's approaching gloom can make
Hope's energy divine!

—*Clement D. Newman*.

A farmer who occasionally accommodated a neighbor with a slice of bacon at a killing season, being applied to, as usual, replied, "Hanna yet made up my mind whether I shall kill myself this year, or take a slice of my feyther."

Study the past if you would divine the future.—*Con-fucius*.

T. B. Peterson & Brothers announce as in press for immediate publication, Zola's new book, "Chlorinda; or, the Rise and Reign of His Excellency Eugene Rougon," a story of the Court of Napoleon III., in uniform style with "Nana" and "L'Assommoir," issued by them. It will undoubtedly have a very large sale.

Wounds of the soul, though healed, will ache;
The reddening scars remain and make
Confession;
Lost innocence returns no more;
We are not what we were before
Transgression!

But noble souls, through dust and heat,
Rise from disaster and defeat
The stronger,
And conscious still of the divine
Within them, lie on earth supreme
No longer.

—*H. W. Longfellow, in Harper's Magazine*.

The census office says that the total population of the United States will be a little over 49,000,000. The official count will be needed to determine whether Ohio or Illinois is the third State of the Union in population.

The farmer's hour for getting up is indicated by the crow-mometer.—*Herald*.
And some men's hour for getting down by the barometer. The detective gauges his time with a spiro-meter, and the man with a balloon his with a hy-dro-meter.

This above all—To thy own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.
—*Shakespeare*.

The exports and imports of the United States during the past year have greatly exceeded those of any previous year in the history of the country.

Movements of Lecturers and Mediums.

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

Prof. P. O. Hudson, who is spoken of by a correspondent as "The Sankey of Spiritualism," can be engaged to sing, on reasonable terms, for all liberal and spiritual meetings; his address is 144 Grand River Avenue, Detroit, Mich.

Bishop A. Beals holds grove-meetings on the second Sunday of August at Byron, N. Y., and at Idle-Pot the third Sunday. He speaks at South Barre, N. Y., in Grange Hall, the fourth Sunday.

Mrs. Mattie E. Hull will lecture in Liberal Hall, West Hampden, Me., on Sunday, Aug. 8th. Will attend the Etta Camp-Meeting in September.

W. L. Jack, M. D., of Haverhill, Mass., can now be found at his cottage, Ivy Dell Place, Lake Pleasant, Mass.

New Publications.

THE OBELISK AND FREEMASONRY, according to the Discoveries of Belzoni and Commander Goringe. Also a comparison between Egyptian Symbols and those discovered in American Mounds. By John A. Weiss, M. D. With colored and plain illustrations, the Hieroglyphs of the American and English Obelisks, and translations into English by Dr. S. Birch. New York: J. W. Bouton, 700 Broadway.

We have received from the publisher a copy of this unique and valuable work. An obelisk is a four-sided pillar tapering from the base, and terminating in a pyramid, or small pyramid. It is usually of one piece, styled monolith (one stone). Originally, obelisks were used as monuments to the gods and the dead, and for perpetuating records of the deeds and reigns of Pharaohs; they also served as *gnomons*, or hands, whose shadow was made to indicate the hours of the day. The oldest obelisk known dates back to B. C. 3700. It was discovered by the Prussian expedition in 1812, in a Memphis tomb. Its height is only two feet, and it is now in the Royal Museum at Berlin. Those who have made the subject a matter of long study are of the opinion that Freemasonry, or an institution similar to it, existed in Egypt before obelisks and pyramids. This volume contains a great amount of hitherto unknown information concerning the thirty obelisks now in existence, giving a full history of their origin, mode of execution and engineering, when, where, and by whom erected, and the reasons therefor.

Beneath the Thothmes obelisk, known as "Cleopatra's Needle," recently arrived in New York, as it stood at Alexandria, were found stones bearing Masonic symbols, a full account of which is given in this volume, together with extracts from the celebrated Belzoni Manuscript, presented to Dr. Weiss by Madame Belzoni at Brussels in 1849, at which time he was her medical adviser. These extracts relate to the rock-excavated Masonic Temple, whose walls are covered with beautifully-colored Masonic initiations, *fac similes* of which add much to the interest of the narration. In his account of the many pleasing interviews with the widow of the renowned Belzoni, who, it is well known, sacrificed his life to advance science, and to whom the world is indebted for a vast amount of information relating to monumental Egyptology, the author gives, in her own words, the following, which will be of special interest to our readers. Said Madame Belzoni:

"In 1823 I was in Paris; I went to bed and fell asleep, but was suddenly awakened by two or three very strong knocks at the headboard of my bed. I immediately finished upon this some of the things which had happened to my husband, who was in Africa, and on his way to Timbuctoo. I saw the curtain of my bed move; I jumped out of bed, thinking I perceived a human figure; I felt as though something was gliding by me. The moon was shining very bright; I searched the room, walked all around the bed, and looked under it, but saw nothing. I looked at my watch, it was two o'clock. I did not feel like going to sleep again, so I dressed myself, feeling much agitated, and sure that Belzoni was dead. I sat down, wrote the day and hour, the circumstances under which I awoke, together with my feelings and impressions. Several months after I received the sad news that my beloved husband expired the very night and hour he had so suddenly manifested himself to me in Paris. This was but a confirmation of what I knew. Twenty-six years have elapsed since that heartrending event, but I recollect it as vividly as if it had occurred last night. I shall never forget it."

The work displays fine scholarship, close research, and thorough acquaintance with the subjects under consideration. Considerable information may be gleaned from the translated inscriptions from obelisks and tombs respecting the religious beliefs and ceremonies of remote nations. The Hindu, Eleusian, Dionysian, Gothic-Germanic, Scandinavian and Druidical Mysteries are treated upon, a chapter being devoted to each.

To the Masonic Fraternity the book must prove an astonishing revelation, as it demonstrates the existence of the craft in a remote antiquity never dreamed of by the highest authorities on Freemasonry. A chapter, devoted to Masonic signs, emblems and symbols, used in the Old and New World prior to Columbus, will interest American archaeologists. The book closes with an article setting forth the persecutions of Freemasonry by Church and State in Europe, and its rapid spread over America and Oceania within the eighteenth and nineteenth centuries.

FROM MADGE TO MARGARET. By Carroll Winchester. Boston: Lee & Shepard, publishers.

Madge, the pet child of a well-to-do farmer, surrounded with all the comforts of a good, sensible New England life, becomes infatuated with the tone and style of a wealthy family who make Hartford their summer abiding-place, and New York their home for the winter. In this family there is a Dr. Howland, "Jack," as he is familiarly called, who rather abruptly tumbles in love with Madge, and about as suddenly finds himself her husband and on his way with her to Paris, in response to the request of an invalid father. There he remains four years, at the end of which time the death of the old gentleman brings the foreign residence of Jack to a close, and he, with his wife and little "Philly," return to Hartford, remain there a short time, then go to make a home in New York. Madge becomes at once an attractive ornament to "society," and pursues a course which, though tolerated by her husband, is not greatly admired by him. Dr. H. delights in seeking out the deserving poor as objects of his professional regard; in visiting the sick and disabled in hospitals, and in helping those who but for him would have no help at all. His wife delights in the glow and glamour of fashionable existence, in the flatteries of senseless admirers, and the evanescent enjoyments of "society" life. Madge has a sister Rachel, who is her best guide and counselor, and it is through her influence mainly that the discordances of her married life are harmonized, and the story brought to a happy conclusion.

