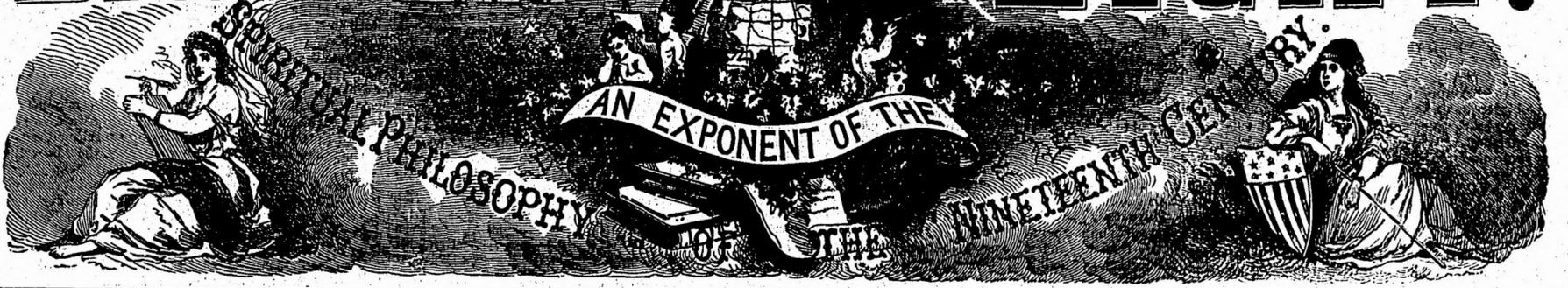


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The Rostrum.

THE PRESENT OUTLOOK OF SPIRITUALISM.

A Discourse delivered by
PROF. HENRY KIDDLE, of New York City,
At Lake Pleasant Camp-Meeting, Montague, Mass., on
Sunday, Aug. 15th, 1880, to an audience of five thousand.

(Reported for the Banner of Light.)

It is not claiming too much to say, that in no period of human history have the truths of Inspiration and Revelation been so well known or so widely disseminated as at the present time. These truths constitute, indeed, a body of spiritual philosophy at once profound and practical; for it is not as a mere addition to the mass of theory or speculation in the world that they have been given to us, but for their practical bearing on the interests of mankind.

The terms *inspiration* and *revelation* have hitherto been used in a very loose way, as implying something mysterious and abnormal; but, in the light that has been shed upon recipient minds during the last few years, these words become the definite representatives of truths as reducible to law as the simplest phenomena of the physical universe. Our opponents say: "The age of miracles is past"; but we say, it never existed. But this is especially an age of both *inspiration* and *revelation*; and it behooves men to study the facts pertaining to these momentous phenomena, so that they may comprehend their import, and both receive and dispense the blessings which they bring to the world.

For the agency that is now making itself felt, while unparalleled, or without its counterpart in human history, is, as experience in the future will most certainly verify, one of overpowering influence—both destructive and constructive—destructive of the errors of the past, but constructive of institutions based upon more truthful principles. Phenomenal elements, previously unthought of—undreamt of—are manifesting themselves day by day with constantly augmented force. Usually unseen and unfeelt, scarcely known even in the results of their activity, these elements now clearly display their existence and agency; and, under some extraordinary impulse which they do not divulge, disclose the secrets of their mysterious workings.

We gaze at the persons of this new drama, we listen to their words, we converse with them; for our souls, we feel, are free, and we dare to talk with these "strange visitors," and question them as to their identity and the purpose of their coming. We have not closed the doors of our minds, or of our hearts, against them in haughty arrogance or blind bigotry, presuming either that we already know all that can be learned of the laws of God's universe, or that he will never send to his children on earth any new message of his mercy and love. Hence we have been allowed to sit down at the banquet of the soul which the angels have spread, and have partaken, to the utmost of our capacity, of the rich viands provided for our spiritual refreshment and invigoration.

My friends, *ideas* rule the world; and as men's minds receive new ideas, laying aside the old and effete, the world advances. Society rests upon them; mighty revolutions spring from them; institutions crumble before their onward march. It is just as impossible to resist their influx, when the time comes, as to stay the progress of the tide.

And the agency called *Spiritualism* is bringing a new set of ideas into the world—ideas on the most momentous subjects, touching man's true position in the universe; his origin and destiny; the relation of the mortal to the immortal; of the temporary to the eternal; of the finite to the infinite; of man's deathless soul to the material universe in which it now dwells—ideas larger, more general, more comprehensive, recognizing more fully the universal reign of law as the expression of the Divine Will, unchanging and unchangeable, in regard to which there is only an *Eternal Now*, while to mortals time is past or future, as related to their finite existence on this material plane; ideas of religion and worship free from superstition, bringing their minds into harmony with the Supreme Will, that reigns throughout the universe; ideas of spirit in its relation to matter, and of matter as the expression of spirit, the former being phenomenal and evanescent, the latter real and eternal; ideas that will free men's minds from the shackles of blind, bigoted, narrow theology, which, by its stupid creeds, has chained up the human mind and thrown over it the dark veil of ignorance, making men tremble when they should exult in fearless joy; making them prostrate themselves before a dreadful idol of wrath and folly, when they should bow only before the Infinite God of love and wisdom; making them, moreover, misinterpret the character of those divine Messiahs which God has sent to the earth in every age to bring spiritual light to the world; making them look upon God as partial and unjust in conferring special means of salvation upon particular men or particular nations, while in fact he has placed the means of salvation within the reach and knowledge of all mankind—the infallible guide to it in every man's bosom—so that only by willful blindness can he go astray, since he who obeys the behests of his conscience, according to his best light, has just as good a title to salvation as if he acted with all the purity and wisdom of an archangel or a Christ.

Such is a brief and partial summary of the ideas which have rained down, as it were, upon mankind from the opened windows of heaven, since the dawn of what is called Modern Spiritualism. Not that none of these ideas had ever dawned upon the human mind previously; many had; but what was previously known by inspiration has since been declared by revelation; for inspiration is ever with the human soul, but revelation comes only at certain periods. Inspiration is, as has been said, "a breath from heaven"—a spirit influence acting upon men's minds, impressing them with ideas, thoughts and emotions, and stim-

ulating them to activity; but revelation is a direct communication of knowledge from the spirit-spheres, by intelligences acting through intermediaries, and in such a way as to be recognized as beyond, or independent of, the mind which they impress or control. Inspiration is universal and unceasing; revelation is occasional and temporary.

The work of inspiration in the past cannot be estimated or appreciated; but the great spiritual revelations have been comparatively few, though the occasional glimpses of spirit-life and truth have been far more numerous.

Without the special revelations, leading to grand spiritual awakenings, which have been given at particular epochs, men's minds would become so materialistic as to be entirely blind to spiritual things. The intuitional or inspirational element, which plays so great a part in man's existence on earth, would be lost sight of; and the very persons who receive the greatest inspirational influx would become the most arrogant in their denial of any power beyond themselves, or the limits of their own understanding.

We have many instances of this now, as there have been in the past, of inspirational orators, poets, writers, musicians and painters, wrapping themselves up in the pride of their own pompous individuality, and presumptuously denying any power, angelic or divine, except the mortal organism of their own mighty brains.

From this we may see the object of the present revelation of spirit-power and truth, coming through the various phases of what we now call mediumship. The primary object of all this is to give evidence of the existence of something superior to matter—something beyond what we can perceive through our bodily senses—to prove to man that he has a deathless soul, by showing to him the survival of the intelligence and personality of those whom he thought laid away in the cold, damp grave, "to mix forever with the elements," and to know conscious being no more.

That model theologian, Mr. Joseph Cook, did not quite perceive the magnitude of the admission he made, when he said that Spiritualism is a perfect cure for Materialism; for if such be the case (and we know it is the case), then it is the greatest blessing ever bestowed on mankind; and to suppose that such a boon emanates from the dread being who personifies evil, is such an insult to logic, and even common sense, that one might think scarcely a theologian, who has gone through all the customary training of renouncing his reason, could accept it. But while we can afford to smile at Mr. Cook's puerile logic, we must admire his boldness and candor in lecturing upon that dreadful topic, Spiritualism, to an evangelical audience, and daring to narrate any of the facts. Thank God that audience had the privilege of hearing even a few of the facts! The comments were nothing. Men in this age more or less think for themselves; and the reverend lecturer, without doubt, cast the seeds of truth upon many a heart.

In the earliest times these manifestations of spirit-existence were among the matter-of-fact occurrences, occasioning little, if any, special wonderment, or even remark. For men's minds were, at that period, more open to spiritual things, being less engrossed in the things of time and sense. Money-making was not the "be-all and the end-all" of life. The world of spirit and the world of matter were understood in their true relations; and while, to be sure, there were not so many of what we now call the conveniences of life, yet life was more natural; for its origin and destiny were more clearly perceived. But "times change, and men change with them"; and thus, wrapped up in the luxuries of life and the arts necessary to obtain them, they lose sight of the more important things pertaining to their heavenly destination.

The revelations of the ancient world deserve a very careful study, for they throw a great deal of light upon the present one. If we look into history, we shall find that every nation has had its revelation, by which it was taught the grand principles of spiritual and moral truth. Do we not find this in the sacred books and the sacred personages of all nations? Are not Brahma, Krishna, Buddha and Zoroaster the exponents of this? Did they not teach a pure and holy doctrine? To be sure, men have corrupted it, and perverted it into superstition and idolatry; but as it came fresh from the inspiration which gave it, it was pure and true. And it is a fact which has often been noticed, that all these revelations have taught substantially the same doctrine—love to God and love to man, as the essential law of progressive life both earthly and spiritual. Their teachings have ever been simple, and easily understood; but upon them unfortunately have been engrafted the most pernicious creeds, which have led men into idle superstitions and degrading or foolish rites. Still the holy lamp of spiritual light has continued to burn in men's hearts, although clouded and obscured by error.

The Hebrew prophets poured forth their solemn notes of warning, as inspiration taught them, bidding the people turn from the debasing indulgences of sensual appetite, and live pure and holy lives—that is, lives in harmony with the will of the Creator as expressed in his universal, eternal laws, which are contained in the great statute book of Nature.

Why was this admonition necessary? Did not men know that they should not lie, steal, murder, wrangle, strive to injure each other, or debase themselves with voluptuous pleasures? Were they not admonished of this by the physical, moral, and political consequences of such acts? Most assuredly they were. Then why were these special spiritual revelations and admonitions needed? I answer, because of the strong and universal tendency of human nature to act counter to its firmest convictions of what is right—of what is pure and good—to act in its own corrupt will, instead of obeying the will of the Creator, as written in the conscience of every one, and as shown by the light of reason, whenever men turn their eyes attentively and passively either outwardly, on the glorious book of Nature, or inwardly, on the monitorings of their own hearts.

This need of obedience to the Divine will is taught by the angels of the *New Dispensation*, as it has ever been in those that have previously been given to mankind. In this respect nothing new has been imparted; indeed, nothing new could be; for the law that "makes for righteousness" is eternal, like the God from which it emanated; and like all other laws on which depend the welfare and progress of humanity, is so simple that the child can comprehend it as easily as the sage. The former indeed requires a different expression, to adapt it to its infantile capacity, from him who, proud of the wide range of his thought, must formulate the simple truths of man's relations to the Infinite Soul of the universe in more pompous expressions, embodying abstract conceptions as well as loud-sounding epithets. To the child, that Infinite Soul—that Absolute, Unconditioned Intelligence, that Supreme Representative of Creative Love and Wisdom—is known best by the simple but expressive name, *Father*, and obedience to a Father's will conveys to his understanding all that the mature philosophic mind

means by conformity to the universal laws of an infinite intelligence, to whom no one can, with clear conception, ascribe personality as we understand it; because universality is totally opposed to finite personality; and we cannot conceive of unconditioned, unlimited personality.

But what matters it as long as we obey the laws of our being? Obedience is the great desideratum; and to induce this, more than for anything else, the angels of this and every other dispensation have made their presence known to the world in revelation, and constantly strive to impress men's minds by inspiration.

"Such is the law which moves to righteousness,
Which none at last can turn aside or stay;
The heart of it is Love, the end of it
Is Peace and Consummation sweet. Obey!"

Obedience to the Divine Will may be said to be the cardinal principle of the teachings of Christ. It was taught both by precept and example; and, indeed, it is the latter that has given most of its great power to the Christian system. Men are not swayed by their intellectual convictions. Truth may be revealed into the understanding, without affecting very greatly the practical morals of a person. One would suppose that a perfect conviction of the reality of the future life would effect a complete reformation in a man's conduct; but it does not, unless with it the principle of reverence becomes potential, and the man strives, from an influence above and beyond mere intellectual impression, to do the will of the Great Supreme. Of the millions who call themselves Christians how many conform to this fundamental law of Christianity; and of the millions who have been convinced of immortality through spirit-manifestation how many keep this great principle in view in their daily conduct? But it is the teaching of Spiritualism. Let me cite a brief passage from an article published in the *Liege Spiritualist Journal, Le Messenger*, and translated by the editor of *Mind and Matter*:

"The man who leans on the Divine Power and his spirit-protectors is always strong. His soul does not vacillate by the winds of adversity. His influence over men and things increases in proportion as he gives proof of obedience to the inspirations he receives. The most powerful is he who obeys the best; his desires being in harmony with the eternal decrees, they receive full and entire satisfaction."

This is the teaching of the old revelations and of the present one. Hence, in this respect, the new confirms the old; and the old illustrates the new. Think you that all that God, through his spiritual messengers, gave to mankind in the past was false? "I tell you nay"; for had it been so, the world would not now be ready for the light which streams in upon us. Is a man necessarily unfaithful to the new because he cherishes what is true in the old? Is this age so favored as to receive *saving truth*, while to all the countless ages before nothing was given but falsehood and error? This is not to be believed.

revelation is, therefore, impossible. The many wonderful facts and characteristics of the present with past dispensations afford a striking confirmation of the truth of the former; and it seems to me that the best interests of Spiritualism demand a recognition of this fact; for Spiritualism, like Christianity, comes to fulfill as well as to destroy. It comes to destroy error, but to build up the Truth.

What say the angels? "It has pleased God, in these latter days, to send us—his messengers, angels, spirits, or whatever you please to call us, but certainly his servants; it has pleased him to direct us to call you by new methods, by outward signs, by wonders that philosophy cannot explain, and incredulity can only question."

But *Spiritualism* is as yet without an authoritative or generally-accepted definition; and there is occasionally a good deal of discussion—nay, I may even say *wrangling*—brought about by the indefiniteness with which the term is used. If by Spiritualism is simply meant the obtaining communications from spirits, or *spirit intercourse*, it will be seen at once that that term affords no clue to its teachings; and it must also be apparent that the world will not accept it without knowing something of the doctrines of which it is the exponent. They may admit its reality, but shun it as an abomination, as Mr. Cook professes to do; and, indeed, in the present condition of Spiritualism, there is some force in his objection when he says: "The trustworthiness of the communications cannot be proved; and even if their reality be admitted, all that is established is the existence and agency of evil spirits." Not that I admit the objection, but, with the contradictions of those who are the public exponents of Spiritualism, I find it difficult to answer it. The voices of the angels do not by any means convince very many of the disciples of the New Dispensation themselves. They admit the voice, but it is always a "lying spirit" when the utterance is not in accordance with their preconceived ideas. They ask questions, but they insist upon answering them themselves.

In the early part of my investigations I arrived at the conclusion that the genuineness of a spirit-communication depends upon, first, and primarily, (1) the medium through whom it comes; (2) the person or persons present who receive it; (3) the circumstances under which it is given; and (4) the character of the communication itself; and I have never accepted a communication without a careful analysis and consideration of all these points.

I published in my book a statement of the method and reasoning employed in my investigations; and though I have been plentifully abused by both Spiritualists and non-Spiritualists, for my folly in publishing it, no one has taken the pains to consider, and pass upon, my methods. The spirits themselves, through various mediums, public and private, have vindicated me, and to a certain extent, the genuineness of the communications I gave to the world; but that has had no weight, because many Spiritualists do not accept the communications of spirits through any medium.

But I refer to this not as a grievance to be complained of, but as an illustration of the presumed unreliability of spirit-communication even in the minds of Spiritualists themselves.

Is it any wonder, therefore, that the outside world look askance at Spiritualism, and sneeringly inquire, "What has come of it? What are its doctrines?"

I would answer that question by saying that it has given to mankind all that is necessary for guidance in prosperity, for consolation in adversity—all that is required to make them better, happier, wiser, and to fit them for a glorious life of progression in the spheres beyond. It has built a foundation for faith of solid fact, and demonstrated that there is no truth of science more certain than the truth of immortality; so that the dying Spiritualist can, more truly than the dying Christian, say unto his soul: "Oh, grave, where is thy victory? Oh, Death, where is thy sting?"

But it has taught, also, correcting the errors of the past, that as far as any soul needs to be saved, salvation is universal; and whatever it has to suffer in the eternal world is not as punishment, but as the necessary result of a viola-

tion of universal law, by the operation of which the soul, or spirit, through suffering, is lifted to a higher plane of existence. Thus have the spirits of this dispensation taught us to appreciate the infinite love of God; and only by our *self-atonement*, not by the suffering of an innocent being, God or man, or God and man combined, can we be freed from the consequences of our errors and misdeeds. It has taught us the grand truth of *spirit presence*, and the great law of *spirit affinity*, by which every one draws unto himself or herself just such a spirit-surrounding as corresponds with his or her own spiritual condition, attracting either the wiles and base influence of devilish; depraved, lying spirits, or the pure influences of the angelic hosts; and that at almost every moment of his life man is called upon to select whether he will accept the society of the evil, or the loving guardianship of the good in the spirit-world, with which he is enveloped. It has, moreover, dissipated that monstrous and accursed idea of an all-powerful devil, dividing with the Infinite Creator the moral government of the world. But in getting rid of the devil, it has by no means got rid of devils; for it has taught us, and shown us most clearly, that the more devils we make in this world by our foolish and wicked laws and institutions, the more we shall have to plague us in the next; that we do not get rid of a devil in the flesh by strangling him on the gallows, but only graduate him for active spiritual wickedness, as a zealous accomplice and condudtor with all like himself on the earth.

It has given to us the grand fact of *spirit return* with all the blessings and consolations that come from it. It has taught us to understand truly what *religion* is, besides giving to us the grandest, most rational and most comprehensive of all religions—a religion co-extensive with humanity, at every age and in every place, whether on this globe, or on any other in the vast universe.

