

NO. 24.

The date of human life is too short to recompense the cares which attend the most private condition; therefore it is that our souls are made, as it were, too big for it; and extend themselves in the prospect of longer existence.—*Steele.*

The American Navy is also here represented. R. B. Plotts, Esq., a Navy officer, with the rank of Lieutenant, is a resident of this flourishing city. He is an avowed Spiritualist, influential and hospitable; and Mrs. Plotts, clairvoyant.

Whether it be possible for planets, comets and sun-spots to exert deleterious influence upon the earth or not, it is a fact beyond dispute that not only the past winter, but the present season thus far, has been strangely exceptional in the prevalence of cyclones, typhoons, earthquakes, volcanoes, tornadoes, and destructive whirlwinds and climatic disturbances generally. I distinctly saw the trail of the black

hundreds of pamphlets and books, and thousands of journals through South Africa. He is also a writer and an author. On bringing out my book—"A Second Tour Around the World"—the reader will know something more of *this* worker, and other workers and mediums in South Africa. Dr. Hutchinson takes similar views of doctrinal Spiritualism as do Buchanan

the phase." Continuing, I said: "I never throw a doubt on the phase, as I have said, but I am aware that there are frauds sometimes in connection, sometimes by the mediums, and sometimes by the spirits, and full as often, the investigators or circle are at fault. The great point I find with most people is to be satisfied that the phase is a fact; there are many good Spiritualists whom I highly respect who have no faith

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Free Thought.

THE MYTHO-ZODIAC THEORY OF RELIGIONS.

Its Spread in England and America—Rev. Robert Taylor's Conversion to it, his Labors and Apostasy—The Zodiac Comparatively Modern, and never in General Use.

BY F. J. BRIGGS.

PART THREE.

To the Editor of the Banner of Light:

The high excitement over the imported Dendera Zodiac that broke out in France in 1822 passed over into England, and Rev. Robert Taylor became a vehement disciple of Dupuis and Volney, and pushed their theory to the most absurd extremes; and, among other of his extravagances, formed words and names, deriving them from roots, and attributing definitions to them, in reckless defiance of all rules of comparative philology. Soon the excitement crossed the Atlantic, and had a "boom" here in the United States that threw Thomas Paine's "Deism" and Rev. Elihu Palmer's "Principles of Nature" into the shade. Paine with his belief in one God, and hope for immortality, and Palmer, through his "Philosophical Immortality," quadrated with theirs (see Chap. XXVI. of his Principles of Nature) were not radical and scientific enough. New editions of Volney's Ruins were published, and Taylor's Digress, and afterwards his Syntagma and Devil's Pulpit. I have not quoted him because he has made so many reckless statements; and after some years went back on his own works, publicly renounced his Zodiac religion, rejoined the church with a full and earnest confession of faith, closed his public career, and spent the remainder of his days in tranquility in the bosom of his church. But Taylor, with his absurdities and indiscreet rashness, was more read and confided in (I think) than Volney or Paine.

But Volney has made statements against the laws of comparative philology that he would not make now were he living, when those laws are better understood. For example, take the following paragraph, where his orator, after describing certain exceedingly ancient traditions spread through Asia of a future legislator who would appear, and deliver the world from the reign of evil and establish on earth the reign of good, peace and happiness, is made to say: "These traditions went still further, specifying his astrological and mysterious names, stating that he was called sometimes Chris, or Preserver; and this, ye people of India, this is your God Chris-en or Chris-na; and this, too, ye Christians of the Greek and Western Church, is your Chris-tos the son of Mary. That at other times he was called Yes, by the union of three letters which, according to their numerical import, express the number 666, one of the solar period. And here, O Europeans, is the name which, with the Latin termination, has become your Yesus, or Jesus, the ancient and cabalistical name given to young Bacchus."

Here it is assumed that the Krishna (which he writes Chris-na) of the Sanscrit, and Christos of the Greek, are of the same origin, have the same root and meaning, when the two words have no affinity or relationship. A similarity in sound has been taken as proof of a sameness in meaning. I have somewhere read in substance that Krishna means bright, clear, pure, as the clear blue sky; and, when used as an appellative or name of a person, Preserver, Saviour from corruption, death, impurity, sin. Christos is a Greek word, a verbal adjective derived from *chrio*, to rub with unguents, oil over, anoint. *Chrio* is derived from the Sanscrit *ghri*, to sprinkle, and *ghish*, to anoint, to rub. See Dwight's Modern Philology, Second Series, p. 419. From *chrio* comes the noun *chrism*, or, if you drop the Greek termination, *chrism* (not Chris), meaning ointment, oil-unction. And Christos with the article signifies the anointed, the one consecrated, set apart, as anointing was part of the ceremony in consecrating or setting a person apart for a particular office, especially when an idea of sacredness was attached to it. It is a translation of the Hebrew word *Messiah* (anointed). But it is neither descendant nor brother of Krishna.

