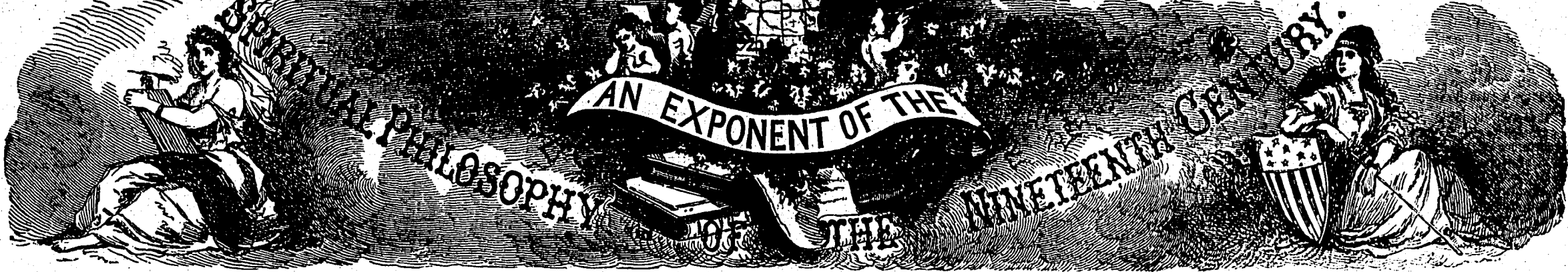


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The Rostrum.

SPIRIT MATERIALIZATION.

An Address by
MRS. F. O. HYZER,
Delivered at Everett Hall, Brooklyn, N. Y.,
June 12th, 1880.

(Reported for the Banner of Light.)

Permit me to present the subject of Spirit Materialization in its universal sense, ere I attempt an analysis of its special characteristics. It is now more than twenty-five years since I first began to have a reasonable appreciation of the privilege of direct communion with the dwellers in what we call the spirit-world. From that day to this I have been a tireless, eager student of the religion, the poetry, the principles and the phenomena of spirit materialization. I was not converted by man or angel to Modern Spiritualism, any more than I was converted from the state of a babe to that of a woman. I unfolded from unseen, spiritual causes, or germinal conditions, into seen and substantial, or ponderable results. I, the eternal individual or personality, moving on in the infinite systems of God's life, in preserving and perpetuating myself, have, I find, been materializing and de-materializing as continually and persistently as has the Being whom we call God, and as long a time as that Being has possessed self-existence. I de-materialized the babe to become the child of larger growth, and de-materialized the child of larger growth for womanly development. Looking around me, above me, and beneath me, reading the great book of Nature's living, breathing revelations, as well as the books of the most learned and experienced of men of both ancient and modern time, I have found that all we call progression, evolution, or reformation, is only one continuous and unbroken process of Spirit Materialization and De-materialization.

The thought that glows within my brain to-day is only the fuller materializing of what, from its greater rarity, or spirituality, was but emotion yesterday. When I stood healed and clothed in blessed, vigorous health in a moment, in the "twinkling of an eye," having been raised by the inspiring power of God's guardian angels from a physical prostration that had borne me down to the very shores of the dark river called Death, my organization had only become materialized; the sweet, vague, mystic, enchanting dreams, or idealities, that had foreshadowed themselves in my life from my cradle, and in their processes of gestating physical embodiment, had so de-materialized my grosser conditions of form as to prostrate me with what we call disease; but which, like all corresponding states that we call by that name, was only a phenomenon of "de-materialization." Sickness was not healed. My real self, the spirit immortal, was moving into outer conditions; matter, or ponderable substance, was in travail. Spirit had its birth (as it always does, successfully, whether we know it or not), and I, in being "born again," was said to have been healed. I could have no release. I was unfolded. Never, in the highest, grandest, most thrilling inspiration that has ever stirred my soul or illumined my mind since the hour in which I became conscious of communion with angels, or with the loved ones "gone before," have I failed to realize that my inspiration was a materialization, or appreciable embodiment of the sweet, poetical, God-adoring emotions and faintly embodied thought-forms of my earliest memories of being. As a child, the trees were my intelligent companions; old gray rocks, on which I sat to plait wild-flowers and grasses into crowns, talked with me with patronizing gravity, as age to childhood; the brooks sang with me to whatever key of whatever melody I sang; the birds understood me, and would have builded nests in my hair if I could have been persuaded to sit still for their structural necessities; the air whispered love to me in zephyrs, and reproved me in its swifter, sterner motion; the rain I called the tears of sorrowing spirits, and frosts and chilling tempests, driving blasts and falling snows, corresponded to all I knew of the disappointments, resentments, strifes and derangements of my human world. I held conscious, constant communion with a personal intelligence whom I called God. I never once thought that it would be beneath the Being who had taken the trouble to "make" me, to hold conversation with me. I thought He, of all living persons, was the one to appeal to in all my troubles and to thank for all my blessings; and no human theory to the contrary ever had any influence over my convictions.

*Subject selected by the audience.

When in later years I came to realize that this intelligence, which I had so long thought to be a personal God, was my own dear guardian father, who, on leaving the earth form while I was a child of ten years, at once became my guardian teacher, not only to aid and educate me, but that through my perfectly-adapted organization he could thus continue to move on in earthly experiences, and come more fully en rapport with the dear family circle who mourned and missed his presence as that of the truest of husbands and the fondest of fathers, I did not feel at all removed from intercourse with God; I only saw, in a new light, the system of his communion with the children of earth, and gladly, gratefully accepted my precious father as the minister of his incomparable care and love. As I have recognized also, through my ripening intellect, somewhat of the processes of earth's development, I have found nothing in the keen analysis or the profound demonstrations of science and philosophy to disenchant me of my spirit-communion with the beautiful, conscious, sentient planet, which folds me on her bosom.

Thus my whole thought-life has been a natural correspondence to these principles and these phenomena of spirit and matter called "spirit materializations." I have never attended one séance for "materialization" with any particular personal interest—from the fact of being in hourly communion with spirit-friends and teachers, through inspiration and seership, having also seen in the laws of spirit and matter that sooner or later the invisible must inevitably become visible, since all nature confirms the enunciation of our dear brother and fellow-seer of Nazareth, that "There is nothing hidden that shall not be revealed"—but because persons of high respectability and purity of character, as well as of clear intellects and cool judgments, have, in bearing testimony to these phenomena, desired that I should prepare myself, by also witnessing them, to add my assurances to theirs before a sneering, persecuting denial of their occurrence.

At Alton, N. Y., at Harrisburg, Pa., at Astoria, the latest materializing-Mecca sought by eager pilgrim feet, I have received (to me) wholly undeniable evidence that our departed friends and other spirits interested in the development of the principles of inter-spherical communion, have gained such control of ponderable substance as to enable them to become visible and tangible to our normal senses. I do not presume upon a definition of the ways and means or the *modus operandi* of their embodiment. At Alton, the medium in the cabinet was an entire stranger to me, and I was an entire stranger to every person present, except my sister, who accompanied me. A lamp in the room, placed close by the door of the cabinet, threw into the circle a light by which I could have read manuscript, and before me appeared the form of a beautiful boy, my nephew, who thirty years ago, at the age of four years, left the outer form. His face was exceedingly lovely, and so striking in its beauty that one who had once seen it would not be likely to forget it. I exclaimed, "This is our Charlie!" He smiled and bowed, and then continued to reply intelligently and correctly by gestures to all the questions I put to him. I then said to my guardian father, who stood by me in the spirit-plane, "Why does Charlie retain his earth appearance, being now more than thirty years of age?" He replied, "Did he stand before you as he appears in spirit-life, you would not recognize him. He finds his earthly imagery in your mental retentiveness, treasured up as a book, or picture, or any other keepsake, and he materializes from that model." He remained perhaps ten minutes, after which many other forms appeared, as plainly identified as he, by others present, as their friends. At length a female form presented itself, and in answer to our inquiries, claimed to be my mother, who passed from earth fifteen years ago. Although her height and size and general appearance corresponded perfectly with the form of my mother, having something resembling a pointed paper cap covering the head and upper portion of the face, (as they informed us to shield their faces from the de-materializing effects of the light), I could not assure myself of her identity, and so my sister and myself admitted to each other. In a moment, as though in response to our remarks, she raised her hand—the hand which in earth-life had become so deformed with paralysis as to have brought the middle joints of the fingers down upon the wrist—a position reached only through the intensest torture, prolonged for three years. As she reached to us this distorted hand, we exclaimed in one breath, "Oh, that is indeed mother's hand!" She bowed, and then again held it toward us. We then said: "Mother's hand is not deformed in spirit-life, is it?" She instantly extended it again, in a fair and beautiful outline.

Now I must acknowledge this personality to have been my mother, or that of some one who, having seen her, knew how to personate her. No one but my sister and myself within that house, that circle or that part of the State had ever seen her, therefore I feel sure enough for me, that the spirit personated was my mother. If it was my mother, why should I have been surprised? All the prophecies of all the poets and seers of all past ages have pointed directly to this beautiful revelation of spiritual power over matter; while our every-day experiences are their sweet and silent fulfillments. I can take the form of a lily bulb, and placing it in the dark cabinet of earth and abiding by requisite conditions for its re-materialization, it will in due time come before me clothed in raiment lovelier than painter ever revealed, than any artist ever wove or wrought. I am told that the materializing from sunbeam and soil and dew and air of the spirit of the lily, is by no means analogous to the phenomenon of a hu-

man spirit drawing material with which it claims to array itself in a moment of time; but I cannot see that there is greater difference in time between the occurrence of these phenomena than that found in relation to the conveying of thoughts by the slow locomotion of a pair of yoked oxen, as we once were glad to convey them over the land, and the present method of sending them by lightning. I derive no special satisfaction from the fact that the most learned of earth knows no more than the most ignorant why law is law. No one can tell by what processes or from what causes the lily derives its separate personality, or why the rose is fragrant while many other flowers of equal beauty are not. Why does the spirit of one bulb require twice the time to dress itself in outer raiment that another does with the same apparent conditions? Why does one exhale fragrance and break the sunlight on its robes to our admiring vision, as another one does not?

Until I can answer one of the alphabetical questions pertaining to the phenomena of earthly materialization occurring under my eyes daily for half a century—and not under my eyes alone, but of all which open to the light of common day—the much-abused yet much-used word, "impossible," will weigh very little with my mind in relation to any phase or form or claim for spirit materialization. When, as at Astoria last night, in the home of a gentleman and lady whose relation to these materializing phenomena produced in their parlors admits of no question of integrity and sincerity, the form of my sister's departed husband comes before me so strongly identified that my sister and myself both instantly recognize him, converse with him—we in words and he by gestures—expressing ourselves to each other for the space of several minutes, I can no more doubt the evidence of my senses regarding his materialization than I can in their relation to the lily or the rose; and as for explanation of the law and conditions through which the one is accomplished, I know as much as I do of the processes through which the other puts on and takes off its representative substances.

When as at Astoria the beautiful spirit-daughters of Mr. Hays and Col. Patton stand smiling upon me weaving around them by the graceful motion of their lily hands yard upon yard of starry gossamer fabric, I do not marvel at the seeming miracle more than I have marvelled at the phenomenon of an old brown bare tree re-decking itself in the royal splendors of foliage, that the greatest artist of earth wins his laurels by best imitating. A skeptic has said to me to-day, "In the growth of vegetation no advantage can be taken of us by vulgar rogues and tricking money-catchers, as in our circles for spirit materialization." I think the correspondence in phenomena strikingly marked at this point of comparison. Who has ever found around any dark circle, or cabinet materializations or materializing circle, a more persistent trickster, or a more villainously self-aggrandizing traitor than the potato-bug, or weevil? [Applause.] Shall we give up the harvest to such meddlers, or study and practice the best methods of defending that which we so justly covet?

I have been asked to-day, since coming into this hall, if I believe that I saw at Astoria the form of Jesus of Nazareth, as it has been reported that he there appeared before me? To this question I answer, I have yet no satisfactory reason given me why he should not have thus appeared; and since a spirit claiming to be him did there stand before me, I will tell you why I am pleased to accept the statement as true. In the first place, I am much believe in the written history of the man, Jesus of Nazareth, as in that of Plato or Socrates; while the argument that if his history is true, he must now be far too highly developed to have any interest in us poor belated, ignorant, carnal mortals, and that he would by that very height of unfoldment have lost the power to clothe himself in our gross matter and breathe our impure airs again, even if our lower spirit-friends can do so, is an argument wholly opposed to my spiritual experiences.

The spiritual philosophy, as taught me for the last twenty-seven years in one unbroken chain of harmonious logic, has been directed in quite a contrary line from the sequences of this argument. It has led me to see that the more spiritual we become in relation to ourselves, the more easily we can overcome the gross conditions surrounding us, and the more powerful we grow in our influence over others. It has caused me to become more attracted to earth, and to be not only more willing but far better able to help others bear their heavy burdens than I ever was before; hence I should suppose that the Nazarene would be able to control the material conditions of earth to-day better than my nephew Charlie, or than even my mother or brother; and as for his attraction to me, I have the self-respect and self-appreciation to believe that he would be as likely to love me as I to love him. His name has been written on my brain and embalmed in my heart from the earliest days of my childhood, and when I came to study the philosophy of life, and ceased to adore him as God, I loved him still more tenderly as a beautiful spirit of love, a faithful teacher, a wondrous healer, and the most loyal of friends to humanity. I have seen a spirit claiming to be him in my super-normal vision, and so accustomed have I become to silent and tender communion with him through this form of seership, I was not at all surprised to see him externally at Astoria. Like my beautiful Charlie, he probably found his image as I have conceived it in my ideal, and corresponded to it in his attempts at personation. If any one feels the chill of a holy horror creeping over him in view of my irreverence and presumption in

daring to suppose the son of Mary should visit me, I would ask him, if he be a theological Christian, how he expects Jesus is going to get near enough to us, in the smoke and flame of that expected judgment day, to single us out and receive or condemn us, if he cannot come quietly and calmly into the family circle of those who hold his name among their holiest ideals, and who welcome him with tearful mother-love and with hearts overflowing with gratitude for the evidences of the imperishable truths of immortality, in defence of which he was extended upon the cross? I would reply to the philosophical objector who says to me to-day: "Why, the very fact of his calling himself Jesus, shows me that it was not he who appeared to your circle. Highly unfolded spirits are more modest regarding great names"; that I do not see that it follows, because a poor untruthful spirit should misname himself Confucius or Pythagoras, by way of recommendation (perhaps not having yet been long enough away from his earthly associations to forget that in our present mortal development the same practice obtains, not only in the market and on the stage, but in the pulpit and at the altar), that a spirit so highly unfolded as perhaps to attach still less importance to his name than even the most advanced of earth do, should give his name simply and truly when asked for it. Of all spirits above I should expect an expression of simple Truth from one who died to vindicate her cause on earth. True philosophy keeps between extremes; careful at all times, in plucking up the tares, not to trample on the wheat.

I have been asked also, by way of argument in relation to this question, "What would you think if you should yet find that every one of the mediums in whose presence these phenomena which you have described occurred were the veriest impostors?" I will tell you what I should say, and what I should think and feel as well. Should I yet be forced, by evidence unquestionable, to acknowledge every one of these mediums referred to the veriest tricksters that ever came before the public with their pockets stuffed with masks, whiskers, tinsel, Oriental (?) drapery and tissue paper, in the name of spirit materialization in view of what I know and what I believe, I should say, I think it a great pity that any mortal should so prostitute his spiritual gifts or abilities, but that I could not be sufficiently thankful to my angel friends for their generosity toward me in making so much allowance for the gross and untruthful nature of their mediumistic channels as to overcome their repugnance to such low association to such a wonderful degree in my behalf, although I should most cordially excuse them if, in view of this untruthfulness and grossness, they should decline all further encouragement of the mediumistic talents of the impostors until, in their repentance and efforts to reform, they proved themselves ready for the uplifting association with angels of truth and purity.

I have, as briefly as possible, given you my convictions, as well as the facts relating to your question; but I cannot dismiss the subject of materialization without calling your attention to what I deem its most important relation to our interests both as mortals and immortals to-day. The fact, were it demonstrated beyond the possibility of question to every intelligent person on earth, derives its importance from the mighty truths to which it leads. The fact that my spirit-father can control my organization, or that my spirit-mother can organize a form in which to appear outwardly before me, is the world's fact as well as mine. My personal pleasure in relation to that fact is of slight importance compared with the immortal interests of humanity which are embodied in its revelation. Fastened, as we are, by the laws of our identity to ponderable matter, what question can embody greater consequences to us than that involving our power as immortal spirits to direct and control such matter? In these tangible materializations of spirit I see the fulfilling of prophecies given me by my angel teachers more than twenty years ago. From the first lessons they gave me in relation to my own being and its destiny as an immortal spirit, I drew the beautiful and glorious foreshadowing of my power yet to have perfect rule over my own body. To keep it young and strong and beautiful, and free from every pain, to actualize in flesh every light and shade of my spiritual ideal, revealed itself as not only a possibility but a necessity of my future unfoldment; but when, for the encouragement of others, I ventured to hint at my precious discovery, I was smiled upon most patronizingly as a feeder on moon-beams, and counseled softly to eat meat, take more exercise in the open air, and consult some good healing medium regarding the circulation of my blood and the character of my digestion. But I have kept quietly though gratefully on in my work of gathering and wreathing my transcendental thought-flowers, waking my soul-lyre to the rhythm of worlds and the harmony of the ages, practicing my own theories first and teaching them afterward, and assured of eternal identity, seeing no excuse for doing my work in such haste as to do it badly, while every breeze has borne to me the delightful assurance that the most learned, and earnest, and scientifically enlightened minds on both sides of the Atlantic, were uncompromisingly and persistently at work finishing off ponderable baskets for me to drop my garlands and fruits of inspirational prophecies and theories in. I have long felt that I could afford to spread all my ideal sails to the breath of transcendent inspiration, lingering at pleasure in any sunny bay or harbor, by any floral isle or fairy grove, by mountains of chrysolite, or out in the deep still mirror-seas of the "Summer-Land," so long as I held fast and sure as ballast the profoundest scholarship of the world, the fullest

and completest demonstrations of science known to man either in ancient or modern time.