And now let me ask, is there any one here—any who professes to be a Spiritualist, I mean—who will deny a single one of these propositions—who will dispute the fact that such have been the God-given results of the present spiritual movement? If not, then, in the name of that God who has given unto us this great boon, I ask why are we not united as a band of brothers, as a grand army of co-laborers with the invisible hosts above and around us, directing our combined efforts against the strongholds of superstition, ignorance, bigotry, and error? Their fortresses and castles now confront us on the heights, from which their great and consolidated armies look down upon the scattered, disorganized ranks of Spiritualism, with scoffing and contempt; and among them all, "these in whom we never to do us reverence."

It reminds me of the story of the early Crusaders, who under the merely nominal leadership of Peter the Hermit, and Walter the Pennycuik, went forth, in almost countless numbers, under a wild impulse of enthusiasm to do battle nursing his own imperious plans, or organization, each one grass before the serried ranks of their organized foes; and it was not until the real Crusaders, the grand armies of disciplined warriors under skillful leadership, arrived, that the strong positions were stormed, and the eagle of victory perched upon their standard.

And so it will be with Spiritualists. Vast numbers are claimed for the new faith; but where are they? as my friend, Dr. Fishbough, of Brooklyn, asks in a recent number of the *Religio-Philosophical Journal*. We have a goodly throng here in this grand camp-meeting assemblage; but what are these, compared to the vast hosts of our opponents? Do we see any evidence of the existence of millions (from seen to ten, as some claim) in the Spiritualist meetings in the great cities or smaller towns? Do we see any large or active public spirit, leading to the erection of spiritual halls or temples, or the establishment of central offices for the spread of spiritual truths, the circulation of tracts, the study of mediumship, the methodical investigation and collection of facts, or the aid and care of mediums? Nay, we have but little of this; and everything is left to run loosely, as it were, without law, regulation or system.

The stream of spiritual truth constantly flowing from the lips of inspirational speakers reaches but few ears and sinks into but few hearts; for the scanty circulation of the Spiritualist journals conveys it only to those who least need it; and the secular newspapers despise everything that is tainted with Spiritualism too much to publish even these beautiful discourses. Many of these should be scattered broadcast over the land, to show to thinking people what the Spiritualistic teaching really is; for very many look upon it only as the "doctrine of devils"—atheism, irreligious ravings, crazy hallucination, "free love," and other dangerous and destructive vagaries of the human mind; and they would rather see, as Mr. Cook said in Boston the other day, one of their friends "seized with the Asiatic cholera and the Memphis plague than with a belief in the trustworthiness of spiritualistic communications"; and this sentiment was received by his large audience with "loud applause."

Had we a general organization based simply on the fact of spiritual intercourse as its foundation stone—could we show to the world at large our numerical strength, our real principles, the true tenets of our present faith, the real facts which form the groundwork of that faith—could we stand before the world worthy practical disciples of the grand "Harmonical Philosophy" of Spiritualism—all this would be changed. We should exact attention, we should compel respectful notice; and the world would see that the tendency of spirit-communication is not to make fanatics, lunatics, sensualists and atheists, but to give to those who wisely study its truths and reduce them to practice, the greatest strength, purity and elevation, intellectual, moral and religious; and that there can be no better citizen than the rational, consistent Spiritualist.

There seems to be, in the minds of many, a kind of horror at the thought of organization. They seem to be apprehensive that they shall be swallowed up like the three children of Israel, and be heard of no more—that some great Jack-the-Giant-Killer will thus be able to hew at the head of the giant of Spiritualism now striding across the land, and lay him low in some craftily contrived pit; as if such an organization would put a lasso in the hands of some dexterous usurper by means of which he could catch the unfortunate stragglers and drag them into a dungeon of despair.

Well, perhaps *straggling* is safer now than it will be some years hence; and a place of refuge for the persecuted is not now so much needed as it may be in the future.

Spiritualism has, up to the present time, been allowed to grow in consequence of the contemptuous inactivity of its foes. But think you it will always be so? Is the spirit of persecution dead in these times of advanced civilization? You know it is not. Is the power of persecution gone from this enlightened age? Let the attacks on mediums, made from time to time in this and other countries, answer. Let

the efforts, made in Massachusetts and other States, through the bigoted influence of the so-called regular school of medicine, to crush out all magnetic healers, answer. Let the law actually passed in the State of New York at the last session, putting the "gift of healing" at the mercy of these merciless bigots, answer.

Need I go on? Can you not conceive to what extent the legislative and executive functions of the State might be excited and strained to accomplish the malevolent designs of professional and theological bigots? But I will not enlarge on this. "A word to the wise is sufficient"; and the cloud no bigger than a hand's breadth appearing now in the horizon may be the precursor of the wildest, the most destructive tempest.

Why waste our strength over abstract questions, whether of philosophy or religion, in the face of such mighty issues? Why hurl the sharp invective, the irritating sneer, the abusive epithet, against a brother Spiritualist, because he has dared to assert an opinion at variance with our own? It is with pain and sorrow that I have seen some of the noblest, purest workers—life-long workers—in our great Cause, assailed with virulent abuse simply for expressing an opinion, or making a statement of experience that did not happen to harmonize with the fierce critic's views, or the results of his shallow investigations. The exhibition of bigotry and intolerance is shocking at all times; but in one who professes to have received the teachings of angels, it is a most monstrous inconsistency.

Spiritualism, my friends, as I think you must all know, is too vast a subject for any one to have mastered even the alphabet; and I may say that I have never found two Spiritualists the results of whose investigations did not, at some point, widely diverge. To a great extent they always harmonize; but beyond that they become discordant.

What then? Shall they enter the pugilistic ring, and wage a fierce combat, in order to settle the truth? Shall they each endeavor to vanquish the error of his opponent by violent epithet, and abusive tirade, or shall they sit down and calmly reason on the matter, compare their conflicting views, scan the contradictory testimony of the spirits, and at last, if nothing else, "agree to disagree," until more wisdom is accorded to their patient and sincere aspirations?

Some of the brethren seem to think that every vital topic of Spiritualism turns upon the question whether Jesus of Nazareth is a myth or a real personage—his godhood, I believe, out of the question; or whether the term Christian shall be still used, or abandoned among the effete lumber of the past. Now, I may admit that these are interesting, and perhaps, in their bearing on the progress of Spiritualism, important questions; but to consider them vital, to carp at a person who takes one side or the other in relation to them, is, I consider, monstrously irrational, intolerant, and unwise. The Athenians said to Alexander, when he asked them to pay him divine honors: "If Alexander desires to be a god, let him be a god"; and so I say: "If any Spiritualist desires to be a Christian, let him be a Christian"; for the two characters are confessedly not inconsistent; and if he is a true Christian, I will not call him a "sham"—at any rate not until he proves himself to be such. The essential principles of Christianity, all admit, are the essential elements of the ethical teachings of Spiritualism. It is all summed up in "Love to God and man"—the "Fatherhood of God and the brotherhood of humanity"; or, as I have already said, a constant obedience to the will of God, as shown by the dictates of conscience, enlightened, as much as is possible, in the individual, by reason, and the search for Truth.

This is what Jesus is said to have taught; and what I, being a Spiritualist, believe that he really did teach. I say, being a Spiritualist, for I never fully believed it before I became a Spiritualist, nor indeed could I ever decide what rationally to believe in religion, except as I have been taught by spiritual communication.

In the face of that which, through a host of unimpeachable mediums, has come to us on this question, could I disbelieve in the real character, existence and teachings of Jesus, the Messiah or Christ; or in his spiritual power and presence now, or in the existence of the Christ sphere—the sphere of perfect purity and love—I should logically be obliged to abandon Spiritualism as so extremely unreliable as to be worthless and pernicious.

Still, others may have different lights, and I do not that account; for perhaps, in a few days, months or years, I or they may be convinced of error; but until then I stand on the rock of my own convictions, and shall be always ready and willing to explain them, though I do not wish to dispute about them.

And now I wish to say a few words on the exciting theme, *Phenomenal Spiritualism*. Perhaps this has been the chief battle-field of the past year, both for Spiritualists and non-Spiritualists; for both have made fierce attacks on mediums as well as on mediumship. Many questions arise here; as, What is the place of phenomena at present in Spiritualism as a system? How should these phenomena be tested and verified? What are the proper conditions for investigation? How can the facts resulting from genuine phenomena be most thoroughly collated and generalized, so as to lead to the establishment or correction of principles?

Each of these questions would require a lecture to discuss it with any degree of exhaustiveness; hence, I do not attempt it here. I will only suggest briefly what I consider is plainly needed as preliminary to all this, and which, I think, common sense clearly dictates.

We should regard mediumship as the sacred foundation on which the vast superstructure of Spiritualism rests; we should prize it, protect it, exalt it, purify it. For without the continued exercise of mediumship, Spiritualism, in its present chaotic state—without organized effort, harmonious teaching, or unified principles—could not advance; nay, I believe it would even fade out of the minds of many who now call themselves Spiritualists. How long mediumship is to continue, no man knows; that it is temporary and special, there are several reasons for believing; and, therefore, we should prize it the more while we have it, and should aid the spirits in their exercise of it. I do not sympathize at all with those who disparage mediumship or disregard it. We cannot afford to do this. To be sure, I do not need it to strengthen my faith, but it serves, most satisfactorily, to illustrate it, and to give me additional knowledge respecting great truths; for I confess that the angels can teach me a vast deal that I never dreamt of in any philosophy I ever evoked from my own inner consciousness.

But there are different kinds and qualities of mediumship—good, bad and indifferent. This must be studied, and a wise discrimination made, and from the right standpoint, remembering that it is one thing to furnish a test to a skeptic and quite another to give satisfaction to a Spiritualist, who does not require tests, but demands truth; for I think most investigators will agree with me when I say that tests of spirit power are far more abundant now than truthful, genuine communications.

In a communication which I recently received, it was well said by the spiritist:

"The manifestations must always be in accordance with the nature, the disposition, and the temperament of the so-called medium. It is not a true philosophy to teach, as many are doing now, that the lives of the mediums, or their character, do not hinder the order of the manifestation. For, note this: a power is not necessarily either love or wisdom."

In this a very important lesson is taught, based upon the great law of spiritual affinity.

Archangels do not come to devils in the flesh, be they mediums or not; and those mediums who live on a low, sensual plane, can never give the higher order of manifestations, though they may give many satisfactory tests of spirit power.

The supply generally adapts itself to the demand; and, therefore, pure and exalted mediumship will not grow and prosper, unless Spiritualists are sufficiently enlightened to encourage it by a liberal patronage; discouraging the vile, the loathsome, the fraudulent and the impure.

Still, I believe that all evils in this direction will more readily and effectually be cured by the policy of freedom than that of restriction and persecution.

By a careful enunciation of correct principles, and the diffusion of sound Spiritualistic philosophy, we must aim to lift up the masses to such an understanding and apprecia-

tion of true mediumship, that the genuine will be readily distinguished from the fraudulent and deceiving—and then the exalted, refined and truthful will be preferred before the low, the debasing and the spurious.

But let me again remind you that the inner things of Spiritualism are far grander than the outward, in which connection I cannot do better than to cite the eloquent and expressive language of our noble co-worker, Mr. Giles B. Stebbins:

"Spiritual facts are of great value, but their worth lies in the outward confirmation they give of the soul's outlook toward the life beyond, and of its relations with an Infinite Spirit. The spiritual philosophy must teach us to look within, and to know the inner life of things. Its great need is insight. It is poverty of spiritual life to be always crying: 'Give me a sign!'"

These are words that ought to be written in letters of gold and hung up in the constant sight of every one who claims to be a Spiritualist.

If we study this principle well, its shall be better able to appreciate both mediumship and its results. We shall know better than to condemn every manifestation, every communication, as fraudulent, because it does not bear in itself a pragmatic verification of its truthfulness; nor shall we persecute or vilify a medium because the manifestation given through him or her is at variance with our preconceived notions or convictions. In short, to use the language of an eloquent fellow-laborer, "we shall not strive to measure eternity by the foot-rule of our own petty intellects."

Let us always keep in mind this important fact: that "neither philosophy, nor all the researches of the human mind, can reach beyond the confines of the present state of existence without the aid of Revelation; and that revelation must come to us from those who inhabit the spirit-world, or have a positive knowledge of its existence and its realities"; and, moreover, that mediumship is the grand instrument through which all revelation is given to us. If Spiritualists ever build a sacred temple, it must be pure mediumship that will hallow it, and mediums who will officiate at the altar; but at present Spiritualism knows no shrine more sacred than the human heart, no temple more awe-inspiring than that which is covered by the dawn of the eternal heavens. It is to the Divinity—

Whose temple is all space,
Whose altar, earth, sea, and skies,

that enlightened Spiritualists direct their aspirations and invocations, not needing to exhaust their treasures upon a proud and pompous edifice for bejeweled saints, in the midst of thousands of groaning, starving men and women.

But temples will be erected sacred to Spiritualism—temples of science, of art, of charity and of rational religious worship; and in all these temples the God of love and justice will be invoked, humanity of every class and grade will be received and respected; and the Christ-like teachings of love dispensed.

But I must bring this lecture to a close. There are many other topics on which I should have been pleased to touch, had the time or the occasion permitted. I have sought to say nothing censorious—nothing condemnatory of a single individual. Let each one be the judge of his or her own conduct; for by that judgment must we all stand or fall. I will say I am anxious for the cause in which we are all engaged— anxious that the sacred truth of which we are the custodians on earth should be diffused in clearness and purity among mankind; anxious that the great mission to which, in the providence of God, we have been called, as the disciples of the angels of this Dispensation, should be so performed that in the great hereafter we may all be able to look back upon our efforts with the approving smile of a satisfied conscience, enabling us to bear the resplendent presence of those angels who have endeavored to inspire us to holy efforts in the material life.

For we must strive to begin the spirit-life here, not waiting to be disenthrallled from this outward clothing of flesh. The upward path is clear to the vision of him informed of heavenly things; angels beyond earnestly invite him to enter it, beckoning him with smiles and gestures of loving encouragement; and from the distant ages comes the voice, in accents deep and solemn, once given to the tolling millions of Asia, through their great Messiah, saying:

"Enter the Path! There is no grief like mine!
My life is better far than he who goes whose foot
Treads down one fond offense."

Enter the Path! There spring the healing streams,
Quenching all thirst! There bloom the immortal flowers,
Carpeting all the way with joy! There throng
Sweetest and sweetest hours."

And shall I not also quote the language of that other later and grander Messiah, whose teachings were to pervade all the western lands—who "came a light into the world, that whosoever believed in him might not remain in darkness?" who said: "I am the way, the truth and the life?" who said: "If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments and abide in his love?"

In the simplicity of this language, we are apt to lose sight of the deep philosophy implied—really far deeper than any other taught—that obedience to the divine will is the true passport to the loftiest spiritual condition; and that the disposition and life of the Messiah present the only true example to be followed; for as Lecky truly says, in his great *History of European Morals*: "The moral and spiritual element of Christianity is as the sun in heaven, and dogmatic systems are as the clouds that intercept and obscure the brightness of its rays." We have no sympathy with the blind guides whom theology has sent into the world, denying or belittling the very truths which it is their express mission to teach; but we can still say in the words of Miss Lizzie Doten's inspirational poetry:

"Oh, Christ! thou friend of men!
When thou shalt come again,
Through Truth's new birth,
May all the fruits of peace
Be found in rich increase
Upon the earth."

Then shall the song of sweet accord,
Sung by the heavenly hosts of yore,
To hail the coming of thy Lord,
Sound through the ages evermore."

Summertime on the Delaware.

To the Editor of the Banner of Light:

The Seminary owned and managed by the Misses Bush and their sister, Mrs. Ewell, principals, as an unsectarian school for both sexes, has been filled with city boarders during the summer vacation. The social circle in this quiet retreat has been rendered attractive by the presence of a number of persons of rare intelligence and the accomplishments which belong to our cultivated society. The conditions have all been favorable to the physical and moral health of the household, and, now that the season is drawing to a close, the visitors from the adjacent cities will, we trust, carry away with them only pleasant memories of the summer of 1880; while those who remain will return with renewed zeal to the varied duties of teacher and student.

Your readers may be aware that Dr. S. B. Brittan, his son and youngest daughter, have been spending the season here, the Editor-at-Large having been steadily occupied with the labors of his secular press correspondence.

The 13th instant was the sixty-fifth anniversary of Dr. Brittan's birth, and the occasion was improved by his friends in a manner which afforded a delicate expression of their respect for his character and their appreciation of his public labors. Among the persons present were a number of ladies and gentlemen from New York, Philadelphia and other places. The whole affair seemed to be impromptu, and the worthy brother in whose honor it had been devised was evidently taken by surprise. A beautiful chaplet of fresh flowers, evergreens and immortelles, had been prepared by some fair one whose name had not transpired. Another friendly hand had fashioned a large heart of white and crimson flowers; and still another young lady—a promising artist from Brooklyn—had woven the accepted floral emblems of pure sentiment into the form of a colossal horseshoe, which might be expected to insure good luck and keep the witches away. These, with a flower-covered cross, the suggestion of a little son of Mrs. E. L. Saxon, only five years old, and the framework of which he constructed with his own hands, were the principal floral designs.

The pleasant evening entertainment, to which several ladies and gentlemen made graceful contributions, consisted mainly of "the feast of reason and the flow of soul," beginning with vocal and instrumental music and recitations by the company. It was not without evident emotion that the Doctor received the cordial congratulations of his friends and the earnest expressions of their wishes that he may yet witness many returns of the day. His beautiful impromptu address—expressive of his grateful appreciation of their kindness—exhibited strong but gracefully subdued feelings. After

thanking his friends for their presence and the very delicate manner in which they had been pleased to express their interest in his behalf, he remarked that he had indeed completed the sixty-fifth year of his life that morning, but had no reason to presume that the circumstance would awaken the smallest interest in the mind of any one of the company. He observed that this was something so unusual in his experience that it was with a feeling of embarrassment he attempted to reciprocate this unexpected expression of their sentiments.

In a further reference to the sacred obligations of a true friendship he took up the cross and briefly explained the significance of this expressive symbol. The occasion did not call for any allusion to its origin, and he would not, he said, attempt to unveil its primitive significance. The lesson it teaches to-day may be readily apprehended. The cross is something which every true and tried soul must expect to meet in its pilgrimage through this world. Whoever will take it up cheerfully and bear it with a becoming spirit may be sure it will bud and blossom in his presence with all sweet graces and pure affections, with inspired thoughts and such hopes as bloom in the morning light of our immortality. The cross is forever identified with one who is credited with saying, "Greater love hath no man than this, that a man lay down his life for his friends." (John xv: 13.) Yet it is recorded of that illustrious spiritual reformer that he died while invoking a blessing upon his enemies. Whatever else the cross may be understood to represent, the speaker regarded it as at once the symbol of that noble self-denial which is ready to make every personal sacrifice for the right, and of the unselfish friendship which is stronger than the love of life.