As to Volney's making "Yes" one of the names of Bacchus, there is too much special pleading there to begin with. And then the assertion that Jesus or Yesus of the Gospels is the same word, same God, same name, has nothing to justify it. As is well known, the Greek aspirate or letter *h* is a comma turned toward the right hand, and is placed before the word or letter where it is to be sounded. Originally, when the Greek was written in capitals, and its alphabet had fewer letters, it was the same as our letter *H*. Afterwards *H* was divided *I-I*, the left-hand half denoting *h*, and the other half a smoother breathing. These were contracted more and more, till the *h* half became *h*, and the other *h*. In the Greek one of the names given to Bacchus was *Ilius*, a word derived from *huo*, to drip with moisture, to rain, signifying lord of moisture or of the waters. In the Latin he was called *Ilius* or *Ili*. See Symbolical Language of Ancient Mythology, by K. P. Knight, p. 55. But *Ili* is the Greek spelling of the Hebrew *Joshua*. It is a proper name, and has no meaning in Greek more than Joshua does in English, only as it is traced back and derived from the Hebrew word when not used as a proper name. In the Greek it is one of their contracted words, and was first written *Ili*-*so*-*os*, which was contracted to *Ili*-*so*. It was spelled *Jesus* in Latin, which we have adopted. If we should leave off the terminations the Greek would be *Ili* and the Latin *Jes*. But neither of these would be any more allied to *Ili* or *Ili* than with our words, *how* or *high*.

Jesus was one of the most common proper names among the Jews. And hence, to distinguish the Jesus of the Gospels from others of the same name, he is called Jesus of Nazareth (not Jesus of the Zodiac), as the Joseph who lent his sepulchre for Jesus's burial was called Joseph of Arimathea, to distinguish him from other Josephs.

I propose to show that the Zodiac is of a comparatively modern invention; was never in general use, nor deemed of much importance in astronomy, astrology, mythology or myths. Hence it was never the Bible nor the riddle of those ancient religions. Those old allegories were not drawn from the Zodiac; but moderns have constructed and arranged the allegories with a view to make them fit into the Zodiac.

The ancients commenced quite early to group some few of the most conspicuous clusters of stars into constellations drawn to resemble different animals or objects. But this filling the heavenly vault with constellations was the slow work of many weary ages, while not a few of them are recent.

I now lay down this proposition, which will

be fully sustained, that aside from the Greeks, and some few who may have borrowed from them, all the ancient peoples or nations were without the Zodiac, and knew nothing of it. This is to be observed particularly of the Egyptians.

1st. The ancient Egyptians. The New American Encyclopedia, speaking of their Zodiac, says: "All scholars are now agreed that it is not older than the Ptolemies, and that a Zodiac was not used by the ancient Egyptians."—Art. "Dendera." And Humboldt says: "The Egyptian Zodiacal constellations found at Dendera, Esneh, the Propylon of Panopolis, and on some mummy cases, belong to the first half of this period of the Roman dominion (in Egypt) as was maintained by Visconti and Testa at the time when the necessary materials for the decision of the question had not been collected, and the wildest hypotheses still prevailed regarding the signification of these symbolical signs, and their dependence on the procession of the equinoxes."—Cosmos, Vol. III., p. 163.

The Encyclopedia Britannica says: "The Chaldean observations were of use to Hipparchus and Ptolemy in the determination of some important elements; but those of the Egyptians exercised no influence whatever on the progress of the science."—Art. Astronomy. Sono Zodiac was ever used or found in Egypt! How utterly groundless is Volney's statement, and all others of that character: "That those self-same (Egyptian monuments) seconded by unanimous tradition, attribute it (this Zodiac religion) to the first tribes of Egypt," and that "their systematic form and connection prove them to have been the result of one continued series of study and research"; and that, "There (in Egypt) their progress was rapid, because the leisure and vacant curiosity of the theological philosophers had, in the retirement of the temples, no other food than the enigma of the universe." Yet such are the guides and such the authorities that our Zodiac religionists follow, and think Christian Spiritualists who are better informed to be ignorant and superstitious. It is high time this whole fallacy and foolishness of vain conceit was exposed.

2d. The ancient Chinese astronomy. The Encyclopedia Britannica says: "The true date which must be assigned for the commencement of observations on which any reliance can be placed, is the year 722 B. C." "On considering attentively (says the same authority), the accounts which have been given of the Chinese astronomy, we find that it consisted only in the practice of observations which led to nothing more than the knowledge of a few isolated facts." So the Chinese never had this Zodiac, nor anything nearer a system of astronomy than "the knowledge of a few isolated facts." They, too, were heathens to this ranting materialistic infidelity and the modern conundrums of their Zodiac Bible.

3d. The ancient Chaldeans. "From the few facts," says the same authority (quoted above) that can be gleaned from the vague accounts given by the ancient authors of the astronomy of the ancient Chaldeans, it may be inferred that their boasted science was confined to observations of the simplest and rudest kind, neither guided by theory or assisted by instruments." Please note that fact. And Humboldt shows, as will appear further on, that the Greeks did not borrow their Zodiac from the Chaldeans. The latter only had the whole circuit of the heavens divided generally into twelve parts without any knowledge of or reference to the Zodiac proper. So they were also destitute of the Zodiac Bible and religion.

4th. The Phenicians were close observers of the stars for the maritime purposes in their extensive and numerous trading voyages. But the same authority informs us that, "If they had any speculative notions of astronomy, they were derived from the Chaldeans." So they also, like all the preceding, had no crucifixions of the sun on the equinoxes up and down, nor births of the sun in Virgo.

5th. The ancient astronomy of India. I quote from the Encyclopedia Britannica: "Their astronomy, whether of ancient or recent origin, has produced no effect whatever on that of Europe; it has no connection nor affiliation with the science of the present day, and therefore has no other claim on our attention than such as may result from motives of mere curiosity." That is enough. The three astronomical tables brought from India date since the Christian Era. There have also been Zodiacs brought from there, but their great antiquity is not established. In all probability they were borrowed from the Greeks after the Greeks had constructed their Zodiac, as Humboldt believes. Cosmos, Vol. III., p. 163.