TALKS ABOUT JESUS. By M. J. Savage. Boston: Geo. H. Ellis, publisher, 101 Milk Street.

All that is known of the character that has for eighteen and a half centuries been honored and worshipped as the grand, central figure of Christianity is given in this volume. The sources from which this knowledge has been obtained are enumerated, and a review of events termed miraculous given, followed by chapters upon the birth and childhood, public life, death and resurrection of Jesus, and a consideration of the Messianic idea in its bearing upon his life and teachings. A chapter upon "Jesus and the Church" compares the doctrines held and taught by the church with those inculcated by the sayings and example of Jesus, the conclusion derived from this comparison being: "If the great organizations of the Roman or the Protestant name are the ones to which the name of 'Christian' properly and legitimately belongs, then it does not belong to Jesus." The subject of the concluding chapter is "Jesus and Humanity; or, Christianity among the Religions," in which the author deprecates the habit of some of undervaluing all other forms and systems of religion for the purpose of exalting Christianity. He concludes that Christianity is a natural religion, in precisely the same sense as is any other historic religion. He considers the religion of Gautama the nearest approach to that of Jesus, but that the spirit at the heart of Jesus surpasses that of all other religious teachers. The volume is worthy of an attentive reading, as, indeed, are all the writings of Mr. Savage. They are radical in their method of treating subjects which the majority of those who fill our pulpits consider of too sacred a nature to be critically examined, and progressive in their aims and conclusions.

THE MYSTERY OF ALLANWOLD. A novel. By Mrs. Elizabeth Van Loan, author of "A Heart Twice Told," "Under the Willows," etc. Philadelphia: T. B. Peterson & Sons, publishers.

Though the principal character of this work is a scheming woman, who, even on the alert, appears to have no limit to her ingenuity, yet there are half a dozen or more heroines and plots within plots that tax the mind of the reader to follow through an indefinite number of mazes and phases. The book is replete with startling incidents. A great number of persons are involved in what appear to be inextricable situations, and at a point when it seems to be the least possible for them to escape from the labyrinth, they really do so by the most simple means. The sensationalism of an entire library of romance appears to be compressed within the covers of this work.

It is estimated by doctors and philosophers that about nine-tenths of humanity pass out of life as they came into it, unconscious. The consciousness is retained in the body, and is so changed that all fear of death disappears.—Ez.

"Spiritual Harmonies"—We Have it at Last!

To the Editor of the Banner of Light:
Taking the active part that I have for several years past in Spiritualist meetings, either supervising them or conducting the singing, I have keenly felt the need of more and better music in our midst; and if a hearer feels this, how much more forcibly must it be felt by our lecturers!

Music is nearly as much the life of a meeting as the blood is the life of the body. Many attend Roman Catholic churches just for the music; and if Spiritualists have, as they profess, the truest and most cheerful gospel—a gospel fresh from the world of immortality—they should certainly cultivate and make use of music as helpful to harmony and inspiration.

The best and most effective form of music for Sunday and social gatherings is, speaking in general terms, congregational singing, led by a well-trained choir. Each and all should take an active part in meetings in some way, if it be nothing more than throwing their mite into the contribution-box.

One obstacle in the way of congregational singing has been the expense of our singing books. Take, for instance, the *Spiritual Harp*; it is a most valuable work; but not every one in a congregation or séance is able to own a two-dollar hymn book, though it contains the music as well as the words. Dr. Peebles, traveling almost continually, and studying the needs and wants of Spiritualists, has hit upon just the thing wanted, in his late production, "*SPRITUAL HARMONIES*." I have carefully perused and take great pleasure in recommending it for use in societies, séances, and social gatherings; and for the following reasons:

I. The book contains in the beginning clear and explicit definitions of Spiritualism and the general belief of Spiritualists.

II. It contains responsive readings and questions teaching the *Spiritual Philosophy*.

III. It has nearly one hundred popular hymns and songs, which are or should be familiar to all Spiritualists.

IV. The last part of the book contains several pages of comforting words appropriate for funerals. These alone are worth the price of the 89c-book. I submit the following from page 88:

"Life and death are but tremulous ripples upon the placid ocean of existence; and each in its turn and time is equally beautiful. The world of spirits is real and substantial. We know our friends—know we are known in spirit-life. As fragrances flow from blossoms, so spiritual elements constantly rise from the material world, where material essences from this and other planetary worlds ascending into those vast etheric regions, condense and gravitate, like burning clouds, forming a firmament of light and color. These silver-edged strata, as arched zones stretching along the measureless blue above us, are not only too magnificent for description, but they are the homes of our loved ones in heaven."

The spiritual world, all bathed in the magnetic sunlight of an eternal morning, is no shadowy realm, but real and substantial. It is a world of light and color, where the builder is God. There are forests, fields, mountains, valleys, groves, gardens, fruits, flowers, sparkling fountains, flowing rivers, pleasant meadows, and radiant mansions, gorgeous domes, colonnaded and arched; cottages and princely palaces with tessellated floors, tapestried walls, diamond-polished ceilings, and scenery of transcendent loveliness. Over the portals of each happy habitation is inscribed *Paradise*. None say, in the Summer-Land of spirit-life: "I read the white-rose alone." The law of harmonious association is there fully realized. Those receptions of infants by martyrs' hands; those schools of tenderest discipline; those homes of mutual love and respect; those places of art thuged with electric light; those cities of scientists, brotherhoods of philanthropists, and congresses of angels—add to the beauty of life in the republics of heaven. Those gifted with open vision, catching glimpses of landscapes and surpassingly beautiful scenery, often listen to the converse and the musical words of the immortals."

V. This little book, "*Spiritual Harmonies*," so elegantly printed and bound, is exceedingly cheap—20 and 25 cents, according to the binding, and probably cheaper yet by the hundred copies. The "*Cosmopolitans*," of this city, contemplate using it, and the Second Society of New York Spiritualists reopen their meetings on Sunday, Sept. 6th, with Dr. J. M. Peebles for their speaker for the month, and the "*Spiritual Harmonies*" for their regular Hymn and Song-Book. I thus fully endorse the little book because something of the kind was so absolutely necessary for the success of our meetings that I had commenced to select hymns and songs for publication in book-form myself. I know the book that I would produce would not favorably compare with "*Spiritual Harmonies*," so after sixteen years' experience in conducting the singing, choir and congregational, in Spiritualist meetings, public, private and secret, I give "*Spiritual Harmonies*," by Dr. J. M. Peebles, my unqualified endorsement and approval, and heartily recommend it to all Societies who would improve their singing and add to the enjoyment of their meetings and the inspiration of their speakers.

ALFRED WELDON, President
Second Society of Spiritualists.

New York City, July 26th, 1880.

NEW YORK NOTES.

BY OCCASIONAL.