One need not be disturbed or pained by being thought demented by those who have the misfortune to give birth to judgment prematurely. Truth can afford those little windfalls of false-fruitage from the tree of human thought. Results have proven that Franklin could well wait upon her power of self-vindication when he went forth to ask a séance with the thunder-cloud and returned from communion with the living God in "the burning bush," grasping in his hand the signet of His omnipresent and omnipotent love and care for humanity. The consequences to flow to earth's children from that one spark of electric flame have yet been but dimly foreshadowed, wonderful as has already been its harvest of beauty and utility to our age. Let us question Truth very reverently, with a desire for instruction, and not egotistically, with a view to the overthrowing of another's convictions or beliefs. The embryotic "leaves" with which my mind hedged itself about regarding the earliest claims of Modern Spiritualism, will remain in my memory while it retains identity as reminders of the stultifying, blinding influences of *Prejudice* over the human mind. Let us also remember that a little knowledge fully ripened into wisdom, is of far greater value to ourselves and the world than great accumulations of learning pressed down and preserved for dictatorial authority, until its possessor loses all desire for more light, and fossilizes to egotism, as the miser perishes with famine sitting on his chest of golden coin.

The marvel of my own self-perpetuity, cannot, to my mind, be surpassed by any phenomena that appeal to the world's intelligence to-day. What are we all but breathing miracles of law? But how can I sit in judgment upon infinitude, not being infinite? In view, even from my rudimentary standpoint, of Nature's divine revelations, my lips have become sealed to the word "impossible." How can I name correctly the shadow, till I have seen its substance? I must know the possibilities of God before I can define their negations. I cannot even be astonished, or see wondrous unlikeliness in the theory of "re-incarnation," while I do not yet understand how a piece of bread or an apple upon my table to-day, having been taken into my digestive laboratory, becomes a form of Thought-to-morrow of so vitalized and potent a character as to invoke the tear, provoke the smile, awaken the antagonism, or bring to full harmony with itself the thousands of minds who never have yet so much as questioned one principle of its organization. I shall not deny the theory of our prior existence until some mind in earth or heaven can give me a better solution of the question of my identity and its origin than his who only leads me to the near and diminutive gateway of *protoplasm* and then pompously stalks off, supposing that because he has reached the terminus of his present aspirations and explorations he has come to the end of his and my eternal life. To prove all things is the highest, noblest work of the intellect; to hold fast that which is good, the divine prerogative of the soul. In behalf of our true and honest mediums for communion with those unexplored realms by which we are surrounded, as islands by their seas, I am glad to see the vigorous awakening to fearless criticism of their claims on the part of those of "our own household of Faith." We should not leave such investigation to the enemies of the Truth we seek to serve.

I do not echo the sentiments of those who say, "We will defend all mediums because of the persecutions brought upon them by the world." In my view, any one who demands the confidence of the public without yielding that public all reasonable opportunity for testing the genuineness of the article advertised nullifies his own claim by such withholding. I do not believe, as many do, that the cause of truth is better vindicated by allowing a thousand impostors to go unexposed than that one innocent person should be wrongly judged. All heaven is arrayed on the side of innocence, and when all earth will also be but a question of time. Innocence in the high council-chambers of God's unerring justice ever vindicates herself; but down in the mists of earth the doubting, hoping, careful, ever inquirer for the direct road to the beautiful temples of communion with the dear "gone before"—for the telegraphic offices on the through route to the Summer-Land should be, as far as possible, protected from aught that would lead him astray.

Here I rest for to-day this great question of spirit materialization, feeling fully confident that to-morrow I shall approximate a still higher and deeper appreciation of its exhaustless principles, and feeling also equally sure that on this occasion I owe the power of drawing even as much as I have, upon their immortal fountains of inspiration to the truth-loving and intellectual character of my audience.

WE MUST BE BORN AGAIN.
We must be born again, and yet again.
Birth is the conscious breathing of the life of God;
Seedling and flower and fruitage, in one endless chain.
From every star in heaven down to the dew-kissed sod,
Throb, breathe and formulate by an unerring law.
As pulses in the spirit, soul and heart and brain,
Of the One Omnipotence from whose life we draw;
Not deeming that we're born, with every breath, again.
We must be born again: each atom of the rock
Must reproduce its form in the archangel's thought;
No matter through what time or what convulsive shock
Of disintegrative law to this high sphere 'tis brought;
Mutation solves the problems of the Over-soul,
Through victory and joy, defeat, despair and pain.
Those being beautiful parts of "one stupendous whole,"
With every breath of God, "we must be born again."
Again, and yet again, as long as life hath been,
Each thing that lives in God itself hath re-conceived;
Through re-creative power our higher phases we win;
Nor hath eternal Love or Wisdom thus been grieved,
'Tis but a truth of nature, proven evermore
In every form of life, to him who seeketh pain.
While musty ancient writings we've been turning o'er
To find if God hath said, "We must be born again."
Yet Truth uplifts her banner to the morning sky,
Floating this best inheritance over land and sea;
"Man being one with God, since God can never die,
Life can no more than God's can ever cease to be."
Our fear of death is shadow to our love of life;
And when we've found it true, no terror will remain;
Concerning the great question men can hold no strife,
Since all, from least to greatest, "must be born again."

The Reviewer.

For the Banner of Light.
AUGUST.
Farewell, farewell, thou last faint summer's breath,
Faded and gone! The incense from thy wings
Alone is left of thy untimely death.
The robin quaint and gray no longer sings—
The meadow lark has ceased her piping gay;
A mellow glow is in the ambient air,
And naught remains of this last summer day.
Except the faint perfume of flowerets fair,
And whispering leaves—a bee's low droning lay,
A smoky haze—a lurid sunset ray.
Ay, fare thee well, thou gentle dying queen!
I see advancing o'er the woods and fields
The royal banner of a vanguard train,
With "King September" gray on burnished shields.
Poor silent one! amid thy rustling corn,
Plumed heads will bow in majesty sublime,
While lances clash; yet ere the coming morn
Thou wilt be vanquished by the King of Time.
Above thy silent head the dreary winds will blow,
While in the dun grass insects murmur low.
Fold thy sad hands above thy gentle breast,
Thou sinless daughter of the fleeting year;
From thy requited labors thou shalt rest;
Yet Earth will mourn thy loss with many a tear,
For thou the poor hast blest in many ways—
With golden harvests and with plenty's store,
With balmy air and bright unclouded days;
But now farewell; thy reign, alas! is o'er;
Sadly we'll dream above thy lonely bed
Of hopes that have, like thee, forever fled.

L. E. W.

Written for the Banner of Light.

A DIVINITY-SHAPED END. IN EIGHT CHAPTERS.

BY JOHN WETTERBEE.

CHAPTER I.

INTRODUCES MR. SHADOWS, ALSO JOHN PIPER,
JR.—TWO BIRDS NOT OF A FEATHER, BUT
WHY FLOCK TOGETHER.

Each heart has its haunted chamber,
Where the silent midnight falls,
The floor is strewn with sorrows,
There are whispers along the walls.

These lines are quoted not for any bearing they have on the subject to be hereinafter presented, for they have none, but for Mr. Shadows was cogitating, and had been for quite a while, ever since the gentleman had left him, nearly an hour before, and it was the subject-matter of that interview that had induced the cogitation. The gentleman referred to, in putting his papers back into his side-pocket had omitted the newspaper envelope, and that remained on the table, and on it happened to be these lines, and they caught the eye of Mr. Shadows. If the paper had been an inch smaller these lines would not have been on it, or printed here. As has been said, they are not relevant to the subject, but they express the state of Mr. Shadows's mind, and so may not be wholly a superfluity, unless Mr. Shadows is a superfluity; and yet this narrative would be incomplete without using this gentleman both as an introduction and as a setting, and also very briefly the subject and manner of his cogitating.

Although the weird lines referred to hint as much, it may be well to say that this gentleman with a shadowy name had an inner and an outer life, as many others have and many of them do not know it. Shadows knew it, and he enjoyed the one as much as he did the other; when the outer life was stormy he went in out of the storm and lived his inner one. There was no storm on the occasion that now introduces him to the reader; it was very serene out of doors, morally speaking, but he had turned in nevertheless. When in there usually and the outer door closed, he was a philosopher—some might say he was a castle-builder also. On this occasion he was listening to the silent utterances of his soul, just as if there were friends in council whispering to him: Perhaps they were—the lines quoted say so; if one had read his thoughts then the text would be—"come like shadows, so depart."

The gentleman referred to as having just left him, left sunshine behind him; the report was a cheering one, and one such as made angels rejoice: the bitter morsel in this gentleman's mouth and in some other mouths (Mr. Shadows's mouth not included) had, like the little book in the apocalypse, become sweet in his belly, and in other bellies also. It was a rare affair in human life, and it pleased Mr. Shadows, so that there was unusual lustre in his inner life that extended even outwardly, and illuminated the darker world in which we all usually live, move and have our being.

John Piper, jr., was the name of the gentleman mentioned as just having had an interview with Mr. Shadows of an agreeable character; he was not "John, John, the piper's son" of the song, who "stole a pig and run," but he was a Piper's son nevertheless, as may naturally be inferred; and the larceny in connection, if it could be called one, was far more atrocious; but as "all's well that ends well," this theft in its wholeness was a credit instead of a debit in the divine record, and may be said, using Bible language, "to have saved his soul from death and hid a multitude of sins." Though far from being an attractive feature in this picture, John Piper was quite an essential one, and therefore must be introduced with considerable elaboration, so as to bring him into the proper bold relief. He was bold enough, as will be seen when the reader has made his acquaintance, but by being tolerably elaborate now at his introduction, it will be so much work done, and when in the course of the story he is referred to again, he will be seen in his wholeness without much circumlocution of words, which, the reader need not be informed, is more likely to deaden than enliven the more attractive parts of the narrative. Leaving, therefore, Mr. Shadows cogitating in the quiet apartments of his inner life, we will go back a few years and make the reader acquainted with some of Mr. Piper's antecedent life.

A man knowing John Piper, jr., and who happened to be walking down the northerly side of State street, and casting his eye at the entrance leading into the old Boston Bank, and seeing him shaking hands very cordially with the venerable Peter C. Brooks, and hearing him say, while performing this shaking ceremony, "How is His Excellency to-day?" would be reminded of the proverb, "Fools rush in where angels fear to tread." Mr. Piper knew, as most every one did, by sight, this aged millionaire of the early part of this century, and knew also that he was the father-in-law of the orator, and then Governor, Edward Everett, who at that time was sick, and that was known, for the Governor was a distinguished public character. The venerable gentleman did not know Mr. Piper by sight, or by name, but that was John's way, and sometimes with strangers of less social altitude this confidence, or what is sometimes called cheek, had led to pecuniary benefit in the shape of a commission; sometimes, however, as the under-graduate would say, he got "sat on" for such presumption, but even then it was ignorance and bliss; you could not hurt his feelings in that way, he hadn't any; and

though a man of good impulses, he was not a man of good manners. It is not probable, however, that the Brooks family were in any way contaminated by the patrician thus colliding with one of the multitude, and this incident is only noted as part of the delineation of this man's character.

John Piper, jr., was in profession a broker, and was broken also, and for the fiftieth time, more or less; was always breaking; in fact, financially speaking, no one could remember the time when he was whole, and it might be said that he was not only a broker, but a fracture. Mr. Piper was a man of good figure and generally wore good clothes; that does not cost much, however, unless one pays his bills. He was not handsome or prepossessing; his conversation in social as well as business life ran mostly on the state of the stock market, and there he was not always wise—the state of his exchequer show that.

It has been said that Deity shows his estimate of wealth by our seeing the mean people he gives the most of it to. If Mr. Piper had happened to be thus in divine favor, he would have been one of the exceptions to the rule, for whatever else one could say of him, meanness was not one of his traits; if he had a dollar he was always ready to divide it with any one needing it. The great trouble with him was, he seldom had any dollars to divide. An incident occurred once that is worth relating, both in itself and as showing the man's nature, reminding one of Don Quixote de Bazan. The session of the stock exchange was over, and as usual, many of the members lingered there, when some one made the startling announcement that Joe Chace (a well-known member of former days) was sick and very poor, and living in Portland in great distress. On the impulse of the moment they started a subscription, some putting down one dollar, some two, and one generous man, five. John Piper, taking up the paper and casting his eye down the list of some twenty names, said, looking at the most successful banker and broker of that day, "Mr. Thayer, I don't see your name down here for anything." "Nor I yours," said Thayer, "but I will subscribe as much as you will." Piper at once took the paper, put down his name for fifty dollars, and paid the money on the spot. There was no help for it, and Thayer, a little nettled, had to do the same. The banker never forgave Piper for this coup d'état; but it was enjoyed very much, for Thayer was able, and not distinguished as a giver; and the result was, the Portland man had an unexpected lift that did him good. Every one knew this would be hard for Piper; but later in the day a few who enjoyed the joke quietly pooled up enough to make him whole.

It is desirable for the reader, as has already been said, to have some acquaintance with Mr. Piper's characteristics, and what has been said will do that without going into all the details of his life. He was now a man in his thirties, and had been some four or five years. He essayed to be a ladies' man, and had had his blue eyes on the refuse spinsters pretty constantly; that is, on those who had out-stayed their period of freshness without mating; but to win him they must have a little money in their own right. There were times of depression in the stock market, and particularly in him, or his affairs, when a very small sum would cover a multitude of undesirable points, and he quite often came very near mating. The trouble was, Mr. Piper had no sentiment, hence no fascination. He could talk, but tired his fair friends, and was sooner or later considered a bore. He had had, off and on, short courtships, or they might be called flirtations; but they came to nothing, and finally the girls generally avoided his pointed attentions, for fear of being in the wake of others' leavings. It began to look as if, to accomplish anything, he would have to leave and try his luck among strangers. Not that the mated life was essential to his happiness; in fact, there was an inner repugnance to it; for he had the same tastes for beauty and freshness that he had when he was twenty-five (almost everyone has); but, being thirty-five, and not a success either in person or pocket, he had no chance of fitting his fancy. Mating, therefore, with him meant fortune, more or less, and nothing else; and the prospects in that point of view had been growing less and less, until they seemed, in a consummating sense, almost hopeless.

Since a short, tender hour or two some seven or eight months before, which, as usual, had ended, as others had, in a slip between the cup and lip, he had had a long solstice in his affectional nature. He seemed to be waiting for something to turn up. He had waited in this way a good part of a year; and, though years seem very short with adults, they are made up of very precious moments when on the shady side of thirty-five. But at the close of this solstitial period in Mr. Piper's affections something did turn up; but its narration will be reserved for another chapter.

"College of the Soul."

To the Editor of the Banner of Light:

Prof. Buchanan, in his religious lecture recently published in the *Banner of Light*, prophesies that we shall have a "College of the Soul" established in due time. This is but another name for the "School of the Prophets," supported by the ancient Hebrews during those years of spiritual outpouring. What can be more needed in the world to-day than a Polytechnic school, applying all the sciences to spiritual growth of character, for the practical exaltation of the man and woman, for fitness in the life that now is and that which is to come? Surely the education of our media in the laws and uses of their profession—in short, the education of our children in those laws and the sequential spiritual virtues, has moral claims paramount to all other considerations, for all others here centre and blend for the blossoming of our loves and hopes into immortality. Such a school, wisely conducted in the strictest order and purity of life, would be a power and a light most potent for good.

Can such an institution be endowed by us? "Where there's a will there's a way." We can safely estimate that there are fifty thousand earnest Spiritualists in the United States. If each of these donate to a properly-appointed committee, on an average, one dollar, we have \$50,000. If, say, two hundred mediums give the proceeds of a week's sances, amounting to \$5,000 each, we have \$1,000 more. If one hundred speakers give the proceeds of one lecture, \$10, we have another \$1,000. If fifty book owners will donate \$20 each from sales, we have another \$1,000. If a convention be called for the purpose, and efficient agents be employed to canvass the entire country, the balance, amounting to \$100,000, can be raised. That will do for a beginning. Of course it all hinges on the *if*. But why not agitate the feasibility of the undertaking? Maybe the "College of the Soul" will be built ere we are to-day "pass over." That would be a good legacy for us all to leave to our successors.