6th. To quote once more from that Encyclopedia: "Astronomy, which had as yet consisted of a knowledge of isolated facts, [note that] acquired a systematic form, and almost a new existence, from the genius and assiduity of Hipparchus, one of the most astonishing men of antiquity, and perhaps the greatest of all in the sciences which are not purely speculative." This was not till after 500 B. C.

Till Hipparchus, then, astronomy was not systematized enough for the construction of the Zodiac, or to give support or assistance to a religious system connected with it. So, after all, this Zodiac Bible is not as old by many hundreds of years as some of the Oriental Bibles, and its claim to being scientific is wholly groundless.

7th. The construction of the Zodiac was done by the Greeks, and they gave it its name. Its construction was continued for generations after it was commenced, before it was finished. Humboldt says: "The primitive Greek sphere, (I here again, as in the history of the physical contemplation of the universe, follow the investigations of my intellectual friend Letronne), had become gradually filled with constellations, without being in any degree considered in relation to the ecliptic." Observe that fact. Again: "In the Greek sphere the stars were only gradually arranged in constellations." "The introduction of the Zodiac into the ancient Greek sphere coincides, according to Letronne, with the period of the domination of the Pisistratid. Endemus of Rhodes, one of the most distinguished pupils of Aristotle, and author of a "History of Astronomy," ascribes the introduction of this Zodiacal belt to Euphides of Chios, a contemporary of Anaxagoras, [after 500 B. C.]. The idea of the relation of the planets and fixed stars to the sun's course, the division of the ecliptic in twelve equal parts (Doderatomeria) originated with the ancient Chaldeans, and very probably came to the Greeks at the beginning of the fifth, or even in the sixth century before our era, direct from Chaldaea, and not from the valley of the Nile. The Greeks merely separated from the constellations named in their primitive sphere those which were nearest to the ecliptic, and could be used as signs of the Zodiac.

If the Greeks had borrowed from another na-

tion anything more than the idea and number of the divisions of a Zodiac—if they had borrowed the Zodiac itself with its signs—they would not have first contented themselves with only eleven constellations. The Scorpion would not have been divided into two groups [constellations]; nor would Zodiacal constellations have been introduced; (some of which, like Taurus, Leo, Pisces and Virgo, extend over a space of 35° to 48° E. c., extending over into other signs from 15° to 18° more than the 30° allotted to them), while others, as Cancer, Aries and Capricorn, occupy only from 19° to 23° which are inconveniently grouped to the north and south of the ecliptic, either at great distances from each other, or, like Taurus, Aries, and Aquarius, and Capricorn, so closely crowded together as almost to encroach on each other. These circumstances prove that asterisms previously formed were converted into the signs of the Zodiac." Cosmos, Vol. III., pp. 159-162.

So the Zodiac was an invention of the Greeks, not begun till about 500 B. C., nor finished till three or four centuries after. At the best, it is but an awkwardly-arranged and imperfect affair. It did not spread much nor amount to much. It is not old enough by thousands of years to be the origin of those religious systems all through the East ascribed to it; nor was its use sufficiently extensive to transform old religions. The fact is, this Zodiac religious scheme, in its whole and its parts, is an after-thought from first to last—mere moonshine. There was really no system of astronomy till Hipparchus, nothing but isolated facts combined with the study of astrology. Spiritualists should be made acquainted with these facts, and then they can draw their own conclusions.

THEOLOGY AND PHILOSOPHY—SPIRITUAL "CONTROLS."

BY C. C. CHIOATE.

To the Editor of the Banner of Light:

It is said that a certain lord in Parliament once listened to a very heated discussion, in which the disputants seemed to be drifting about indefinitely. Comprehending the situation, the lord in his turn brought them to their senses by crying out, "Define your terms, gentlemen, define your terms!"

Without wishing to be presumptuous, I think we will find that a large amount of theological discussion arises from a general misconception of ideas. In that the Modern Spiritual Philosophy and the Christian religion belong to the same department of philosophy, the principles or laws of both systems must be the same. Take the general terms used by the Spiritualist and we will find their counterpart in the Christian's vocabulary. The medium's "control" corresponds with the "personal indwelling of the Holy Spirit." The medium yields to the "influences" he feels and becomes "passive" to the will of the departed spirit of John or James, etc. The Christian yields to his "convictions" or "faith," and "accepts or obeys Christ." The medium heals people of their physical diseases and lectures through the help of his "control." The profane drunkard is changed to a devout Christ-like manhood "through the help of the Holy Spirit." They both claim to have spiritual influences; in most cases, however, nothing can be tangibly proven to show there is any power aside from the exercise of their own faculties. Faith in the testimony of the subjects concerning their "experience" or "tests" constitutes the evidence of things not seen, although a complete control, conversion or special manifestation cannot be explained reasonably on any other grounds than those of spirit-power. Intelligent scientific people are arrayed on both sides of the question, fighting for dear life—over what? You ask of a Christian, "Do you believe in ghosts?" "No!" is his contemptuous reply. "It is a superstition of maid-servants, or a fancy of nervous and deranged people." Ask of a Spiritualist if Christianity can save a man, and he will sneeringly answer that such notions are superstitions of the dark ages, generally represented by weak-minded women and children. Now, when we consider that the moral weight of the church and society is represented by the lives of Christian men and women, that the modern spiritual tests and manifestations depend largely upon the susceptibility of the nervous system, such answers only go to prove the genuineness of the religion or the philosophy.