To the Editor of the Banner of Light:
The weather to-day (Sunday, Aug. 1st), in this city, is of that kind which persuasively inclines the multitude to visit Coney Island, go on some steamboat excursion, or attend a Spiritualist Camp-meeting, rather than broil in the city's sun or dozeily pass the hours in church. The promptings of Nature are to be respected rather than certain ecclesiastically dogmatic doctrines of questionable soundness. Hence the exodus on a day like this of people from the city to the country, the seaside, the park and camp. Yet fair audiences do gather at stated places in New York, notwithstanding the warm weather, as I can personally testify by a visit to Republican Hall this forenoon, where I heard Mrs. Emma Hardinge Britten satisfactorily answer about a dozen written questions propounded by her audience, in such a manner as to call forth the repeated plaudits of her attentive listeners. The following will suffice as specimens: "The transition of the spirit from its earthly body to its entrance into spirit-world"; "Does Angelhood embrace the true dual relation of the sexes, and will that principle find expression in mundane life to the marked improvement of humanity?"; "The apparitions at Knock, Ireland; what are they, and by what means are the cures performed?"; "Church and State—their basic principles and true relation to each other and to society?"; "Does the soul or spirit of man have an identity before it is incarnated in the flesh? If it does not, what proof have we that it has an identity after death?"

As proof of the purely inspirational character of Mrs. Britten's public utterances, nothing further need be adduced than the fact that these diversified subjects were scarcely spoken in her hearing before she would proceed to elaborately discuss and unfold them in a manner both philosophically and exhaustively. Among others present in the audience I noticed Mrs. Hollis-Billing, Dr. Dumont C. Dake and Hon. J. L. O'Sullivan, listening with evident relish to what was being said.

Mrs. Nettie Pease-Fox announced to make the opening address this afternoon at the Harvard Rooms Conference.

Mr. W. P. Anderson, the spirit artist, and his new bride, are temporarily sojourning in Brooklyn. Bro. Miller is out with No. 2 of his *Psychometric Circular*, which fully maintains its interest in this special branch of spiritual anthropology.

Mrs. A. E. Reed, an excellent medical clairvoyant and general medium, who has been meeting with good success during the past season, has gone to her home in Hartford, Ct.

I have recently enjoyed an interview with the independent slate-writing medium Mr. A. Phillips, of which I may hereafter give you an account.

"The Divine Life on Earth."

To the Editor of the Banner of Light:
I am a Swedenborgian; so far as the doctrine of uses is concerned. To be useful is the sum and substance of human life, here and hereafter. Therefore, thinking that I may be of use to some of your numerous readers, who sometimes think that they have not the time to spare to read a long lecture covering a whole page of the *Banner of Light*, let me say to those good people that they often lose, by missing one lecture, more than they can get in a lifetime from any other source. I refer now, more particularly, to Prof. Buchanan's masterly production, printed in the *Banner of Light* of July 17th. It is worth—well, I will not attempt

to value it in money, for money would not buy it of me if I could not replace it. I procured quite a number of extra copies to give to Christian friends who never see pure Christianity in print. I hope every Spiritualist who has not read it will do so at once, and distribute a few extra copies to his neighbors, thereby doing some good in this world. For more convenient distribution, it should be reprinted in a pamphlet.

And right here let me say that I have only censure for those Spiritualists who do not take the *Banner of Light*. They not only lose the science of Spiritualism (for it is a science) but they neglect a duty to themselves and others.

B. FRANKLIN CLARK, M. D.
Charleston, Mass., July 26th, 1880.

"On the Transitional Thought of the Modern Times."

To the Editor of the Banner of Light:

I have read, with much interest, the valuable article in the *Banner* of July 10th, under the above title, by Isaac Rehn, M. D. It covers a wide field of thought, and gives clear and finely stated information. On one point, however, it seems to hardly cover the ground of a complete statement—that is, on the connection of the spiritual movement with this transitional thought.

A vital and central idea of the Spiritual Philosophy, as taught by its seers and thinkers, is the supremacy and positive power and control of mind over matter, of the spiritual over the material, the internal and invisible over the external and visible. Mind and matter, soul and body, God and Nature, make up the Cosmos—the all—are ever inseparable; but everywhere mind is positive and controlling, spirit rules and shapes and evolves matter into higher and finer forms.

William Denton stated this clearly in a letter to J. M. Peebles:

"I would as soon believe that a boulder rolling down a mountain side could be fashioned into a perfect bust of Daniel Webster, as that material selections could transform a gelatinous dot into an intelligent man. An infinite and intelligent spirit, in my opinion, presides over the universe, and natural laws are its instruments."

Either the spiritual movement has important part and influence in putting this idea of the supremacy of mind working through law in place of the old Teleology, with its special providence, or we are quite forgetful of its teachings, and drifting away without chart or compass, without method or aim in our voyage.

The interior presence and guiding power of mind, not only in the bodily frame of man, but in the great framework and through the vast spaces of the universe, give consistency to a spiritual philosophy, make the immortality of man a reasonable as well as a beautiful truth, and give power and permanence to the spiritual movement.

Dr. Rehn has covered so much ground, and so well, in his article, that I may add this word.

Yours truly,
G. B. STEININS.
Detroit, Mich., July, 1880.

PRINCE NAPOLEON'S DEATH.—LONDON, July 26th.—Brig-Gen. Evelyn Wood, who accompanied the ex-Empress Eugenie to Zululand, has sent to the papers a description of the death of the Prince Imperial collected from independent narratives of eighteen of the Zulus who participated in the attack on the Prince's party, and showing that the attacking party numbered thirty, twelve of whom followed the Prince and eight being immediately concerned in his death. The Zulus, having nearly surrounded the Prince's party, fired and rushed on them as they were mounting. The Prince, not having succeeded in mounting, ran alongside his horse until it broke away. The Prince followed the horse into the donga, until, being closely pressed by his pursuers, he turned upon them, the words of the Zulus, "like a lion at bay." Being struck by an assegai inside his left shoulder, he rushed at his nearest opponent, who fled. Another Zulu then fired at the Prince, when only ten yards from him. The Prince fired his pistol and faced his rapidly increasing foes until, menaced from his right and rear and struck by another assegai, he regained the level on which he had first stood in the donga, where he was speedily surrounded. He seized an assegai which had been thrown at him, his sword having fallen from its scabbard while he was struggling with his horse, and thus he defended himself against seven or eight Zulus, who state that they did not dare to close on him until he sank exhausted on his hips. The above facts were elicited from the Zulus, who were examined separately on the scene of the attack. This is the first correct description of the affair which has been published.

Brooklyn Spiritual Society Conference Meetings

At Everett Hall, 308 Fulton street, every Saturday evening at 8 o'clock.
The following speakers who have been invited to attend the Conference and take part in the exercises, will, if spoken, any person in the audience is at liberty to speak pro or con, under the ten-minute rule.

J. DAVID, Chairman.

The Brooklyn Spiritual Fraternity

Meets at Fraternity Hall, corner of Fulton street and Gallatin place, Friday evenings at 7 1/2 o'clock.

Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Fraternity.

S. B. NICHOLS, Pres.

Grove Meeting.

The Spiritualists of Lakewood, N. J., and adjacent towns, will hold a two-days' grove-meeting in Lakewood, commencing Sunday, Aug. 7th, at 9 o'clock P. M., and continuing over Sunday, Aug. 8th, at 10 o'clock P. M. of New York City, will be the principal speaker, assisted by others. Entrance free. Refreshments will be furnished. Lakewood is on the Central R. R. of New Jersey. Excursion tickets can be obtained in New York or Philadelphia. A pleasant and profitable meeting is anticipated.

The Twenty-Fifth Annual Meeting
Of the Friends of Human Progress will be held at North Collins Station, Erie Co., N. Y., twenty miles south of Buffalo, on the Erie R. R., on the 24th, 25th and 26th of September, 1880, commencing at 10 o'clock A. M. Good speakers and music will be in attendance. There will be a lot of 50 cents for all persons over 12 years of age taken at the gate to defray expenses. For order of Com.