J. O. BARRETT.

In Germany a theological professor will preach to the students on Sunday morning, and give a grand ball at his house in the evening. It is no uncommon thing for a man in that country to attend church on a Sunday morning, play croquet in the afternoon, and attend a theatre in the evening.—Rev. S. J. Barrows in the *Christian Union*.

The Reviewer.

A New Book from the Pen of Dr. Peebles, entitled, "Immortality, and our Employments Hereafter; with what a Hundred Spirits Say of Their Dwelling-Places."

To the "making of books," said some one, "there is no end"; and there never will be while the earth is peopled with thinking, reasoning and reading beings. It is not the pulpit, but the daily journal, the weekly, the quarterly and the book that stirs, educates and gives direction to public opinion in these waning years of the nineteenth century.

The elegantly-bound volume titled as above, dedicated to the Doctor's wife, Mrs. Mary M. Peebles, and nearly as large as "The Seers of the Ages" or "Travels Around the World," contains some of the spiritual grain harvested by Dr. Peebles during his extensive travels in foreign lands. It is decidedly a spiritual book, alive with spiritual communications obtained in Brahmanical, Buddhist and Mohammedan, as well as Christian countries. In it are messages and answers to questions through Lamelle, Woodforde, Wallis, Theobald, Fletcher, Morse, Walker, Young and others in England—through Maxwell, Dunn, Richmond, Maynard, Pierce, Colville, Allard, Bothrick, King, Mansfield, Taylor of Alabama, Watson, Thayer, Rathburn, Champion, Wirt, Kiddle's children, and many other mediums in this country.

The following extracts, taken almost at random from one or more of the twenty-one chapters, will give some conception of the interesting and important matter constituting this book:

"There is no conflict between science and religion, since they present two aspects of the same cosmos: one treating of the quality of being, the other treating of its quantitative distribution. The real conflict is between science and sectarian theology; and the chasm deepens. The mere scientist, ever cold and semi-blind, sees but half the universe—the material side—the shell. With this he experiments. And the little knowledge he thus obtains rests, after all, upon faith—faith in his five senses, and faith in the precision of his investigations."—*Chap. I, page 14.*

"The pains, spasms and seeming anguish of the dying are only the efforts of the chained and imprisoned spirit to break away from its earthly coffin—the human body. It is beautiful to bury this casket in morning-time, just as the sun tips with gold the hills and the mountains. And it is in good keeping with the genius of the spiritual philosophy to put the loved one's chair at the table still, and also fragrant blossoms. The angels love flowers—white roses and white lilies, because they symbolize purity and holiness of life."—*Page 34.*

"Physical deformities do not pertain to the spirit. The outwardly ugly are often beautiful within—and beautiful because their spiritual natures have subsisted upon purity, love and truth. Many who are crooked and deformed in limb, and who have uncomely bodies, have interior spiritual bodies of exquisite beauty and manliness. Good deeds brighten and beautify. To distribute and confer blessings upon others gives sweetness and serenity to the spiritual features."—*Page 50.*

"All moral acts pertain to the mental and spiritual nature, and not to the body, except mediately. The amputated foot does not kick. It is not the fleshy hand that steals. No corpse treads on forbidden ground. The hand, the foot, the body—these are only the implements for conscious intelligence to operate through. Without this intelligence and moral perception of law, man is little more than a passive machine. The body, then, does not sin. Constituted of physical elements, it can know nothing of moral or immoral acts."

There are pseudo-philosophers who with great confidence assure us that there is no moral evil in the universe—only a graded or lower degree of good. But is a positive lie a lower degree of truth? Malice a lower degree of mercy? and burning lust a lower degree of chastity? To enunciate is to reveal the terrible hideousness of such reasoning. Good and evil are moral conditions, each real and positive, according as it becomes the leading force in purpose or quality of character. And the higher the moral altitude attained, the more exquisitely keen are the soul's distinctions between good and evil."—*Page 57.*

In shape and appearance, spiritual vestures commonly correspond to the spirit's taste and custom when upon earth. The Quaker wears at first the plain dress; the Roman, the toga; the Oriental, the graceful robe. But in etheriality of texture, garments correspond to the moral status of individuals.

The first garments worn in spirit-life are gifts of love. It is so with infants on earth; but reaching their full stature, each and all provide their own clothing. In the higher heavens, robes and angel vestures are woven by will power through skillful hands, and woven almost in the twinkling of an eye. It may almost be said that glistening robes of glory come to angels as leaves come to the trees in spring-time, or as gorgeous colors come to evening clouds. As the raiments of the heavenly inhabitants correspond in quality to their interior states, they change according to their unfoldment, and also with their rank and position. The robes of the archangels are so bright that they literally flame in matchless splendor!"—*Page 64.*

The scenery and surroundings here are too glorious for delineation. No poet can describe them, no artist put them upon canvas. The rays of light seem to descend from the great central sun of the universe. The atmosphere is warm, mellow and golden. Breathing is living. All is calm and peaceful. The clothing of the spirits is ethereal and shining in their whiteness. The dreams of paradise are here more than realized. Humility is the gem, truth the pearl sought for, love the law obeyed, and wisdom the purpose of the soul's perpetual search. Everything moves in perfect harmony, because near the great Ruling Spirit of the universe."—*Page 77—11th Sphere.*

"Our little ones, whose infantile bodies we laid away under the turf where the wild-brier twines and spring flowers bloom, are with us still. Guardian angels bring them to us. They look into our faces. They listen to our language, and in a measure we are their educators still. Do we not love them; and is not that love mutual? Do we not desire to meet and be with them when the good angel of death beckons us to the thither side of Jordan's peaceful river? Then must we be just and kind, manly and spiritual."—*Page 85.*

"I have seen in the lower spheres of darkness clusters, societies, and cities of moral degradation, in the streets of which undeveloped spirits were engaged in disputations, quarrels, enmities and pitiful ravings. They delighted to annoy and torture each other—delighted to live, in a measure, their earthly lives over again, and to influence gamblers in their dens, inebriates in their wretched retreats, and debauchees in their haunts of crime. These scenes make angels weep."—*Page 91.*

"Q.—Are perverse and wicked spirits ever arbitrarily chained or confined for a season?
A.—They certainly are, and especially so in the lower spheres. And then they occasionally break away from their surroundings, to follow, haunt and obsess mortals, sometimes producing sickness and even death. Spirits have the power to heal and the power to make ill. All power, reduced or traced to its original source, is spirit-power. Low and wicked spirits, as you term them, are frequently guarded by the strong magnetic will of persons in spirit-life superior to them, to prevent their doing wrong to others. Human beings are coming to us continually from the earth-life so freighted with revenge, hatred, malice, and all the bitter passions of humanity, that it is absolutely necessary, on the part of the higher intelligences, to arbitrarily restrain them, because they are totally inexperienced, and in and of themselves not capable of guiding their actions to any good result."—*Page 85.*

"Q.—Poughatton, tell me what you are doing these days, and describe to me your spirit-home."

A.—Indian has not been visiting, has not been idle, has not been talking; pale-faces talk too much. I have been away toward the sunset, where the red man is on the war-path—have been there to counsel peace; have been there to receive the spirits of red men killed by the pale-faces, and to keep them from returning to injure those who injured them.

Q.—Will not our armies in the West soon conquer all the Indian tribes?

A.—Never! Indians are never conquered when they fight for the right—when they fight for their lands, for their homes, and for the graves of their fathers. No; they will be exterminated, but conquered—never! Indians are not afraid to die—they are not children; they do not whine when shot down by white men, for they know they go to the hunting-grounds of their fathers.

Q.—Poughatton, describe your spirit-home.

The sun was to us a symbol of the Great Spirit. We follow the setting sun. The sun is the Indian; the moon is the squaw; the stars are their children, and the fixed stars the warriors. We continue to be Indians in the spirit-world. We mingle with white spirits, and many of our blankets and robes are whiter than theirs. I was a chief on earth, and I took my hate of the white man with me to spirit-life. I would not see him for a long, long time. But once I went with an old and brighter Indian spirit than I was, where there was a peace council, where there were white men in it; one of these, William Penn, in shining dress, and a sunshine face, came to me with a white-plume in his hand. He said he loved the Indian, and he put his lips on my forehead. I turned round and wept, for I was too proud to have him see my tears. I loved this white spirit—he made my heart soft. I love all the pale-faced spirits, now, and that is why I come to do them good.

But you ask about my spirit-home, and the way I go to get there. I go almost as quick as you think—and go first to a big forest of stately trees, the homes of beavers and squirrels and birds."—*Page 104.*

Then follows a minute description of this Indian spirit's home, occupying almost two pages.

"The Spirit City of Strife is justly named *Horror's Camp*."

Travelling on our winding way, over some barren hills, whose frowning summits intercept the light from brighter scenes, is *Horror's Camp*. Its dwellers are numerous, and principally those who have died in drunken fits, or have come to these shores in some other vehicle of crime and sin.

It is really touching—enough to melt the heart of the stoutest, to observe their furrowed brows, glaring eyes, straggling hair, and bony, sinewy frames, half covered in scarlet garments. We observe that some of them gaze intently upon the dark and dismal walls, without removing their eyes from the serpent-charmed spot. The scenes of their past lives are, in their most disgusting features, floating before their vision, and playing upon the walls. They are horrified at the memory and sight of their own misdeeds."—*Chap. XIII, page 118.*

Q.—When we enter spirit-life, is not our spirit hair the same it would have been if left to grow its natural length?

A.—Yes, if so desired.

Q.—Why not lengthen or shorten the spiritual body at will as well as the hair?

A.—The hair is a vegetable life attached to the human body. It has nothing in it but vegetable, and that vegetable is to a certain extent under the control of the will.

Q.—Can spirits dispose at will of their spiritual beard?

A.—They can by uprooting it, as certain Indian tribes on earth do.

Q.—Should a man, looking from your standpoint, always live up to his ideal in act, thought and work of life?

A.—He most certainly should, especially where moral duty is involved. If he does not, there will come a time when he will regret lost opportunities. Perfection of character is attained by continually striving to realize one's ideal.

Q.—If I should do that I would let my hair grow at full length; I should put on the half-robe of the Brahmin; I should wear on my feet a sort of sandal; I should travel and dispose of books and pamphlets and papers, and lecture without money and without price, simply saying, Put clothes on my back and food into my mouth. This is my ideal, and yet if I were to do it they would put me into a lunatic asylum. What shall I do about it?

The spirit's answer to this last question is intensely interesting.

The following is from a spirit entrancing Mr. Marchant, of Cape Town, South Africa:

Q.—What is to be the future of Africa in the world's history?

A.—This is a momentous subject, demanding careful consideration. The history of this country, where her Lost Arts, was long since buried in forgetfulness. In remote antiquity, hidden under the dust of ages, Central Africa was the garden of the world. The Sanscrit language, the pride of ancient India, was begotten and saw its palmest days near the fountains of the Nile. Why, then, has the lion so long borne the curse of degradation? Why should the dark stain remain upon one of the fairest portions of God's universe? Why such a long night after such a glorious noonday? After the night cometh the morning. Ethiopia shall yet again stretch forth her hands to God. The baptism of fire is now upon her. After the clangor of wars and warfare comes peace and prosperity. . . . Ancient America was the Alpha of earth's humanity, Asia the Beta, while to Europe has been allotted the fiery work of scourging and purification. But, in the dawning cycle, to Africa shall be given the full unfolding of that flower whose grateful fragrance shall fill the whole earth, and whose mellifluous melodies shall add to the harmonies.

Over earthly cities are spiritual cities, and yet the great multitude of spirits are not in one place, but many places corresponding to spheres and states. They are divided by purposes, languages, dress, and tribal prejudices; but gradually approach through effort, reconciliations, and the law of progress.

Mortals entering spirit-life are but little more than children. When I became exhausted or weary I was conducted to the temple of repose—a peculiarly constructed temple, fresh and full of magnetic life. The flowers and balsam-like trees around it seemed to shed a healing, strengthening balm. After these resting seasons I was generally invited to the temple of prayer, where everything seemed rapt and softened by the spirit of devotion. . . . At times I visited schools of art, of music, of mechanical inventions, and of medicine, the latter interesting me intensely.

The man you call Edison is the best medium for a given purpose on your earth. . . . A delegate goes frequently from our circle to all countries, and to many of the circle-spheres in spirit-life. He delights in being a sort of a traveling messenger. He assures us that there are people on the islands of the open Polar sea."—*Chap. XVIII, p. 206.*

While in Madras, India, Dr. Peebles formed the acquaintance of a Hindu Sivaite—a Gurnah, who, after offering prayers and burning incense, fell into his death-trance:

"Can you speak English?" inquired Mr. Peebles.

He answered promptly in the affirmative, but added: "I prefer another language; you have an interpreter."

I then asked him many important questions, the nature of which will be readily understood by the answers.

How long in spirit-life? Time, what is it?

"Why ask? Time should be measured by aims and holy acts performed. Why do men remain so long but children in wisdom?"

"My name, you would not know its import should I give it. In this land, where you now walk a stranger, and where I had a birth, names originally meant something; but in the west, among English-speaking people, they imply nothing of qualities or purposes. You may call me Mystic. I dwell in the infinitude. Judge me by my life."

"I did not die, but swooned into another cycle mode of life. There was gladness among friends at my coming. I was fully myself at once, and oh, how delightful to breathe!"

"Consciousness knows God, as the eye knows light, as the senses sense appearances. Your earth is the shadow-land of phenomena; ours is the real land of permanence."

"Which is first, the musician or the harp? the imposing palace, or the architect? the earthly body, or the soul? The truth upon this subject, as taught in our spiritual heaven, is this: The soul, allied to God, is the conscious intelligence, the enthroned life; and as such it builds its earthly habitation. It can live without it, for it existed prior to it. It entered into it at will, and can leave it, when rightly conditioned, previous to the complete separation and transition.

"You ask, do you, what mortals most need to fit them for divine abodes?"

"More trust in God, more faith in prayer, more true culture, more self-sacrifice, more humility, more meekness, more meditation, and a deeper conviction of sin! 'Are not the angels of God pure?' then must you become pure before you can associate with them.

"Are not the angels honest and just? then must you be just to become their companions.

"Are not the angels truthful and calm? then must you be such before you can stand in their midst.

"Are not the angels those who have 'overcome'?" then must you overcome the passions and the pride of life ere you can with them eat of the tree of life.

"Are not the angels serene, pure-minded and holy? then must you become pure and loving and holy before you can enter the 'holy of holies' and abide with angels of God."—*Page 232.*

This volume, largely corroborating the teachings in Dr. Crowell's late work, is crowded with fresh and highly interesting matter concerning the details and general sweep of life in the world of spirits. It is now ready for sale by the publishers, Colby & Rich, at No. 9 Montgomery Place, Boston.

Annual Convention of Spiritualists and Liberalists of South-western Michigan.

To the Editor of the Banner of Light:

"Thinking that many of your readers would be interested to hear of the progress of liberal thought in South-western Michigan, I send you an outline sketch of one of the best spiritual gatherings ever held in that portion of the State. It was the Annual Convention of the Spiritualists and Liberalists of Van Buren and adjoining counties, held on Saturday and Sunday, Aug. 7th and 8th, 1880, in the apple-orchard grove of Robert Neesbit. Some who came on Saturday brought their tents and other paraphernalia for camp life, and the faces of all gave evidence that they had met for a good social time, as well as earnest work. At 3 o'clock P. M. the Convention was called to order by the President, L. S. Burdick, when Mrs. E. C. Woodford of South Haven spoke one hour on "The Moral Order of the Universe." Adjourned till half-past six, when Dr. A. B. Spilney of Detroit spoke on "Intuition and Science as Educators from the Primeval to the Present." Sunday morning the Convention occupied the remainder of the country began to gather at the gate, and it was not long before eight or nine hundred had assembled in the beautiful shade of an old farm-orchard. Convention was called to order at half-past 8. After an hour's session, Mrs. Woodford occupied the remainder of the morning, her subject being, "What are your Basic Ideas?"—the Dignity and Supremacy of the Human Mind."

At two o'clock the Convention elected officers, as follows: For President, S. Burdick, of Texas; for Vice-President, Mrs. Elvira Childster, of Bangor; for Secretary, E. L. Warner, of Paw Paw, and for Treasurer, Mrs. Roxina A. Sheffer, of South Haven. Dr. Spilney then spoke in reply to the interrogatory, "What have Rationalism or Superstition to do with the human mind?" He said that the human mind is a noble and receptive condition as instruments to be acted upon by the invisible. A choir was selected from the audience that rendered fine vocal music, and an amateur brass band did themselves much credit in rendering instrumental music, which was appreciated by all present.

And when I come to speak of the hospitality of Mr. Neesbit and his amiable wife and their three daughters, I feel myself incompetent to do it justice; for one must be a recipient thereof to fully comprehend what the term "hospitality" in this connection means. I can only say that they opened their spacious house and barns and the contents of them to over one hundred guests, who lodged on the premises on Saturday night, and took breakfast at their table on Sunday morning. I can pay Mr. Neesbit no better tribute than to remark that he is a man of strong convictions; one who will give all he has for the right, taking his life in his hands and risking everything for his family and himself. He was one of the pioneers of Van Buren Co., purchasing a large tract of densely wooded forest, several hundred acres of which he has made to "bud and blossom as the rose," and still owns quite a tract of the primeval forest in its primitive condition, heavily wooded with valuable timber. A national flag was floating from a pole about thirty feet high, which was suggestive of the mental liberty for which we are so earnestly contending.