The speaker was admonished that he was nearing the period which the common judgment of man—founded on the world's experience—had come to regard as the limit of a normal career. He could not, therefore, expect to witness many more returns of that day from his present point of observation. The lengthening shadows on the plane of his life indicated that the sun was not far above the line of the horizon. Nor was he disposed to regard this fact as furnishing an occasion for regret. When we reach the utmost range of mortal being and the earth recedes from our view, it is enough if the heavens above us are clear and our sun seems largest at its setting. The real value of life must be determined at last by the measure of its usefulness. In the most essential sense

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial;
Who thinks most, feels the noblest, acts the best."

In conclusion the speaker intimated that he had no disposition to shrink from the further duties and responsibilities of life, but that when he should reach the limit of active service he should cheerfully welcome his passport to the better country.

The company then joined in singing "Nearer, my God, to Thee," When the music ceased, the Doctor, taking the chaplet for his text, thus interpreted

THE LESSON OF THE FLOWERS.
To the Fair Unknown whose delicate hands fashioned
THE GARLANDS FOR SIXTY-FIVE.

Some gentle friends in this fair company—inspired by the love of Nature and the spirit of poetry—have gathered from field and grove and garden the fairest flowers of the earth, and with their cunning fingers have twined these graceful garlands. Had a rude hand shaped these floral offerings I might, before accepting them, have cautiously looked among the leaves and blossoms for the biting spear of the Nettie-king; but I am admonished that no woman's hand ever had a crueler tool than a Spiritualist's tongue. I am sure there is nothing here to either wound or poison, and I gratefully accept this delicate tribute which youth and beauty have been pleased to offer to age.

Fortunately for me, the language of flowers is somewhat elastic, and a freedom of interpretation is permitted in the translation. Under the cover of this fact I flatter myself that my half imperfect comprehension of the sweet tongue of Madam Flora may half escape your observation. But while I may misinterpret some portion of the lesson, I yet feel the force of her eloquent speech.

The garlands are of two kinds, the one the beautiful wreath. According to the floral lexicon, it is the emblem alike of unchanging Friendship and Old Age. Surely, if there is anything on which Age may lean with a feeling of security, it is that unwavering friendship—so rare among men—which does not change when the bloom of youth fades from our cheeks, nor when the white hair of old age, and the frosts of many winters have checked the currents of joyous feeling. The boughs of the spruce-pine, woven with the arbutus, teach the lesson of hope in adversity, and suggest that when our frail bark—at the mercy of every wind of fortune—drifts into the darkness of our life's troubles, we may, if we will, be calm, and expect to find a secure anchorage in some fair haven far away.

The bitter-sweet is said to symbolize Truth and Death. In the solemn impressiveness of these divine ministers we recognize the essential elements of the highest eloquence. He who faithfully pursues the only true path—the universal law of love—the path which the Bower is suggestive of Filial Love—to a parent's heart the most grateful of all human affections. The language of the Yarrow (Mill-foll) is said to be War. This may well have a place in the floral crown of any one who has spent much of his life in contending for moral principles and progressive ideas, and in the path of all mankind, not excepting women. The Yarrow could not be spared from these garlands, since every man who is earnest and true is in himself a declaration of war, and all life is a battle which must be either lost or won. My friends, it is for each one of us, and for every man and woman, to determine for himself whether the conflict shall end in ignoble defeat or honorable victory.

How this Snap-dragon—the language of which is defined to be Pre-emption and Deception—came to be here, I am not prepared to explain. We need not be surprised, however, since the Old Dragon—"The Devil"—is said to be the spirit of the sample here offered. I am happy to believe that the true spirit of progress has overtaken the Dragon family at last, and that we are all to witness a great improvement in their nature. I cheerfully take the risk of finding the tempter within the golden petals of this most harmless and beautiful specimen.

In these O-eyed Daisies we read the lesson of patience under trial and bereavement. It is a hard lesson which we have learned, alas, by much painful experience. With the pale mourners we have been down into the valley to weep over the fresh graves. There, in solemn silence, "under the daisies," we learned

"The sad, sad lesson of loving."

But when the heart is sorrowful, and all the world seems dark, let us remember that there never was a time that the first of morning in the sky. Let us be thankful that the forms of a life that is ever new, and a beauty that is always fresh, are continually multiplied in our presence. Youth blushes like the rose; the blue eye looks up out of the violet beds; there is "beauty for ashes," and life, and hope, and joy are everlastingly ours.

The lesson of the Morning-glories is precious. How they come up out of the darkness of common earth! They make the peasant's cot attractive. They twine their delicate tendrils about the crumbling walls of old homesteads, clothing the enchanted ruins with freshness and beauty that the winds of the seasons. We are told that the sentiment of the blue flower is *Reposé*. That is what we all need; but many restless souls may not find it in this world. It will come to us all in the Beautiful Hereafter. For the present we accept these exquisite natural emblems as the sweet promises of final rest—the repose which every soul promises to itself—where the Morning-glories never fade, but retain their freshness forever.

Flowers are silent ministers of the Gospel of Beauty, and their language serves to spiritualize feeling and thought. We cannot look on blooming meadows and gardens, or walk in flower-enamelled paths, and never wander in the woods, where the wild blossoms fringe the hills and the brooks, without pausing to mark and interpret the silent language of the Flowers.

We read their bright chromatic speech,
In lines that pencils of light have traced,
The heart to cheer, the mind to teach,
By the fair transcript in the soul embraced.

Their grateful odors on the morning air,
As sweet as murmurs of the gentle dove,
While offerings precious as the words of prayer,
Are in the incense of the hearts that love.

These beautiful floral lessons were duly appreciated by all present on this interesting occasion, and in the hearts of those who, having known him longest, understand him best, we have no doubt the desire was awakened that the cross this worthy brother has borne for more than forty years in the interest of truth should henceforth be flower-crowned, and the chaplets woven for his brow be thornless as the garlands of sixty-five.

Belvidere Seminary, Aug. 31st, 1880.

Written for the Banner of Light.

A DIVINITY-SHAPED END.
IN EIGHT CHAPTERS.

BY JOHN WETHERBEE.
CHAPTER IV.

BRINGS IN SOME NEW FRIENDS AND SOME NEW IDEAS; AND RELATING TO THE MYSTERIOUS, IT VERY PROPERLY IN THE END CONNECTS WITH AUNT MAC, THE WITCH.

On the hill on the west side of Plainville, where it rises some two hundred feet or more, one can see the distant Piscataqua winding its way to the ocean. We mortals are like rivers: sooner or later we all find our way to the ocean; and the banks that hem us in, and that know us as we flow along, will then know us no more forever. So will it be with the Piscataqua, but inversely from mortality, for the form of the river will remain, while its soul is lost; while humanity speaking the form is lost in the ocean, but the soul stays. But leaving souls and rivers, and turning our eyes from the distant Piscataqua and the ocean as yet below the horizon, and dropping them into the valley before us, we have a fine view of this little village; and but for a little incident, both creditable and discredit to human nature, this little town, where the trees outcumber the houses, might not have been called into history, or as we are now calling it.

Among the houses—or among the trees—can be seen as a feature in the prospect the spire of the church pointing heavenward, as spires are apt to, at least in the language of the poet and the pulpit, but in the present instance, or at least the present time, it seemed really so, for the setting sun, veiled with red and golden clouds, had found a rent through which its rays streamed and rested on and gilded the vane so that it fairly dazzled. Mrs. Wadsworth noticing it, for her eyes—at least the eyes of her soul—were more on heaven than on earth, said to her two daughters who were then walking with her:

"Look, girls, at the church-spire. See how the vane shines! It is bidding good night to the sun."

"It is as bright as a star," said Agatha, the elder of the two; "it fairly dazzles."

"Yes, my dear, it looks the brighter for the rain that has moistened the landscape, and the sun has not shone to-day until now, at its departure. It is a blessed thing to shine at one's departure," said Mrs. Wadsworth (who, it should be said, was the minister's wife); "it is better to shine all day, or, in this connection, all of one's life; but we live in a weary world, and the sad days outnumber the merry ones, I was going to say, but I will not; something whispers to me that it is not true. We remember the sad days; we take more note of time than that in our hours of sunshine; there we are not like sun-dials; they count only the hours that shine."

"Your Aunt Aggy, for whom you were named," continued Mrs. Wadsworth, "though you were too young to remember her well; but you saw her last rays—how she shone at her departure! But she, like a star as she was, she shone always I have thought a great deal of her lately; she has never seemed dead to me. I did not see her laid in the ground, and I would not; and I have felt as if she was around me, and as if, when I least expected it, she would appear to me, looking just as she used to."

"Why, how queer you are, mother, to talk so!" said both of the daughters.

"Oh," said Mrs. Wadsworth, "I do not really expect it. I know it will never occur, and yet I feel that she and I are still together, and she hears now what I say and knows what I think. One day, Aggy, when I was going home after a walk—and it was then near sunset, as it is now—and when in sight of our house, I saw my sister, who then had been dead many years, walk out of the front door, dressed just as she used to dress, and walk down the steps and out of the gate, and look toward me and catch my eye and smile a recognition. She was not more than fifty yards off, and I never saw anything more distinctly in my life than I saw that dear spirit then. After the recognition she turned and walked down the street. I walked as fast as I could, with my heart in my mouth, but I could not get any nearer; in fact, she rather gained on me, that is, increased her distance. Once or twice she turned her head a little, so that I could see her face partly, and see her slightly shake her head; and when at the corner of the street below our house, opposite Deacon Shepard's, she turned out of sight. I did not stop at our gate, but kept right on until I had reached the corner, too. There was nobody in sight, and no place for any one to go. She had vanished. Two things are certain: that was her apparition, and it was a reality; the object of it is not so clear, but it seemed to have come to impress me of her presence, and it had that effect. There is nothing more certain than that I saw Agatha at that time, and that she saw me, and I have no doubt seen me now, and often—perhaps always. The heart, you know, has a language, as well as the head, and I am talking heart-language; so everybody who very easily translated into the vernacular, so it is not more than fifty yards off, and I never saw anything more distinctly in my life than I saw that dear spirit then. 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 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 surge 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. Brittan.

Notice to Patrons.
 Friday, the 17th of September, being set apart in this city to be publicly observed as the two hundred and fiftieth anniversary of the settlement of Boston, the Banner of Light Publishing House—Bookstore, Free Circle-Room and Editorial Department—will be closed throughout that day.

Woman's Voting.
 On the question of the right and propriety of woman suffrage the venerable Mrs. Lydia Maria Child has recently written a most interesting letter to the Boston Herald, in which she of course takes the affirmative side, and vigorously presents her reasons for it. Her position at the start is that "citizens who are sufficiently rational to be liable to the penalties of law have a right to a voice in framing the laws by which they are governed," and what she is convinced is right in principle she does not doubt will prove the best policy in practice. She regards the rule of excluding citizens from the benefits of this natural law on account of sex as being as unjust as would be their exclusion on account of complexion. She regards the exercise of the elective franchise as next in importance to the free school system of this country, in an educational point of view.

If any one is inclined to doubt this she asks him to compare the average wide awake state of American citizens with that of the stolid peasantry of Europe and the stagnant populations of Asia. If women, she asserts, had a motive for understanding public questions, they would take an interest in them, and the process of time would enlarge their minds and help to raise them above petty social vanities and the frivolities of fashion. She admits that she took little interest in public affairs till her sympathies were aroused by the great conflict waged between slavery and the free principles on which our government is founded. She asks if men can learn how to become intelligent voters in any other way than by experiment. If we wish to learn to swim we begin by going into the water.

The history of human society is pointed to as proving that states in which the nearest approach is made to equality in the conditions of men and women, are the pioneers of the rest of the world in intelligence, refinement, and general prosperity. It is everywhere admitted now that social intercourse is vastly improved by the admixture of the feminine element. As for the allegation of diminished usefulness, Mrs. Child says she can see no reason why participation in public affairs should make a woman neglect her household duties any more than there is why the blacksmith should neglect his shop or the farmer his fields, for the same reason. It is not sensible women, but fashionable women, in her opinion, who are in danger of neglecting their households.

The comparative intellect of men and women she holds has nothing to do with the question, for the reason that this government is that of a republic and not of an oligarchy. Mrs. Child is ready to admit that the intellectual development of women, as a class, is unquestionably inferior to that of men; but she insists that it is because they have for ages been excluded from pursuits most likely to stimulate and invigorate the mind, and have been constantly taught that an inferior and subordinate position was their appropriate place and their natural destiny. All teaching that undermines self-reliance weakens the strength of character; and everywhere the muscles of intellect grow strong in proportion to the freedom with which they are exercised. The marked difference between the women of Asia and the women of New England is a striking illustration of this law. New England produces female teachers, preachers, physicians, authors, artists, and multitudes of women who are the intelligent companions of cultivated men.

But, she argues, whether the intellect of women is or is not naturally inferior to that of men, it is certain that a multitude of women, under all their disadvantages and limitations, have become quite as capable of intelligent voting as the average of male voters. She does not regard the position as a strong one which is so often taken, viz., that women ought not to vote till a majority of them require it. Men are not compelled to vote, neither would women be. Those who did not choose to exercise the right

But she says a large number of intelligent women in all parts of the country do wish to vote, and it is no more than fair that they should have the chance. She alludes also to the opposition to female physicians at the first, and to the marked change in public opinion on that subject. So she believes time will work a similar change in public opinion concerning the exercise of the elective franchise by women.

At a recent meeting—the second one—of the California State Women's Social Science Association, Miss I. G. Prince, the Corresponding Secretary, read an essay on the education of women, in the course of which she eloquently said: "Let each one of us pledge ourselves to hasten the time, by every means in our power, when women shall show themselves, by their ability and practical knowledge, ready to aid their fathers, brothers and husbands in solving the great problem of American statesmanship by basing government upon the consent of the governed. Then, and only then, shall we see a temple of liberty rise of fair and beautiful proportions, such as the sun has not yet looked upon. The wasted efforts of the women of our own broad land can alone accomplish this much hoped-for result."

Renan on Destiny.

We return to our notice of the recent lectures, or "conferences," of M. Renan in England, because the great theme of this life and the next, or immortal life, is one that is capable of being approached on many sides and from many points of view. "Our age," he says, "is the age of history, because it is the age of doubt upon dogmatic matters; it is the age in which, without entering into the discussion of systems, an enlightened mind says to itself—'If, since right exists, and so many thousand symbols have made the pretension of presenting the complete truth; and if this pretension is always found vain, is it indeed probable that I shall be more happy than so many others, and that the truth has awaited my coming here below in order to make its definite revelation?'"

To this searching question M. Renan makes answer himself, and with the most positive assurance—"There is no definite revelation. It is the touching effort of man to render his destiny supportable. But its reward is not disdain, it is gratitude. Whoever believes that he has something to teach us concerning our destiny and our end should be welcome." "Life always appears to us a short passage between two long nights. Happy those who can sleep in the empty noise of menaces which trouble at times the human conscience, and should no more than cradle it! One thing is certain: it is the paternal smile which at certain hours pierces nature, attesting that one eye regards us and one heart follows us. Let us guard ourselves from all absolute formula which might become one day an obstacle to the free expansion of our spirits. There is no religious communion which does not still possess some gifts of life and pardon; but it is on the condition only that a humble docility succeeds sympathetic adhesion." The supplication not to tie ourselves up to any "absolute formula," which may prove "an obstacle to the free expansion of our spirits," is one to be particularly noticed, coming from this quarter. It is a confession that all creeds are equally obstructive to the free growth and expansion of the human spirit, and should for that reason be discarded and flung away.

Finally, says M. Renan, "It is as easy to trace the line of conduct which the state and individuals should follow in the same matter, as it is impossible to arrive at a theoretic solution of the religious problem. All this may be conveyed in a single word—*liberty*. What could be more simple? Faith does not control itself. We believe what we believe true. No one is bound to believe what he thinks false, whether it is false or not. To deny liberty of thought is a sort of contradiction. From liberty of thought to the right to express one's thought, there is but one step; for right is the same for all. I have no right to prevent a person from expressing his mind; but no one has the right to prevent me from expressing mine. Here is a theory which will appear very humble to the learned doctors who believe themselves to be in possession of absolute truth. We have a great advantage over them, however. They are obliged to be persecutors in order to be consistent; to us it is permitted to be tolerant—tolerant for all, even for those who, if they could, would not be so to us."

"Yes, let us even make this paradox: liberty is the best weapon against the enemies of liberty. Some fanatics say to us with sincerity, 'We take your liberty, because you owe it to us according to your principles; but you shall not have ours, because we do not owe it to you.' Ah, well! let us give them liberty all the same, and we do not imagine that in this exchange we shall be duped. No: liberty is the great dissolver of all fanaticisms. In giving back liberty to my enemy, who would suppress me if he had the power, I shall really make him the worst gift. I oblige him to drink a strong beverage which shall turn his head, while I shall keep my own. Science supports the strange regime of liberty; fanaticism and superstition do not support it. We do more harm to dogmatism by treating it with an implacable sweetness than by persecuting it. By this sweetness, we even inculcate the principle which destroys all dogmatism at its root, by understanding that all metaphysical controversy is sterile, and that, for this reason, the truth for each one is as he believes it. The essential, then, is not to silence dangerous teaching, and hush the discordant voice; the essential is to place the human mind in a state in which the mass can see the uselessness of its rage. When this spirit becomes the atmosphere of society, the fanatic can no longer live. He is conquered by a pervading gentleness."

This is as noble as it is fine. There are volumes of practical meaning in the above quoted sentences. But it is when M. Renan laments that destiny is darkness, that "life always appears to us a short passage between two long nights," that he exposes himself to the same criticism to which he so freely subjects others. If he were inclined to exercise that liberty for which he stands forth so valiant an advocate, he could not fail to see that the future has been opened to human vision in all its immensity, sphere beyond sphere, and state beyond state. The messengers from other worlds are continually coming to tell us of our destiny, and to solve the problem which has been so dark in the hands of fanaticism and superstition.

Mrs. Mary A. Amplett, of Cincinnati, O., passed to spirit-life in Philadelphia, Pa., Sept. 10th, aged 72 years. Her funeral obsequies were observed on the 12th, at the hall corner 8th and Spring Garden streets, that city. She was a prominent trance speaker, and well

Positive Evidence of Spirit-Materialization.