Oh, why will you let that invalid friend suffer, that Hop Bitters will so certainly cure?

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SPIRITUAL NOTES. A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London, Eng. Per year, 75 cents.
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THE SHAKER MANIFESTO. (official monthly) published by the United Societies at Shakers, N. Y. 60 cents per annum. Single copies 10 cents.

SPIRITUAL NOTES. A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London, Eng. Per year, 75 cents. Single copies, 8 cents.

THE THEOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 60 cents.

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THE SPIRITUALIST. A Weekly Journal of Psychological Science, London, Eng. Price \$3.00 per year, postage \$1.00.

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The Wonderful Healer and Clairvoyant!—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid Street, F. 7.

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DR. F. L. H. WILLIS.—DR. WILLIS may be addressed until further notice at his summer residence, Glenora, Yates Co., N. Y. Jy. 3.

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BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORRIS, the well-known English lecturer, will act as our agent and collector for the *Banner of Light* at fifteen shillings per year. Parties desiring to do so should address Mr. Morris at his residence, 22 Palace Road, Stoke Newington, N. London, England. For more particulars, send for the *Banner of Light* and Reformatory Works published by us. Colby & Rich.

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Banner of Light.

BOSTON, SATURDAY, AUGUST 7, 1880.

Neshaminy Falls (Pa.) Camp-Meeting.

Splendid Success of the Meeting—The Great Audience on Sunday, July 25th—Eloquent Speeches by Ed. S. Wheeler, Mrs. Shepard and Laura Kendrick—Miscellaneous Items.

The Officers of the First Association of Spiritualists of Philadelphia are in high glee over the success of the Neshaminy Falls Camp-Meeting, which is being held under the auspices of said society. The details of the meeting have been managed with great care, and everything moves along harmoniously. The opening day—as before specified in these columns—was a marked success, but the colossal gathering which met in the grove on July 25th absolutely astounded the most enthusiastic friends of the meeting. Before noon "checks" for one thousand transportation had been given out, and numerous excursion trains brought enormous crowds. Probably nearly ten thousand people were on the grounds. The order was marked, and Capt. Keffer and his efficient officers had but little, if anything, to do, beside answering numerous questions relative to speakers, mediums, etc.

THE SPEECHES, JULY 25TH.

Ed. S. Wheeler spoke in the morning, and the universal testimony is that he never gave a better address—which is putting it pretty strong, as Mr. Wheeler is a veteran lecturer, and has delivered many elaborate philosophical discourses upon the general theme of Spiritualism. He spoke, on this occasion, on the theological doctrine of "Total Depravity," thoroughly dissecting the theory, showing its falsity and hideous aspects, and offsetting its involved slander on mankind by citations numerous and in detail, of recent heroic acts of people in our own land and abroad. The relation of Spiritualism to rationalistic views of human nature was forcibly emphasized.

Mrs. Shepard spoke on "The Practical Issues of Spiritualism." She clearly presented the view that Spiritualism was adapted to the wants of mankind here on the earth, and also pointed out the valuable results which would accrue from a rational interpretation of the sublime fact of spirit communion. This lady's ministrations at Neshaminy Falls have been remarkably successful; indeed, she has won the hearts of the people and has earned laurels for herself. Beside her speeches the first two Sundays of the meeting, she has lectured on several week-days, doing most effective work.

Laura Kendrick spoke in the evening to a large and highly appreciative audience. She answered objections to Spiritualism in a very able manner, displaying in her utterances the meritorious qualities of culture, candor and inspiration.

WEEK-DAY LECTURES.

Mrs. Shepard spoke on the 27th and 28th to large audiences.

On the 29th Ed. S. Wheeler took for his text the first clause of the declaration of principles of the First Association of Spiritualists of Philadelphia, which reads as follows:

"Believing, first, that a Beneficent Power and Wise Intelligence pervades and controls the universe, sustaining toward all human beings the intimate relation of parent, whose revelation is nature, whose interpreter is science, and whose most acceptable worship is doing good to all;" &c.

Mr. Wheeler spoke at length upon the fundamental points involved in the above statement.

Mrs. Shepard supplemented the address with an enthusiastic speech.

On the 30th, Mrs. Sarah A. Byrnes spoke on "The Duty of the Hour," delivering a vigorous and practical discourse. She appealed to the present, and asked her hearers to identify themselves with reform movements which were vital and which were of a nature to bless humanity. Old age was beautiful when the individual could refer to a well-spent life. The care of children was referred to in an eloquent manner. The dignity of life was forcibly pictured. Spiritualism was a great power in the land. Its glorious gospel would bless the world.

Mrs. Byrnes speaks in clear, well modulated tones, and her discourses are always practical and to the point. She is now in active service in the lecture-field. Long may she be spared to do the good work of a missionary of Spiritualism.

Mrs. Samuels, of St. Louis, a trance speaker, followed Mrs. Byrnes in a speech which was couched in beautiful language, and which contained valuable ideas relative to the progress of the spiritual movement. This lady is destined to become a speaker of power and great usefulness. She has made many warm friends among the campers and visitors to Neshaminy Falls.

On the 31st, the writer, through the kind courtesy of the managers of the meeting, said a few words from the platform.

SUNDAY, AUGUST 1ST.

In all the writer's experience of twelve years' extended itinerancy, he never witnessed such an outpouring of people as assembled at Neshaminy Falls on the above date. The day was one of Nature's fairest. At an early hour the roads leading to the grounds were dotted with carriages. Still they came—carriages of all sizes and shapes.

The excursion trains from Philadelphia and Trenton brought tremendous crowds. Over 5000 people gathered at the speakers' stand. Probably there were 8000 on the grounds. Capt. H. H. Brown delivered an able address on "The New Phenomena and the Old." He pointed out the similarity between ancient and modern spiritual phenomena, and in forcible language satirized the bigotry which would accept blindly narratives of ancient phenomena, and yet reject evidence of what was transpiring in our midst to-day. The speaker was attentively listened to.

Miss Frost sang sweetly and with artistic taste.

THE AFTERNOON SESSION.

By two o'clock the attendance was greatly augmented by arrivals on trains and in carriages. A constant throng of people entered the grove, so that the number present was swollen to twelve thousand. Pen cannot describe the scene. The seats in front of the grand stand were crowded, and an immense throng stood around the outskirts of the audience; a vast crowd could not get within hearing distance. Before Mrs. S. A. Byrnes, the regular speaker, began her address, the managers saw that another meeting must be organized; so Mr. Lanning was delegated to preside over a meeting in the spacious pavilion. Capt. H. H. Brown addressed a very large audience, and his eloquent discourse was well received by the people.

Still there were hundreds who could not get within hearing distance of Capt. Brown, so at the suggestion of the Camp-Meeting officials, the writer and A. B. French, of Ohio, were selected to start another meeting in the "grand square" in front of the line of tents. Mr. French's eloquence soon attracted a large congregation. Ed. S. Wheeler also spoke.

By this time Mrs. Byrnes had begun at the speakers' stand. Picture the scene, reader. The writer's poor pen cannot do justice to the subject. On one camp-ground were three colossal gatherings. The people were anxious to hear. And how respectfully they listened! The wealth and culture of Bucks County were represented. The utmost order prevailed.