The principles of Christianity and Spiritualism are about equally perverted by their adherents. The Christian points to the optical illusions, legerdemain and manifestations of evil spirits, and proceeds to condemn the principles of Spiritualism, while the Spiritualist points to the unholy lives of the Christians (equally manifestations of evil spirits), recites the theological errors taught the people by the clergy, calls the laity fools for lack of free thought and investigation, and concludes by denouncing the principles of Christianity. If either party is sincere, they very unwittingly take the same course that they pursue the other for! With all their enmity and disparity of terms they seem to be trying to separate a line of laws eternally linked together.

In the Banner of Light, W. J. Colville says concerning the admission of Spiritualism: "There is a great tendency in human nature to take the credit of other people's work unto one's self. It is rather nice to believe you did everything yourself, when possibly you were only an instrument in the hands of others. . . . One reason why more people do not avow themselves Spiritualists is on account of their inordinate self-esteem. This often stands in the way of spirits who could use them to accomplish good."

Again, in Thomas S. King's "Patriotism and Other Papers," on page 264, we quote: "Let a man through the prejudices of education derive from Scripture the notions of original sin, corrupted nature, a vicarious atonement, and an angry God, and he cannot adopt in good faith a spiritual philosophy in its full extent. He cannot believe in the freedom of the will. . . . The corollary of this is that salvation is instantaneous and supernatural; effected upon man, and not in him and by himself; a work in which he is passive and not active." Therefore he concludes: "If salvation be thus instantaneous and final, where is the room for progression?"

Without accepting the corollary in full as in harmony with the proposition, and which we will presently notice, let us draw the conclusions from the statements of the two writers. Either, 1st, That in the manifestations of Modern Spiritualism (A) a spirit can do good through a man as his instrument that the man could never accomplish through the exercise of his own faculties alone, and that hence, (B) under the same spiritual laws, a man may be supernaturally saved from the power or effects of his past sins; or, 2d, That (a) remission of sins and (b) mod-

ern spiritual tests cannot be supernatural or instantaneous. The latter of which is contrary to the experience of both Spiritualists and Christians. Now we should bear in mind that the Bible and experience both teach us that the work of the spirit varies according to the faith or condition of the instrument, as the case may be, and that while a complete "submission" or "passiveness" to the conditions of pardon as laid down in the New Testament, (the will of Christ) or to the "control," will result in instantaneous fruits, it does not follow that salvation is always instantaneous or final. "According to your faith be it done unto you," said Christ, and to-day the medium must become passive or the spirit cannot control him; thus showing us the two-fold relation of a subject in spirit work, passivity to the control and activity of the human faculties upon physical surroundings.

What is a vicarious atonement? In our late civil war the lives of hundreds of thousands of men were sacrificed. One of the results was the emancipation of the negro slaves. These slaves were powerless to save themselves from the chains of their masters. They could not call their bodies their own. Now they are citizens of the United States. Did they save themselves, or was it through the blood of the Union soldiers? And now, if they do not work for themselves, are they any better off than they were before?

The unbelieving sinner is told that he is under bondage to Satan, or under control of evil spirits, and that he is powerless to save himself without help from some opposite supernatural power. The Bible teaches that in order to reveal to the world the nature of the Holy Spirit, and that his love for humanity might take hold of the hearts of men, he manifested himself in the flesh—called the Son of God—materialized. In what way could he teach a grossly-ignorant world a perfect morality, a holy spirituality, than through the life and subsequent spiritual influence of his son?

Should any individual or sect presume to assert that we had outgrown the need of Bacon's method of reasoning in physical science, we should be forced to conclude that if such were honest they must have a dim conception of what Bacon's method was; or, should they attempt to prove their assertions by pointing to the sophistry of the mass of reasoners, we should beg them to make a distinction between principles and people—between Lord Bacon and the college sophomore.

If in the history of civilization such a person as Christ had not illustrated the principles he taught by his life, the faithful historian would have recorded it. Then whence and why this aggressive spirit among investigators toward Christ or his teachings, as recorded in the New Testament? If the medium can, without fear of imposition, place himself under the control of the departed spirit of the uncivilized Indian, or of any spirit who may announce himself as such an one, of this or that time and place, with no tangible proof of identity to the unbeliever, why hesitate to advocate the method Christ taught for the religious and moral improvement of humanity, since it is on precisely the same principles of demonstration, with this grand distinction, viz.: The character of Christ being perfection, its manifestation does not interfere with one's individuality or identity. Can any of us presume to have outgrown the need of the Christian virtues or the need of communication with the spirit of Christ?

A candid examination of the general tone and spirit of the New Testament writings could hardly fail to find a progressive spiritual theology, comprehensive and practical. In conclusion, we have undertaken to show that the principles of Spiritualism are the same as those of Christianity; that so far as a practical spiritual religion is concerned, Spiritualism is not taught anything in advance of the New Testament theology; but in the realms of mental philosophy it seems that the principles of Spiritualism, if not perverted and tampered with, might and will bring a light upon mankind in his relation to intellectual growth and physical surroundings that will result in a new era; a light of universal knowledge that may enable us to walk by sight and not by faith; when that which is perfect shall come, and that which is in part shall be done away. If the Christian and Spiritualist would magnanimously, candidly recognize each other's rights, laying aside all bitterness, contempt and childish bigotry, with all egotistic pride and selfishness, it might show two systems of philosophy in perfect harmony, as I believe them to be, with each other. Then let them walk hand in hand through the cycles of eternity, remembering that "though we have all knowledge and boundless faith and have not Christ-love, we are as nothing."