If anything can be furnished us as positive evidence that spirits have the power to act and actually do appear in human form to mortals, it is most assuredly given when such a form is slowly and gradually evolved from seeming nothingness in the presence of not merely one or two but of a dozen or more witnesses, and by the same process disappears, returning to what to our vision is nothingness again; not coming from or going to a cabinet or behind a screen, but in the centre of the floor, at a distance from the medium, within a few feet of the lookers-on and in the light. If this most remarkable manifestation was seen only by one person it might still be considered wonderful, and as strongly attested to as thousands of events accepted by all Christendom as facts; yet in that case it might be attributed to the active imagination of the single witness or to some psychological influence, causing him to think he saw what he declared he had seen. But where there are a dozen or twenty persons present, and it has occurred not once or twice but fifty times, an attempt to account for it by arguing that it is anything else than what it purports to be is simply unreasonable if not absurd.

The most convincing instance of the truth of this comparatively new, as it certainly is most wonderful phase of spirit manifestation, is presented by a correspondent ("Resurgam") of the *Medium and Daybreak*, whose account of the growth of plants and flowers we gave a short time since. The medium was the same in this instance as at that where the plants were produced. After describing recent phenomena of a similar character to those previously spoken of he says:

"First, a filmy, cloudy patch of something white is observed on the floor in front of the cabinet. It then gradually expands, visibly extending itself, as if it were an animated patch of muslin, lying fold upon fold, on the floor, until extending about two and a half by three feet, and having a depth of a few inches—perhaps six or more. Presently it begins to rise in or near the centre (as if a human head were underneath it), slowly, while the cloudy film on the floor begins to look more like muslin falling into folds about the portion so mysteriously rising. By the time it has attained two feet or more, it looks as if a child were underneath it, and heaving his arms and legs all directions as if arranging or manipulating somewhat underneath. It then rises again, and oftentimes sinking or stooping awhile to rise more perfectly afterwards, until it attains a height of about five feet, when the form can be best seen busily arranging folds of drapery about the figure, and arranging the head-dress, &c. Presently the arms rise considerably above the head, and open outward, thus expanding and opening out a veil-like mass of spirit-drapery. Yolanda stands before us, unveiled and beautifully materialized, about five feet in height, having a lovely face, her arms and hands all directions as if her long hair hangs down her back. Her body dress, of Eastern form, well displays every limb and contour of the body, while the superfluous white veil-like drapery is wrapped around her for convenience, or thrown down on the carpet out of the way, until required again. All this occupies from ten to fifteen minutes to accomplish."

When she disappears, or de-materializes, it is (when in full view of the sitters) as follows: Stepping forward to show herself and be identified by the strangers then present, she slowly and deliberately opens out her scarf or veil-like superfluous drapery, expanding it far, she places it over her head, and spreads it around her like a great bridal veil, and then immediately, but slowly, sinks down, becoming less bulky as she collapses her form by de-materializing her body underneath the veil-like drapery, until it has little or no resemblance to 'Yolanda'; then further collapses, until it has no resemblance to a human body-form, and more rapidly sinks down to fifteen or twelve inches, and then suddenly falls into a heap of spirit-drapery about 24 x 20 or 3 feet across, and lying on the floor just in front of the cabinet, the mass of drapery (literally 'Yolanda's left-off clothing') slowly and visibly melts away into nothingness. The de-materializing of 'Yolanda's' body occupies from two to five minutes (or less), while the de-materializing of the left-off clothing occupies from half a minute to two minutes generally. On one occasion, however, she did not de-materialize her body-drapery, or veil, but left the whole heap lying on the carpet out in the room, until another spirit came out of the cabinet to look at it for a time, as if moralizing on the 'disappearance' of the spirit, and then the latter spirit retired, and was then replaced by the little brisly-vivacious child materialized form of 'Ninia,' the Spanish girl, who likewise came to look at 'Yolanda's' remains (I), and, curiously picking up the left-off garments, proceeded to wrap the material about her own little body, which already was well clothed in spirit-drapery."

Mrs. Richmond in England.

As Mrs. Richmond's present visit to England is peradventure her last, an unusual desire is everywhere manifested to listen to her eloquent and truthful discourses, the public evidently thinking, and correctly so, that it will be long before they hear her equal, if indeed, they are ever privileged to do so upon this side of life. At last accounts her engagements to speak in various localities were quite numerous. These included London, Liverpool, Nottingham, Gateshead, Newcastle, Edinburgh and Glasgow. On the 22d ult. she addressed good audiences at the Athenaeum, Manchester—one discourse under the dictation of Spirit George Thompson, being upon "England and India." The daughter of the controlling spirit, Mrs. Noworthy, was present, and sat on the platform; deeply interested in all that was said, and convinced beyond the shadow of a doubt that her father was speaking. In a letter written by her the day after, she calls attention to the fact that not only were the ideas of justice to India eminently those of her father, but that the manner of delivery and many expressions contained in the address were characteristic of his style, and she states that, having from childhood had the best opportunities of becoming familiar with George Thompson, she feels justified in considering herself qualified to determine the question of identity. Speaking of the effect produced by the address on the audience she says: "A splendid audience filled the hall, who listened with rapt attention to the long, eloquent and impassioned discourse of my honored father. An outburst of applause, suppressed by a sense of probable undignified display on the occasion, followed the announcement of the name of the speaker. A deep fervor pervaded the meeting, which I have rarely felt. Tears were in many eyes of the crowd of faces upturned to the speaker's. Oh! that I had power to reproduce some of the words which caused those tears, and also drew up to my eyes the same rivulets of fervor pervaded the meeting, which I have rarely felt. Tears were in many eyes of the crowd of faces upturned to the speaker's. Oh! that I had power to reproduce some of the words which caused those tears, and also drew up to my eyes the same rivulets of fervor pervaded the meeting, which I have rarely felt. Tears were in many eyes of the crowd of faces upturned to the speaker's. Oh! that I had power to reproduce some of the words which caused those tears, and also drew up to my eyes the same rivulets of fervor pervaded the meeting, which I have rarely felt."

Mrs. Richmond at Manchester.

Mrs. Richmond spoke at Maclesfield, an extended report of the meeting appearing in the *Advertiser*. Mr. G. Rogers presided, who upon introducing her to the audience, said he should never forget the feelings which were wrought in his mind the first occasion on which he listened to her. The discourse was upon the moral and social elevation of humanity, which she defined to consist in a spiritualizing of the world. "Teach a child that it was a clod worm, and it would cling to the dust; teach a child that it was an angel in embryo, and it would cling to the sky and seek wings wherewith to mount up to its inheritance." Alluding to the past, she said that it had been ruled by a military power and a power of darkness, but the time was coming when spirituality would be more recognized; that whereas in time past prophets had been stoned, crucified, and put to death, and the Messiahs of the earth had been put to the greatest ignominy and shame, in the coming time when spiritual preponderance grew, the teacher will be respected, and there will be no martyrdom and persecution for truth's sake. "Is not this something to hope for? They who have known the truth and dared not utter it, they who have stood up for some right against persecution; they who have dared to befriend the weak; they who have pleaded equal right for all human beings—the right of liberty, is not that something to hope for—a time when spiritual persecution will be lessened; a time when the large audience on that occasion will be heard of. Oh, weary world, weary waiting world, it has not waited in vain for upon the battlements of time a new light and a loftier hope is being everywhere revealed."

Letter from Wm. Richmond.

From a missive received by us from this gentleman, under date of Newcastle-on-Tyne, Aug. 31st, we make the following extracts: "We left London three weeks ago to-day for Buxton—a delightful summer resort situated among the hills of Derbyshire—for rest and enjoyment for a few days. While there, at the request of the Unitarian minister the guides of Mrs. Richmond gave a lecture on Spiritualism. We left Buxton for Manchester the 21st, when Mrs. R. gave two discourses to very large and attentive audiences on the 22d (Sunday). On the 23d and 24th she spoke in Maclesfield to crowded audiences. She has engaged to speak there again on Sunday, Sept. 19th, when they are to get the skating rink for her to speak in. Last Sunday (the 20th) she spoke in Gateshead—just across the river from Newcastle. Fully half the large audience on that occasion were standing, being unable to get seats. Last evening she lectured in this place, where she speaks to-night and to-morrow night. Next Sunday, Sept. 27th, Mrs. Richmond speaks at Blitham Auckland. From thence we go to Edinburgh the 6th. Mrs. R. speaks in Glasgow the 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and 31st. We then return to London, where we remain until about the middle of November, when we embark for America."

Denying without Knowing.

The strangest thing about professing Christians, as represented in the pulpit and the pulpit journals, is that they should make such vigorous war on Spiritualism for no other cause than that it brings to light the immortality which they ask all men to believe in. One would suppose they should take a directly opposite course, and gratefully cooperate to the same end. In the course of an essay published recently in the *Banner*, the writer, Dr. Isaac Rehn, indulges in a similar observation. "It is of all things amusing," he says, "to see Religion, as they call it, battering away at us with so much bitterness because we are able to demonstrate the only thing that in their religion is worth having, viz., immortality; and it shows us at the same time how much more *institutionalism* is loved than the essential truth. . . . The money-making cloak and securities of the priests, great and small, are threatened, even if the truth is not; and there is to be found the source of the hostility."

A simple truth is plainly stated by the writer, when he says that "science would meet with no different fate," that is, would result in about the same way, "if left to its priesthood; but, fortunately for the truth, there are so many rebels in its camp, and so independent in their thought and habits, that the bulls of the popes of science are found simply convenient to light the pipes of these unregenerate wretches." The essayist reminds his readers that human nature is proverbially weak, and is responsible for many things which are not at all to its credit; but that it becomes humiliated, if it does not expose itself to contempt, when men from whom higher and more consistent things are expected "make their final declarations as to the truth or falsity of matters which they confess they have never seen, or do not mean to look for." So far as they may be individually concerned it makes comparatively little difference; they are the chief losers; the world moves on all the same without them; but the sight of an alliance against a proven immortality of Doctors of Divinity and Materialists, which has become a common one, is of a nature to confuse all classification of truth and untruth, of profession and practice.

But there is more hope from the outcome of this alliance as invited by the clergy than at first view may appear. The scientists themselves are investigating Spiritualism and becoming believers in it. It is inevitable that they shall be if they investigate thoroughly. The fact results, that no other explanation has been offered than that of spiritual agency, to meet the phenomena as they have been examined. The alert writer here takes his stand, and most effectively announces as follows: "The facts are at hand; if you want them, go for them." The doctors of divinity do not dare to, but prefer to stand off and rail; but no scientist who has yet made an examination of them has offered any other explanation that meets the case but that of spiritual agency. The astonishing feature of the whole matter is, that men are to be found who will deny without looking at what they deny, and even while they refuse to look under any circumstances.

Mr. George Manser, a farmer at Cross-hill, in the township of Wellesley, Canada, has had the usual quietude of his home intruded upon by certain mysterious events for which there is no apparent cause. These consist of the repeated breaking of windows, and showers of water within the house in dry weather, the sun brightly shining, and no indications of rain elsewhere. Neighbors are called in, and while trying to solve the mystery half a dozen or more panes of glass break with a report similar to that of a pistol. These things occur in the daytime in presence of the family and other witnesses. These facts we glean from the columns of the *Toronto Globe*, which paper devotes considerable space to a recital of the strange occurrences.

The Harvard College Library is to be opened for the use of students on Sunday afternoons; another good move against the Sabbath superstition. The Museum of Comparative Zoology is already open to the public free of charge, on Sunday afternoons, with results very gratifying to the officers.

An Interesting Article from E. A. Chapman (of Lowell, Mich.)

regarding Dr. Slade's mediumistic service, was put in type for this issue, but its appearance is unavoidably delayed.

Mrs. Hyzer on Materialization.

In our issue for August 28th we published the report of a lecture on the above topic delivered in Brooklyn, N. Y., by Mrs. F. O. Hyzer, of Baltimore. And in a subsequent number (Sept. 4th), we took occasion to refer editorially to some of the choice points in that address. By reference to our third page it will be seen that our correspondent, Hon. Thomas F. Hazard, has perused this discourse, and while mainly agreeing with its provisions, has yet addressed a few queries to Mrs. Hyzer or her controls, to which he hopes to receive replies.

In this connection we make the following extracts from a private letter received by us from Franklin Smith, Esq., of Dedham, Mass., who speaks in terms of the highest commendation of Mrs. Hyzer and her effort:

"I am glad to see an editorial in your last paper commending the philosophical and splendid address of Mrs. Hyzer, published in the *Banner of Light* of the week before. I believe it to be the best interpretation of that subject ever published. There is no lecturer on the spiritual rostrum, that I know of, who treats the subjects of her discourses so philosophically, and at the same time so beautifully, as she does. As Mrs. Decker says, in a psychometric delineation of a letter of hers, published in *Miller's Circular*, No. 1: 'This character will go down in history. Books will be written respecting this lady. She fills me with such power that I can scarcely get the language to express my rushing thoughts. *Nothing should be lost that she utters.*' She will take up subjects—some new teachings—not now known or contemplated. In that address on Materialization she has enunciated the profoundest and most far-reaching scientific truth ever revealed to the world, and which throws a flood of light upon those wonderful materializing manifestations of spirit-power, which have given rise to so much skepticism, even among Spiritualists, and consequently excited controversy. And this truth is, that all phenomena are solely a process of materialization and de-materialization. I do not believe in taking the utterances of any medium who speaks under influence as authority, but simply for what they are worth; but Mrs. Hyzer's are so superior in philosophical depth and beauty, that their value is inestimable."

The Incoming Tide.

Materialization stances are greatly on the increase, not only in this country but in all parts of the world. In England and on the Continent wonderful phenomena, even for this age of wonders, are being witnessed. There is a unity of expression among all mediums, and everything denotes that more astonishing developments of spirit-power than have hitherto been known will occur during the ensuing fall and winter. Mediums have greatly recuperated this summer, and will soon return to their various fields of labor with renewed strength, physically and spiritually. The spirit-world is marshaling its countless hosts for a determined attack upon the "Doubting Castles" of earth; and they are in a better position than ever before to accomplish their purpose, and overwhelm mankind with the most positive assurances of immortality. The year 1881 is to be radiant with spiritual triumphs long foretold, and those who would share in the glories of these triumphs must share in the labors and conflicts that will precede them. Be true to your convictions of duty. *Be true to the mediums; give them your support, your encouragement, your sympathy and your love.* They are the foundation on which the temple of Truth in this our day rests; the light that shines in the darkness; the saviours upon whom the redemption of this world depends. Certainly, there is sufficient reason in all this that we exert ourselves to give them every needed protection.

J. J. Morse in Scotland.

The active efforts of Mr. J. J. Morse in the spiritual movement in England and elsewhere are producing the most beneficial results. As a trance speaker he is unexcelled, and it is gratifying to know that when he speaks the audience is large and unusually attentive. He has recently addressed a highly interested assembly at Glasgow, in allusion to which the *Herald of Progress* says:

"Many strangers were present, as is usual when the advent of Mr. Morse is advertised in the local papers. Mr. Morse has abundantly evidenced by the fact that faces appear when he is the advanced speaker that, unfortunately, are comparative strangers on other occasions. This is, however, easily understood when we reflect that there is a charm in the flow of his discourse, a mastery in his use of the English language, and altogether a superiority in his mode of delivery that draw many to listen who are either neutral or partially friendly to the cause Mr. Morse so eloquently advocates and expounds. The inspiration of Mr. Morse is truly a power to the spiritual movement. On the occasion presently considered it might be said that he almost surpassed himself. As a rule, the influence that can extract from an assembly of spirits on a Sunday a token of approval, a comparative stranger on other occasions. 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Dr. Henry Slade as a Lecturer.

Dr. Slade spoke for an hour and twenty minutes at East Saginaw, Mich., on the evening of the 8th inst. The Herald of that place says it was more of a plain, conversational talk than of any attempt at oratory, and consisted of a running sketch of his life from early childhood to the present, including the terrorism which came of the sledge-hammer preaching of thirty years ago.

Dr. Slade has given several successful sances at the Banner Office. A writer in the Herald reports various convincing evidences of spirit-power he received, and relates as the experience of a friend of his that after having examined the slates and knowing them to be clean on all sides, the pencil was enclosed and the slates tied together, and hung on the gas fixture, when he and the doctor resumed their seats at the table, and the pencil, moved by the invisible force, wrote out a communication, and afterwards other communications from his father, sister, children, and other relatives in spirit-life.

Miller's Psychometric Circular.

That the gift of Psychometry is one of remarkable power and that it is worthy of close study cannot be doubted; and since what has been accomplished by means of it has been of so wonderful a character as to foreshadow greater things to come, it is a matter of congratulation that the Psychometric Circular, published by Mr. Charles R. Miller, of Brooklyn, N. Y.—a few numbers of which have been issued as an experiment—has successfully passed that crisis, and it is now announced that its permanency as a periodical is fully established.

The interest that has been awakened thus far gives promise of a wide-spread influence and an extended field of usefulness awaiting it in the near future. Certainly many very correct psychometric readings have appeared in the Circular, and Mr. Miller has every encouragement to proceed in his laudable undertaking.

The subscription price for the present is but twenty-five cents for six numbers, and is so low that all can avail themselves of its regular visits. Those wishing to do so can address C. R. Miller & Co., 17 Willoughby street, Brooklyn, N. Y.

Special Notice to Subscribers.

The present volume (XLVII.) of the Banner of Light closes with our issue for Sept. 18th. It is earnestly hoped that those of our patrons whose time expires with this number will renew, thus giving us at the advent of the new volume the stimulus of practical recognition on the part of our readers.

Those who may feel to renew their subscriptions are requested to send name and money at the earliest opportunity after reading this notice; thus obviating the necessity of removing their names from the mailing-machine, and avoiding all danger of mistakes or loss of papers.

S. Jenkins writes us, countermarching the published call for the Minnesota Spiritual Convention at Glencoe, in October. The time and place of and for the meeting, he states, have been changed, of which due information will be given hereafter.

BRIEF PARAGRAPHS.

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

Sir Hercules Robinson has been appointed Governor of the Cape of Good Hope, in place of Sir Bartle Frere, and will be succeeded as Governor of New Zealand by Sir A. Gordon. It is to be hoped that this new "Hercules" will not try to continue the bigoted course of the deposed Frere, to whose fiery zeal for the Christianization (?) of Africa is currently ascribed the origin of the disastrous Zulu war.

The latest scientific definition of emotion is "the sensibility of the vesicular nuclei to ideas." Some forms of religious emotion which we have witnessed we should judge to be just about that—excepting the "ideas."—Free Religious Index.

The Bridgton (Me.) News intended to inform its readers that the late showers had been a great help to the mill-men, but a typographical error caused it to say mill-men.

BUTTERFLIES AND BEES. Butterflies are merry things, Gaily painted are their wings; And they never carry stings. Bees are grave and busy things, Gold their jackets, brown their wings, And they always carry stings. Yet—'tis 't' extremely funny; Bees, not butterflies, make honey.