Mrs. Byrnes's many friends were delighted with her address, and its influence upon the audience was absolutely grand. Capt. Brown, in the pavilion, spoke in his clear, logical way, defining the term "Christian," and pointing out the spiritual facts which lie at the foundation of Christianity. John Lanning, who presided, said to the writer, "Capt. Brown is a power; he delivered a very able speech this afternoon—just what was needed."

Mr. French gave the people a sample of western logic, wit and eloquence, which received hearty applause. He is a strong magnetic orator, and his lectures are always full of fact and philosophy, with pungent wit and attractive gleams of genuine oratory to add interest and brilliancy to his utterances.

In the evening a large audience convened to listen to an address from Mr. French. His theme was, "The God we Worship." The discourse was attentively listened to. It was an able and scholarly exposition of theism as against atheism, and was loudly applauded. Mr. French's debut in the East was a most flattering success.

NOTES.

A leading Philadelphia daily had an editorial on

"The Decay of Camp-Meetings," on the opening day at Neshaminy Falls. In view of the large attendance and the great interest displayed all through Bucks County in all that relates to the Spiritualist Camp-Meeting now being held, it strikes the writer as advisable to suggest a change in the title of the article referred to, viz: "The Decay of Camp-Meetings of the Old-Fashioned Type." All who favor the amendment say, "Ay!"

Mr. and Mrs. Champion are intelligent Spiritualists, who are fast assuming an honorable prominence in the cause of Spiritualism. Mr. Champion, as President of the First Association of Philadelphia, has labored with untiring zeal and becoming dignity. For several years he has favored his intimate friends by reading some of the very able essays which he has written under spirit-control. Mrs. Champion has, of late, developed as an inspirational writer of remarkable fluency and polish. This estimable couple enjoy life in their elegant home, and are regarded with affectionate esteem by a large and constantly widening circle of friends.

Always at his post of duty—President Champion.

Miss Frost and Miss Colby, of New York City, discoursed sweet and artistic music to the people.

Lena Wittkorn at the organ leading the congregational singing, brought vividity to mind the meetings in Academy Hall, Spring Garden street, Philadelphia. Miss Wittkorn is a young lady of rich promise who has many friends.

The *Banner of Light* engravings, which are donated to all yearly subscribers, were placed in conspicuous positions on the grand stand. The writer pointed out the meritorious points of the works of art, and put in an earnest yet discreetly enthusiastic plea for subscribers. And he did not talk in vain.

Delegations from Neshaminy Falls will begin to move in the direction of Onset Bay and Lake Pleasant in a few days.

Col. Hundy, of the *Religio-Philosophical Journal*, participated in the exercises on July 25th. He was the guest of Mr. and Mrs. Champion during his sojourn in Philadelphia.

Mr. and Mrs. Severance, of Milwaukee, made a flying visit to the camp-meeting, in company with Mr. and Mrs. B. B. Hill, of Springfield, Mass.

On Sunday, Aug. 8th, A. B. French, Rev. Samuel Watson and Mrs. Shepard. Capt. Brown and Emma Harding written will speak during the week. Capt. Brown is a lecturer of marked logical power, who always entertains and instructs his audiences.

The Neshaminy Falls Camp-Meeting will close on Sunday, August 15th. Samuel Watson, of Tenn., A. B. French, of Ohio, Emma Harding, of England, Mrs. Brigham, of Mass., Mrs. Shepard, of Minn., E. S. Wheeler, of Philadelphia, and Capt. H. H. Brown, of Conn., will be the principal speakers during the remainder of the meeting.

Something to remember: Camp-meetings are glorious occasions, but they are matters of a few weeks' duration. Enjoy them; hear all the sermons; visit the mediums; but do not let your interest in Spiritualism cool down below zero as soon as you check your baggage for home. Subscribe for a spiritual paper which will greet you weekly, and which will keep you posted on current Spiritualistic topics, so that next year you will enjoy camp-meetings all the more because of the study you have given the subject of Spiritualism during the intervening months. Beg pardon; How do you spell your name? (which engraving will you have?) \$5.00—yes, thank you! I have your name all right—*Banner of Light* for one year. Good day.

The Neshaminy Falls Camp-Meeting officials send cordial greetings to Onset Bay and Lake Pleasant.

Lake Pleasant, Montague, Mass.

The yearly meeting at this point begins on Sunday, Aug. 8th, and the indications are that the attendance this year will be larger than ever before. Before the meeting is over the number of tents and cottages will undoubtedly number nearly five hundred. The appointments of the grove, the hotel, railroad facilities, speakers' list—in fact all the details have already been referred to in this correspondence. Nothing remains to be said now beside this gentle reminder: Lake Pleasant is on the Hoosac Tunnel Route—three hours' ride from Boston. Visit the locality during the month of August, and you will enjoy a musical treat and an intellectual feast. For particulars relative to lots address N. S. Henry, Lake Pleasant, Montague, Mass.; relative to hotel, H. L. Barnard, Greenfield, Mass.

On Sunday, Aug. 8th, Capt. H. H. Brown and A. A. Wheelock will speak.

During the following week Mrs. Manchester, Giles B. Stebbins, A. E. Stanley and Bishop Beals will lecture.

Be sure and visit Lake Pleasant, reader. CEPHAS.

Notes from Onset Bay Camp.

[By our Special Reporter.]

Never did a better spirit pervade any Camp-Meeting than that which prevails at Onset. The mediums affirm that a harmonious influx from the higher life has guided public exercises and controlled fraternal intercourse. Certain it is that the speakers regularly employed have risen to their best efforts, and the spontaneous meetings convened daily for conference have been full of interest.

Dr. H. G. White, of Pocasset, a recent convert to Spiritualism, has most ably assisted Dr. Storor in presiding at the various meetings. He discerns with accuracy the disposition of an audience, and has a rare faculty of calling out contributions of personal experience and pertinent remarks from persons present.

A prayerful spirit has characterized the meetings. Mrs. Mears of Foxboro, Mrs. Shirley of Worcester, and Mrs. A. P. Brown being frequently moved to invocations. The nature and value of prayer was ably defined and discussed by Mr. Tripp of Taunton, the ladies above named, Mrs. Dr. Crafts Smith, and several others at the conference on Monday afternoon.

The lectures of Dr. Storor, Mr. George A. Fuller and Mrs. A. P. Brown were all highly appreciated.

Henry B. Allen's musical and phenomenal circles have been eagerly sought for, and every evening incredibly has staggered, while the sweet and artistic music upon the dulcimer charmed the ears, lights floated about the room, kisses were given, and names and messages were whispered in the ears of friends. Shirts bosoms were used instead of paper to write upon, and occasionally, a tremendous hustling of instruments, table, chairs and visitors, without injury to any, evinced more force than harmony.

Mrs. Emma Weston gave a dark circle on Thursday evening, at the cottage of A. W. Wildes, to a limited number, at which materialized caressing hands touched the sitters, forms were described, and names given of the usual convincing character.

Mr. William F. Nye, President of the Association, has shown active zeal in the progress of the meeting, and his personal kindness to the mediums and courtesy to visitors is highly appreciated. The beautiful contribution of flowers to the speakers' stand on Tuesday, was from his grounds at New Bedford.

George A. Fuller, the young inspirational speaker from Dover, Mass., has made many new friends by the ability of his public addresses, and his modest but many personal qualities.