New Publications.

PUNCTUATION, AND OTHER TYPOGRAPHICAL MATTERS, for the use of Printers, Authors, Teachers and Scholars. By Marshall T. Bigelow, Corrector of the University Press. 32mo., cloth, pp. 112. Boston: L. C. Shepard.

The author of this manual has had an experience of nearly fifty years as a practical printer, more than thirty of which have been employed in proof-reading. He may therefore be considered well qualified to prepare a book of this kind, which, upon examination, will be found admirably well suited to the wants of those for whom it is designed, and to contain much information of real value to all.

THE EXILES. A Russian Love Story. By Victor Tisot and Constant Amaro. Translated from the French by G. D. Cox. Philadelphia: T. B. Peterson & Brothers.

There is a certain "Robinson Crusoe" flavor to this story that will prove attractive to lovers of the marvelous and all who delight in narratives of exciting and perilous adventure. The descriptions of the hurricane, the aurora borealis, the polar night, the mirage and the breaking up of the ice are marvelously vivid, realistic and beautiful, and the information concerning Siberia given renders the book especially valuable.

MILDRED'S CAPTIVITY, or Hearts and Bell-Buttons. An Ideal of West Point. By Alice King Hamilton. Wife of a United States Army Officer. Philadelphia: T. B. Peterson & Brothers.

A fascinating love story, the principal scenes and incidents of which centre at West Point. The wealthy and ambitious parents of Mildred, the heroine, propose to have her wed a man much older than herself, to which proposition she objects. On a visit to West Point she falls in love with a cadet, the results of which are portrayed in this volume.

DEATH TO THE BABIES, BUT ENJOYMENT TO THE DOCTORS.—The doctors get large sums of money from the Government for killing the pure blood of English babies, sometimes, as we showed in our January number, with the most loathsome and horrible diseases; sometimes, as in the cases we cited in Liverpool and Sheffield, killing them outright. They are busy at work over the kingdom getting men fined and imprisoned. As a rule, the English are a law-abiding people. They always were. They stood quietly by and saw the Government burn men and women for times by the dozen, and looked on complacently when men and women were hanged for witchcraft. They gathered in great disorderly crowds to see people hanged by scores for petty thefts; and now they seem to rather enjoy seeing men sent to prison any number of times for the pleasure of "trying," as Mr. Pittman says, "to keep their children healthy."—For wishing to guard the pure blood of an innocent and helpless babe from a lancet, whose point may carry scrofula or erysipelas, syphilis or tuberculosis.—Dr. T. L. Nichols, in Herald of Health.

HIGHLY IMPORTANT!

The Statistics of Spiritualism Demanded.

Hitherto Spiritualists have made no effort to obtain official recognition by the Census Bureau of the United States. Realizing how difficult it is to obtain reliable statistics of a vast unorganized community which is daily increasing in numbers with a rapidity before unknown in the progress of ideas, no serious attempt has been made to collect the facts and information which are now demanded by the public authorities at Washington. It is the special business of the Census Office and Bureau of Educational Statistics to collect and tabulate all such information. Prominent Spiritualists, including the Editor of the Banner of Light and Dr. S. B. Brittan, Editor-at-Large, have been addressed by the Special Agent of the Department of the Interior, who calls for such information as will enable him to make suitable returns for publication in the official record of the Tenth Census. The call for statistics is subjoined:

PELHAM MANOR, N. Y., Aug. 10th, 1881. GENTLEMEN—For my use in collecting statistics of Religious Organizations for the Tenth Census, I am in need of a complete list of Spiritualist Societies in the United States (together with the name and address of the principal officer of each).

For some time I have been in correspondence with persons connected with that body, but up to the present I have not been able to receive the information I desire.

May I ask that you will have the kindness to call attention in an early number of your paper to the importance of my being promptly furnished with such lists?

Trusting that you will endeavor to aid me in my efforts to secure for the Spiritualists accurate representations in the tables of the Tenth Census,

I have the honor to be, Respectfully yours,

HENRY RANDALL WAITE, Special Agent.

In pursuance of this object we issue the present—and urgent—call upon our readers everywhere to furnish the required information. The necessities of the case demand immediate action, that we may not be too late to secure publicity in the report of the Census Bureau. In obtaining the specific information called for by the Department, we may as well—in the interest of Spiritualists generally—cover some additional ground, and to this end we have prepared the questions which will be found below, and to which we are in want of explicit answers.

To lighten individual labor in the work of obtaining statistics it may be necessary in large cities and populous settlements to call a public meeting, subdivide the work by districting the place and assigning one or more members of a working committee to each separate district. There is no time to be lost in unnecessary delay. Every earnest Spiritualist should understand that this appeal is personal, and that we want a committee appointed to procure this information in every town and village throughout the entire country. By a few hours devoted to this business any private individual may render an important public service.

Returns may be addressed to Colby & Rich, or to the Secular Press Bureau, at this office.

Important Questions.

LET SPIRITUALISTS READ AND ANSWER.