The Association has had an existence since 1869, passing through the alternate lights and shades incident to the progress of free thought during that period, and has been maintained only by the persistent efforts of a few determined workers, some of whom have removed from the country, while many have passed to other life, whose memory still lives, and who now have the strongest band of harmonious workers in the State.

The contributions for the support of this Society have been voluntary, and the struggle has been intense to keep the vital spark from being entirely dying out; but we advertised well and took an admission fee of ten cents at the gate on Sundays, and find the Society has a balance on hand of \$69.44, thus placing us above the fear of financial failure for the present.

The convention adjourned about four o'clock, and all went away happy and satisfied.

E. L. WARNER, Secretary.

Paw Paw, Mich., Aug. 13th, 1880.

A New Speaker.

To the Editor of the Banner of Light:

We have a new speaker in the field who is to take, I think, very high rank. It is Miss Downer, of Baldwinville, N. Y. To no little personal beauty, agreeable manners and charming enthusiasm, she adds intellectual culture, and a native eloquence which she is said to have inherited from her talented father. The excellence of her spiritual nature, however, we may trace to maternal tenderness and fostering care, for from her childhood she has been subject to conditions we call trance, when the beautiful scenes of the higher spheres were woven in imperishable colors into her young memory.

This young lady, with a few others who, with evident angel help, were enabled to brave the persecutions of the Church, the contumely of former associates, and the slanderous innuendoes of Christian bigots, stands out now prominently as a morning star heralding the great light she sees mounting up the eastern horizon. But she requires our aid and encouragement. Her delicate feet know as yet little of the rough paths of this cold world. Tenderly fostered in a quiet village, she can have but a slight conception of what is to be encountered in the turmoil and strife that seem inseparable from mundane affairs. What, then, is our duty? To bring her gently to the front with heartfelt solicitude for her success. Let her feel assured that among Spiritualists there is every noble and generous sentiment that can make her proud of her associates and of the cause she has espoused. Let us pledge our earnest prayers to the bright angels above us that all her ways may be ways of pleasantness and peace.

Albany, N. Y.

G. L. DRISCOLL.

A Faithful Instrument.

To the

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SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of all opinions, but we do not undertake to endorse the varied shades of opinion to which correspondents give utterance.

We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded, please send the water for the paper. The sender will confer a favor by drawing a line around the article he desires specially to recommend for publication.

Editorial notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Light.

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SPIRITUALISM, like an enduring rock, rises up amid the conflicting elements of ignorance and passion: a rock which the surges of Time and Change can never shake, on whose Heaven-lighted pinnacle the Angels build their altars, and kindle beacon-lights to illumine the world. —Prof. S. B. Kittleston.

The Element of Passivity.

Ever since the dawn of Modern Spiritualism the great demand on the part of inquirers has been for tests—absolute and decisive evidences of the continued and individualized existence of the friends once known to them on earth, but who have since passed from the stage of material being. This order of evidence has been presented in abundance all over the civilized world, and wherever spiritual media have been found to afford the needed avenue for communication—and such will be the case, we feel sure, as long as there is a soul on earth who longs for tidings from the loved ones gone before. But it seems to us at this time eminently fitting—since so many new investigators and earnestly-aroused converts are connecting themselves with the movement (and are daily, as correspondents, asking advice as to the best methods of forming and sustaining circles)—that the necessity of the cultivation of a calm and passive state of mind as an all-important adjunct for successful spirit communion be strongly emphasized.

The medium visited by the investigator is, as all know or should know, a sensitive instrument, wrought upon by every current which impinges upon his or her own aural surroundings, whether flowing from the earthly or the spiritual side of life: the spirit desiring to communicate, therefore, brings in addition to the power it must exercise in order to control the medium, the additionally exciting influence of its own fear that it may not be able to successfully express its ideas, or that it may fail of convincing the friend with whom it is to converse of its real identity. Thus the medium is already wrought upon in two separate directions, and the honest investigator who really wishes the truth as well as the believer who greatly desires certain things to be given for certain purposes will do well to avoid bringing in a third difficulty, viz., the influence of an agitated, cynical, or doubting mind. It is best to sit quietly with the mediumistic instrument, ready to receive whatever may be offered; that which comes may be safely received and committed to the keeping of the memory till after the seance closes, when it can richly be submitted to the analysis of reason—which is the duty of all who converse with disembodied intelligences; but a dual mental state on the part of the sitter during such reception, where criticism and strong anxiety blend to create complexity or confusion, is not the true frame of thought wherein to approach a mediumistic instrument.

This fact, human experience has repeatedly demonstrated, and the difficulties arising out of such a course will continue to be encountered, till mankind learn the necessity of presenting the best conditions to the returning spirits, instead of throwing the whole burden upon the spirit-quests and the temporary instruments through which each control strives to voice its thoughts and desires.

Again: It is well for us to remember that the spirit-world not only knows full well what we want, but also what we need; and though we may sometimes be disappointed in not obtaining the former, we shall in no instance fail of receiving the latter. How frequently it happens that a person goes, time after time, to a medium, with mind intent on obtaining some particular test, and none is given; while, on the contrary, it sometimes (and by no means infrequently) occurs that when persons come into the presence of a medium and are willing to receive something or nothing, as conditions may warrant—satisfied with either, because feeling that their spirit-friends are ever near, and willing to bestow all the spiritual nourishment possible for them to give—the most convincing tests, perchance particular ones which have been long ardently and unsuccessfully sought for before, come to them spontaneously!

Our spirit-friends know that descriptions of personal characteristics, etc., or the mention of particulars concerning incidents of their or our lives on earth, which are individually known only to the two parties communicating across the gulf of physical separation, if given us by them will be most convincing proof of their identity, power and presence; and we may, therefore, depend upon it that they will allow no opportunity to pass unimproved to give us such demonstrations; and an opportunity for their presentation is much more likely to occur if our minds are willing passively to receive what is given, and are at the same time free

from that morbid desire which induces a fixed determination to have them or nothing. Spiritualism (as a whole) and its mediums individually are frequently called upon to bear the brunt of a blame that really should rest upon the conflicting mental states brought to the seance chamber by those who are themselves the loudest in their denunciation.

Was Christ's Re-appearance a Materialization?

Our correspondent "Berean," in our issue of Aug. 21st, objects to some remarks in our paper describing the re-appearance of Christ to his disciples as a "materialization." He says: "The Bible, to which appeal is made, teaches that it was not the 'spirit' in 'physical form,' but the very body itself of Jesus, that appeared to the disciples."

We find nothing in the Bible that makes the spiritual theory any less authoritative than the other. The remark of Jesus, "A spirit hath not flesh and bones as I have," may be construed as applying to his materialized form as well as to his reanimated corpse; for his object was to satisfy his disciples sensibly that he was the same Jesus they had seen and supped with, and he wished to disabuse them of their ghastly associations with the departed as something necessarily unsubstantial and shadowy. It was in truth not his spirit, but his spirit-body, that appeared; and here Christ made a wise distinction, since man, according to the early Christians (up to the fourth century), and most intuitionists, is a trinity of earth-body, spirit-body and spirit. Christ must have entered the room as a spirit-body, in its ethereal, invisible state; but the form he materialized was neither a spirit nor a spirit-body. It was an imitation of his earth-body. Spirits do not enter a room as solid, palpable bodies, but they may present or animate materialized simulacra of their earth-bodies after they are in a room.

There is some obscurity and some discrepancy in the Biblical accounts in regard to the appearance of Christ after his crucifixion; but the doctrine of materialization reconciles them all. The fact that Christ's physical body did not "see corruption" (which may simply mean that it was de-materialized by spirit chemistry), does not at all conflict with the theory that he was presenting a materialized simulacrum of his earth-body to his disciples when he said, "A spirit hath not flesh, &c., as ye see me have." Christ's resurrection has no significance unless it is a type and a guaranty of our own. But it is highly probable that some of the compilers of "Acts" and other parts of the New Testament may have put a wrong construction on the phenomenon, and expressed themselves accordingly. For it is only in our own day that these psychical and spiritual phenomena have been subjected to the analysis of psycho-physiological science. It is not at all probable that the process of entering spirit-life in Christ's case was different from what it is in the case of every human being who leaves this world.

"A Strange Visitor" Visits a Clergyman.

The Chicago Times of Aug. 10th contains an account, the truth of which, it says, can be readily verified, of the appearance of a spirit to a clergyman in his study. It states that Mr. Frank Culver died from sewer-gas poisoning on the 27th of July, and that the funeral was attended by the Rev. Mark H. Forscutt. One week after this Mr. Forscutt was seated in his study, his thoughts on a subject entirely foreign to anything pertaining to Mr. Culver, when he was suddenly impressed to look up, and doing so Mr. Culver stood before him as natural as he had seen him dozens of times in life in the same place. Mr. Culver said in his familiar tones: "I want Pearl. I want her to come with me." Mr. Forscutt asked: "Do you think it would be better for her to go than to stay here? Have you any knowledge of future evils which might befall her on earth?" "No, I have not," Mr. Culver replied, "but I want her with me. I want her to-day and called her, and she lifted up her hands and cried for 'papa.' I know she wants to come." Mr. Culver's little girl, fourteen months old, had been sick a few days, but no one supposed she was seriously ill. This strange interview impressed Mr. Forscutt that it was probable the child would follow its father, the two being extremely fond of each other. He went immediately to Mrs. Culver and told her he feared Pearl must go. Immediately the mother said: "I am afraid so, too, for Pearl threw up her hands this morning as she lay in bed, opened her eyes, and called 'Papa, papa, papa.' I believe she saw him, as she seemed unusually pleased."

Mr. Forscutt then told her of Frank's visit to him, and that he had said he had called Pearl, and she replied to him precisely as she described. The child died the following Friday, Aug. 6th, and Mr. Forscutt conducted the funeral services. The Times says, in closing: "Mr. Forscutt believes that spirits assume mortal shape and reveal themselves to their friends, but this is his first experience of receiving one who has departed this life. He maintains that he never had a more real experience, and laughs at the idea that it could have been imaginary."

The Questions and Answers Department.

By reference to our sixth page it will be seen that the questions asked of and answered by the spirit-guides of Mrs. Cora L. V. Richmond last winter at the Banner of Light Free Circle-Room have all been published, and that we have commenced the presentation of those answered by W. J. Colville at the same place, after his return from the West.

It is due to all parties to announce that we have now made a new arrangement, whereby Miss M. T. Shelhamer will hereafter hold two sittings per week at our Circle-Room—on the afternoons of Tuesday and Friday.

The funeral exercises held Aug. 11th at the late residence and by the graveside of E. V. WILSON (of Lombard, Ill.), in remembrance of his life-work as a man, a citizen and a reformer, were appropriate and touching, and were largely attended. Dr. Bushnell, President of the First Spiritualist Society of Chicago, Mr. Williams, J. R. Francis, of the Religio-Philosophical Journal, Mrs. DeWolf (entranced), Miss Nettie Bushnell (entranced), and others, participated in the spoken tributes, and the audience in attendance joined in singing.

"A minister who is also a juggler" is the neat and comprehensive head under which the New York Sun recently dished up an item about a peripatetic evangelist, whose really stupid performances have been the hope and delight of the religious press for some time back. "The ministry," so called, must be indeed vastly delighted with the charming versatility (?) of this "weighty" member of the gospel phalanx.

New Wonders of Spirit-Power—Plants, Fruit, and Flowers Grown at a Seance.

A writer in the Medium and Daybreak (London, Eng.), after alluding to statements of travelers regarding the remarkable faculty of some Hindus to cause the spontaneous growth of fruits and flowers, the declaration of Swedenborg, one hundred years ago, that spirits could thus produce, or, as he termed it, "create" them, in an almost incredible short space of time, and the assurances of his own guides that the remarkable result came from a process which they are unable intelligibly to explain to mortals—since agencies and elements unknown and incomprehensible to us are employed—gives an account of manifestations witnessed by him at Mrs. Esperance's seances at Newcastle-on-Tyne, similar to those which we have hitherto only read of as occurring in the presence of Eastern wonder-workers, namely: the actual production and growth by spirit-power of a fine, healthy-looking, vigorous plant, having thereon fully-ripened fruit, besides the other fruit in progressing stages of maturity, and that in clear, fresh soil, which had not any plant or part of a plant or viable germ of vegetable life in it before, two materialized spirits, "Y Ay Ali" and "Yolanda," proceeded to operate on it by their "will-power" in his presence. He says:

"As many of my readers do not know who these spirits are, I may state that 'Y Ay Ali' was born a princess, and placed with the priests of the temple for education some time before the Spanish conquest of Central America.

She was a trance-medium and clairvoyant, lived a purely spiritual life when on earth, and her name signifies the 'clear-sighted.' She possessed the knowledge and power of causing plants and flowers to grow spontaneously by will-power, and still retains that knowledge in spirit-life; but dying young, of pure life, centuries ago, and being now far progressed in spirit-life, is unable to exert much force over physical matter, and employs one who is less advanced—the inimitable 'Yolanda'—and instructs her in the *modus operandi*.

'Yolanda,' a pretty Arab, is about four feet, ten inches in height (or less), of slender build, and perhaps the most unique of all 'materialized' spirits yet recorded. With face, neck, arms and limbs bare, her long black hair hanging down her back or over her shoulders from under her white turban, with drapery sometimes very scant indeed in quantity, and never excessively profuse, always beautifully artistic, she is the most natural materialization I have ever seen.

I thus minutely describe the appearances of these two spirits—one much taller than the medium, and one much less in height—that the reader may better realize the utter impossibility of our ever being deceived in the identity of the persons, for they are as familiar to us as our own sisters, and only those who have seen them gradually materialize and afterwards de-materialize, as they slowly form themselves visible to all the sitters, and in full sight of all again vanish into nothingness in full view, can truly realize their 'spiritual' nature.

Mr. Armstrong handed to 'Yolanda' a box of soil, a bottle of water, a pitcher of water, a piece of green baize and a few sheets of paper. She then retired. 'Y Ay Ali' came and looked intently into the box of soil, but nothing more. 'Yolanda' freely watered the soil, covered it over with brown paper, green baize, a piece of spirit-drapery, and then retired. 'Y Ay Ali' came again and looked at the soil, as if to see how it was 'getting on,' but without disturbing it, then withdrew. 'Yolanda' returned and uncovered the soil to examine it, without disturbing it, and retired.

'Y Ay Ali' returned, and again examined under the covering, watched intently for some time, seemed as if making magnetic passes about something, and then retired. 'Yolanda' presently came again, and, looking under the covering, took off the spirit-drapery covering, and then the other covers, and exposed to our full view a large, fine strawberry plant, having one very large strawberry fully ripened, and others in the various stages of progress toward ripening.

All this had been done in the open space of the room, just in front of the cabinet, but far from the medium, and none but the spirits either touched or went near during the whole experiment. Side by side with the box of soil had been placed a tree-pot containing a living plant in healthy condition, without which, as a medium plant, the strawberry plant could not have been produced. Now this medium plant was a geranium (the first available plant), bought a few minutes previously from the nearest florist shopkeeper.

The spirits informed us that they require a 'medium' plant from which to draw 'vitality' for the germination and maturity of the plant grown as above stated. The time occupied was about half an hour.

Whether roses and flowers could be said to be materialized or formed, or merely brought by spirit-power, I will leave you to decide for yourself. I will tell you all I and others saw from time to time; altogether about twenty-four roses, three orange-lilies, and two or three odd other flowers being produced in like manner, 'Yolanda,' the spirit whom we call 'The Flower Girl,' being the only person having anything to do with these distributions.

'Yolanda' beckoned me to go near the cabinet and sit on a chair. She then placed a glass tumbler about one-quarter full of water on the palm of my left hand. I examined it to see that nothing was in it. She then made me hold it so within about nine inches of my face, and for me to look steadily into it. Then, bringing her spirit-garment with a wide sweep around me, she entirely covered me over with it, and also herself at the same time. She made a few passes over the top of the glass, and then taking out of it a rose which had formed there, she held it up, uncovered us both, showed it to all the company, and presented it to me!

Mr. Joshua Fitton, while at the harmonium, had a glass containing a little water placed on the palm of his hand, in full open view of all the sitters; nothing else was in the glass, but on 'Yolanda' making a few passes, he saw a small rosebud in the glass; it continued to expand until fully opened, when 'Yolanda' took it out and handed it to him. He passed it for a few moments for Mrs. Fidler to look at, and on receiving it back again it had then become fully expanded in the short interval! Nine roses were produced in the above-named manner. Another time, A. T. P. had a stem of something containing a number of oblong buds—but no blossoms—on it given to him by 'Yolanda'; while wondering what it could be, he made a few passes over it and was surprised presently to see that the lower rows of 'buds' had opened out fully, and some of the higher ones had partially opened out—an orange-lily! Now, that

orange-lily had not come in the same way as the roses above named, but under the following circumstances: Spirit-raps, by means of the alphabet, asked for a 'pitcher,' so Mr. Armstrong procured an empty stoneware pitcher of good size and poured some water into it, as required by 'Yolanda,' placing it in front of the spirit-compartment of the cabinet. 'Yolanda,' with a small veil over her head, came to the curtain, standing a few moments; looked vertically down into the pitcher, and so again; then I missed the pitcher a few moments, and presently saw it in her hands, resting inclined in front of her for us to see its contents—it was full of flowers! and not a flower had been in the place previously. She stepped out freely, and actively walking about the circle, presented roses to the various sitters. To A. T. P. she gave the orange-lily as above named, and also a rose. To a lady she gave an orange-lily, also an orange-lily to Mr. Wm. Armstrong.