Mrs. William Sturtevant, the ever busy and successful clairvoyant physician of Bridgewater, Mass., is trying to enjoy a vacation at her pleasant cottage on West Central Avenue, but her fame has preceded her, and new patients give her little opportunity for rest.

The dramatic circles of Charlie Sullivan have introduced a new element of amusement at Onset, and his character entertainments in costume are greatly enjoyed. He is charmed with the place, and when his house of "ye olden time" is built here upon this forefathers' land, and his large collection of antique relics and mementoes furnish it, visitors at Onset will find a museum of rare interest, such as for a time occasioned so much genuine enthusiasm at the great Centennial Exhibition, where Mr. Sullivan represented the ancient dame in the New England cottage.

One evening last week Miss Hagan's poetic faculty took a new turn. At Mrs. King's the gentlemen and ladies boarding there had gathered in the pleasant sitting-room, and the name of each was used in a bouquet of verses that were very appropriate in their allusions to individuals, and highly enjoyed by the company. Not a person in the house was forgotten.

A well known Spiritualist is considering the practicality of endowing an educational and benevolent institution at Onset Bay. The design contemplates an elegant building, with library, séance room, etc.

A remarkable phenomenon for this latitude, and one long to be remembered by those who witnessed it, was the water-spout of Thursday afternoon. Your reporter with a company of about a dozen friends went out on Burgess's large yacht, at 4 p. m., for a sail down the bay. A thunder storm had just passed over, and masses of sun-gilt clouds were rolling away toward the north. As we passed Hog Island the cabin was suggested as a safe place for the ladies to escape a drenching from clouds that now massed and rolled above us from over the Cape shore, which was darkly white with falling torrents of rain. The temperature rapidly cooled, and all but the boatmen retreated from pelted half-stones to the cabin. But soon an exclamation of astonishment called us all out to look upon a scene such as few see in a lifetime, except in tropical countries. Over Onset the skirts of the storm were shaking out a plentiful shower, while nearer our position and above Pocasset a mass of clouds were tumbling about in constant motion, forming what appeared very like a full-blown white rose, with a waving stem that gradually elongated toward the bay at an angle of about forty-five degrees. From the Pocasset shore we now noticed what looked like a column of dust arising, and gradually tapering upward until it became a vertical cone, reaching higher and higher, and finally uniting with the stem from above. At times it seemed a mere thread of vapor, but the junction being formed the spiral movement of the great tunnel that now united the heavens and the earth was seen in rapid progress. Wreaths of mist at times seemed to separate from the surface of this aqueous pipe, as though thrown off and then attracted back by its rapid motion. Thunder was rolling in the distance, and vivid shafts of lightning cleaving great masses of cloud along the western horizon—while this great flower of the sea and sky lay across the heavens. At one time, the whole mass seemed drifting toward us, and the probability of the whirlwind taking our boat up bodily, or the spout breaking and deluging us with a flood, modified our emotions of admiration and awe at this truly sublime scene. But happily it did not break, after this exhibition of about half an hour gradually narrowing at the centre, finally separating and becoming absorbed in the cloudy mass. The Pocasset terminus of the spout was a scene of considerable activity, stone walls and fences being thrown down, a cow killed in air, a boat demolished, and the ground torn up. The committee who regulate the appearance of the sea-serpent at Nahant, and the school of whales off Swampscott, may be expected to get up an annual water-spout at Onset.

The regatta on Friday called together about eighty yachts, and although a light wind proved hardly sufficient for a lively race, the scene on the bay was a charming one. It was witnessed with delight by the campers and a large number of visitors who were allowed to tie their carriages beneath the trees on the Boulevard.

On Friday evening Col. Jno. C. Bundy, editor of the *Religio-Philosophical Journal*, arrived, and is the guest of E. Gerry Brown. He is taking in the eastern camp-meetings, and visits Onset for the second time. A public reception was given him at the auditorium on Saturday morning, Dr. Storor, the presiding officer, in behalf of the Association, extending him a hearty welcome; to which Col. Bundy replied with brief but appropriate remarks. E. G. Brown, W. J. Colville and Geo. A. Fuller also participated in the exercises.

The afternoon trains on Saturday brought to the grounds some two hundred people; and when the Sabbath morning dawned, the Grove was rapidly crowded by throngs of visitors who had resolved to devote the beautiful day to a trip to the Camp. The Boston *Globe*, which has, all along, given excellent reports of the longings and exercises at Onset, states that over 6000 people were present on that occasion. The morning train from Boston brought a large number from that city, as well as from Brockton, Bridgewater, Middleboro', and other towns along the line of the Old Colony Railroad. The steamboat Monohansett, from New Bedford via Fairhaven, brought an excursion party of 500 people; and excursion parties arrived in yachts and small boats from Marion, Mattapoisett and Wareham waters, as well as from the Palmouth shores.

The little steamer Favorite was in service, having business enough to keep her busy throughout the day with sailing parties down across the little islands. Several parties were taken across the bay to Monument beach, where they spent part of the day among the summer residents located upon that picturesque shore.

The morning services at the speakers' stand, Aug. 1st, opened at 10:30 with an audience of about 2500 people. Robinson's orchestra performed some fine selections, after which Miss Lizzie Doten of Boston spoke on "Human Nature." Professor Foye's quartet sang several songs, and Mrs. Emma Weston gave some public tests.

The afternoon exercises took place at 2 o'clock, in order that the visitors from New Bedford might attend the meeting. The South Eastern quartet opened the services by singing one or two selections, after which W. J. Colville delivered a very interesting address, taking for his theme, "The Ministry of Angels." He also gave a number of improvised poems.

In the evening a concert was given by the South Eastern quartet, led by Fred Thayer of Easton. It was a success, some 500 people attending. The entertainment consisted of a varied programme—Charles W. Sullivan and others participating, and J. L. Hovey presiding at the organ in an able manner.

Four hundred were present at the dance at the Pavilion on Saturday evening, July 31st, including parties and spectators. The music was good, and all seemed to enjoy themselves. The party dispersed at 11 o'clock.

The Camp-Meeting will be in session two more Sundays.

A regatta on a more extensive scale than last Friday's is to take place from Onset Bay the latter part of this month. Larger yachts, it is said, will be entered in the first class.

Mr. Clapp, of Worcester, is to build a pretty cottage this fall on West Central Avenue.

Conference meetings, presided over by Dr. H. G. White, are held, forenoon and afternoon, upon those days when speakers are not announced upon the regular programme. At these meetings, sometimes, subjects are selected to be spoken upon by those interested, and at others an opportunity is given to any who may wish to introduce subjects of general interest to speak upon them. These meetings have been very pleasant, and have been instrumental in bringing the people to an acquaintance with each other, which could not be readily effected in any other way. Among others who have taken part in these sessions are Dr. I. P. Greenleaf, Dr. Storor of Boston, Mrs. A. P. Brown of St. Johnsbury, Vt., Mrs. Shirley of Worcester, Mrs. Dr. Custer of Boston, Mrs. Mears of Foxboro', Mr. Crockett of Rockland, Me., and Mr. Geo. A. Fuller; and the interchange of thought cannot but be profitable to those attending.

The camp is at all times, and especially at night, perfectly quiet, notwithstanding the great throngs; and the duties of our courteous and efficient police force are of the lightest kind.