The questions referred to in the article above are here submitted, in the hope that they may elicit prompt and intelligent responses from some one in every place where Spiritualism is known.

1. Please name the Town, County and State where you reside.
2. State the number of Societies or Associations of Spiritualists in your Town or City.
3. Name the President, Secretary and Treasurer of each.
4. State the number of persons in your place who accept the facts and philosophy of Spiritualism.
5. How many of the same are members of Christian churches?
6. How many are there in your place who regard the phenomena as genuine and yet ascribe them to other than spiritual causes?
7. How many reputed Mediums for Spiritual Phenomena are there in the place above named?
8. Give their proper names; state where born; indicate their sex, peculiar phase of mediumship and ages respectively.
9. How many circles are there in your place which hold sances at regular intervals for the investigation of phenomenal Spiritualism?
10. If so disposed, record the most extraordinary illustrative fact in Spiritualism that may have occurred in your place and authenticate the same.
11. When it is impossible to obtain accurate and complete statistical information, please state the estimated number of Spiritualists and Mediums in the town or city in which you live.
12. Name the papers published in your place; state which of them oppose Spiritualism and also those which regard the subject with favor.
13. Have there been any cases in which Mediums or believers have been severely persecuted, and if so state the more important facts and circumstances?

The above questions may be copied on a sheet of paper, or, if more convenient, they may be cut out, the proper answers supplied and the slip forwarded to this office.

The Sunday Washington Gazette is an ably edited sheet. The editor appears to be a very progressive spirit. We only wish there were more just like him. If there were, the world would be much better than it is. We give below a specimen of the editor's thought and style of expression. Under the heading, "Healthy Signs," he says:

"A notable sign of the times is the renewal of interest, especially by the press, in matters sacerdotal and theological. Discussion is active. Disputants multiply. Controversy grows warm with the weather. On general principles these are good and healthy signs. Discussion often brings illumination. As people begin to think in earnest on such topics, bringing to bear the same practical common sense they give to the other affairs of life, they are on the road to salvation by reason. A growing independence everywhere asserts itself. The bounds of creeds are, despite their cast-iron character, giving way. Mental liberty is on the forward march. The revision of the New Testament has fortunately destroyed the idolatrous worship of a book. They who accepted every punctuation point as a mark of inspiration and infallibility—and their name was legion—have had their notions rudely shocked and their common sense proportionately enlarged."

Here is another specimen of the editor's common sense. It is simply an extract from an article entitled "Ghosts." It will apply to certain of the spiritualistic press as well as the secular:

"There are many of them, and in these days they 'materialize' rapidly. An event like that of Guiney's shot brings a large number into active life, and in no department is this so apparent as on the press. Nearly thirty years of active work has given a wide acquaintance with types and methods, and we have failed to observe any such number of 'materializations' as at present. One grows almost ashamed of a profession so many of whose members seem to have no regard for the honor of the land, the character of men and women, the privacy of individual motives and the sacredness of private life, when they are able to 'make a point' which will help their faction or tend to increase the circulation of their journals."

The greatest appetizer, stomach, blood and liver regulator on earth—Hop Bitters.

Banner Correspondence.

Massachusetts.

BOSTON.—A. S. Hayward writes, under date of Aug. 24th, as follows: "I have just learned of the departure to spirit-life of two Spiritualist friends, Mrs. Reed of Chicago, and C. H. Moody of New Jersey.

Mrs. Reed resided at 151 Park avenue, and recently passed on quite suddenly. Many years ago a dearly-loved child preceded her to spirit-life, and not long afterwards she began to receive spirit-messages which so clearly identified her child that she became firmly convinced that they emanated from the one they purported to be. She was then a member of the Evangelical Church, in whose teachings she found no consolation; but ever since then she has found the soul-sustaining consolation she craved in spirit-communication, and fully believed in it to the last. In 1870, while on a visit to Chicago, I was a guest at her house. One day the Rev. Mr. Thomas, the progressive Methodist clergyman, called on me, and I introduced him to Mrs. Reed. The conversation after awhile naturally turned to the all-absorbing theme of Spiritualism, and Mrs. Reed read to Mr. T. some of the beautiful communications she had received from her spirit-child. Mr. Thomas listened attentively, and then remarked: 'If that is Spiritualism, I want more of it. Do then, assure me, Reed, that if her husband attempted to excommunicate her for receiving and accepting such communications, she would be welcomed into his church.'

Mr. C. H. Moody was formerly of Boston, but for some years has been doing business in New York City, though residing in New Jersey. He was a cousin of Moody, the Evangelical revivalist. He was one of the earlier investigators of Spiritualism, and became unfolded in spiritual gifts, but did not exercise them. He was a powerful publicist. He has discussed the subject of Spiritualism many times with his cousin, and now no doubt he will return to him and give proof of his identity, if the zealous preacher will give him an opportunity.

After fifteen years' struggle with consumption, Mr. M., happy in a knowledge as to whether he was going, gladly passed to the enjoyments of the higher life.