I had often mentally wished that if ever a second rose should fall to my share it might be a very small rosebud partially opened, having two smaller buds, not opened, by the side of the stem. Judge then my pleasure when 'Yolanda' came up to me, and holding up something for me to look at carefully, she tenderly handed just such a rose to me. My daughter had mentally desired a fully-expanded white rose, 'with a lot of little buds around it,' and 'Yolanda' in like manner handed her such a one with five buds around it! Mrs. Esperance had mentally wished for a 'coal-black rose,' so as to be something unlike ordinary mortals' roses, and 'Yolanda' took to her the darkest-colored rose I have seen—a purple-damask one, as nearly black as could be expected.

The cabinet used by Mrs. Esperance has three compartments, each being divided from the others by closely and firmly-fitted gauze partitions. In one of these compartments Mrs. E. sits. From the others the spirit-forms appear. A curtain is suspended in front of each.

'The curtain of the medium's compartment being thrown fully wide open, I have seen Mrs. Esperance plainly sitting on her chair in her normal condition, while gradually, from a filmy patch of something rather white, a spirit-form has grown up by the side of her, and fully developed within two feet of me, or three feet distance at most. Thus materialized, I have seen 'Yolanda,' also 'Ninia,' a little child. I have also seen another spirit thus form, and each of these have, when materialized, slowly passed themselves through the gauze partition, through its substance, in full sight of me, and not more than three feet from me, and emerged into the room from the other compartment of the cabinet while I have been thus looking at the medium, and could see both plainly, perhaps four feet apart. They have then returned in like manner; and to pass thus through even gauze partition the spirit-body has to momentarily become partially semi-fluidic, and affords the most interesting of all spirit-experiments I can imagine; for when again fully materialized I know by frequent experience that their bodies are as solid in feeling as my own, so that it is only in semi-fluidic state they can pass through physical matter, and their thus changing from the one state to the other alternately is really a grand test of their spirituality, only to be observed under good surroundings on the part of the sitters.

I also have seen Mrs. Esperance sitting outside the cabinet in the circle, but close to the cabinet, and 'Ninia,' the spirit child referred to, has materialized by the side of her out in the room.

An infant child about two feet high has also materialized in the same manner in full view of all. At other times, and more frequently, I have seen a spirit-form (a head shorter than Mrs. Esperance) emerge from the centre compartment and go into the medium's compartment from the room, and then bring out the medium in her normal condition.

Several times I have seen a small piece of 'something white' appear at the curtain of the cabinet, and slowly spread itself over the two-thirds, forming two compartments further removed from the medium, thus about six feet wide by more in depth. Presently a human form was visible moving at the back of it, between it and the curtains, and soon the 'white sheet' like expanse of spirit-drapery opened out, and our 'Yolanda' stood before us, enjoying our surprise! Another time it was a tall, manly form, full six feet high—'Walter Tracy'—the spirit-director of the seances, who thus materialized. I have not space now to describe the beautiful materializations of 'Yolanda,' as she becomes gradually formed in sight of all the sitters (especially when strangers are present) from a patch of 'something white' to the grandly solid materializations she always is capable of. In like manner she usually disappears, especially when strangers are present, by slowly de-materializing in full view of all sitters, and occupies from two to twelve minutes in these appearances and disappearances.

One of the most weird experiments I have seen is that in which no spirit is visible, and none comes out of the cabinet, but suddenly you see a spirit-form in front of you, and before you can speak half-a-dozen words it is gone, and you cannot see it go, or where it goes to!

Thus I saw a child-spirit within two feet of me, and another form in centre of the circle, but they were seen by all sitters equally, or I should have supposed them to be merely subjective (clairvoyant) appearances.

'Want of space has forced us to condense somewhat this interesting account, but we give all essential points. The writer of it, 'Resurgam,' appears to be the Thomas R. Hazard of England, so far as being favored with a fine class of materializations, and probably for the same reason—a compliance with the conditions required by the spirits, and faith in their ability to do their own work. Another writer, Mr. Wm. A. Robinson, of Gateshead, writes as follows respecting Mrs. E.'s seances:

"I believe these apparitional manifestations are, up to the present, unequalled in this country. Viewing the appearances from either a spiritual or materialistic standpoint, they are unique. If the latter, to chemical scientists alone they ought to compel extraordinary interest. In a well-lighted apartment visitors can always witness, without much effort, the evolution and the evanishment of the forms, and this fact can never be explained away by any mere word-quibbling. A wide-awake London clergyman accompanied me a few weeks ago, and he expressed his intense astonishment at this fact alone."

On the first page of our present issue Mrs. F. O. Hyzer (in a lecture delivered in Brooklyn, and reported specially for our columns), gives her views on the much-mooted subject of MATERIALIZATION. The reader's close attention is bespoken for this eloquent tribute in defence of the latest and crowning manifestation of spirit power among men.

A Pleasant Sequel to Onset Bay Camp-Meeting.

It gives us great satisfaction to announce that Daniel B. Allen, Esq., of New Bedford, has placed in the hands of Colby & Rich the sum of \$60, which he wishes to be divided in the following manner between the twelve well-known public laborers in the Spiritualist cause whose names are here given:

(Sunday, July 18th.) Dr. I. P. Greenleaf, \$5; Miss Jennie B. Hagan, \$5; Mrs. Sarah A. Byrnes, \$5; Mrs. Emma Weston, \$5.
(Sunday, July 25th.) Mr. Cephas B. Lynn, \$5; Mr. J. Frank Baxter, \$5.
(Sunday, Aug. 1st.) Miss Lizzie Doten, \$5; Mr. W. J. Colville, \$5.
(Sunday, Aug. 8th.) Dr. H. B. Storer, \$5; Mrs. M. S. Townsend-Wood, \$5.
(Sunday, Aug. 15th.) Dr. J. M. Peebles, \$5; Mrs. R. Shepard, \$5.

If the parties above named will call at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston, (or send a duly accredited order) Messrs. Colby & Rich will be most happy to fulfill Mr. Allen's directions in this respect.

Card from J. W. Fletcher.

We are in receipt of the following from Mr. Fletcher, which explains itself. Mr. F.'s post office address while in America will be at this office:

To My Friends and the Public:

I very much regret that I was prevented from being present at the reception accorded to me at the Banner of Light Circle-Room on the 11th, although the words of Mrs. Fletcher well represented my true appreciation and thoughts of those who so kindly extended me welcome. We shall hope to meet the friends before we sail for England, which will be Oct. 2d. We are finding the camp life most enjoyable, and my lecture was as successful as I could desire. Again thanking you, Mr. Editor, and all the friends who so kindly exerted themselves in our behalf, I remain sincerely yours.

J. WILLIAM FLETCHER.

Lake Pleasant, Mass., Aug. 16th.

Franz Melchers, Esq., is the able editor of the "Deutsche Zeitung," published in Charleston, S. C. This gentleman has been a resident of that city for forty years. It cannot, we think, be a breach of confidence to inform our readers that himself and his daughter were developed as mediums in their own home, with no knowledge of the subject from outside sources. His spirit-friends furnish him with a philosophical article on the general subject of Spiritualism, written through his own hand, for each issue of his paper—of which journal (printed, as its name signifies, in the German language) we are in receipt of several copies. The good work he has done in his section of the country, where he is so well known, is of the most important character, and has been very gratifying to all concerned.

Mr. Walker is lecturing at the Cape of Good Hope. We have received the Diamond Fields Advertiser, published at Kimberley, giving a synopsis and speaking quite favorably of a lecture delivered by him in the Theatre Royal, on Sunday evening, July 11th. Following the lecture questions were propounded by the audience and answers given by Mr. Walker in a satisfactory manner. Considerable interest is manifested in the subject, and Spiritualism seems destined to be there; as elsewhere upon its introduction, the leading topic of conversation.

Mr. Epes Sargent is soon to publish a new work on the scientific basis of Spiritualism. He is the first American authority upon that recondite subject, and one of the few American scholars who have condescended to investigate it; but he finds excellent companionship among some of the first philosophers and scientists of Europe. —Boston Herald.

The volume is to be brought out from the press of Colby & Rich, No. 9 Montgomery Place, Boston, and will, in the interest and value of its contents, prove itself fully up to the expectations of the thinking public.

Mt. Union College, located near Alliance, Ohio, has for its object the liberal education of young men and women, and its plan of operation is such as to enable students to earn their expenses each year without losing time or class standing. The attendance of students last year was 645. The object of the institution is purely benevolent, and its trustees propose soon to extend its benefits to 1250 students annually. A new descriptive catalogue can be had by addressing O. N. Hartshorn, LL. D., Alliance, O.

Don't fail to read the Review of Dr. Peebles's new book—just issued by Colby & Rich, entitled "Immortality and Our Employments Hereafter"—on our second page. Its contents will be found, to a large degree, the most interesting and enjoyable reading of all his many valuable works. It is printed and bound in elegant style, and for the size of the volume (nearly three hundred pages) is very cheap at \$1.50, postage 10 cents—the retail price. Send your orders for it to this office.

Rev. Samuel Watson, of Memphis, Tenn., visited our office recently, being the guest of Epes Sargent, Esq. Bro. W. is healthful in bodily appearance, and evidently continues earnest in well-doing. We were pleased to meet this brave old man, who has sacrificed and suffered so much in his efforts to advance the cause of Spiritualism in the South.

The Terre Haute (Ind.) Saturday Evening Mail for Aug. 14th contains an interesting letter from Mrs. Louise Pence (wife of Dr. Allen Pence, of that city, whose name is well known to our readers), who is now traveling in Europe.

The Fall term of the BELVIDERE SEMINARY—which useful, practical and unsectarian institution is located in Belvidere, Warren Co., N. J., and conducted by the Misses Bush—will commence on Wednesday, Sept. 15th.

An article from S. B. Nichols, Esq., of Brooklyn, wherein he gives his experiences with the medium, Alexander Phillips, will appear next week.

A. S. Hayward, magnetic physician, has returned from Cottage City and Newport, and is now at Saratoga Springs, N. Y. He intends visiting Lake Pleasant on Sunday, August 29th.

The Eclipse, Parsons, Kansas, confirms previous accounts of remarkable slate-writing manifestations through the mediumship of Mr. Geo. D. Search.

We shall print a report of the reception to the Fletchers—held at the Banner of Light Free Circle-Room Aug. 11th—in our next issue.

Mr. Henry Knefel, of Baltimore, a thorough and interested Spiritualist, paid us a pleasant call last week.

Col. Robert G. Ingersoll lectures in the Boston Theatre next Sunday evening.

BRIEF PARAGRAPHS.

There is one good—happiness. There is but one sin—selfishness. All law should be for the preservation of the one and the destruction of the other.—*Ingersoll.*

How can the U. S. Mint be run at a loss when it is a money-making concern?

A mineral spring has lately been discovered in Hampton, N. H., that cures, it is averred, the various physical ills that man is heir to. It beats the Saratoga Springs, the Poland Springs, and all other medicinal springs (wherever located) "all hollow." If you do not believe the statement, gentle reader, just take the cars on the Eastern Railroad and stop at the Ocean House, kept by Philip Yeaton & Co. The guests of the hotel say it is the purest water in the world. Why, a lady from the South, who was exceedingly deaf, stopped there a short time since, drank copiously of the water, and went home rejoicing that her hearing was much improved. As the hotel will remain open nearly the whole of next month, those who are ailing should improve the time and their physical condition by visiting Bro. Yeaton without delay. It is

A crystal spring, a mirror bright
Within a wooded dale,
Its bosom all untroubled
By the license-laden gale;
And fringed about on either side
Are lily-spangled fields,
Whose every flower a perfume sheds,
And dew ambrosial yields.

An old lady, while recently perambulating the alcoves of a Museum containing various ancient relics, astonished a connoisseur of art by asking him if he would "oblige" her by "pinning out the axe of the apostles."

TEXT OF THE LATEST NOVEL.—They were in the front parlor, whence all but them had retired, and she had her head sweetly nestled on his shirt-front, with the top button of his vest just filling her ear, when suddenly she started up and snuffed the air as a warhorse snuffs the battle from afar. The sequel will be found in the New York Herald.

If pine apples are melancholy fruit, melons must have the dropsy.

Rev. Mr. Cook, of New York, delivered an eloquent sermon on the execution of Charles Cox, concluding as follows: "Standing on the scaffold, with the expiring rope about his neck, his last words were 'Good Jesus! Good Jesus!' and he swung to his death full of trust in Jesus' immortality. May we all depart in peace like him."—*Exchange.*

"Like him," eh? Well, if it is all the same to Bro. Cook, we ask to be excused.—*San José (Cal.) Mercury.*

A talent for public speaking does not always prove that the speaker has anything to say.

Ex-Rev. W. H. H. Murray (late of Boston) arrived in New York from London by the steamer *Sardinia*, on Friday, Aug. 20th.

It is said that there are a great many scandal-mongers on the war-path just now. Decent people should shun them.

EXIT-THE SEASON!

They come! they come!
On reefs of fall the billows break,
And Saratoga steers the way,
As homeward now their course they take;
And fathers, while the bills they pay,
Grow grim and grum.
They come! they come!
Uprising from the salty wave,
Descending from the mountain top,
Emerging from the Mammoth Cave,
Tossing from the hotel hop—
Glad to get home!

A severe storm raged along the coast of Texas and Mexico Aug. 12th and 13th, by which hundreds of buildings in Brownsville, Matamoros, etc., were demolished (the first named place being pronounced as almost destroyed), numerous vessels were wrecked, and many lives lost. The pecuniary damage is estimated at over a million dollars.

Edison's new electric motor propels a car on a railroad forty miles an hour, and he anticipates increasing the speed to two hundred miles! If this form of evolution continues we shall soon be able to get to a place before we start for it.

The *Christian Statesman*, having displayed its ploy in abusive words respecting Col. Ingersoll, on account of his disbelief in the God who is supposed to control the columns of that paper, the *Christian Register* "protests in the name of God and man" against its course in imputing evil motives to him because he refuses to adopt a popular faith.

IN THE LONG RUN.

No. 3.
In the long run all love is paid by love.
Though undervalued by the hearts of earth;
The great eternal Government above
Keeps strict account and will redeem its worth.
Give thy love freely, do not count the cost;
So beautiful a thing was never lost
In the long run.

The willow from which the ex-Empress Eugenie plucked some shoots while at St. Helena is the second one planted since the burial of the Emperor Napoleon. The trees survive only thirty years in that latitude.

A cynical bachelor organist of a San Francisco church is wont, after a marriage ceremony, as the bride party files out, to merge the jubilant strains of the "Wedding March" into the mournful cadences of "Do Indead Souls who Dream of Heaven."

Sphinx's monument will be unveiled, at The Hague, on the 14th of September. He died there, in 1677, and so he has had to wait more than two centuries for his monument. However, he has been pretty well known in those centuries, and it has never been denied that he was one of the greatest of philosophers.

Sir Bartle Frere has been recalled from South Africa. It was time. He is a religious fanatic, and believes in converting the heathen to Christianity by the sword. It is now well understood that he brought on the Zulu war for the sake of extending the area of the true Church and the dominion of "the true God."—*Free Religious Index.*

"St-at-strike while the iron's hot," said a stuttering blacksmith to his stuttering assistant. "Wh-wh-wh what do you say?" asked the other. "N-n-n-no matter, now, it's-it's-it's a co-co-co-cold."

A PICTURE.

The snow is sparkling 'neath the moon, as if she poured the brightness
Of all the silver Sunbeams upon its white expanse;
While on the hill, past Eagle Creek, the school-house gleams
In whiteness,
And on its top the glided spire is flashing like a lance.
The distant windows glow like eyes; the clanging bell is swinging,
And calling to the boys and girls, as it has called before
To boys now men, to girls grown old, to some now angels singing.
In that sweet home where fall no snows upon the starry floor.
—*Mrs. Emma R. Tuttle.*

A tell-tale gate on excursion steamers, and a wire running the centre of each deck, to prevent a sudden rush from one side to the other, are the reasonable suggestions found in a western paper, and quite applicable to this latitude.

Are Monday newspapers to be tolerated? The work on them, of course, has chiefly to be done on Sunday. Sunday secular papers cannot be allowed, because they are read on Sunday. And it begins to be doubtful whether religious papers should be permitted on Saturday, since many people are tempted to keep them over for Sunday reading.—*Ex.*

At the time of our going to press (Aug. 24th) it was reported by telegraph from Buffalo, N. Y., that Gen. Albert J. Myer, chief of the signal service, (and known everywhere in the United States as "Old Prob.") was lying in a very precarious condition at the Palace Hotel in that city—his recovery being entirely despaired of.