The Earl of Dunraven says the red Indian will be remembered by two things at least—the birch-bark canoe, which no production of the white man can equal for strength, lightness, gracefulness, sea-going qualities and carrying capacity; and the "snowshoe," which appears to be perfect in its form, and, like a violin, incapable of improvement.

SPRITUAL HARMONIES; or, Spiritual Teachings, Songs and Hymns, with appropriate readings for funerals, by M. Peables, M. D. is a compilation in a small pamphlet, that comes to hand—an epitome of the teachings and devotions of Christian Spiritualism. The hymns, many of which are familiar, are gathered from various sources. Boston: Colby & Rich.—The Commonwealth.

The revision of the New Testament is completed, and the new New Testament is being printed in England. There are ten thousand minor and one thousand important changes. "The Word of God" we have been accustomed to must have been a very imperfect affair, according to that.

"My daughter, never tell any one your private affairs," said a mother, in sending her daughter away upon her first journey. "Monsieur, a third-class ticket, please?" said the daughter at the office. "For where?" asked the employee. "Is that any of your business?" asked the mother. "Is that any of your business?" asked the daughter. "Remember her mother's advice."—Paris Paper.

The Free Methodist, of Chicago, refused to advertise a fluting machine; giving as its reason that it was too worldly in its suggestions. Graciously.

Zion's Herald is confident that if Dr. Holmes had experienced a change he would not have asked if the "present state of our knowledge does not compel us to consign Scripture narratives and doctrines to the nebulous realm of Asiatic legends." At the same time, says Z. H., "every good Arminian who reads his paper will taste a measure of his delight as he contemplates the thoroughness with which his scalpel has laid bare the unreasonableness, the phantasmal, the moral-offensiveness of the ultra-Calvinism which distinguished the preaching of Edwards."—Boston Herald.

A dog belonging to Dr. F. Halston, of Zanewille, O., was poisoned some time since and was successfully treated by the doctor. Recently he became victimized again by the hand of one having the form but not the humanity of a man, whereupon he trotted into the doctor's office, and by signs indicated that he required help. The doctor understood the dumb language, treated the dog as before, and he again recovered. Did not this show the dog to possess thought, memory, reason and judgment? Could a man have done better?

An awful explosion occurred on the morning of Sept. 8th, at the Seaham colliery, six miles to the south of Sunderland, on the English coast, whereby some 140 men and 180 horses were instantly destroyed. Sixty-six men were rescued by brave volunteers who risked their lives for the purpose.

"In what condition was the patriarch Job at the end of his life?" asked a Brooklyn Sunday school teacher of a quiet-looking boy at the foot of the class. "Dead," answered the quiet-looking boy. From this answer no appeal was taken.

Edwin Arnold, author of the "Light of Asia," is forty-eight years old. He graduated at Oxford with high classical honors, and soon after went to India as Principal of Deccan College, Poona. He is not, as has been stated, a brother of Matthew Arnold.

The Crow Indians tell Secretary Schurz they want to undertake farming and become permanently settled. The Indians generally are more peaceable than their neighbors.—Boston Commonwealth.

Sarah E. Starr, aunt of the celebrated and lamented Rev. Thomas Starr King, and an active and useful member of the New England Woman's Club, passed on at the residence of Hon. P. M. Neal, in Lynn, Mass., on Friday evening, Sept. 10th.

THE LIFE OF YOU, MOTHER. Teeming is the world with people, Myriad noble ones, no doubt; But my soul is cloaked and hooded, And I find not many out! Barely do we witness you, Like the vanished, few and few, So, alas! I sigh too often, Mother, for the life of you! In the life that cometh after This I shall so happy be, I shall never think to cease, Aught which pains and tortures me, Buried with the years the conflicts I have valiantly been through; I shall have my day of resting, Mother, with the like of you. —Emma Tuttle.

J. C. has submitted to the Faculty of the Fitzmstik University the following question: "How can a man go ahead when he goes afoot?"

There is one supreme mind which transcends all other minds. It may be distant, but cannot be distant, yet near; it pervades the system of worlds, and is yet infinitely beyond it.—Hindu (ancient).

Such has been the success achieved by Hon. Warren Chase with his paper, the Santa Barbara (Cal.) Independent, that his publisher has been encouraged to make of it a semi-weekly (instead of a weekly), and it will hereafter be brought out every Saturday and Wednesday without extra cost to its subscribers.

Mr. Gladstone says that the United States is "passing Great Britain on a canter."

Spiritualist Meetings in Boston.

Paine Memorial Hall.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, 47 North street, commencing at 10 o'clock. The public is invited. —D. S. Ford, Conductor.

Amory Hall.—The Shawmut Spiritual Lyceum meets in this hall, corner West and Washington streets, every Sunday at 10 1/2 A. M. J. B. Hatch, Conductor.

Highland Hall.—The Roxbury Spiritual Union holds meetings in this hall, Warren street, every Thursday, at 7 1/2 P. M. Regular lecturer, W. J. Colville.

Washington Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10 1/2 A. M. and 7 1/2 P. M. Excellent quartette singing provided.

Palmer Hall.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 176 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

Chelsea.—Spiritual Harmonical Association holds meetings every Sunday at 10 1/2 A. M. in Temple of Honor Hall, Old Chelsea, Boston, commencing at 10 o'clock. Sept. 19th, Mrs. Bagley, test medium, will speak and give tests in the afternoon; in the evening W. J. Colville will lecture—subject, "Do you believe in God? Do death-bed repentances admit to heaven?"

PAINE HALL.—The beautiful weather of to-day brought together an audience which tested the capacity of our hall. The interest is on the increase, as was shown by the number present—both children and visitors.

There were eighty children in the Banner March, and the orchestra, under the direction of Mr. Henry, never filled the building with more joyful strains. All seemed doubly repaid by aiding us with their presence. The many expressing themselves so amply satisfied, fully demonstrates that the Lyceum is an institution bound to live and extend its great work because of the soul within it, and the ever-widening band of our faithful friends. We cordially invite you to visit us, and we can safely predict that they will not only be fully repaid, but that doing so once, they will do so often.

After the opening song and march the children participated as follows: Recitations by Sadie Peters, Esther Ottinger, Mamie Havener—also our little new comer Miss Annie Robinson, whose efforts were highly appreciated. Musical exercises by the Lyceum Glee Club (and encore) by our favorite, Hattie L. Rice; and last, but not least, Miss Lizzie J. Thompson, an old Lyceum scholar, and a great favorite here, as elsewhere, gave us a recitation, "The Marriage Vow," fully demonstrating her ability, and proving herself to be an excellent artist of a higher order. —J. T. SORRELL, Cor. Sec. Children's Progressive Lyceum No. 1.

AMORY HALL.—The fine autumnal weather of yesterday was the means of attracting many to witness the beauties of Nature; many others also found their way into our pleasant hall, where, without money and without price, they were admitted, and extended that hearty welcome which awaits all who visit us.

The exercises were of a very interesting nature, and met with approval from the audience. After musical sections by the orchestra, Sister Chalmers recitations were given, followed by the Banner March with fifty pupils in line, at the conclusion of which service Dr. L. K. Cooney, an old Conductor of a New Jersey Lyceum, as also an able worker for the cause, was introduced and gave many interesting and valuable addresses.

movement all over the land. In closing, he said it was the duty of all Spiritualists, wherever an association was to be found, to connect a Children's Lyceum with it, to which we all assent.

The following are the names of the speakers: Bertie Sayles, Carrie Huff, Gracie Burroughs, Emma Ward, Jennie Lothrop, Arthur Rand, Alice Messer, Minnie Field, Carrie Shelhamer. Then followed remarks by Mr. Charles Abbott, of the old Charlestown Lyceum, also by Mrs. Hattie Richards, who has just returned to her home after an absence of months doing good among strangers. She was in fine spirits, and gave a kind word to all, for which at the close of the service she sang a beautiful hymn, "The Banner of Light."

Physical exercises, concluding with the Target March. With your kind permission, Mr. Editor, we propose to give your readers a correct list of those who have given the sum of one or more dollars in answer to our call made for voluntary aid, in order that our hall shall be open free to all. In this connection we would say to those living out of the city who may wish to aid us, that they can address their letters to J. B. Hatch, in care of Banner of Light Office, and a receipt for the funds will be at once returned by him with the thanks of the Lyceum. Subscribers: Luther Colby, Samuel Grover, Miss Rebecca Bowker, James Pike, S. Garfield, M. Robbins, Robert Anderson, M. T. Shelhamer, Carrie Shelhamer, J. B. Hatch, Jr., Mr. Herrington, Oliver Roberts, N. Mitchell, H. B. Huff, J. Kingsley, A. Bradshaw, E. Romplis, C. Huff, M. E. Kemp, L. F. Thompson, Charles Abbott.

J. B. HATCH, JR., Sec'y Shawmut Spiritual Lyceum. Boston, Sept. 13th, 1880.

CHELSEA, TEMPLE OF HONOR HALL.—We had on Sunday, Sept. 12th, two able discourses; one delivered through Dr. G. H. Geer, and in the evening one through Mr. Colville. Our Society is doing well, and its sessions are attended by intelligent audiences.

NEW MUSIC.—We have received from the publishers, George D. Newhall & Co., 62 West Fourth street, Cincinnati, O., the following choice pieces of new music, which at the enticing firm has on sale: "My Childhood's Home," ballad, by E. Ernest Ferring; "Reveries of a Church Bell," by E. Ernest Ferring; "Reveries of a Church Bell," humorous song, words by Mrs. Enoch Taylor, music by E. L. Thomas; "My Little Treasure," song and chorus, by Frank Dumont; "Jennie with the Nut-Brown Hair," words and music by Clara H. Bieley; "Little Valley Rose," song and duet by R. Chaffoner; "Jesus Only," solo, by J. Remington Fairbank.

Movements of Lecturers and Mediums.

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

A card which reached this office too late for insertion last week, informed us that Messrs. Keeler and Itohermel, physical mediums of Brooklyn, N. Y., had just returned from Lake Pleasant, and would remain at home for one week, after which they would fill an engagement in Connecticut.

Frank T. Ripley is ready for engagements to lecture and give platform tests anywhere in Ohio, Illinois or Michigan, during September, October, and the winter months. Address him at Dayton, O.

A. Hartman, M. D., is now in Springfield, Mass., and can be addressed P. O. Box 1245, that city.

Mrs. A. S. Byrnes will speak at Duxbury, Mass., Oct. 10th, and at Worcester, Oct. 24th and 31st, and would like to make further engagements.

Mrs. Clara A. Field will be pleased to answer calls to lecture wherever her services are required. She may be addressed at her office and residence, No. 19 Essex street, Boston.

On Sunday, Oct. 3d, Dr. John H. Currier will lecture in Hanson, Mass. He would like to make other engagements to lecture at reasonable distances from Boston. Address him No. 71 Leverett street.

F. W. Jones writes us that "Mr. L. C. Welch of Connecticut will speak at the opening of the meeting in Pythian Hall next Sunday morning, and Prof. Tooby at 2:30."

L. K. Cooney is at present in Boston, and would like to lecture in the vicinity during the Sundays of this month—terms at the option of those wishing his services. He expects soon to open an office in Boston or vicinity for the advice and treatment of the afflicted. Address him for the present care Banner of Light.

Mrs. Zella S. Hastings is still confined to her room from illness in Hartsenville, Vt.

Sances with A. H. Phillips.

To the Editor of the Banner of Light. We have recently had the pleasure of a week's visit from the medium A. H. Phillips, of 133 West Thirty-sixth street, New York, and I must say he is the best medium for rapping, slate-writing and on paper, together with physical manifestations, I have ever seen.

By simply placing a sheet of paper under any article of furniture, in less than five minutes it was filled with a communication from some deceased friends; writing was also obtained on slates closed or sealed together; loud raps were heard in different parts of the room.

We had also some very satisfactory physical manifestations in the light, one afternoon, at about three o'clock. I would advise any person who may have a lingering doubt of the truth of Spiritualism to give Mr. Phillips a visit, and if not convinced by what he (or she) can witness in his presence, to forever abandon all further inquiry on the subject. J. McCLURE, 63 1/2 Avenue, Albany, N. Y.

THE MAGAZINE OF ART—Cassell, Petter, Galpin & Co., publishers, 506 Broadway, New York City—has for its September frontispiece a full-page delineation of "The Fountain, King's College, Cambridge" (Eng.). An article on "English Secular Architecture" follows; and the letter-press reviews of "The Salon, 1880," and "The Royal Scottish Academy's Exhibition, 1880," (illustrated with miniature sketches of pictures mentioned) are of special interest and value to all art students; while the general reader will be much pleased with the number taken as a whole.

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:

Wm. Scott, Stephenville, Tex., \$1,072.40
Henry T. Newton, 22 W. 53d street, N. Y., 100.00
Mrs. Louisa Hart, Santa Barbara, Cal., 25.00

Amount pledged:
H. Brady, Benson, Minn., 2.00
Peter McAuslan, Yuba City, Cal., 25.00
Religio-Philosophical Journal, Chicago, Ill., 25.00
Henry T. Newton, 22 W. 53d street, N. Y., 100.00
Charles Partridge, 23 Broad street, N. Y., 60.00
C. W. Cotton, Portsmouth, N. H., 5.00
Hon. M. G. Smith (personal), New York, 25.00
E. V. B. Newark, N. J., 5.00
J. T. Tanner, Baltimore, Md., 10.00
J. A. Casino, New York, 10.00

Total to date, \$1,430.65

Miss Ada A. Dean, of Sacarappa, Me., has had a large tumor removed without instruments through the treatment of Dr. Carnes, Magnetic Physician, residing in Malden, Mass.

Remember that a little Hop Bitters saves big Doctor bills, and cures when all else fails.

Brooklyn Spiritual Society Conference Meetings

At Everett Hall, 308 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 attendance is at liberty to speak pro or con, under the ten-minute rule.

J. DAVID, Chatterman.

Brooklyn (N. Y.) Spiritual Fraternity.

Conference Meetings held in Fraternity Hall, corner of Fulton street and Gallatin Place.

Friday evening, Sept. 17th, "The Gospel of Humanity," Mrs. Hope Whipple. Mrs. R. Shepard-Lille will also be present and speak.

Friday evening, Sept. 24th, "The Old and New Gospel," Henry Newton, President First Society New York Spiritualists.

Friday evening, Oct. 1st, "The Transition of Spiritualism from the Phenomenal to the Practical," Capt. H. E. Brown.

Saturday evening, Oct. 8th, "The Identification of Spirits," Prof. Henry Kiddle, New York City.

Saturday evening, Oct. 16th, "A Noble Motto and its Gallant Standard Bearer," W. O. Bowen.

Saturday evening, Oct. 23rd, an Experience Meeting, Wella Anderson, the spirit-artistic, will be present and draw spirit pictures.

Saturday evening, Oct. 30th, "Spiritual Experiences," Mrs. Hester M. Fols, Melrose, N. Y.

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

Camp-Meeting at Lake George. The Lake George Camp-Meeting Association will commence Sept. 28, 1880, and continue through the month. The Association will be held at a beautiful spot, including old historic "Fort George," upon whose summit the Camp-ground is located. Eminent speakers have been engaged, and everything will be done to make this an especially pleasant and popular resort as a permanent Camp-ground in the future. The usual reduction of fare has been promised over steamboat, and single copies of circulars sent to those who apply for such places.

Officers of Association.—President, Henry J. Newton, 207 1/2 Avenue A, Superintendent and Secretary, A. A. Wheelock, Ballston Spa, N. Y.; Treasurer, H. C. Vandenberg, Ballston Spa, N. Y.; Committee of Organization, Daniel Ferguson, Lake, N. Y.; Daniel H. Smith, Lake, N. Y.; J. C. Vandenberg, Ballston Spa, N. Y.; C. F. Taylor, Schroeon Lake, N. Y.; Capt. J. H. Cheney, Schroeon Lake, N. Y.; A. A. Wheelock, Gen'l Sup't, Ballston Spa, N. Y.

Connecticut Spiritualists. The Sixteenth Anniversary of the formation of the Connecticut Association of Spiritualists will be commemorated at the Spiritualists' Hall, at Wilton, on Saturday, Sept. 19, 1880. The session to close on Sunday evening. The Spiritualists of the State are earnestly invited to attend, as instances of unusual importance will be presented. Mr. Frank Baxter, Capt. H. H. Brown, and other speakers will be present. L. ROBINSON, Secretary.

For Sale at this Office: THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per copy. \$2.00 per annum. THE SPIRITUAL RECORD: A Monthly Journal devoted to Spiritualism. Published weekly in Philadelphia, Pa. Price 5 cents per copy. Per year, \$2.15. THE SPIRITUAL RECORD: Published in Chicago, Ill. Price 5 cents per copy. THE MEDIUMS' PSYCHOMETRIC CIRCULAR: A monthly journal devoted to the young science of Psychometry. Published by C. R. Miller, 115 Willoughby street, Brooklyn, N. Y. Single copies 5 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE: Published monthly in New York. Price 10 cents. THE SHAKER MANIFESTO, official monthly published by the United Societies at Shaker, N. Y. 60 cents per annum. THE OLIVE BRANCH: A monthly. Price 10 cents. SPIRITUAL NOTES: A Monthly Epitome of the Transactions of Spiritualists. Published in London. Price 75 cents. Single copies, 8 cents. THE THEOSOPHIST: A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents. THE COMMONER. Published weekly. Greenback and Labor Reform. Single copy, 4 cents. \$1.50 per year.

Subscriptions Received at this Office

MINN AND MATTER, Published weekly in Philadelphia, P. O. Box 107, 107 Arch street, Philadelphia, Pa. THE SPIRITUAL RECORD, Published weekly in Chicago, Ill. Price 5 cents per copy. THE MEDIUM AND DAYBOOK: A Weekly Journal of Psychological Science, London, Eng. Price \$3.00 per year, postage \$1.00. THE MEDIUM AND DAYBOOK: A Weekly Journal devoted to Spiritualism. Price \$2.00 per year, postage 50 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE: Published in London, Eng. Price 10 cents per copy. THE SPIRITUAL RECORD, published in India. Conducted by H. P. Blavatsky. \$5.00 per annum.

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THE LIBERAL NEWS COMPANY, 620 North 5th street, Philadelphia, Pa. THOMAS MERRILL, 919 Washington street (south of Pleasant street), Boston.

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EVERETT HALL, 308 Fulton street, Brooklyn, N. Y. Saturday evenings and Sundays. RICHARD ROBERTS, 1010 Seventh street, Washington, D. C.

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WILLIAM ELLIS, 130 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 820 Market street, Philadelphia, Pa. E. M. ROBERTS, 116 1/2 Avenue, near 4th street, and 745 6th Avenue, New York City.