WICKETT'S ISLAND.—Dr. Abbie E. Cutter writes: "As the readers of the *Banner of Light* have through the communication of Spirit Dr. John C. Warren (June 11th) been made acquainted with this island and the work which the spirit-band of which he is the guide has undertaken here, I, as his medium and their co-worker, report the progress of the work up to the 15th of August, the first anniversary of the enterprise. At the close of the lecture on the last Sunday of the Camp-Meeting at Onset Bay Grove last year, by direction of his guide sixteen persons, including the State of Maine, to the island and dedicated it to the use of the spirit-world. Several mediums were among the company. Mrs. Townsend-Wood improvised a poem in which it was said that the island had been guarded for many years by the spirits of Indians who formerly lived upon it and in the surrounding country; that it had been kept from all inharmonious influences; that a great wrong was to be done upon it which would result in much good to both spirits and mortals. Mrs. B. B. Hill being one of the number, was controlled by an Indian spirit, and Wickett, for whom the island is named, came and endorsed what the spirit through Mrs. Wood had said. Mrs. Sawyer, of Haverhill, and several other mediums were controlled and spoke, all expressing their sympathy and giving words of encouragement. From the day it was made clear to me what Dr. Warren and other spirits desired, I have had tangible evidence of their presence, and realized that they are not only interested in and overlooking the work, but bringing about conditions for carrying it on. The desire of the spirits was to have a place dedicated to their use and a séance room constructed as they should direct. This has been done at Wickett's Island, Onset Bay. We have three houses, one of five rooms in which the family reside, one of four rooms for a laboratory, one of three, consisting of a séance room and sleeping rooms. We have two boat landings, a steam launch, two sail and two row boats, have about an acre cleared, with plenty of vegetables for home use, pear, peach, and quince trees set out, and a good variety of small fruits. We have had thirty-four dollars donated; Mr. George Kelley, of New Bedford, gave a handsome clock for the séance room; Mrs. Winchester, of California, sent eleven photographs of the citizens spirit-own statement; Wilson sent a picture of her husband and a book toward the library; Rebecca Bowker, of Boston, donated a handsome black walnut chamber set, side-board, vases and other ornaments for the séance room and home; Mrs. E. D. Schull, of Oberlin, Ohio, sent two boxes of flowers; Mr. Young, of New Orleans, donated forty books, 'Rules and Advice for forming Spirit-Circles,' to be sold and the proceeds applied to the fund for the home.

Camp-Meetings have closed, but the island work will go on. Our guide, Dr. John C. Warren, says, 'Our work has just commenced. Keep at work as we direct, and all will be well,' and we shall do so. Although our work is in its infancy, we can accommodate quite a number now. Several students will be here from Kansas City during the month of September, to be under the instruction and development of the spirit-teachers who have this work in charge. Dr. Warren made his own statement of the work in this island, and he also made his own appeal for help to carry the work on; but whether assistance comes or not, we shall do all we can to establish this place as one where the spirit-world can manifest their power through conditions made in conformity with their wishes.

The spirit-world workers have power to plan, and will execute all they promise. When we will cooperate with the spirit-teachers, we can like other spiritual movements has its opposers as well as its supporters. It has moved right along every moment since it was started, and I shall follow the lead of my spirit-guides, trusting in their ability to produce the results desired to be accomplished by them, namely, the establishment of a place where spirits can be brought for enlightenment, where the sick in body and mind can be healed; those possessed of medium powers have those powers developed; and the persecuted, worn-out, oppressed mediums find rest amid healthy, pleasant surroundings. A handsome organette, for the séance room, has been donated by the spirits through the agency of Mrs. Perkins, of Worcester.

Friends, one and all, in the name of the band I thank you for assistance rendered, and hope before another anniversary shall come, our spirit-friends will have the island in such a condition that they can give all the various manifestations of the spirit-world, and spare my life, I shall do all in my power to assist them."

Pennsylvania.

PHILADELPHIA.—W. D. Reicher writes: "I suppose it is not to be expected that the exact status of the law of spirit-control in all its varied expressions will be seen the same by all persons. In many things Spiritualists will disagree, yet all of us may agree by charity. Good breeding and cultured manners, prompt resolution in writing for the general reader not to indulge in personal matters in which the public can have no interest. With mere personal splenetic promptings, the clean, bright, sunny columns of the higher-toned periodical will be soiled.

Subjects widely divergent and varied may be well and fairly discussed in the liberal journal, and opinions and conclusions thereon arising, employed, and cultured manners, prompt resolution in writing for the general reader not to indulge in personal matters in which the public can have no interest. With mere personal splenetic promptings, the clean, bright, sunny columns of the higher-toned periodical will be soiled.

purpose equally good, offering all this good promise, but ere long have become submersed and amid the turbulent waves and heavy breakers of destructive controversy. A writer says: 'Spiritualism is either right or wrong, true or false, beneficent or pernicious. Be it which it may, it has certainly attained a hold on the minds of vast numbers of people, the consequences of which are to be of incalculable moment for good or ill.'

'Let the Spiritualists alone, and they will tear each other to pieces,' said the Rev. Joseph Cook. We will not say the desire gave birth to this thought. But we sincerely pray kind Heaven forefend, and all the angel-world unite to prevent so disastrous a calamity. Above all, let it never be said such a pandemoniacal condition has been precipitated by a standard bearer. Yes, yes, lift up a standard for the people. Let the practical of it be, 'Inward truthfulness, also equity, fraternity, good will and peace toward all.'

Let us reason calmly, dispassionately, and never hold nor even censure for differences of opinion."

District of Columbia.