Among the late inventions is a water-proof baptismal suit which saves the wearer from getting wet. It would be a still further improvement to dip the clothes in water, and leave the person out, and no doubt do just as well as the water-proof suit.—*Santa Barbara (Cal.) Independent.*

There was a time when it was thought desirable to be superior in all things; but of late those who possess medium qualifications are much sought for.

NOTES FROM NEW YORK.

BY OCCASIONAL.

Agreeably with previous announcement Mr. W. J. Colville addressed the friends at Everett Hall, Brooklyn, Saturday evening, Aug. 21st. Notwithstanding the very warm weather a fair-sized audience listened attentively to his intelligent presentation of the principles involved in the Science of Psychometry—his advertised subject. Mrs. Dr. Slocom, of New York, and Rev. Samuel Watson, of Tennessee, also offered remarks appropriate to the occasion, and chiefly in the line of thought pursued by the first speaker.

In addition to these exercises, Prof. Anderson being present, he ascended the platform, and in view of the audience—a circumstance which cannot be regarded as specially advantageous for his peculiar kind of spirit labor—sketched with marvelous grace, skill and dexterity the portrait of an elderly lady, which was at once and fearfully recognized by a person present (of foreign birth) as a wonderfully correct likeness of her own mother. This lady left the hall weeping tears of gratitude and surprise for the material blessing she had so graciously received. The sketch was taken under influence, and, *mirabile dictu*, in just five and one-half minutes.

Mrs. Emma Hardinge Britten being in attendance at Lake Pleasant Camp-Meeting, Mr. Colville occupied her place in Republican Hall, this city, Sunday forenoon and evening, the audience furnishing topics for his morning remarks, while his evening subject related to Dr. Tanner and his prolonged fast.

At the Harvard Conference Rooms the proofs of immortality were liberally adduced and discussed.

The sudden and violent exit from mortal life a week ago of Miss Rose Waterman, daughter of Mr. and Mrs. L. E. Waterman, formerly of Boston—the latter now known as Mrs. Lindsey, the medium, for several years a resident of this city—has cast a sad gloom here over her circle of friends and acquaintances, as the fact of her departure will wherever she was known. Just after bidding adieu to some of her companions and neighbors, who, during the evening, had gathered—as was their custom—on the house-top, she fell from the fourth story French flat roof, and almost instantly expired. She was formerly a member of the Boston Lyceum, and with her twin sister Lily, formed the subject of the brochure published by Mr. Waterman during his residence in New England, and which bore the title of "Rose and Lily." Her age was about fifteen.

The promptness, completeness and great variety of the *Banner's* reports of camp-meeting and other spiritual gatherings, are spoken of everywhere in very decided terms of compliment. In this, as in other respects, the *Banner of Light* is par excellence a spiritual newspaper. That any Spiritualist family should do without the *Banner of Light* ought to be a matter of thoughtful consideration before a score of others that do receive attention. The loss of it cannot be made good by four times the subscription price. I regard its regular perusal as indispensable to enable one to keep abreast with the spiritual outcroppings constantly manifesting themselves on every hand. It is to me an invaluable *yaad meem*, a welcome avenue to spiritual progress, light and truth.

Several of the New York daily papers, notably the *Journal*, *Sun* and *Truth*, have of late had lengthy articles on Spiritualism. And to-day the Brooklyn *Eagle* has a significant editorial on Catholicism and Spiritualism.

Mrs. M. A. Gridley, after a cessation of seven years, has been prevailed upon to publicly exercise her richly developed medial gifts toward practically exemplifying the new Science of Psychometry. This is in obedience to the request of many who have privately sought for an expression of her powers in this direction.

The third issue of Mr. Miller's *Psychometric Journal* is to appear September 1st.

Rev. Samuel Watson reports having just heard very satisfactorily from Spirit Bros. S. S. Jones and E. V. Wilson, through Dr. J. V. Mansfield.

New York, Sunday, Aug. 22d.

Second Society of Spiritualists of New York City.

To the Editor of the *Banner of Light*:
The fall and winter course of lectures, upon Spiritualism and the progressive movements of the age, connected with and under the auspices of the Second Society of New York Spiritualists, commences on the first Sunday of September. We have secured the cosy and central rooms known as Carter's Hall, No. 23 East 14th street, between Fifth Avenue and Union Square, and will hold regular meetings there every Sunday morning and evening.

Dr. J. M. Peebles, the noted traveler, writer and author, occupies our platform the Sundays of September. It is needless to say that this gentleman, a very pioneer, never fails to interest and enlighten an audience. His knowledge of Brahminical, Buddhist and Parsee religions, his studies of the manners, customs, laws, worship, sacrifices, and burning of the dead practiced in Asiatic countries; his travels in the South Sea Islands, Ceylon, India, Egypt, South Africa, and other Oriental lands, where the various practices of magic prevail, afford him inexhaustible fountains from which to draw material for the most interesting character. He illustrates some of his lectures by pictures, paintings and photographs, secured by him in his travels.

Dr. Peebles' lectures at Brooklyn and Harlem last spring were as instructive and entertaining as any I ever listened to, and he will undoubtedly draw large audiences during his sojourn with us.

ALFRED WELDON, President,
Second Society of Spiritualists,
New York City, Aug. 19th, 1880.

The Closing Meeting and Excursion Of the Spiritualists at Shawheen River Grove, Baridvale, will be held on Sunday, Sept. 12th, 1880.

This meeting promises to be one of the best gatherings ever held at this grove. We have nearly completed our arrangements in regard to speakers and mediums, and shall be able to announce the full programme, with the time of trains, fares, &c., &c., in next issue of *Banner of Light*. Also see small bills.

DR. A. H. RICHARDSON.
[Dr. Richardson's announcement of his proposed grove meeting at Silver Lake will be found on our fifth page.—Ed. B. or L.]

Berkeley Hall.

On Sunday, Sept. 5th, this hall, corner Berkeley and Tremont streets, Boston, will be reopened, and W. J. Colville will resume his regular work there for the lecture season of 1880-1.

On our third page will be found a tribute to the value of Dr. Peebles' new song-book, *Spiritual Harmonies*. This work is selling rapidly. Remember that it defines, from "The Pilgrim's" standpoint, the general doctrines of Spiritualism, and contains nearly one hundred songs and hymns, with consolatory readings for funeral occasions. 20 cents in paper, and 25 bound in boards. The book is on sale at the *Banner of Light* Bookstore, No. 9 Montgomery Place, Boston.

The Nursery for September is bright and charming as usual. "Youngest readers" will derive an immense amount of enjoyment from its pages.

The Evangelical movement for stricter Sunday observance appears to lag. Are its promoters taking a vacation? We have not even seen a "resolution" on the matter for some time. Meantime, Sunday excursions are at full tide. The summer is passing, the harvest will soon be over, and still the Sunday is not saved.—*The Free Religious Index.*

The Redpath Lyceum Bureau, 36 Bromfield street, Boston, will introduce an attractive novelty for the season of 1880-1—it being no less than a series of character sketches by a company of native Palestine Arabs, under direction of Mr. James Rosedale, who is well known in this country through his interesting lectures on Eastern life and customs. The exhibition and accompanying description cannot fail of being of interest to all who agree with Pope that "The proper study of mankind is man."

Movements of Lecturers and Mediums.

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

Miss Jennie B. Hagan, of South Royalton, Vt., has been engaged for the Sunapee Lake Spiritualist Camp-Meeting.

Geo. A. Fuller, of Dover, Mass., by special request, gave a second lecture before the Reform Club in Old Fellows Hall, Beverly, Mass., Sunday evening, August 16th. He spoke at the Harvard Spiritualist Camp-Meeting Aug. 24th. He will be at East City, N. H., Aug. 29th; at Lake Sunapee Spiritualist Camp-Meeting from Aug. 31st until Sept. 12th; and at the Spiritualist Convention, Stowe, Vt., Sept. 17th, 18th and 19th. Parties desiring his services should address him as above.

Annie Lord Chamberlain has been at Plymouth, Mass., recently, and now purposes a visit to Lake Pleasant Camp-Meeting.

Bishop A. Beals speaks next Sunday, 29th, at Pine Hill, N. Y.; the first Sunday in September he will hold a grove-meeting at Garretttsville, O., and then fill an engagement for the Society at Cleveland, O.

Prof. Wella P. Anderson, spirit-artist, is now located at 205 McDonough street, Brooklyn, N. Y., his health having recovered sufficiently for him to renew the use of his inspired pencil. He has many orders awaiting completion.

Mrs. Abbie N. Burnham has for some time past been obliged to devote her energies mainly to the care of her child, who was seriously injured by an accident in June last, and has been an invalid ever since. The little one having now sufficiently recovered to allow of the mother's absence, Mrs. Burnham will answer calls to speak wherever her services are desired. Address her at 9 Davis street, Boston. She has been speaking with marked success in this city and vicinity of late.

W. J. Colville will lecture in Union Church, South Carver, Mass., near Onset Bay Sunday, Aug. 29th. Services at 10:30 A. and 2 P. M.

Joseph D. Sillies, whose lectures, poems and tests have delighted and interested large audiences for many years past, will speak in Leominster, Sept. 5th. His address is Weymouth, Mass.

Mrs. Susie Nickerson-White will resume business on Wednesday, Sept. 1st, at her home, 148 West Newton street, Boston. See advertisement on seventh page.

Geo. H. Geer has been meeting with success in Hague, N. Y., on the shore of Lake George. He delivered several week evening and Sunday lectures, which were well received. Elder Smith (Baptist) cooperated with Mr. Geer, and most cordial relations were established between the congregations of the two gentlemen. Mr. Geer, by request of Mr. Smith, addressed the latter's audience on the subject of "Home." A good interest was created.

Harry Bastian has arrived in England, where he will give séances. His address is 2 Vernon Place, Bloomsbury, London.

Mrs. Mattie E. Hull has lectured in Liberal Hall, West Hampden, Me., two Sundays to large and appreciative audiences. She will remain in the same place Sunday, the 29th inst. Will remain in the State until after the Camp-Meeting. Will make engagements for the fall and winter, either in New England or the West.

To the Spiritualists of Cleveland, O.

Spiritualists, arouse from your apathy!
We would fraternalize the attention of those who recognize the cardinal features of Spiritualism as truth to a retrospection of the work done here the past twenty years, and the present status of the cause in this city.

Every year seems to render Spiritualists more apathetic; the work more difficult and the workers fewer. These noble workers (now passed on) who sustained the long and arduous fight in the hope of fostering the cause until a more general interest should be taken therein; and the present workers shouldered the responsibility with the same hope; but the outlook is not bright for a continuance of the meetings here, and unless a more united effort is now made the labor of years will fall to the ground.

It is not intended in this appeal to the Spiritualists of Cleveland to argue the advantage of holding continuous meetings—we deem this unnecessary, for if you fail to fully realize the situation of affairs, or do not deem it necessary to put forth more effort toward sustaining an organization here, the question is already answered; and argument would be but the vain converse of the history of Spiritualism in this city.

Therefore we trust that every Spiritualist in Cleveland on reading this will consider him or herself personally appealed to and invited to unite with us in raising this organization to a loftier and better basis. By united action we can have an edifice to meet in worthy of the cause we seek to sustain, and place our Society where it rightfully belongs—at the front.

Those favorable to a continuance of spiritual meetings in this city under better and more elevating influences and religious surroundings than in the past, will please confer with C. H. Rogers, Financial Secretary, No. 1 Lodge avenue—stating what they desire to be willing to subscribe for a weekly meeting (in advance), so that some approximate estimate can be formed of our income for the coming year (1880-1881), and thus see whether it is possible to continue, as proposed, with better surroundings and free meetings, or to stop right here, none of the present Board of Managers being willing to continue the struggle in the present shape.

Due notice will be given of a general business meeting to be held some time in September, to hear the report of the Secretary in reference to this appeal.

Executive Board of First Religious Society of Progress—*see Spiritualists.*
THOS. LEES, President.

Passed to the higher life from Peabody, Aug. 7th, Mrs. Almira Bushby, aged seventy-six years, widow of the late Joseph Bushby, of that place. A devoted wife and mother, her countenance reflected the goodness of her heart, while her candid and good sense characterized each word she spoke. She was a devoted Christian, and her husband, who was the mantle of charity fall over all. Industry marked her whole life. With her "work was worship." She knew the blessing of laboring for others, and will with a ready heart.

And hands that were swift and willing.
Nor was she less gifted in mental endowments. Her life was a full of care for others, so busy, that she did not often find time to devote to herself, but her warm and loving heart and family and friends show a lovely and naturally gifted mind.

She was forty years a member of the church, but in her last days she was privileged to walk by light and not by faith alone. To her came evidence of continued life after death, and she accepted with joy and gratitude the fact of such evidence.

A few months ago she composed these verses, sending them in a letter to a daughter:

"SPIRITUALISM AND ITS TEACHINGS."
"To me the beautiful beacon light
Ever leading me on in the pathway of right,
It teaches the duties I owe to my God,
Never speaks of his anger nor wrathful rod,
It teaches that He is in all things,
And that the bright angels from mansions above,
To watch the hot tears from each sorrowing eye,
And assures us not one of his children can die.
It teaches that death is no terrible fright,
Nor cheerless and dark—a long dismal night;
But a happy change that comes over us here,
The door of a higher, more beautiful sphere."

To the Editor of the *Banner of Light*:

We copy from the *Salem Gazette* this tribute to the memory of one who, having long struggled with the darkness of the creeds, came forth into the light rejoicing. Mediums found a friend in one who was a friend to all. Order, thrift, industry and economy prevailed in her home, and a kindly welcome made that home delightful to all; while from it flowed charities to those who needed, in the far West or in her own vicinity. Her hand never lost its cunning nor her mind its kindly devising for the welfare of others, and she went to the home beyond, so familiar because so longed for, in the full possession of her faculties.

Miss Lizzie Doten gave words of inspiration, hope and comfort on the occasion of the funeral, which was largely attended by friends and neighbors.

At the close of the services Mrs. Bushby herself spoke through the medium, giving words of comfort to the children she has left on earth.

A beautiful clairvoyant experience occurred while she was speaking. A gentleman saw the words, as they fell from Miss Doten's lips, form into beautifully colored jewels, each facet a different hue, and as they fell making a brilliant shower of light and color.

S. K. H.

"Our readers in Boston will take additional interest in perusing this narration of a glorious and peaceful transition to spirit-life, from the fact that the deceased lady was the mother of Mr. A. A. Bushby (photograph artist), now in this city.—Ed. B. or L."

The Editor-at-Large.

The amount of funds previously acknowledged and placed to the credit of Dr. Brittan, ending Aug. 21st, 1880, is as follows:

Amount Pledged.	
H. Brady, Boston, Mass.	2.00
Peter M. Ainslie, Yuba City, Cal.	2.00
Edwin P. Houghton, Jr., Chicago, Ill.	2.00
Henry J. Newton, 125 West 43d street, N. Y.	10.00
Charles Partridge, 29 Broad	5.00
C. W. Cotton, Portsmouth, Ohio	2.00
Wm. M. C. Smith (personal), New York	2.00
H. Van Gilder	2.00
H. B. Newark, N. J.	2.00
R. Tanner, Baltimore, Md.	2.00
J. A. Canine, New York	10.00
Total to date.	\$42.00

Spiritualist Meetings in Boston.

Eagle Hall.—Spiritual Meetings are held at this hall, 40 Washington street, corner of Essex, every Sunday, at 7 P. M. and 2 P. M. Excellent quartette singing provided.

Pythian Hall.—"The People's Spiritual Meeting" (formerly held at Eagle Hall) is removed to Pythian Hall, 179 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

Pythian Hall.—Mr. A. W. Scott made the opening remarks last Sunday morning, also giving some tests. I. C. Ray, Esq., of New Bedford, also addressed the meeting for a short time with encouraging remarks. The healing power was very strong, and several took advantage of it and came to the platform and received such was in store for them.

In the afternoon, Prof. Towhey delivered another of his able lectures in the course which he has given that have been so highly appreciated by all who heard them. The more lectures will up his course in that line of topics.

Brooklyn Spiritual Society Conference Meetings.

At Everett Hall, 398 Fulton street, every Saturday evening at 8 o'clock.

After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak *pro or con*, under the ten-minute rule.

A. DAVIN, Chairman.

Brooklyn (N. Y.) Spiritualist Fraternity.

Conference Meetings held in Fraternity Hall, corner of Fulton street and Gallatin Place, every Friday evening at 7 1/2 o'clock.

Sept. 1st, Personal Experiences, Religion, and a discussion of fall and winter work.

Sept. 8th, Prof. A. H. Buchanan, New York City.

Sept. 17th, "The Gospel of Humanity," Mrs. Hope Whipple.

Sept. 24th, "Spiritual Experiences," Mrs. Hester M. Poole, Melrose.

Oct. 1st, "The Old and New Faith," Henry J. Newton, President First Society New York Spiritualists.

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

S. H. NICHOLS, Pres.

Camp-Meeting at Lake George.

The Lake George Camp-Meeting Association will convene Sept. 1st, 1880, and continue through the month. The Association have purchased fifty-acre acres of land, most of which is now being cleared and built upon. The site is upon a beautiful spot, the Camp-ground is located. Eminent speakers have been engaged, and everything will be done that can be made this a pleasant and popular resort as a permanent Camp-ground in the future. The usual reduction of fare has been promised over steamboat, railroad and stage lines generally according to those visiting such places.