"Aunt Mary Stearns," of Hyannis, known to so many of the *Banner of Light* readers, was present a couple of days last week, on a prospect at the cottage of Mrs. H. M. Wood, of Pocasset, on August 3rd.

H. B. S.

Shawsheen Grove.

[Continued.]

On Tuesday, July 27th, band concerts occurred at 9:30 and 1:30. At 9:30 p. m. the chairman, Dr. John H. Currier, called the meeting to order, and—after the singing by the choir—introduced Mr. Henry C. Lull as the lecturer of the day, who gave a fine discourse on the subject of "True Progression." At the close of Mr. Lull's remarks, Capt. H. H. Brown having reached the Camp, was called upon, and responded in a brief but forcible speech. At 7:30 the campers met at the Pavilion to tender to Capt. Brown a friendly reception; brief and appropriate addresses were made by Mrs. Townsend-Wood, Mrs. Richardson and Currier, Mrs. Drintall and Mrs. Starbird, to which Capt. Brown feelingly and eloquently responded. At the close of the meeting the usual evening dance afforded amusement to campers and visitors.

Wednesday, 28th, band concert at 9 A. M. At 2:30 the meeting was opened by the singing of a fine selection by the choir. Dr. Currier then presented Miss Jennie

Bicknell to the audience, who recited, in her usual brilliant manner, the fine poem: "Curfew shall not Ring To-night." Dr. Currier then gave the lecture of the day, subject, "Spirit Communion the Foundation-Stone upon which all the Religions of the Past and of the Present have been Founded." Mr. F. Heath, the blind medium, then gave a musical selection, and Mrs. Wood closed the meeting with one of her best (though brief) addresses.

At an early hour of the evening mysterious movements were visible throughout the whole camp, which culminated in the gathering together in front of headquarters of a large number of persons, in almost every conceivable dress, many being truly elegant, with a mingling of the grotesque sufficient to excite the mirthfulness of the large crowd that had visited the camp from Lowell, Lawrence, Andover and other towns to see the maskers (who were confined to campers only), and at the close of their exercises to unite in the festivities of the evening. At 8 o'clock the procession moved to the Pavilion, led by a band which, judging by their uniforms, was gathered from many nations. On arriving at the Pavilion they were greeted with loud applause, and for a brief time took possession of the same, after which the masks were removed, and the hall soon filled by a large crowd eager to join in the pleasures of the hour. At 11 p. m. the pleasant and happy party dispersed to their homes and tents.

Thursday, 29th, band concert at 9:30 A. M. At 11 A. M. the Chairman called the meeting to order and called upon Mr. F. Heath to open the meeting with vocal and instrumental music, after which Mr. W. J. Colville offered an invocation and called for six subjects for his discourse, which were as follows: 1st, "The Philosophy of Harmony"; 2d, "Sin, Sickness and Death"; 3d, "Is there any other Saviour?"; 4th, "Can Love Destroy?"; 5th, "What Evidence have we of the Immortality of the Soul?"; 6th, "Individuality." His answers to the same were instructive and interesting. The subject given for an inspirational poem was "Knowledge," and it was finely treated.

At 2 p. m. the audience began to assemble, being attracted by the sweet strains of music rendered by Elliott's orchestra. At 2:30 Mr. Colville (by request) executed the song, "The Lost Chord," followed by an invocation. The choir next gave a selection in a spirited manner. Mr. Colville then announced as his subject: "Some of the spirit-spheres we have visited." His discourse received the earnest attention of the audience for nearly one and one-half hours. After Mr. Heath had given another song, Mr. Colville requested some one to present a subject upon which to improvise a poem. "Our Little Ones in Heaven" was suggested, and was eloquently treated by "Winona."

Dancing in the evening closed the exercises of a day much enjoyed by campers and visitors.

Friday, 30th, band concerts at 9 A. M. and 2 p. m. At 2:30 p. m. the Chairman, Dr. John H. Currier, called the meeting to order, and—after singing by the choir, with Mrs. St. Clair, of Boston, as organist—introduced Dr. Samuel Grover as the lecturer of the day, who, after giving an invocation, announced as his subject "The Present and Future Life." His discourse commanded the earnest attention of the audience for nearly an hour. Mrs. Townsend-Wood gave a short but earnest address. F. Heath sang. Dr. Grover concluded the exercises by reading an inspirational poem written for the occasion. At 8 p. m. the dancing pavilion was filled by a large gathering, the parties composing which passed the hours right merrily.

Saturday, 31st, band concerts at 9 A. M. and 2 p. m. At 2:30 the Chairman called the meeting to order and made a brief address. Music—mingled with spirited remarks from Mrs. Leslie, Mr. J. H. Bickford, Dr. A. H. Richardson and F. Heath—was furnished by Mrs. St. Clair, of Boston, Messrs. C. B. Marsh and Mr. Heath. Mrs. Townsend-Wood gave with fine effect the poem entitled "The Ferryman of Galway." The meeting throughout was deeply interesting. [Concluded next week.]

The August Magazines.

THE ATLANTIC MONTHLY—Houghton, Mifflin & Co., publishers, Boston, Mass.—further continues Thomas Bailey Aldrich's interesting recital of "The Stillwater Tragedy"; "Sullivan Hospitality" is charmingly treated of by Luigi Monti; "The Surgeon at the Field Hospital" (anonymous) is a strikingly accurate picture of the reverse side of warfare; Susan E. Wallace contributes a paper on "Life among the Pueblos," which is full of local color and spirit; "Mr. Hunt's Teaching" is discoursed upon by F. D. Millet; "Edward Mills and George Benton: A Tale," is by Mark Twain, and is worthy his world-wide reputation; Frances H. Underwood's Egyptian story, "The Precursor of Moses," is surcharged with a pervading sense of massiveness and sublimity which flows in upon the reader unawares; its aim is the true one—to teach man that death in its appropriate order is a legitimate step in man's experience, and one as necessary, nay, as much to be desired, as life. Richard Grant White, John Burroughs, Louise Stockton, et al., furnish additional contributions, and good departments blend with poems by Dr. O. W. Holmes, T. W. Higginson and others to round out the contents of a choice number of this popular favorite.

SCRIBNER'S ILLUSTRATED MONTHLY MAGAZINE and SAINT NICHOLAS have arrived at our office, being supplied by the courtesy of A. WILLIAMS & Co., 233 Washington street, (corner of School), Boston, who have these and other current periodicals on sale. The story of the martyr Savonarola is tersely but touchingly told in the present issue of *Scribner's* by the English wife of the Italian Professor Villari; and a frontispiece by Cole presents Fra Bartolomeo's picture of the brave disciple of advanced thought, a glance at which will at once indicate to the physiognomist and physiognomist that Savonarola was "in heart and soul a man"—and a determined one, too. This number of *Scribner's* is called "the Mid-Summer" issue, and an edition of one hundred and twenty-five thousand has been stricken off to supply the popular demand therefor. Among the chief attractions of the present installment may be noted Philip Gilbert Hamerton's treatment of "Mr. Seymour Haden's Etchings" (illustrated); Henry Dana's "Sketch of American Diplomacy"; a word from Albert Rhodes concerning American girls who run ambitiously rampant after foreign titles and their masculine possessors; "The Curiosities of Advertising" (illustrated); another portion of Mr. Schuyler's admirable historic series on "Peter the Great," a continuation of "The Granddames"; etc., etc. Other articles, poems, a comic opera, "The Sweet of the Year," and the departments, make up a pleasing and valuable compendium of reading for the summer-tide.