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W. F. HAYBOURNE, 215 1/2 Washington street, Boston. (Who who keep the Banner of Light regularly on sale at their places of business can, if they so desire, leave their names and addresses permanently inserted in the above list, without charge, by notifying Colby & Rich (publishers, 60 Montgomery street, Boston) of the fact.)

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 seventh page. Special Notices thirty cents per line. Minion, each insertion. Business Cards thirty cents per line. Agate, each insertion. Notices in the editorial column, large type, printed matter, fifty 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 Miss C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street.

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 sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap. 3.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. COLBY, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to so constantly receive the Banner of Light, at his residence, 27 Pall Mall Road, St. James' Palace, London, England. Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

AMERICAN BOOK DEPOT. J. W. M. FLETCHER, No. 22 Gordon street, Gordon square, London, England, has for sale the Banner of Light, and also the Spiritual, Liberal, and Reformatory Works published by Colby & Rich. The Banner will be on sale at Steinway Hall, Lower Seymour street, every Sunday.

AMERICAN BOOK DEPOT. ALBERT MORFON, 850 Market street, keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

ST. LOUIS, MO. BOOK DEPOT. THE LIBERAL NEWS CO., 620 N. 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

HARTFORD, CONN. BOOK DEPOT. E. M. ROSE, 87 Trumbull street, Hartford, Conn., keeps constantly for sale the Banner of Light and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

PHILADELPHIA AGENT. The Spiritual and Reformatory Works published by COLBY & RICH are for sale by J. H. RHODES, M. D., 115 North 3rd street, Philadelphia, Pa. Subscriptions received for the Banner of Light at \$3.00 per year. The Banner of Light can be found for sale at Ixora Hall, 737 Mission street. Catalogues furnished free.

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Message Department.

Public Free-Circle Meetings.

Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every TUESDAY and FRIDAY AFTERNOON. The Hall will be open at 2 o'clock, and services commence at 2:30. The doors will be closed, allowing no access until the conclusion of the service, except in case of absolute necessity. The public are cordially invited.

The messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that extent—whether for good or evil—consequently those who pass from the earthly sphere in an undeveloped state, eventually progress to a higher condition. We ask the reader to receive no doctrine put forth by spirits in these messages that does not comport with his own reason. All express as much of truth as they perceive or know.

It is our earnest desire that those who may recognize these messages as the work of spirits should be informed as to the fact of publication.

As our angel visitors desire to behold natural flowers upon our Christian homes, we solicit donations of such from the friends in the earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays. Letters addressed to her should be sent to her care to ensure prompt attention, should in every instance be addressed to Colby & Hill, or to L. K. WISB, Chairman.

Message given through the Mediumship of Miss M. T. Shelhamer.

Séance Sept. 7th, 1880.

Invocation.

Once again, oh our Father, would we draw near unto thee and thine angel hosts, calling upon them for assistance. We would accept it as a message from heaven; and so I am anxious to send out my words to her, and to comfort her as no other one can. I wish to say to her, Look up, dear mother—the clouds have a silver lining. You shall not always be so depressed—so grief-stricken and worn with long watching and waiting: soon you shall rejoice in a knowledge of the truth that your dear ones do return from the other side, and can come in communion with your spirit. Only, darling mother, do not grieve so over our absence: we are close beside you—not far away, as you have so often thought in our own dear old home, where we return from day to day, bearing fresh flowers to give you peace and comfort.

John Pierpont.

Friends, once again we throw open the doors of this council chamber and bid you welcome; once more our gateways between the mortal and immortal worlds are spread wide open for those beloved ones who have gone before to return and send out their word of greeting to friends on earth; and as we approach this place at this hour we bid you all welcome; we give unto each spirit a fraternal and loving greeting, assisting each one as far as possible to return and speak his or her little word. Could you understand as we do the full utility and importance of these spirits returning from the other life to gain this experience for themselves, whereby they may unfold their inner powers and develop still higher in spiritual truth, you would gladly welcome all returning souls, however humble and lowly in expression, however faint and feeble they might be.

John W. Deane.

[To the Chairman.] You have a beautiful place, and I feel it good to be here. I am not a very great while since I was an inhabitant of the material body, and I had mapped out certain plans which I thought would be for the benefit of myself and those in connection with me. I had my aspirations and little ambitions likewise, and I desired to see them fulfilled, but in a moment's time all this was taken from me, and I found myself outside of material things, a spirit disembodied. It was a strange sensation for me to feel, to find myself a real, tangible, active man, and yet unclothed with material things, and I have not entirely awakened from my strange condition until I desire to speak to you to-day, and to tell you that I am still ambitious; that I intend to continue on with my work, although not in exactly the same way, that I did here; that I hope in the future to bring to them, to bring to my sister, some new word that shall be of good; I shall guide and guard her, at all events; this is given to me as part of my mission, and although those who are our natural protectors bring their influence likewise, yet I shall be enabled to come still closer, to guide in certain affairs in which I was interested. I did not feel that I was a spirit on earth very long, but I felt that I had a long, long life before me, although at times I did receive warning that I might go before I thought. However, I am satisfied, so far as I have found things, and I expect to go on improving.

Oliver Atkins.

I came once before, but I promised to come again, and my folks are looking for me. I promised to come as soon as I could, and I tell them how I felt after I found myself outside the body. At first, all was very strange and incomprehensible to me. I could not understand exactly my surroundings; but very soon this strange state passed away, and I found myself with a bodily frame that was strong and active, such as I had not possessed for many years. You may believe how rejoiced I was that the old dull sensation had passed away forever. Then I began to look around me; and I found I had been taken to a most beautiful home, surrounded by waving trees, with flowers blooming under their branches, and a fine meadow garden, just as I used to desire to have when here; and all those dear ones who had passed away so long before me were around me; those that I had laid away more than twenty years before were by my side; we were united, and have been so ever since. My only desire was to tell Joseph how beautiful it all was; my great anxiety was to come to him and comfort him in his bereavement. I knew he would be lonely; that a certain desolation would seem to fill his home after my departure. I felt this always, so I kept him in the spirit-world, as we call it over there; but I soon learned that I could really and truly come back as I had hoped, to bring to him peace and consolation. I came in the quiet hour of evening, and a deep feeling of peace fell upon him. He felt that I was better off; that I was well, and it would not be long before we should meet in the heavenly life; so it was, and so I am glad to know it will be. Reunion is sure in the spirit-world; and although I felt the teachings of religion to be beautiful and pure, yet I find the reality of spiritual life to so far transcend the religious teachings of earth, that I rejoice to have them, but a strong and active being in the spirit-world. I wish to send my love home; I wish to tell my dear ones that I am happy, and they will be happy, also. My home was in Provincetown; my name is Oliver Atkins.

Katie Wyman.

[Alluding to flowers on the table.] How delightful the flowers always are; the sweet and beautiful emblems of all that is lovely and pure in life, and tokens of all that is delightful and harmonious in the spheres! This, to me, is a sacred and holy occasion, an anniversary, to me, of all that is beautiful and bright in my life here in the spirit; and it is with a deep gratitude that I have received permission to return and speak to those I love, and to send them greeting, to send them my undying affection, to again assure them that I shall always be by their side; in sorrow and in sunshine, in joy and in tears, still will I walk with them, leading them onward to my blessed spirit-home. Yes, indeed I was a glorious change to me; and although I was filled with all the little girlish vanities, all the little excitements and pleasures of material life, dreaming my happy dreams day by day, still my spirit-life grows so beautiful and free before me, I am delighted that I have passed away when I did, in the beautiful, sunny Fall. Tell my dear, dear friends, and most of all my darling mother, that I am ever by her side.

Henry Markee.

My name is Henry Markee; my residence, New York City. The friend I wish to reach, who is also a resident of that place, is Robert Johnson. I do not know whether he is interested in Spiritualism or not. I know that I am, and it is my desire to wake him up. First, I request him to settle a certain affair, not dear to me, but which I wish to settle with one near to me. The papers on all ready, only awaiting signature: he will understand what I mean, and I believe he will fulfill my desires. I know it is not for lack of interest that he carries, but only because of his natural easy-going way. I hope my friend Bob will try to meet me at some medium's, and give me an opportunity to speak to him more fully. I hope it will be at Mr. Mansfield's, because my friend has heard of him, and knows where to find him. I will respond, if possible. I also request him to take my message to Clara. Tell her that I have returned with love for her and all the family; that I am happy in the spirit-world, and would not return to live on earth if I could, but that I am not altogether satisfied. I was ambitious, when here; I am so now, and I shall not be satisfied until I have attained my desires. I want Clara to take the smallest paper she finds, from the bundle tied with black tape, and to keep it about her person; she will find a use for it before the new year. I think I have given all I desire, and if I accomplish all I wish, I shall be a happy man. Therefore, Mr. Chairman, I thank you for this opportunity.

Anna Richardson.

I do so long to reach my dear mother! I know she will be glad to receive a message from me. She would accept it as a message from heaven; and so I am anxious to send out my words to her, and to comfort her as no other one can. I wish to say to her, Look up, dear mother—the clouds have a silver lining. You shall not always be so depressed—so grief-stricken and worn with long watching and waiting: soon you shall rejoice in a knowledge of the truth that your dear ones do return from the other side, and can come in communion with your spirit. Only, darling mother, do not grieve so over our absence: we are close beside you—not far away, as you have so often thought in our own dear old home, where we return from day to day, bearing fresh flowers to give you peace and comfort.

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day; how often thoughts of me as I was, and thoughts of me as I am in the spirit, come to her soul. She longs to see me once again, and to feel the pressure of my hand, and yet I can come very close to her heart, and bring her that affectionate love and sympathy she most desires. I know how terribly she felt when I was called away; yet her spirit-friends were enabled to bring to her cup of woe an abiding consolation that has never fled.

I come to-day with white slippers; I come robed in bridal array; I come with tuberoses and beautiful fragrant flowers. Why should I not be so? Do I not come to my dear, dear ones with love and blessings from the angelic world? Do I not send out to them tokens of that world which are not felt by those who are weary, where compensation is given unto every spirit? Accept my gift of roses, accept my tokens of love, not only from myself but from those dear guiding ones who are with me, who have sought to develop all my highest possibilities of being. I cannot name all the dear ones I would remember, therefore include them all, and say I have forgotten none. I am Katie Wyman. My home was in Stoneham. My mother is Abbie Wyman.

[A lady who was present informed the Chairman at the close of the circle that she was well acquainted with Katie Wyman, and that she said was very much like her; and "she has given several excellent tests of identity in her message."]

Rosie Hackett.

[How do you do?] I don't know you; I am very glad you have come. I never came here before. Do you want to know my name? It is Rosie Hackett. I lived on Bunker Hill. [Charlotte Street District.] I want to come home. Do you know my papa? His name is James. I want him to know I see her; I will send him what you say. How can you? Tell him I say I want to see him. I want to say I love 'em all. I isn't in a box, am I? I am four years old. I've come way back from heaven 'cause I want to bring my love home. I don't want 'em to cry any more, never, 'cause it makes me cry too. I guess I isn't dead. [Oh no, you'll grow to be a big girl.] Will I? How will I? Keep growing all the time like these flowers? Will they know I've come? Will you let me come again? [Yes.] [This control appeared at first to suffer from sore throat.]

MESSAGES TO BE PUBLISHED.

Sept. 10.—Captain Cyrus King; Charlotte Cramer; George W. Johnson; Lottie Sany; Bill Sheppard; Henry Morston; Silver Star.

REPLIES TO QUESTIONS.

GIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE.

AT THE BANNER OF LIGHT PUBLIC FREE-CIRCLE ROOM.

Questions and Answers.

Q.—[By Enquirer, Salt Lake City.] Several years ago some very disturbing forms of spiritual manifestation occurred in my home, resulting in loss of health and great suffering to my wife. Please inform me whether they were produced by a psychological influence, or by persons in the earth-life, aided by spiritual powers; or, if you are not cognizant of this particular case, state whether it is possible for such disturbances to be caused in the manner indicated?

A.—Decidedly; there are many persons afflicted in precisely the same way in which your questioner states that himself and his wife have been disturbed. Persons in the material form, when they harbor unkind thoughts toward others, very often affect them at a distance. You are very often struck with another's thought; somebody sends after you mentally a wish to injure you. It is always best to keep on good terms with everybody. A person's thoughts may follow you, and the feelings they bear in regard to you, may oftentimes pass through the mental and spiritual currents of the atmosphere and reach you at quite a distance. Probably, in the case indicated, there was a connection between disagreeable thoughts which certain persons entertained toward these persons on earth, and certain other undeveloped spirits out of the material body, who formed connections with those persons and the conditions in which they were placed. Black magic exists, as well as spiritual manifestations of the kind you are alluding to. Black magic is a juggled by low class of spirits who act under the direction of persons on earth who wish to work evil. If you desire to injure any persons and you have mediumistic power, you may be assisted by dark, undeveloped spirits who gather around you and act as messengers or servants to do your will or carry out your wishes, but all the bad effects will rebound upon yourself, and you who set the ball in motion will in the long run be struck by it. It may cause a great deal of inconvenience to other people, giving them trials to bear, but they will find eventually that they have been benefited by the affliction, and they who were the cause of it will be the one who will really get under the control of the obsessing spirits whom you once used in order to work harm to others. In all probability, in the particular case indicated, these persons were not living as near-perfect obedient to the laws of nature as they might have lived. You very often draw dark spirits around you who are capable of disturbing your peace, when you are not living harmoniously, in order to call attention to the inharmonious, that you may rectify it. All pain is the voice of nature calling out against evil. When you suffer physically it is the voice of nature calling out to you, telling you that you are making mistakes and warning you to correct them before it is too late to remedy them. Just as there are physical disturbances, so there are mental and spiritual epidemics. If persons live in inharmonious surroundings, if they have not the proper kind of diet, if, in a general degree, they are out of harmony with what is right, then dark, undeveloped spirits, capable of entering into undeveloped psychological emanations that proceed from diseased organisms, may cause you great annoyances. Yet often the presence of undeveloped spirits is the result of an unhealthy condition of body or mind. Low spirits are capable of using the emanations of diseased organisms, whereas spirits of a high order are capable of using the emanations from lives more in harmony with nature's highest laws. These undeveloped spirits, when they manifest, are incapable of doing any permanent injury unless you are willing to be led astray by them.

Q.—[By F. S., Philadelphia, Pa.] Do you recognize as correct the atomic theory, as understood by the leading scientists of earth?

A.—We do acknowledge that there are independent atoms, and that aggregations of atoms, all of them in themselves distinct and infinitesimal, constitute all the so-called solid bodies that exist upon the earth. Solid bodies, so called, in reality are porous. There is an amount of space, even though it may be infinitesimal, between every atom and every other atom. All these atoms are united by a film of attraction; this film of attraction is generated by the atoms and constitutes the cohesive power that binds them together. If you had a microscope of sufficient power, you would be able to discover atoms which would not be capable of separation or disintegration. The atoms themselves cannot be disintegrated; they are not compounds at all; they are complete in themselves, indestructible and incapable of division. These atoms, however, are so small that they cannot be discovered by any ordinary microscope which has yet been invented, and of course cannot be seen with the naked eye. The further development of science will undoubtedly reveal the atom, and that atom will be indestructible, and incapable of division or solution. Q.—Are atoms in and of themselves incapable of motion?

A.—All matter is guided by intelligence. Law is the outcome of intelligence, and the guiding power, in all worlds, is the supreme law of intelligence. Atoms themselves, regarded physically, would be incapable of motion if they were not set in motion by a spiritual law that is beyond them and controls them. The spirit principle is the moving power; all atoms move in obedience to that law.

Q.—If atoms have no indwelling power of motion, and can move only as they are moved by an external cause called spirit, that spirit, identical with what we call life? God?

A.—We state that undoubtedly life is the soul of all law; life is intelligence; without intelligence there is no law. Intelligence is the lower is controlled by the higher. Whatever you are, you are intelligent; that which is God to that intelligence, is intelligence yet more unfolded. Of course it is impossible to discover the Infinite. We believe in the Immanence of Deity; that God permeates all things; that the permeating influence of divine intelligence pervades everything, just as the sunlight pervades every atom of matter, and without it there could be no growth or expansion; that atoms are not only acted upon from without, but are permeated with spirit. Spirit expresses itself in all forms; spirit is not external to matter, but is permeating matter continually, and the spirit that permeates matter is the propelling or guiding cause of all the movements of matter.

Q.—Does the law of progress consist in the fact that atoms, upon entering into any form of animal or vegetable life, pass through a process of evolution in that life, and by virtue of such process can never again become incorporated in a form of life of the same degree, or on the same plane of development?

A.—Progress is the law of all being. All the atoms which constitute your physical bodies to-day have been expressed both in animal and vegetable nature, in days gone by. All the atoms which exist upon the earth, or which constitute the globe, will be developed and humanized before the earth has reached the zenith of its perfection. When the earth has arrived at its zenith there will be no atoms upon it which have not formed parts of human organisms. The atoms themselves always retain their identity. What constitutes the different forms of life are simply different aggregations of atoms, the atoms themselves being perfectly unchangeable; the relation of atom to atom varies, while the atoms themselves do not change; the organization changes; the number of atoms combined together in one place in one way is continually varying. Whatever has once been accomplished is accomplished forever. When atoms have served their purpose fully in the lower kingdoms of life, they then proceed onward to higher kingdoms of life; and when all the atoms of the earth have existed in the higher kingdoms of life, as well as in the lower, the earth will no longer exist as a separate, independent orb, but will be absorbed into the solar orb, and will again be thrown forth with other elements to form new worlds.

nature demonstrates that in every sphere the lower is controlled by the higher. Whatever you are, you are intelligent; that which is God to that intelligence, is intelligence yet more unfolded. Of course it is impossible to discover the Infinite. We believe in the Immanence of Deity; that God permeates all things; that the permeating influence of divine intelligence pervades everything, just as the sunlight pervades every atom of matter, and without it there could be no growth or expansion; that atoms are not only acted upon from without, but are permeated with spirit. Spirit expresses itself in all forms; spirit is not external to matter, but is permeating matter continually, and the spirit that permeates matter is the propelling or guiding cause of all the movements of matter.

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Q.—Is there a distinction between nature and the universe?

A.—Not necessarily any distinction at all. The entire universe is natural; there is nothing in the universe that is supernatural, or that is not nature in the fullest sense of the term; the universe is all natural. Of course these questions are more or less a play upon words; some people would define the word in one way, some in another.

Q.—Did the apostles perform their acts by a power any more divine than that by which the mediums of our time perform theirs?