Officers of Association.—President, Henry J. Newton, New York; General Superintendent and Secretary, A. A. Weymouth, Boston; N. Y.; Treasurer, R. C. Vandenberg, Boston; N. Y.; Committee of Organization, Daniel Ferguson, Lake George, N. Y.; S. H. Smith, Lake George, N. Y.; A. A. Weymouth, Boston; N. Y.; R. C. Vandenberg, Boston; N. Y.; C. E. Taylor, Lake George, N. Y.; Capt. J. D. Cheney, Schenectady, N. Y.; A. A. Weymouth, Gen'l Sup't and Sec'y; Boston; N. Y.

Clergymen, Lawyers, Editors, Bankers and Ladies, need *Bitter's* daily for nerve force.

Kidney-Wort radically cures Biliousness, Piles, and nervous diseases.

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first and subsequent insertions on the fifth page, and fifteen cents for every insertion on the second page.

Special Notices forty cents per line, *Agate*, each insertion.

Business Cards thirty cents per line, *Agate*, each insertion.

Notices in the editorial columns, large type, *Agate*, thirty cents per line.

Payments in all cases in advance.

Electrotype or Cut will not be inserted.

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

SPECIAL NOTICES.

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 2319, Boston, Mass. Residence No. 4 Euclid street. F.7.

Special Notice.

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

J. V. Mansfield, TEST MEDIUM, answers called letters, at 61 West 42d street, New York. Terms: \$3 and four 2-cent stamps. REGISTER YOUR LETTERS. Ap.3.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.
J. J. MORSE, the English clairvoyant, will not accept any more of his English patrons, but will act as agent for the reception of subscribers for the *Banner of Light* at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, 22 Park Lane, St. James, London, England. Mr. Morse also keeps for sale the *Spiritual and Reformatory Works* published by us. COLBY & RICH.

LONDON (ENG.) AGENCY.
J. W. FLETCHER, 62 Gordon street, Gordon Square, is our special agent for the sale of the *Banner of Light*, and also the *Spiritual, Liberal, and Reformatory Works* published by Colby & Rich. The *Banner* will be on sale at Steinhay Hall, Lower Seymour street, every Sunday.

AUSTRALIAN BOOK DEPOT.
And Agency for the *BANNER OF LIGHT*. V. H. TERRY, No. 41 Russell street, Melbourne, Australia, has for sale the works on Spiritualism, *TRUTH AND REFORM* by Colby & Rich, published by Colby & Rich, Boston, U. S., may be had at all times be found there.

SAN FRANCISCO

New York Advertisements.

LETTY CAMPBELL gives Clairvoyant Sightings, under spirit-control, with Mrs. H. Knight, Magnetic Healer, No. 689 Sixth Avenue, New York City.
-July 17-1906-

July 17, -13w*

Dr. F. L. H. Willis

May be addressed till further notice
Glenora, Yates Co., N. Y.

Dr. Willis may be addressed as above. From this point he can attend to the diagnosing of disease by his hand and handwriting. It claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancer, Scrofula in all its forms, Eczema, Psoriasis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp.

Send for Circulars and References. July 3.

AN OCCULT MYSTERY.
WHO CAN SOLVE IT? A new phenomenal means of curing the sick. Safe, reliable, astonishing, successful. Available everywhere. Address, DR. J. H. MOSELEY, 41 South Eighth street, Brooklyn, N. Y.
 Aug. 11.—4w*

DR. DOMONT C. DAKE,
Magnetic Healer, 147 Clinton street, Brooklyn, N. Y.
June 19.

SECOND EDITION.

After Dogmatic Theology

After Dogmatic Theology, WHAT?

Materialism, or a Spiritual Philosophy and Natural Religion.

BY GILES B. STEBBINS,
DETROIT, MICH.,

*Editor and Compiler of "Chapters from the Bible of the
Ages," and "Poems of the Life Beyond and Within."*

FIVE CHAPTERS.

CHAP. 1.—The Decay of Dogmas: What Next?
2.—Materialism.—Negation, Inductive Science, Ex-

3.-A Supreme and Indwelling Mind the Central Idea of a Spiritual Philosophy.

4.-The Inner Life—Facts of Spirit Presence.

5.-Intuition—The Soul Discovering Truth.

Passing out from the sway of creeds and dogmas, two paths open—one to Materialism, the other to a Spiritual

Philosophy, with Mind as the Soul of Things. Which shall we enter? To give Materialism fair statement and criticism; to show it is a transient stage of thought; to expose scientific dogmatism; to show that Materialism and Spiritualism are unlike and opposite; to give fair statement of the

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Banner of Light.

BOSTON, SATURDAY, AUGUST 28, 1880.

Lake Pleasant Camp-Meeting.

This busy little city among the pines is the scene of constant and varied attractions. The great congregation of Sunday dispersed in an orderly manner, and left the campers to enjoy a quiet Sunday evening. The addresses of the day were discussed, private services were held and fraternal calls were made among the occupants of the camp.

Following is the record of the week ending Aug. 23d:

MONDAY.

The following officers and board of directors were elected for the ensuing year: Vice Presidents, Mrs. M. A. Lyman, of Springfield, M. V. Lincoln, of Boston, and John T. Arnold, of North Adams; Secretary, John Harvey Smith, of Springfield; Treasurer, T. T. Greenwood; Directors, Dr. Joseph Beals, Harvey Lyman, M. H. Fletcher, D. B. Gerry, A. Bullens, W. H. Gilmore, W. F. D. Perkins and A. T. Pierce.

In the evening Lizzie J. Thompson of Boston gave a reading to a select and appreciative audience. Miss Thompson excels in character pieces, and is always listened to with pleasure.

TUESDAY.

Louis Ransom, of Troy, N. Y., delivered the regular address. He chose for his theme: "Christianity as a Force in Civilization." The speech was earnestly delivered, and showed wide reading and a retentive memory. He said, in substance: There are no vacant spaces in the human mind. Each nook and cranny is filled with some notion, some fiction or philosophy. To introduce the new, one must first destroy the old. Jesus, Luther, and all noble reformers had been obliged to do this preliminary work. The first era of any great reform is an era of demolition. I attack the pretensions of Christianity relative to its claim of being the founder of civilization. The speaker defined the terms Christianity and civilization, and proceeded to analyze the three following propositions: (1) the civilization which Christianity produced, (2) the civilization which Christianity produced, and (3) the civilization which came into being in spite of Christianity. These divisions were elaborated intelligently, and copiously illustrated by references numerous and in detail. Mr. Ransom was applauded at frequent intervals, and his *debüt* as a professional lecturer at Lake Pleasant was a success.

At 3:30 P. M. Jennie B. Hagan's friends convened. In the hall were well-dressed, Charles W. Sullivan, Capt. Brown, Mrs. Mason and daughter, Mr. Almon and Miss Ada Blanchard participated in the exercises. Miss Hagan improvised with her accustomed ability. In the evening the Grattan Smith family held a concert, which was largely attended. The singers are Mr. A. G. Smith, Mrs. A. J. Smith, Estella, Gerlie and W. S. Smith. Their *debüt* in New England is a marked success, and they have every reason to congratulate themselves over the victory they have secured. General in private life, they have made many friends who will gladly welcome them here again next year.

WEDNESDAY.

The Shakers were present in force, and conducted the exercises both morning and afternoon. Elder Evans, Elderess Doudle and other members of the party spoke. The singing was a novel portion of the exercises. Elder Evans is a radical speaker, and some of his remarks were loudly applauded. The audiences were very large during the day.

The following is a digest of Elder Evans's address: "Liberalism—What is it? Victor Hugo would say, 'Liberalism is the voice of the French Revolution.' I might say, 'Liberalism is Thomas Paine and Victor Hugo.' With Voltaire, he says, on Voltaire's centenary, 'a new cycle has begun.'"

"The eighteenth century proposes—the nineteenth brings to pass. To-day war is indicted—force is violence. If to slay be a crime, to kill multitudes cannot be an extenuating circumstance. 'The Inquisition was murdered by the Church; War is murdered by the State. To Jesus do not make a deed great; homicide is homicide—bloodshed is bloodshed. In the sight of the eternal God the character of murder is not changed by putting on its head an Emperor's crown.'"

Constantine was great—a great murderer; a fit representative of Christianity, when it (the Sun) had become darkness, and of the State (the moon) which had been married to the Church, and was turned into blood—into war. The Indian, the Hindu, the Mohammedan, founded the monster—Church and State. As a second Jesus (the Prince of Peace) he said: "Let us dis-honor war. There is no bloody glory. No, no—it is not well to make corpses." He that taketh the sword, shall perish by the sword. Said Jesus also: First, 'Thou shalt not kill,' said Moses. Let us ask counsel of him Voltaire whose life was useful to man. It came to an end a hundred years ago. His work is immortal.

As Spiritualists, let us ask ourselves if these other mighty thinkers, auxiliaries of glorious Voltaire, Jean Jacques, Diderot, Montesquieu, shall not speak—utter forth: 'Stop shedding human blood. Enough, Priests and despots—enough!'

Let us ponder the right of man to life—the right of conscience to freedom—the sovereignty of reason—the sacredness of labor—the blessedness of peace; and inasmuch as darkness issues from the pulpits, and throned, let light shine forth from the tombs—from the spirit-world.

The vision of John is a map: a chart of the history of the Church from the first to the second appearing. The primitive Christian Church was peace and good will to humanity. The mosaic law was cooperation. The patriarchal church, under the law of Moses, was holy and good. It taught abstract, absolute truth respecting physiology, health, property, the land and its products, and also of woman—the relation of the sexes.

In the wilderness for forty years—a whole generation—they lived on manna; did not kill, did not eat corpses as food. As a consequence it was declared as a church dogma. 'The Lord your God shall take all sickness away from among you. The land was held in common. An ox or ass was not to be sold; the land is mine, said the Lord.' The people held only as tenants. Yet the most undone man or woman in Judea held an inheritance in the Land of Promise.

And another inheritance of faith was the law of nature that pervaded the earth, in which the sexes were the merest of the sexes for offspring only—and no murders. This was the law glorious in those fundamental principles of human existence. Yet, as compared with the principles of the law of nature, the law of Moses was a shadow. The last Supper—the sacrament, typical of the Lord's spiritual body, or church, when Christ should come the second time to restore spiritual Israel, the true Jew—was a shadow. The sacrament should be the staff of life of the saints in the kingdom of heaven upon earth. In that kingdom, instead of the God of the Jews—a bloody God—should be the Christ-Spirit, making peace by removing all the causes of war in the diet in the property in the sexual relations. The least in that kingdom would still be superior to John, the greatest born of woman under the Mosaic law. As killing animals leads to murder, so does the possession of land and its products allowed under the law, feed and keep alive selfishness. Therefore they sold their individual, private possessions, and had all things common, none saying, 'This is mine.'

Communism was the law of Christianity. Health—a vegetarian diet—was a law as much as the law of the sexes did not make the comers thereto perfect, but condemned as sinful, the most perfect commerce of the sexes—perfect generation—*celibacy* was proclaimed. The corner-stone of the Temple of God in the New Covenant, virgin life, common property, peace, under the sanctification of labor, life, or she who will not work, neither shall she eat; and he, or she, who would be great among you, let him or her be your servant. Now the question arises, What have we had under the name of Christian Church for the past 1800 years? Let us, for an answer, look to our Chart, the Revelation. Turning back to it we see, very plainly, a spurious article labelled Christianity has been fastened upon mankind.

Voltaire caused the force of witnesses to be abolished. Monarchy was overthrown by the Revolution, never to recover its former power. Then came the American Revolution—Independence. Republican principles began to grow, being engrafted in the American Constitution. Already the separation of Church and State, much progress had been made. Primogeniture has been discontinued. Slavery is abolished. Public lands are given away. Homesteads can be made available. And now, the great question arises, This will prepare the way for the beating of swords into plowshares and spears into pruning hooks, for the abolition of all national wars, and a more perfect separation of Church and State than now exists.

And Lee and her company, who by the Spirit, the New Heavens—A New Spiritual Order.

CHARLES SULLIVAN'S

entertainment in the evening was very successful.

The hall was crowded, and Mr. Sullivan was in good "form." He was enthusiastically received. Prof. Tice, of Brooklyn, Capt. H. H. Brown, Jennie B. Hagan, Mr. and Mrs. J. William Fletcher and Mrs. Lov-ering contributed to the excellence of the programme.

THURSDAY.

Rev. J. H. Harter, of New York, delivered the regular address of the forenoon session. His wife read a lengthy poem (original) on "True Religion." Mr. Harter then proceeded with his sermon. He said substantially:

"I was once a member of the Dutch Reformed Church; then I changed to the Methodist; then I moved forward to the Universalist; my last jump was into Spiritualism. I sing hosannas of praise for Spiritualism. It is a glorious religion. I shall preach a sermon on 'Coming, Coming and Going.' The speaker moralized about our going into this world. 'There was a task to do. Life involves responsibility. What noble task shall command our energies? Do unto others as you would be done by. It is the sum and substance of religion. The work to be done is that of temperance in all things; the galleys should be abolished; kindness should reign supreme. Death will soon come. How shall we prepare ourselves for the next life? By good deeds and tender care of those who are suffering.'

Mr. Harter has a way of speaking peculiar to himself. He is the prince of story-tellers, and his address was frequently interspersed with laughter-provoking narratives, which illustrated some point he was emphasizing.

IN THE AFTERNOON.

The regular address was prefaced by some remarks from that veteran Camp-Meeting-worker, Dr. A. H. Richardson, who was cordially welcomed by the audience. He said:

"I am not here to make a speech. My object is simply to extend a fraternal greeting to you. We have stood together in the past; our work has been crowned with success; the angels have had us in charge. We are journeying on to the better land. Our glorious religion is able to sustain us in all our endeavors. It is the sum and substance of religion. No jealousy exists relative to the success of this meeting. Go on! the more the better!"

The Doctor closed with an earnest plea for personal purity on the part of all who called themselves Spiritualists.

DR. H. H. STORER.

The well-known lecturer, who has officiated in such an acceptable manner at the Onset Bay meetings this summer, was next introduced by President Beals. As Dr. Storer advanced to the front of the platform a storm of applause greeted him. He spoke substantially as follows:

"I thank you, my dear friends, for your cordial greeting. I have just left Onset Bay, where we have had the baptism of the spirit. My joy is beyond expression. One spirit animates us all; one impulse moves us onward. Jealousy is unbecoming—out of place. It is a high honor to be a humble worker in this great movement. Our veteran workers leave us: E. V. Wilson, the great and blessed one, has left us. He was a saint and heroic deed are still in sympathy with us. They inspire us; they lead us on to noble works. At Onset we gave a testimonial to Mr. and Mrs. Vaughn and Mr. and Mrs. Barrett, the veteran camp-meeting workers of our country. They were called up; tears came to our eyes, and under the baptism of the spirit we resolved to labor with untiring assiduity for the cause of Spiritualism."

THE REGULAR ADDRESS.

Mrs. Nellie J. T. Brigham, of New York City, delivered the regular address. Her topic was: "One Lord, one Faith, one Baptism."

If we learn the real meaning of this text there is something new in it. Phases of religious development show the changes in the religious views of man. Old views of Deity were narrow. Jesus had a broad idea of God. He said, 'I am God and my Father is God. He has obscured the light! God is a spirit! The grandest result of God's creative energy is man. Under all the different beliefs there is a fundamental unity. Theodore Parker saw in every man a brother. The different faiths are united in their great end, the progress of the human race. The great end of religion is to bring about a new era. The new era is being adopted quietly. With deft fingers modern theologians incorporate the new faith into the old formulas. 'I love to God and love to man.' That is the 'one faith.' We want the baptism of the spirit! Then peace will come upon the earth; goodness will prevail. Our aim should be to develop a noble manhood and womanhood."

FRIDAY.

Rev. J. H. Harter, of New York, spoke in the forenoon, continuing his former address. He kept the audience in a roar of laughter. A collection was taken up for Mr. Harter's benefit.

THE REGULAR ADDRESS.

Mrs. Nellie J. T. Brigham, of New York City, delivered the regular address. Her topic was: "One Lord, one Faith, one Baptism."

We must remember that it is almost impossible to secure uniformity of belief. Individuals are different—formed and bred in different environments. The past is not equal to the present. The world has advanced from former conditions. To-day an earnest prayer is rising from the souls of thousands for a answer to the great problems of life. In Spiritualism the great fact of spiritual communion is reduced to demonstration. The speaker argued that Nature prophesied of a future life. How lamentable if this life were all there is for us. Who will say that all the possibilities of one's life are realized here? How many will admit that they have been cramped and cramped circumstances have crushed and warped their usefulness? Our necessities are prayers. Spiritualism teaches us of a life beyond; it tells us that we must earn our salvation; that to gain life's heights there, we must acquire spiritual excellence here. Work for this cause, friends."

SATURDAY.

Capt. H. H. Brown spoke by special request in the forenoon. In his preliminary remarks he stated that he fully appreciated the compliment of being invited to speak twice before such a representative body of Spiritualists.

The discourse was preceded by a song from Mrs. Mason and daughter and Chas. W. Sullivan. The singers were greeted with applause.