ST. NICHOLAS has as its frontispiece "Hop o' My Thumb," from a picture by Gustave Doré; "The Fox and the Stork" (Susan Coolidge); "The Darning-Needle" (E. C. N.); "The Coral Castle" (E. T. Disosway); "Placer and Gulch Mining for Gold" (a highly readable sketch by Ernest Ingersoll); "A Happy Thought for Street Children" (Olive Thorne Miller); and "Song of the Palm Leaf Fan" (Miss M. L. Bennett)—all finely illustrated—may be cited as among the chief attractions of the work; though there are worthy poems and sketches other than these in abundance. "Marjorie's Peril," a touching story of army life in South Africa, being among them. The serials by Louisa M. Alcott and Noah Brooks are interestingly continued. The "Very Little Folks" department, "Jack-in-the-Pulpit," etc., etc., are crowded with good things; and the whole number is calculated by its contents to win favor at sight.

THE HERALD OF HEALTH—M. L. Holbrook, M. D., publisher, 13 and 15 Light street, New York—has a good and practical table of contents. J. M. Granville's article on "Common Mind Troubles" and the necessity for the cultivation of the will power is to the point; and the editorial department is well sustained.

WIDE AWAKE—D. Lothrop & Co., publishers, 30 and 32 Franklin street, Boston—starts out with a duo of fine frontispieces, the artists being Jessie Curtis and Miss L. B. Humphrey respectively. Nora Perry contributes "Miss Violet"; Miss F. E. Bryant tells of "The Children's Hour—A Novel Art School"; the "Five Little Peppers" continue to grow in promising fashion; "The Three Little Kittens" is a laughable sketch both as to matter and pictured illustration, which remark may appropriately be repeated concerning "Job Tigris-rup"; No. VII. second series, "Our American Artists," is given, George Inness being the subject of Mr. Benjamin's paper on the present occasion; "Two Young Homesteaders" continues to increase in attractive-

ness—the parties discoursed of therein being led into (and held for this month at least among) strikingly unexpected conditions; a "Picnic Song," words and music by Louis C. Elson, concludes the number, which is throughout rich in mechanical make-up and an intellectual attractiveness adapted alike to the young and to the more advanced reader.

VICK'S ILLUSTRATED MONTHLY MAGAZINE.—James Vick, Seedman and Florist, Rochester, N. Y., publisher, issues for August a "Midsummer Number," the cover of which is a neat piece of artistic work, while the pictures and letter-press are gems in their respective ways.

Spirit-Communications—Dea. Tidd.

To the Editor of the Banner of Light:

I was in Woburn, Mass., not long since, and learned from many citizens that the communication printed in your paper May 29th, purporting to come from the spirit of DEA. J. D. TIDD, had created a great breeze and commotion in the Baptist society of which he was, while in earth-life, a prominent member—holding also the position of deacon. Parties were not wanting who declared it "a perfect shame that such a good man as Dea. Tidd should have the name of returning"—though he came in the way common to the thousands of spirit-intelligences who have, since the first establishment of your free circles, availed themselves of the privilege.

I stated to several of these indignant protesters that it there was really anything left of Dea. Tidd after the change called death, in my opinion it would be perfectly natural (even if he was a good man) for him to wish to return and hold communion with his family and friends—informing them, in some degree, of his new home, and the conditions by which he found himself surrounded. The law of spirit return, I held, as do all acquainted with the matter, provided for the accommodation of every class—whether regarded as good, bad, or indifferent—choosing to utilize the mediumistic channels afforded them in our day; and it seemed to me a great exhibition of assurance (to say the least) for the Church theology to claim the power of authoritatively deciding the status of spirits—proclaiming those who manifest to be "wicked," and those who (for reasons best known to themselves in their new life) choose not to return, to be "good" spirits.

It would be impossible for Miss Shelhamer herself to store away the knowledge imparted through her organism as to the lives and characteristics of the various spirits who manifest at the *Banner* séances. These messages are given in the circle-room, which is filled with intelligent people, mostly strangers to the medium, and an amanuensis is employed to take down *verbatim* the words that each spirit gives utterance to as they fall from the lips of the medium; and it is a marked feature of the delivery that each communication is spoken in a distinct and characteristic manner, concerning which the mere printing of the thoughts given can afford no idea. The method of delivery must be seen to be appreciated, and in itself conveys valuable and internal proof of the genuineness of the message conveyed.

In the case of Dea. Tidd I called upon some reliable persons in Woburn who knew him well for more than twenty years, and some of them were in his employ for ten years; and they declared that they could see nothing in the communication which was not characteristic of him; that they have much confidence that it emanated from his spirit, and to them it was another strong proof of immortality. It was fortunate that a citizen of Woburn was present and heard the communication given. A. S. HAYWARD.

The Editor-at-Large Project.

The purpose for which the Editor-at-Large project was inaugurated by a band of spirits, to which we have heretofore alluded, seems by many of our readers to be misunderstood, they supposing it to be a movement instituted for the benefit of the *Banner of Light*, when nothing could be further from the fact. The scheme emanated exclusively from the spirit-world workers—they feeling that the time had come when an experienced and competent person for the task should be selected to reply to the secular press writers against the spiritual philosophy in the columns of such journals of that character as would admit his articles among their contents. After mature reflection they named Prof. S. B. BRITTAN as the man best qualified for this important work. We were requested to aid the Spirit Intelligences in so doing, to which we readily assented, not supposing for a single moment but that the representative Spiritualists in all parts of the country would see this matter in the same light we did and lend a helping hand.

Prof. Brittan's work has, we repeat, no connection whatever with that of the *Banner of Light*. The special service in which he is engaged is described in the preceding paragraph; and the only articles (copied ones aside) which have appeared (or will appear) in our columns from him in his character of Editor-at-Large are such as have been prepared by him for the various secular or religious papers, and have been by them rejected.

The amount of Funds previously acknowledged and placed to the credit of Dr. Brittan, ending May 15th, 1880, is as follows:		\$1,022.60
E. S. Samuels, Ypsilanti, Mich.	10.00	
Edward L. Varney, Lowell, Mass.	1.00	
Laura M. De Lano, St. Peter, Minn.	5.00	
O. J. New Britain, Conn.	1.00	
Edmund O. Leachman, O.	5.00	
E. J. Drant, Lebanon, N. H.	5.00	
H. A. Crosby, Newton, Mass.	1.00	
Friend, Corin, N. Y.	1.00	
E. J. Duane, Philadelphia, Pa.	5.00	
Friend, Connecticut	5.00	
Friend, New York	10.00	
E. S. Calkins, E. Portland, Oregon.	5.00	
E. Whempley, Hampshire, Ill.	5.00	
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Amount Pledged.		
J. Brady, Benson, Minn.	2.00	
Robert McAuslan, Yuba City, Cal.	2.00	
Chicago-Philosophical Chicago, Ill.	25.00	
University, New York, 128 West 43d Street, N. Y.	100.00	
W. Cotton, Portsmouth, Ohio.	25.00	
C. C. Smith (personal), New York.	25.00	
Friend, New York	5.00	
V. B. Newark, N. J.	5.00	
Tanner, Baltimore, Md.	5.00	
A. Casino, New York	10.00	
Total to date.		\$1,325.40