A.—Not any more divine, not any less divine. The same spiritual power that enables individuals to perform cures to-day enabled the apostles to perform them in the past; the same spiritual law that gives inspiration at this hour gave inspiration in the past; the same power in nature that produces ocean phenomena to-day produced them in days gone by. There is nothing more in modern than in ancient inspiration, or in ancient than in modern; the phase varies with the demands of the time. You do not think the sun shines any more divinely to-day than it shone a thousand years ago. The sun is always shining; inspiration is always flowing to the earth; spiritual powers are always connected with you. The mode of manifestation may change, may be adapted to the peculiar necessities of different times, but the power is identical in all ages.

For the Banner of Light.

A VISION.

BY T. W. WARD.

When the light of day was fading,
When the twilight was serene,
Lo! there came a maiden's greeting—
Came the beauties of a dream.

Such the power, the potent spell,
Such the beauty of her voice,
Made the harmony of love!
Made the hearer's heart rejoice.

For her mission was the brightest
Ornament that could be given,
Joining in one grand communion
Subtle earth, ethereal heaven.

Could our poor material bodies
Grasp the beauty of her theme,
Grasp its depth and feel its fullness,
Life, it would not be a dream:

"Life is real, life is earnest,"
As the poets of old have said;
Nothing in the world is single,
Nothing in the world is dead."

Wherefore, then, is all our glory?
Where are those that we call dead?
They are living, living spirits,
In the ether overhead—

Guarding, guiding, watching o'er you,
Cheering you with many a thought;
Why, then, cast their presence from you?
Why, then, set their power at naught?

If not mortal they are spirit;
If not seen they can be seen;
Time alone will prove my story,
These my words are not a dream."

Such the thoughts that were suggested
In the blending twilight hour,
When poetic fancies waken;
These were brought by "Silver Flower."

Derby, Eng.

A lady inquiring as to the best way of marking table linen, the *Chicago Tribune* replies: "Blackberry ink is the best. It has a high 'set' to it, and it is the soul of all law; life is intelligence; without intelligence there is no law. Intelligence is the lower is controlled by the higher. Whatever you are, you are intelligent; that which is God to that intelligence, is intelligence yet more unfolded. Of course it is impossible to discover the Infinite. We believe in the Immanence of Deity; that God permeates all things; that the permeating influence of divine intelligence pervades everything, just as the sunlight pervades every atom of matter, and without it there could be no growth or expansion; that atoms are not only acted upon from without, but are permeated with spirit. Spirit expresses itself in all forms; spirit is not external to matter, but is permeating matter continually, and the spirit that permeates matter is the propelling or guiding cause of all the movements of matter."

Ourray's Story.

Ourray was a good man and a great Indian. No chief ever lived who combined the attributes of the civilized man as he did with those of the wild man of the forest. He added a robust frame, a keen eye, a shrewd arm, a superior cunning and a sharp perception to a sound judgment. A firm will and a disposition to do right. A warrior in his earlier days, he became in mature life a lover of peace, an agrarian, a philosopher. Once drifted into this life, he became a statesman and a diplomat. The assault of civilization upon the mountain bulwarks of savagery found Ourray in the prime of manhood. Though unused to the ways of the great world outside of the Sierra Madre, ignorant of the existence of the "Americano," except as introduced to them by the Mexicans, unaware of the extent of the great American Republic, he was taught as to the story of Columbus of Cabot and of Ponce de Leon, he was yet prepared to meet and understand the new people to whom he was introduced. . . . Ourray discovered that the invaders might become agreeable neighbors, and saw the possibility of learning from them the arts of life and happiness. History records no instance from the very beginning in which he has not treated the whites with civility and hospitality, and the life which he adopted was in many respects that of his Caucasian brother. He lived in a house, cultivated a farm, and commonly became a capitalist.

Up to the present time Ourray's services have been indispensable to the government in conducting any negotiations with the Ute Indians. It has proved quite impossible to obtain cessions of land or the surrender of prisoners without invoking his aid, and it must also be said that when his services have once been enlisted there has been no failure. He has proved capable of controlling the Indians in their national dealings with the whites, and, at the same time, it must be said to his credit that he has never failed to do what lay in his power to do for his people. He obtained the best possible prices for them for all lands, secured the most liberal terms to them in the administration of the laws, and screened them to the utmost extent when they were sought for by the authorities. On the other hand he stood between the whites and danger from Indian attacks, and did all in his power to prevent collisions or ambushes. This was certainly the part of a just and humane mediator, of a lover of peace and of his people. All honor to Ourray, in him the Great Unconquered Chief of his race. His life was gentle; and the elements that mixed in him the nature might stand up And say to all the world, This is a man."

—[Denver Tribune, Aug. 29th.]

PUBLIC MEETINGS, ETC.

The Vermont State Spiritualist Association will hold its Quarterly Convention at Stowe, Friday, Saturday and Sunday, Sept. 17th, 18th and 19th. Among the speakers who are invited to be present are: Mrs. E. M. Keaton, Mrs. S. A. Wilby, Mrs. Emma L. Paul, Miss Jennie B. Ingham, A. E. Stanley, George A. Fuller of Dover, Mass., Henry B. Allen of Andover, Mass., and S. Townsend of St. Albans, Vt. The association is making an array of talent which cannot fail of ensuring a successful convention. All are cordially invited, and they can be assured that a three days' sojourn with Col. Bailey at the foot of Mt. Mansfield will prove both pleasant and profitable. South Woodstock, Vt., Aug. 10th, 1880. E. L. WILBY, Secretary.

The Fourth Annual Congress of the National Liberal League. The fourth annual Congress of the National Liberal League will be held at a hall to be hereafter designated in the city of Chicago, Ill., on the 27th, 28th and 29th of September next. All charter and life-members of the National Liberal League, the President and Secretary of each local auxiliary, and three delegates from the same, are invited to attend. The Congress is the annual meeting of the National League and is entitled to seats, but not to votes. Elizabeth W. Wright, President. Boston, Mass., Aug. 9th, 1880.

Northern Wisconsin Spiritual Conference. With the pleasure of an American that the speaker for our next Quarterly Meeting, to be held in Omo, Wis., Sept. 17th, 18th and 19th, Cephas B. Lynn, of Boston, one of the finest orators in America. Other speakers are invited to participate. Good voices, Harmonical music. Officers will be elected for ensuing year. CORA B. PHILLIPS, Secretary. Omo, Wis., Aug. 27th, 1880.

SPIRITUALIST MEETINGS.

BROOKLYN, N. Y.—The Brooklyn Spiritual Conference meets at Everett Hall, 308 Fulton street, Saturday evenings, at 7 1/2 o'clock.

CLEVELAND, OHIO.—The First Religious Society of Progressive Spiritualists meets every Sunday at 10 o'clock, at 103 A. M. and 7 1/2 P. M. Thomas Lees, President; M. H. Lees, Corresponding Secretary, 105 Cross St.

NEW YORK CITY.—The Society of Progressive Spiritualists meets every Sunday at 10 1/2 P. M. at the Metropolitan Hotel, 122 West 42nd St. The Children's Progressive Lyceum meets in the same hall at 8 o'clock. The Children's Progressive Lyceum meets at 2 P. M. at the Metropolitan Hotel. To all of which the public are cordially invited.

INDIANAPOLIS, IND.—The First Society of Truth-Seekers meets for religious services at 206 1/2 Market Street, every Sunday at 2 1/2 and 7 1/2 P. M. J. B. Buell, President; B. J. Buell, Secretary.

LEONHART, MASS.—Meetings are held every other Sunday afternoon at Temple's Hall, Market Street, under the direction of Mrs. A. E. Cunningham.

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Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 18, 1880.

WESTERN LOCALS, ETC.

The North Collins (N. Y.) Meeting.

Report of the Closing Sessions—Eloquent Addresses by C. F. Fannie Allyn and J. Frank Baxter—A Great Thrilling in Attendance on Sunday, Sept. 14th—Miscellaneous Notes.

A report of the proceedings of the first day (Sept. 13) of the above named meeting has already appeared in this correspondence.

On Friday, Sept. 11th, the meeting opened with a largely increased audience. C. F. Fannie Allyn delivered the regular address. She received subjects from the audience which she treated in a very able manner. She said substantially: "We must discard the supernatural. The spiritual life is a natural development. Spirits can come and inspire us. Why should we marvel over such a fact? Spirits in the flesh control and inspire each other. Spiritualism is not dependent upon a book; it rests on natural law. We know but little of the marvelous power of the human mind. The mind is a renovating and a destructive agent. The power of the mind was shown in Dr. Tanner, Blondin and other celebrities.

The speaker referred in detail to the theological significance of the spiritual movement. Old doctrines were analyzed and their falsity shown.

Mrs. Allyn commanded the closest attention of the audience, and her pungent criticisms and witty sallies evoked applause and laughter.

The lecturer, in conclusion, improvised a grand poem on subjects given by the audience. Two of the topics were as follows: (1) Thos. Paine's Pen and George Washington's Sword, and (2) Hemlock Hall (where the meeting was being held). The speaker improvised in a manner that thrilled the audience. On the topic of "Hemlock Hall" many eyes were filled with tears as, in unique rhythm, reference was made to local pioneer workers who had passed to the spirit-world.

IN THE AFTERNOON.

J. Frank Baxter delivered a lengthy address upon "Spiritualism a Reality." The speaker gave a detailed statement of his own experience. He had been a medium from an early age, although he did not understand the matter until many years later. Finally he was influenced as a writing medium, and such tests of personal identity were given that he was obliged to accept Spiritualism. The lecturer continued at length with the story of his experience, which has been wonderful.

Following the discourse came the description of spirits, which was very successful. The following spirits were among those described and recognized: James D. McVey, Franklinville, N. Y.; Wilder Rice, died Sept. 11th, 1862; May Rice, died Nov. 6th, 1862; Lucetta Anna Burch; Gaines Blace, West Hamburg.

GOOD-BY!

By request, C. F. Fannie Allyn (who was compelled to leave the meeting to meet another engagement) said a few words. She expressed her pleasure at being present, and proceeded to improvise a very interesting poem entitled "Good-bye!"

SUNDAY.

A very large audience was in attendance. Hemlock Hall was crowded to overflowing. In the afternoon the writer was delegated to address the people who could not get into the hall. An express wagon was extemporized as a pulpit, and a large assemblage stood patiently for over an hour listening to an exposition of Spiritualism. Geo. Taylor, the Chairman, was happy. Levi Brown, Henry Candee, Mr. Hawley and other earnest workers, looked upon the vast audience and were extremely delighted to see such a large gathering.

THE ORDER OF EXERCISES.

After an interesting conference, which began at 9:30 A. M. and lasted one hour, Mrs. H. Morse, formerly of Michigan, was introduced. She spoke at considerable length, saying, among other things: "I am a Spiritualist. Why? Because facts have accumulated which I cannot overthrow. Spiritualism is a mighty power in the world. Its tendency is to elevate mankind. It lifts up the fallen; it demonstrates immortality; it teaches us to study nature; it proclaims the universality of law; and it paves the way for a natural religion. The lecturer then proceeded to speak in rhyme, touching in detail questions biblical, theological, scientific and social. Mrs. Morse was generously applauded and her remarks were cordially received.

The writer then had the pleasure of saying a few words.

W. H. POWELL.

At the conclusion of the forenoon's session, Mr. Henry Candee, a firm and devoted Spiritualist, stated that the celebrated writing medium, W. H. Powell, of Philadelphia, was present and would give sances.

IN THE AFTERNOON.

Judge McCormick, of Franklin, Pa., delivered an address. J. Frank Baxter followed with a powerful lecture on the general theme of Spiritualism, which was attentively listened to. This was Mr. Baxter's first visit to North Collins, and he was enthusiastically received. His slinging, lectures and tests, gave the greatest satisfaction.

Among the spirits described, and recognized during this session were the following: Abram Tucker; Ann Tucker; Anna Mary Flisk; Mrs. William Flisk; Little Clayty Rice; Jacob Austin; Hon. Wilcox S. Bird, of Buffalo, N. Y.; L. B. Tuttle, East Randolph; Orpha Tuttle.

FAREWELL WORDS.

George W. Taylor, of Lawton Station, N. Y., who presided in an able manner throughout the meeting, said: "My dear friends, the hour of parting is here. We have had a glorious meeting. I want to thank the speakers for their noble words. Blessings upon you all, friends. Is not Spiritualism a grand gospel? It lifts up humanity. It teaches us that there is a divine germ in each human soul. Now farewell, until another year. Amen. [Applause.]

NOTES.

The North Collins meeting at its 25th anniversary was a grand success.

May Hemlock Hall last for many a year. Brave words have been spoken within its walls.

The old workers were not forgotten. Giles B. Stebbins, Mrs. Watson, Lyman C. Howe, and others, were referred to in respectful and affectionate terms.

The Banner of Light engravings were admired. This has been a great year for securing subscribers for the Banner. The writer is not a novice in the matter, and he is willing to testify in court that his work this season surpasses all previous labor which he has had the honor of performing under the auspices of Colby & Rich. What does this prove? Answer: that the Banner is constantly growing in favor with the public.

C. F. Fannie Allyn made many friends at this meeting. She will speak in Rochester, N. Y., during September. W. H. Powell was successful with his sances. He is journeying westward.

O. P. Kellogg, of Ohio, and A. B. French, Esq., of Clyde, were inquired after by many friends.

George W. Taylor is held in the highest esteem by all of his townsmen. He is an able lecturer, courteous, and blessed with spiritual insight. His genial manner secures for him the respect and love of the people. Mr. Taylor should be kept at work constantly in the field. Address him at Lawton Station, Erie Co., N. Y. The Scott family sang acceptably during the meeting; also the local choir; Mr. Baxter's slinging was highly inspiring.

Nearly 3500 people were present on Sunday afternoon. Abram James, the well-known medium, attended the meeting. Colby & Rich return thanks for the long list of subscribers.

Silver Lake Camp.

On Wednesday, Sept. 8th, the closing meeting of the present season at this pleasant spot on the line of the Old Colony Railroad was held, under management of Dr. A. H. Richardson. The exercises of the day at the speakers' stand were as follows: Morning, introductory remarks by Dr. Richardson; reading by Miss Susie M. Adams; speech by the Chairman, Dr. John H. Currier; tests from the platform by Mrs. M. Leslie; reading by Miss Adams. At 2 P. M. a word from

Prof. W. M. Williams; reading by Miss Adams; a few remarks by Dr. J. H. Currier, also by Dr. Phillips, of Portland, Me.; tests, as above, by Mrs. Bagley. Dancing was fully participated in at the hall by those who wished. Elliot's Band, of Charlestown District, furnishing the music.

Sunapee Lake Camp-Meeting Notes.

To the Editor of the Banner of Light:

The Sunapee Lake Spiritualist Camp-Meeting opened under the most favorable conditions for a complete success. Tuesday, Aug. 31st, was one of those perfect summer days known only to New England. The lake, glistening in the sunshine like burnished silver, rested in the arms of the "forest primeval," whose verdure was of the deepest shade of emerald; and the far-off mountain peaks stood like mighty sentinels keeping watch over the moveless scene, one of perfect quietude and sublimity.

But no one had time to linger long looking at the grandeur of Nature's pictures, for all were busy making preparations for the coming night. Tents unfolded their snowy pinions on every side. Work was the order of the day. When the shades of night settled over the camp many pleasant cotton homes had been erected, and the busy hum of human life denoted that they were not devoid of occupants.

WEDNESDAY, SEPT. 1ST.

In the morning, at 10:30, the first services were held. Geo. A. Fuller delivered a brief address of welcome. After which Mrs. Stiles, of Worcester, delivered an invocation. The meeting then took the form of a conference, which was participated in by the following parties: Dr. S. N. Gould of West Randolph, Vt., Miss Jennie Rhind of Boston, Sidney Howe of Marlboro, Mass., Dr. Fred. Crockett of Rockland, Me.; also Dr. I. P. Greenleaf and Mrs. L. W. Litch of Boston.

At 2 P. M. another conference was held. Remarks by Dr. Gould, Sidney Howe, Geo. A. Fuller, Jennie Rhind, Mrs. Geo. Pratt of West Braintree, Vt., and Mr. Sanders of Fisherville, N. H.; Mr. Edgar Emerson, of Manchester, N. H., gave many very fine tests with full names. All recognized.

THURSDAY, SEPT. 2D.

Morning session commenced at 10:30. Mrs. Lizzie Manchester, of West Randolph, Vt., improvised a song, the subject, "Welcome," presented by the audience. Then followed a conference of half an hour, participated in by the following persons: Mrs. Manchester, Dr. Gould and Jennie Rhind. Dr. I. P. Greenleaf gave the lecture of the morning. In his profound, scholarly and philosophical manner he spoke of the nature of the human soul and its relations to the universe. A brief synopsis, such as your reporter is capable of giving, would only mar the beauty of the discourse. At the close, Mr. Edgar Emerson gave some very marvelous tests.

FRIDAY, SEPT. 3D.

The morning session opened with an improvised song by Mrs. Manchester, subject, "Sunshine." Invocation by Mrs. E. L. M. Paul, of Stowe, Vt. After a brief conference, Mrs. Geo. Pratt delivered a lecture upon "The Old and the New." The speaker began by showing that the older forms of religion had driven the world into the darkness of rationalism. Faith was the foundation of old beliefs. The world demanded demonstration in religion as well as in science. We have avoided the blunders of the old by laying a foundation of demonstrated facts. The discourse was listened to with marked attention by the audience.

In the afternoon at 2, Mrs. Lizzie Manchester lectured upon "The Soul, Spirit, and Material Body, and their relations to each other." This discourse was thoroughly logical, containing a great amount of matter for deep thought and reflection.

In the evening there was a conference meeting, commencing at 7, under the management of Sidney Howe.

SATURDAY, SEPT. 4TH.

At 10 A. M. a conference—participated in by Mrs. Pratt, Miss Jennie Rhind, Mrs. Manchester, Mrs. Carrie E. S. Twining, of Westfield, N. Y., Mrs. Burtis, Rochester, N. Y., Mrs. L. W. Litch, Dr. Gould and Mrs. Paul; it was a very spirited and interesting meeting.