Capt. Brown's topic was "The Mission of America, or the Place of Spiritualism in History." He said, in effect:

"The material progress of our country since its settlement has been marked. Is this the only purpose of Nature—to develop that which is conducive to meet man's physical wants? Or is there a deeper purpose? He answered by saying: 'For purpose and design was man. There was an angel in every individual, and time and opportunity were hers only to develop that angel. To accomplish this, individuals and nations and civilizations were nothing, if man could be more. Therefore the day of material civilization was only the best of individuals, of nations, of civilizations survive; only the best goes 'marching on.'"

He then said in the grand march of nations each one had crystallized around some great idea as its inspiration, and as long as it had to struggle for its life under the inspiration of that idea the nation grew; but when prosperity brought wealth, caste and idleness the nation died, leaving to the world the development of its peculiar idea in each case.

He illustrated by Egypt, the developed grandeur, majesty and power; worshipped God as the omnipotent; India, which worshipped the incomprehensible; the Infinite; Greece, which had Beauty as God; and Rome, which had Justice. Christianity had for its principle, love, and love is the power which has made the world; scientific Europe worshipped the True as God.

Now America was colonized under strong religious impulses; the first demand was freedom to worship God; but the second was freedom for man to govern himself, and both of these were born of faith in man's own upward tendency or in goodness; and the God-idea of America including all the rest, adds its crowning glory—goodness.

The history of America divides itself naturally into the three eras: (1) of colonization, (2) naturalization, and (3) that of justice, represented by the thirty years' anti-slavery struggle. Goodness developed in the struggle for life. Brother-love formed the union of goodness, virtue, not intellectual; they were spiritual, and were to be developed by spiritual processes. The corruption, selfishness, the present course of caste, would not be cured by our schools, for they leave out, consider as unimportant, the spiritual. We are spiritualized. That our schools were a universal panacea, he condemned as a fallacy. The same was true of the ballot. It was powerful for good or evil as the man behind was good or evil. We want moral men behind the ballot to have a moral government. How was this goodness to be developed? Only by the growth of man's spiritual nature, and this can only be done by and through his affections. For this purpose, the shining Light of Hydesville came, and through angel-love man might learn to love his neighbor better; and the mission of America was its prophecy of fulfillment through Modern Spiritualism."

IN THE AFTERNOON.

At 1:45 P. M., Mrs. Emma Hardinge Britten delivered a very able address on "The New Bible." Mrs. Britten is a speaker of world-wide celebrity. Her discourses are grand and lucid expositions, delivered with dramatic fire, and reflect credit upon the cause of Spiritualism. She spoke substantially as follows:

We are in the dead-lock of the spiritual movement. It is not enough to look at the past; not enough to observe marvelous phenomena. What is the life which

binds us together? The knowledge of spirit-communication. Each system of religion is based on spiritual phenomena. In Spiritualism we have the facts of yesterday repeated to-day. Without the phenomena, we have no Spiritualism. I go through these grounds: I see healers, slate-writers, all the different media. These are our teachers, their self-sacrificing labors have placed our cause in its present position. Examine Spiritualism: we have first the message; the spirits agree on the question of punishment for sin. We want a new Bible. I have one for you. The Bible of Men! I will open five chapters of this new book: 1. Man, his Sensuous Nature; 2. Man's Affections; 3. The Moral Ideal; 4. The Intellectual Department; 5. Spirituality.

The learned and eloquent lecturer elaborated each of these points in forcible language. She was attentively listened to and loudly applauded.

SUNDAY, AUG. 23D.

There never was a fairer day than this. At an early hour crowds began to enter the camp-ground. The excursion trains were larger than ever before. It was an interesting sight to witness the arrival of the constantly incoming host. At 9:30 the Fitchburg Band began a very fine concert. The vast amphitheatre was well filled with an appreciative audience. Capt. Russell's musicians are effective ministers to the harmony of the camp.

At 10:30 O'clock A. M., President Beals introduced President Champion, of the Philadelphia Association of Spiritualists. Mr. Champion said, in effect:

"I have long desired to be with you. It is seldom that our anticipations are realized; but I desire to say that I am more than satisfied with what I have seen here. You have a great and glorious meeting. I notice with pleasure the universal interest which is being manifested in Spiritualism. Our sheet anchor is demonstrated fact. We no longer dwell beside a windowless grave; the light of a demonstrated immortality has come to us."

I congratulate you, Mr. Chairman, on the success of this meeting. Our Camp-Meeting at Nesaminy Falls has been very successful; indeed, I may say that this year it was an ovation. I bring to you kindly greetings from that meeting. We are all brothers. I invite you, all dear friends, to come to our meeting. Let us labor to lift the veil of superstition from humanity. [Loud applause.]

THE REGULAR ADDRESS.

Ed. S. Wheeler, at 10:30 A. M., spoke to 6000 people on "The Man of the Future." He was attentively listened to. His references to his return to New England were pathetic. In opening his discourse he held that the doctrine of total depravity had been a curse to the race. Man was to be trusted. No narrow prejudice should warp our fraternal feelings. The race is as yet in its infancy. Slowly but surely the new is dawning. The ideal man has not yet lived in the flesh. Not Jesus, not Buddha, nor Mahomet. Humanity meant more than any individual.

The speaker proceeded to contrast past theological views of man with rational spiritualistic views, and closed with a fine original poem.

IN THE AFTERNOON.

Mrs. Emma Hardinge-Britten was greeted by an increased audience, which she held spellbound, as in a state and impressive manner she replied to Joseph Cook's recent coarse imputations upon Spiritualists. This discourse will soon be issued in tract form, hence the writer will not attempt to give a digest here. Suffice it to say that the eminent and able defender of Spiritualism, Mrs. Emma Hardinge-Britten, who honors any cause by her advocacy of it, subjected Joseph Cook to a scorching criticism and answered in a lucid manner the current objections to Spiritualism. The lecturer was congratulated by hundreds at the conclusion of her address.

SUNDAY EVENING.

At 8 o'clock Jesse Sheppard, the musical medium, gave a concert in the hall. The tickets were limited to one hundred, and were largely sought after all day. Mr. Sheppard's performances are absolutely wonderful, and competent judges pronounce his instrumentation and vocalization as something extraordinary.

NOTES.

Dr. H. P. Fairfield's cottage was dedicated Aug. 19th at 8 P. M. Rev. J. H. Harter, Dr. Storer, Jennie B. Hagan, Mrs. Juliet Severance, participated in the exercises. Dr. Fairfield responded in an appropriate speech. Miss Ada Blanchard is a cultured elocutionist. Her readings are admirable, and her many friends agree that she ought to make a specialty of public reading. "The Turkish Patrol" brought the Fitchburg Band an enthusiastic encore at the Lake.

The Grattan Smith family are earnest Spiritualists, who sing the gospel in which they believe. The verdict at the Lake is: No camp-meeting is a perfect success unless the Ohio singers are present to render the audiences enthusiastic under the sweet and thrilling harmonies of song. After their arrival at Lake Pleasant they sang at each service.

Prof. Caldwell's entertainment was well patronized. Dr. A. B. Smith and wife (formerly of Brooklyn), well-known Spiritualists, arrived at Lake Pleasant Aug. 19th.

Mr. Stevens and daughter, of Springfield, Mass., made their first visit to the camp Aug. 19th, and were delighted with the meeting.

Jennie Rhind holds conferences in a large tent.

Dr. Ross, of Troy, N. Y., has been of invaluable use in arranging Western railroad matters.

Mrs. M. A. Howes, of Worcester, Mass., is a promising medium.

Geo. H. Geer, the Western lecturer, arrived at Lake Pleasant Aug. 21st. He was cordially welcomed by President Beals and other officials.

Philadelphia sent a large delegation, which arrived Aug. 20th. The following prominent Spiritualists composed the party: H. B. Champion, President of First Association of Spiritualists, of Philadelphia; Ed. S. Wheeler, B. F. Dubois, Mrs. Dr. R. C. Flowers, Mrs. W. McNeill, J. Hart Britton, J. Knight, Samuel Felton, W. M. Griffith and wife, Samuel Carman and wife.

Jennie Warren, a well known medium, is visiting Lake Pleasant.

Dr. B. W. Nason and Lawyer Chapman, of Ballston Spa, N. Y., made a short visit to Lake Pleasant.

John Wetherbee came into the *Banner of Light* headquarters Saturday, Aug. 21st, and was the object of lively observations and congratulations from a large coterie of friends who were visiting the *Banner* scribe's tent.

Mrs. Ella J. Kendall, of Boston, the well-known medium, met a large circle of friends at the camp.

President Champion made a model speech, brief, full of fire, coherent and sensible. He was enthusiastically received by the audience.

James A. Jiles, of Philadelphia, is a quiet observer of Camp affairs.

A well-merited compliment: Capt. Brown's invitation to deliver a second lecture at Lake Pleasant. His many friends made him a handsome present.

"Daisy Dell," the home of Mr. Young, of the Boston *Globe*, is a neat little cottage, commanding an admirable view of the Lake. Mr. Young and family enjoy their summer home.

Joseph Knox (of the Boston police) and family are enjoying a visit to Lake Pleasant.

Nellie L. Kenyon, of Woodstock, Vt., a well-known lecturer on Spiritualism, is an interested visitor at the camp.

The writer inadvertently omitted to state that Messrs. Bacon, Sullivan, Heath, Altemus and Jennie B. Hagan, participated in the exercises at Mrs. Cushman's testimonial in the hall at Lake Pleasant.

Mrs. Dr. W. Porter recognizes the communication from Dr. William Porter, Bridgeport, Conn., published in the *Banner of Light* of July 31—so she stated to the writer the other day at the camp.

Prof. Worthen, of Illinois, makes his second visit to camp this year.

North Carolina is well represented in the person of C. A. Frazier.

Dr. H. B. Storer felt happy at Lake Pleasant. He is held in affectionate and respectful esteem by a large and constantly growing circle of friends. No man has more power on the platform. The Doctor sends out a genial and spiritual influence, and his addresses exhibit more than ordinary powers of spiritual insight and intellectual discrimination. Dr. Storer merits the title— which the writer now officially bestows upon him—of "Professor of Spiritual Metaphysics."

"Ichabod," a spirit control of the writing medium, Carrie Twing, gave an entertainment in the hall Saturday evening, Aug. 21st. The Smith family also contributed to the programme.

The conference on Saturday night (21st) was lively. Mr. George H. Geer made his *debüt* as a speaker.

Messrs. Charles Rich, Fred Tuttle and Frank Whitaker of the *Banner of Light* establishment promenade the streets of the camp last Saturday evening. They pronounced the "illumination" excellent.

John Adams, Esq., Superintendent of the Fitchburg Railroad, visited Lake Pleasant for a few hours the other day.

Ed. Dwight, of Stamford, Conn., is a constant attendant at the different sances. He is enjoying the meeting.

Mr. and Mrs. A. B. Severance, of Milwaukee, were greatly pleased with their sojourn at Lake Pleasant.

F. Crozier, the Lake Pleasant photographer, is a fine artist, and his work has given the utmost satisfaction.

Newman Weeks, of Vermont, a veteran Spiritualist, is an intelligent spectator of the proceedings at Lake Pleasant.

The Lake George Camp-Meeting Association will hold their first Camp-Meeting in Fort Gage Grove, at Lake George, N. Y., commencing Sept. 4th—closing Sept. 20th. Some of the most prominent lecturers in the field will speak. The following speakers are expected: [see circular of Camp-meeting in another column.] Prof. S. B. Britton, Prof. J. R. Buchanan, Mrs. Nellie J. T. Brigham, Prof. Wm. Denton, Mrs. Emma Hardinge Britten, Rev. A. A. Wheelock, Fanny Davis Smith, Mrs. Manchester, Messrs. Brown, Storer, Wheeler, Peabees and Geer. The writer has been honored with an invitation to attend the meeting. Probably a majority of the above-named speakers will be present. The situation is pronounced as being delightful. Lake George is noted for its beauty. The route of travel is as follows: From Saratoga, N. Y., take the Delaware and Hudson Canal Co. Railroad to Glen's Falls; thence an hour's ride on a smooth plank road by easy Concord stages, leaving passengers at the camp-ground or at any of the numerous hotels in the vicinity. Holden's Ballston Band will furnish music for concerts and dancing. For circulars send to Rev. A. A. Wheelock, General Superintendent and Secretary, Ballston Spa, N. Y.

Mrs. J. J. Clark, the well-known medium, has been giving good satisfaction to investigators at Lake Pleasant. She has received many callers at "Excelsior Cottage."

Prof. WILLIAM DENTON will speak Saturday, Aug. 28th, and on Sunday, the 29th, in company with the "PILGRIM," Dr. J. M. PEEBLES.

No engagements for speakers for the meeting of 1881 have yet been made. The committee of speakers is as follows: John Harvey Smith, Miss M. H. Fletcher, and Mrs. E. P. Morrill.

James A. Jiles declares that Lake Pleasant takes first rank as a Camp-Meeting.

Henry Buddington and brother are deeply interested in the manifestations of the Eddy brothers. They affirm that the materializations are genuine, and that thousands are being converted to Spiritualism through such manifestations.

The new singing-book edited by Dr. J. M. Peabees is a gem, which should have a large sale among liberal and spiritual people. Colby & Rich are the publishers. Send for a copy; price twenty-five cents in boards, twenty cents in paper.

Dr. F. H. Lyons, of Philadelphia, is among the late arrivals.

The price of E. V. Wilson's book, "The Truth of Spiritualism," is \$1.50. Buy it, reader.

LATER—MONDAY, AUG. 23D.

At 1:30 P. M. a memorial service was held in honor of E. V. Wilson, the veteran lecturer, who passed to spirit-life Aug. 8th. The grand stand was beautifully decorated, and a very large audience convened to listen to the speeches.

President Beals said: We have met to hold a memorial service to our dear brother, E. V. Wilson, who has gone to the spirit-land. He was a brave and noble worker. Let us show our respect for him to-day.

Mr. Burnham's choir opened the service. Capt. H. H. Brown was the first speaker. He paid an eloquent tribute to the memory of Mr. Wilson. The departed veteran was an honest man. He was an untiring worker. The speaker was under obligations to Mr. Wilson for kindly words in the beginning of his (Brown's) ministry. Something should be done for Farmer Mary (Mr. Wilson's wife) and the children. A mortgage was held against the Illinois homestead; interest money was due, and arrangements could be effected by Spiritualist capitalists to change the mortgage for one bearing a lower rate of interest. Capt. Brown pleaded eloquently for justice to Farmer Mary and the little ones, now that the powerful help of E. V. Wilson, in the form, could no longer be counted upon.

Ed. S. Wheeler followed in a touching speech, filled with reminiscences of personal relations with Mr. Wilson; he also made a very forcible plea for practical work in direction of liquidating the indebtedness upon the home of Mr. Wilson's family.

Mrs. Emma Hardinge Britten made the closing speech, which was one of great power. She asked the question, What does death do to us? and proceeded to argue that death transfigured us; that the noble warrior in whose honor the meeting was held had been transfigured since the episode of death, which was, in reality, his spiritual birth. The speaker in closing adverted to the question of assisting the wife and children of Bro. Wilson, and directed President Beals to put her name down as the first one to purchase E. V. Wilson's book: "The Truths of Spiritualism."

President Beals then asked for other names, and a large number of people responded. The indications are that something practical will be done in the line of befriending the dear ones who mourn the loss of a husband and father in the absence of E. V. Wilson.

Charles W. Sullivan, Mrs. Mason and daughter and the Grattan Smith family sang acceptably during the exercises.

This was Bro. Wilson affectionately and reverently remembered at Lake Pleasant, where he had labored so valiantly for the truth as he saw it. Dear spirit-brother, accept our love!

CEPHAS.

Cape Cod Camp-Meeting.

[BY H. B. S.]

The charm of a delightful summer lingers in the groves and over the odorous fields basking in the sunlight. The air is vocal with the twitter of birds and hum of insects, and a morning walk over the hills and along the dykes of the cranberry meadows, where the berries are just turning from white to red, seems a fit preparation for that natural worship which we hope to enjoy in larger measure by the aid of this first Sunday's exercises at the camp. An infinite peace broods over the beautiful grove, where for a dozen years the Spiritualists of the Cape have held their annual meetings. The dead leaves have been swept away, the speakers' stand newly painted, and the seats, all comfortably backed, await the coming audience. After the deluging rain of Saturday, the sandy roads of the Cape are comparatively hard, and on foot and by vehicles of all sorts the good people stream toward the camp. Baggage is unloaded, and soon the semi-circle of cottages are occupied by their annual tenants, who greatly enjoy these social reunions under the trees.

The Cape people are peculiarly sincere and unassuming, and the fraternal spirit has always characterized these meetings in a marked degree. And associated with it is that sturdy good sense, and intellectual quality, which Henry C. Wright used to say rendered Cape Cod audiences the most receptive and intelligent of any before whom he had spoken in any portion of the country.

Your reporter is indebted to Mrs. Love C. Howes, the Secretary, for the following account of the meeting to date:

The Cape Cod Camp-Meeting Association met at Nickerson's Grove on Saturday, Aug. 21st, but owing to the inclemency of the weather the meeting did not organize until the next day following.