Afternoon session commenced at 2 o'clock. After singing by the choir, Mrs. E. L. M. Paul, of Stowe, Vt., delivered a lecture upon "Day unto day uttereth speech, and night unto night showeth knowledge." The lecturer commenced by asking, "How do the Infinite reveal himself to us? Through all the revelations of nature. The Bible contains somewhat of his revelations and inspiration. Yet as a work it cannot be of divine origin. Moses may have been inspired by God on Mount Sinai, yet a record containing the account of its writer's own death and burial is unparalleled in the history of the world. The investigations and decisions of learned divines and scientists declare the work not of divine origin, and that the Bible is of no more authority than the Zend-Avesta or the writings of Lao-tse and Confucius. Henry C. Wright said, 'The demands of human nature are God's divine commands.' If we formed the human heart and placed therein that affection that never dies fills all souls with inspiration. The revelations of scientists, the discoveries of explorers, are revelations from God. The dogmatic, musty, contradictory and inconsistent records of Moses are not to be compared with the result of the labors of such men as Galileo, Kepler, La Plance, Franklin, or the leading scientists of the present. It matters not to us whether Moses was inspired or not, for a voice comes from out the ages, from the mists that hung o'er Mount Sinai, flowing down through all intervening time, declaring that 'Day unto day uttereth speech, and night unto night showeth knowledge.' The voice of God, sublime in the deep intuitions of the human soul, prophesies of better days—greater men and women yet to come."

At the close Mr. Edgar Emerson gave about a dozen very satisfactory tests.

In the evening at 7 o'clock a very interesting conference was held. The following parties participated: Mrs. Stiles, Dr. Gould, Prof. Cadwell, Mrs. Twining, Mr. Howe, Mr. Webster and others.

SUNDAY, SEPT. 5TH.

The trains from Concord and Claremont Junction brought crowds to the lower end of the lake, and the steamer "Lady Woodsum" was busy all the morning conveying the people to the grove. From all the surrounding towns and villages, fifteen and even thirty miles distant, came every variety of carriages, loaded with people. When the hour for the meeting arrived full two thousand people were assembled on the grounds.

At 10 o'clock in the morning—services commenced. After singing by the choir, Mrs. Geo. Pratt, of West Braintree, Vt., pronounced a very soul-stirring invocation. Then followed the first lecture, by Geo. A. Fuller, of Dover, Mass. After reading selections from Arnold's "Light of Asia" and Victor Hugo's writings, he spoke upon "The Religion of the Past and Present." He spoke substantially as follows: "All religions are inspired—all contain somewhat of the divine spirit of truth. The religion of Moses was needed in its day. It filled a void that no other form of belief could possibly fill. In an age darkened by the clouds of polytheism it preached a pure monotheism; the central idea of the religion being the unity of God. So far it was good. So far it remains a truth to-day. But when it attempts to teach of creation, claiming to present an inspired account of the commencement of all things, it presents to the world a false and contradictory record, unworthy of the attention of thinking men and women. Bibles are no authority. They settle nothing. The Zend-Avesta, the Koran, the sacred writings of Ind, the Christian Bible, stand side by side as monuments of man's faith. The present age is not and never can be satisfied with them. Inspiration, an influx of divine light and truth, is of authority only to the individual who is the recipient. Sufficient unto the day is the inspiration thereof, is a new Scripture text that may be found in the pages of the Bible of modern inspiration. Presenting new revelations, alone can satisfy the demands of our nature—alone can answer the inquiries of thinkers." Mr. Fuller was frequently applauded. After singing by the choir, Mrs. Lizzie Manchester, of West Randolph, Vt., delivered a very excellent lecture upon the following subject presented by the audience: "Who is our Saviour?" The lecturer reviewed the various methods of salvation presented by the different sects, and criticized sharply the theory of vicarious atonement; then proceeded to elucidate the idea presented by Spiritualism of a savior.

At 2 P. M. the seats were filled and many were standing in the rear. Mrs. Manchester improvised a song upon a subject presented by the audience, "Love of the Angels." Mrs. Paul pronounced an invocation. After singing by the choir, Dr. I. P. Greenleaf, of Boston, Mass., delivered a logical and thoroughly practical discourse upon "There is a Spirit in Man, and the Inspiration of the Almighty giveth It Understanding." The demonstrations of that spirit are not alone confined to the past. Old times had not all of the inspiration. Some of it belonged to the present age. The immortal part of man has been demonstrated over and over again by the varied manifestations of the soul. Upon soul-manifestation rests Spiritualism.—Soul-power permeating the universe reveals itself in every manifestation of nature. Every religion has had some of the spiritual idea wrought into it; for spirit is a builder. It has wrought all the practical and useful things that we enjoy to-day. When we become subject to the living spirit within us we shall become free of all that retards our progress and spiritual development.

After singing by the choir, Mrs. E. L. M. Paul, of Stowe, Vt., delivered a refined and poetical lecture upon "The Unity of Humanity." We are one with the past, the present, and the great future. One in the great uprisings of our spiritual nature, one in those uprising hopes that rest upon us when the flood-gates of inspiration are open. Universal brotherhood links us with the old patriarchs of the past, and makes us to feel our oneness with the great brotherhood of the common humanity.

After singing by the choir, Dr. Greenleaf pronounced the benediction, and the audience dispersed. Thus closed a busy and we trust a profitable day.

tion through growth. The lecture was listened to with marked attention, and frequently applauded by the assembled multitude.

AFTERNOON SESSION.

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NOTES.

Among the many mediums and noted Spiritualists present may be mentioned the following parties: Horatio and William Eddy, of Chittenden, Vt., who are holding very satisfactory and convincing sances. Attending one of their sances, I saw Spirit E. V. Wilson, as naturally as when with us in the form; even the voice was the same.

Mrs. K. R. Stiles, of Worcester, Mass., is doing a good work.

Mr. Edgar Emerson, of Manchester, N. H., is giving excellent satisfaction.

Mrs. L. W. Litch, of Boston, Mass., has many warm friends in this section; she is nicely situated near the Lake.

Mr. C. E. Watkins, of Boston, Mass., the independent scribe-writer, is confounding the skeptics with his wonderful phase of mediumship.

Dr. Fred Crockett, of Rockland, Me., psychometric reader and healing medium, charms every one with his mediumship.

Mrs. Carrie E. S. Twining, of Westfield, N. Y., is giving the very best satisfaction.

Miss Jennie Rhind, of Boston, Mass., is constantly busy.

Dr. George W. Keith, of Boston, Mass., is enjoying a sojourn at Sunapee.

Mr. Wilkins, Secretary of the Vermont State Association of Spiritualists, has been present at our meetings. His pleasant countenance and genial manner endeared him to all who have the pleasure of his acquaintance.

Mrs. Burtis, of Rochester, N. Y., one of the oldest Spiritualists in the country, is camping here.

The dancing assemblies have been very successful and well attended.

Among the speakers who will arrive during this week are Mr. W. J. Colville, of Boston, Miss Jennie B. Ingan and Dr. H. B. Storer.

Among the recent arrivals may be mentioned: Prof. Cadwell, of Boston, Mass., Alvin Tubbs, Esq., of Deerling, N. H., Dr. V. C. Brockway, of Newbury, N. H., Col. Burpee, of Manchester, N. H., and Mr. Craddock, of Concord. G. A. F.

Lake George Camp-Meeting.

To the Editor of the Banner of Light:

Nine miles over a plank road from Glens Falls in a Tally-ho stage, and we found ourselves at a hotel in that famous summer resort, Lake George. Three days at Saratoga just as the season was closing gave us enough of the excitement of a busy crowd and of the hollowness of fashion to make us sigh again for the faithfulness of nature, and the quiet of her woods and fields. The ride was delightful, and the views of mountain and lake very beautiful. There are a few late lingerers at the many hotels on the lake shore, but the glory of the season is over.

We found the Gratton Smith family and Charles W. Sullivan earlier arrivals than ourselves, and the next stage brought Mr. A. B. and Juliet Severance, while at the hotel across the street Mr. H. J. Newton was stopping. So, despite heat and dust, we passed a happy Saturday.

Sunday dawned clear and hot. Away we rode to camp, three-quarters of a mile distant. The site of old Fort Gage—built in the French and Indian War of 1754, and the scene of sanguinary strife—is now the site of a new order of things. The old breast-works are quite visible, and will be kept in present condition in that portion of the ground laid out for the Park.

The view from the camp-ground is one of the finest for beauty I have seen. Here is the lake visible for miles, and dotted with islands and flecked with white sails, and enclosed with mountains on either hand, while the shores of the lake are dotted with home, hotel and summer resorts, and the foot-hills pleasant with homestead farms. On the whole a finer view could not have been had along the lake shore. When a proposed road is opened from camp to the plank road the camp will be within half a mile of lake shore, hotels, steamers, &c., or five cents will place a fashionable watering-place and the camp in juxtaposition. A spring on the mountain above has, by means of pipes, been made to furnish water for the camp. If right management is had, the future of the camp is an assured success.

The exercises were opened on Sunday, Sept. 6th, by singing from the Gratton Smith family, of Ohio. Mr. H. J. Newton, President of the First Spiritualist Society of New York City, also, President of the Lake George Association, formally opened the grounds in remarks substantially as follows:

We inaugurate on this old battle-ground a new battlefield for the freedom of thought and spiritual liberty. We do not destroy or desolate; we fill no graves and we make no widows and orphans. Our banners are inscribed with Peace and Good Will. Our recruits are those who have fallen out of the ranks of the churches. There are many who are ready to join us when once we show them the way.

The evil of evils is mental slavery. Its sufferings are greater than those of physical slavery. The mental bondage of to-day throws all other slavery in the shade. We make no war upon individuals, but we do make war upon the system that enslaves. It is my pleasant duty to introduce to you those speakers who shall explain to you this new Gospel of Humanity. The old was of faith and belief; the new is of fact, and we ask you not to accept what we may say till it commends itself to your reason either as a fact or a rational conclusion from a fact. But we do ask you at all times to be men and women!

After another song, Rev. A. A. Wheelock spoke upon the purposes of the camp. Among other things he said: "We do not seek to organize a sect. We seek freedom of thought. In our warfare we use no carnal weapons. They are only facts and reason leading to knowledge, the sweetest spirit, the broadest charity and the carefullest consideration for the feelings of others. Our platform is broad, and it invites to the consideration of all ideas that concern the welfare of men. We will here gather up our forces as individuals, and, growing better, use them to better the race. . . . This platform looks forward to bringing to light new ideas, better than the old. It is spiritualistic in the same sense that God is, that man is, that nature is. All phenomena are spiritual. Nature is our Mother, and God, the Spirit, is our Father, and we are spiritual and material children of this unity evermore."

There were a number from a distance; Charles Taylor, the caterer, gave a good dinner in his dining-room, and everybody had a social time till 8 P. M., when afternoon exercises began. A largely increased audience greeted the exercises. Singing by the Smith family; then Cant H. B. Storer, of Concord, N. H., gave a

address upon "The Religious in Man, or Deed versus Creed." "Want of space forbids even an abstract of this; but be closed with the thought, that angel communion, by arousing the deepest, sweetest and holiest emotions in us, was one of the greatest of religious exercises. As religion was only feeling, and any attempt to formulate it in words resulted in theological creed, it should find expression in action. By their fruits we were to judge of men, and if they bore fruit under the religious influence of the sances, they by bringing away the love of angels would act in love to each other. The promised day was dawning when the angels would take hold of the religious element in man and lead him thus to action on the plane of Fraternity.

Monday and Wednesday nights a dance. Tuesday, an entertainment was held in the dancing hall by the Smith family, assisted by Mr. Sullivan.

Sunday, Sept. 12th, Dr. H. B. Storer, of Boston, and Mrs. N. T. J. Brigham, of New York City, were to speak.

Lake George Camp is a beautiful spot. The best of feeling prevails. We left it with sorrow, but vacation is over, and with pleasant pictures on memory's walls, and our hearts full of love for friends left behind, we bade "good-by" till next year—July or August—when we trust we all shall meet again and bring our friends.

H. H. Browns.

Neshaminy Falls.

To the Editor of the Banner of Light:

To the very full and good reports of the various camp and other meetings your paper has so well given of late, allow me to add a note of an echo meeting, as I choose to term the assembly at Neshaminy Falls Grove, Bucks Co., Pa., on Sunday, Sept. 5th, which I had the pleasure and profit of attending.

The meeting was appointed by the Board of Trustees of the First Association of Spiritualists of Philadelphia, in conformity to the request of a number of people of Bucks County and of Philadelphia, and was an echo, so to speak, of the camp-meeting held in the same place this summer. Like all echo voices, it was sweeter and finer than the original it in part repeated.

The speakers announced were Mrs. R. Shepard and Mrs. Emma Harding Britten; and as the day was such as to make good and water-falls desirable, a good audience convened, and most thoughtful attention was given to the discourses. Most appropriate to the time and place formed a pleasing part of the exercises.

When the time came for Mrs. R. Shepard to speak, no such-named person could be found; and the Chairman announced Mrs. J. T. Little. Mrs. Little proved a most acceptable speaker, and many agreed that she was a better speaker than Mrs. R. Shepard. Mr. J. T. Little, a gentleman well known among us as a musician and helpful friend, has, however, for some time past, been very earnest in his efforts to erase the name of Mrs. R. Shepard from the list of speakers. At last he has succeeded. He seems happy over the result; and we can only say that while his wife speaks and he sings, we can but forgive him. For particulars, see marriage notice in another column.

Mrs. J. T. Little spoke upon "The Trackless Paths of the Angels." Mrs. Britten gave a lecture upon "The Historical Aspects of Spiritualism"—a learned, profound, argumentative discourse, in her best manner. A general conference intervened. The occasion was both pleasant and profitable.

Yours fraternally,

ED. S. WHEELER,

Cor. Sec. First Asso. of S. of P.

Philadelphia, Sept. 7th, 1880.

Shawsheen River Grove.

Sunday, Sept. 12th, was a royal day, and the opportunity extended by Dr. A. H. Richardson, manager, to attend the final meeting of Spiritualists at this well-known resort on the line of the Boston & Maine Railroad, was improved by goodly delegations from Lowell, Lawrence, Boston, etc. The services on the occasion embraced three sacred concerts by Elliot's Band, of Charlestown District (one before the morning meeting, one before the afternoon session, and the concluding one before train-time for home); a series of brief addresses in the forenoon from Dr. A. H. Richardson, Dr. John H. Currier (who presided), J. Hart Britton, of Philadelphia, J. William Fletcher, Mrs. Clara A. Field (of Boston), Mrs. M. Leslie, Mrs. Sherman, of Haverhill, Prof. Wm. Denton and Mrs. L. H. Perkins; and a highly instructive, practical and eloquent discourse by Prof. Denton in the afternoon—subject "My Creed"—the "creed" set forth by the lecturer being an exceedingly hopeful one for universal humanity. The Professor took the strongest possible ground in favor of the phenomenon of materialization, basing his confidence, he stated, upon repeated and extended personal experience, to which was added the concurrent testimony of numerous psychometrists in the same direction. Prof. Denton's address was closely followed by an assemblage which thronged the auditorium, and called forth in the course of its delivery the frequent plaudits of his hearers. This, the closing meeting for the season of '80, was in spirit and detail a decided success.

Lake Pleasant.

The Camp-Meeting this year was a great success, both in numbers and financially. We are informed that after paying the expenses of the meeting just closed, and paying up all that was due on the hotel building, there will be at least five hundred dollars left in the treasury.

At the close of the meeting in 1870 two hundred and twenty lots were taken for 1880 and paid for. At the close this year two hundred and seventy-five lots were taken and paid for—an increase of fifty-five lots. So it is safe to conclude there will be a meeting at Lake Pleasant next August.

Proposals will be received until 12 M., Nov. 10th, 1880, by the Committee on Renting Privileges for the camp season of August, 1881. Full particulars can be obtained of T. W. Coburn, Box 1452, Springfield, Mass.

W. J. Colville's Meetings.

On Sunday, Sept. 12th, Berkeley Hall, Boston, was very well filled at the morning service, when Mr. Colville delivered a powerful and interesting lecture on the philosophy of Dr. Tanner's forty days' successful fast. During its delivery the speaker was under the direct influence of a Buddhist priest, who was distinctly seen and described by clairvoyants who attended the meeting. At the outset of his remarks the lecturer alluded to recent successful psychometric experiments which had been conducted in his presence in New York City and elsewhere, and proceeded to argue that every thing, as well as every human being and every animal, has a spiritual as well as a physical part. This spiritual substance is continually projecting subtle emanations which attach themselves to every object with which they are brought in contact. These emanations register the mental and spiritual characteristics of the beings from whom they proceed, in the cases of human beings and animals; in the case of inanimate objects the human emanations often attach to them reveal to the sensitive analyst the disposition, state of health, &c., of the writers of letters and wearers of clothes.

Dr. Tanner received a great many letters every day, and handled them himself, while no food was concealed in them, they were nevertheless imbued with the magnetism of the writers, and either helped to sustain or injure the fasting Doctor. Many persons calling on him felt hungry after leaving the hall, and he felt better; the reason of his illness one day and revival the next was largely owing to the variety in the elements which were brought to him at different times. On Fifth Avenue and in its beautiful Cathedral, Dr. Tanner drank in the magnetism of those well-led devotees of fashion who so constantly frequent those places, directly after taking a full meal, in order to digest their dinners by exercise. In Central Park not only fresh air, but human vitality and the beneficial magnetism of spirit-animals, is an immense sustaining power.

The influence of Mr. Colville's utterances gave it to his opinion that Dr. Tanner was impelled to undertake his fast and was sustained in it by a powerful band of Asiatic spirits, who are compelled to call public attention to occult forces. These spirits, working in concert with the Doctor's indomitable will, sustained him by feeding him from the atmosphere, and the magnetic force of his attendant physicians, friends, spectators and correspondents.

Space forbids allusion to many and special points of interest in the present address. The most striking demand has, we are informed, been made upon Mr. Colville for its publication, and as it has been reported, it may possibly shortly appear under his auspices. The lecturer finished fully an hour and a quarter in delivery, but no one present appears to have left the hall until the conclusion of the address. It was frequently applauded with enthusiasm. A poem by Winona, in answer to the lecture, was read by the same lady, and was also frequently applauded.

several unspotted from the world," terminated the proceedings.

In the afternoon, at 3 o'clock, there was a very good attendance, though the hall was by no means as full as in the morning. Three subjects, chosen by the audience, formed the basis of the discourse: "The Fast of Jesus, and how it differs from that of Dr. Tanner"; "Is sorrow necessary to wend us from earth?" and "What is true inspiration and where does it come from?" In answer to the first question, the inspiring spirit entered into a somewhat elaborate account of Oriental Avatars, and contended that around Jesus Christians had gathered all the legends of the god-men of the East, besides attributing to this latest Messiah all their best sayings. Jesus was a man, a very good man, but only a man. According to Mr. Colville's guides, his life was the life of a hundred avatars thrown into one, and the great attainments of the Nazarene were the attainments of many others also. He represented the highest type of adepthood, and could render himself superior to all forces of earth, and consequently, though all alone, united by human magnetism, his own mightily will could sustain his body and draw all needed sustenance from the atmosphere. A glowing picture was painted of future Spiritualism, and all Spiritualists were urged to subdue their lower to their higher nature, to be able to be at one with the angels.