WASHINGTON.—Flora A. Cabell writes: "Myself and husband have just returned from a visit of several weeks to the different Virginia Springs, where we were cognizant of a curious instance bearing upon Spiritualism and the manner of healing the sick by the laying on of hands. Hot Springs, Bath Co., Va., is resorted to by a great many invalids, who find the baths very efficient in the cure of different kinds of disease. We met there a young Swede, who was having great success in treating by what he called the Swedish Movement Cure, while some called it magnetic treatment. But from all I could learn from some of his patients, who are not prejudiced or creed-bound, it is simply laying on of hands, as done by other mediums. A rose by any other name will smell as sweet. But the truth is, had he given credit to a superior power outside of himself, he would have had not one patient, while now he has more than he can treat, having to turn off nearly one-half of the number who apply. He told me that thirteen hours out of the twenty-four he was employed, and could not tax his strength further. So successful has he been in his cures, so many crutches and canes have been thrown aside, as to create much wonder and excitement. All this was done without medicine of any kind, while the Allopathic resident physicians stood by in wonder and consternation, admitting the remarkable cures, and frequently sending their hopeless patients to him for treatment. And thus the good work from the higher life goes on."

Missouri.

ST. LOUIS.—C. H. Merry writes, Aug. 21st: "Please enroll my name among those who are willing to declare that life has a spiritual as well as a physical side."

SCOTT'S GREETING TO BURNS.

We greet thee, Robie, here to-night,
Beneath these stars and this bright light;
We greet thee, poet, come at last
With Will and me thy lot to cast.

We've talked about thee many a day
And wondered when you'd be this way—
Reach out your hand and give 's a shake,
Just aince, for auld acquaintance sake.

We welcome you from Scotland's land
And reach to you a brother's hand.
A kindred soul to greet you thus,
Will Shakespeare, this is Robie Burns.

We've sung your songs here many a night
Till that dear star is lost in light,
And Willie says the lines you wrote
Will ever do for him to quote.

He likes your verses wondrous well
And says you are a glorious swell—
In fact, the only one who knows
The truest spirit of the prose.

Oh! Robie, if we had a plaid
We'd give you one, as Willie said;
He said in truth but yesterday,
'I'm Scotch in wit, though English born;

"And, Walter, it may yet appear
That Scotland takes in Warwickshire—
Let Avon be the border line,
Not out the Tweed or draw it fine."

So, Willie, brew your peck of malt
And set the board with aye and salt,
For Rob has come at last, you see,
We were a pair, but now we're three.

We need no other comrade now—
No modern bard or classic brow—
'Tis long before another man
Will be admitted to our clan.

In stormy nights 't was lone some here
When Will recited half of Lear,
And said he quoted 'Shakespeare's Tale,
In thunder, lightning, and in hail.

And says his wits can't compare
With those that chased O'Shanter's mare;
He's even learned your Doll Address
To quote some night for good Queen Bess—

For, Robie, this is haunted ground,
Where spirits keep their nightly round;
And when the witching hour is near
You'll see strange things here.

I saw Queen Bess the other night
Beside her maid, and she said quite right,
While kings and queens, a noble throng,
In dim procession passed along.

And walls seemed rising from the earth
Like Leicester's tower at Kenilworth;
And all the pageant that was there
Seemed floating in the moonlit air.

Aye! Beauty, Jealousy, and Pride
In Dudley's hall walked side by side,
While Amy Robsart stood by the side
With fair Ophelia, hand in hand.

And, Robie, what a vision came
As Willie whispered Ariel's name—
The towers dissolved and round him drew
The stately, gentle, fair and true—

Miranda, Juliet, Imogene,
Hermione and Katherine—
While all among them stood
The sunlight of sweet Ariel's word.

A True Man Gone Home.

Dr. Armentius Ashbaugh, a resident of Topeka, Kansas, since 1859, passed to the higher life on the 20th of July. He was highly esteemed by all, being one of the most honest and upright of men. He was a deep thinker, truly conscientious, and one who demanded knowledge and reason as the foundation of his belief. He was for many years a Spiritualist, and his last days on earth were cheered by the presence at his bedside of his departed children, and of a beloved brother, Rev. Lewis Ashbaugh, of whose ascension from the material life he had not been informed on account of extreme weakness—his appearance as a spirit being the first knowledge he received of his having passed on.

It was expected that Col. S. N. Wood would address the relatives and friends on the occasion of the funeral; but being unexpectedly called away, Mrs. Wood delivered an address, giving, as far as she was able, what he would have said, and closing with a reading of "Abdallah's Message from Paradise," commencing with the lines:

"He who died at Azan sends
This to come and bid his friends,
Remarking that she hoped all present would receive it
as a message from their dear arisen brother to them."

Spiritual Phenomena.

Materializing Seance with Mr. J. Fitton.

To the Editor of the *Banner of Light*:
Having received an invitation from Mr. Joshua Fitton to witness the manifestations through his organism, Mr. T. and myself repaired to his room at the Highlands, and there met Mr. and Mrs. R., the party consisting of only four beside the medium. The room was about twelve feet square, with two windows, each about four feet from the corner of the room. There was nothing in the shape of a cabinet, so Mr. Fitton extemporized one, which he did by driving two nails, one into each of the window-frames, and suspending a table-spread from the nails. In this cabinet, if it could be called a cabinet, the medium took a seat. He soon became controlled by his guide, Rosa, who said that Dr. Scott, the principal guide, intended to materialize outside of the cabinet. In a few minutes we heard the voice of the Doctor himself, who bade us welcome, and requested me to extinguish the light and watch carefully the floor in front of where we were seated. We were seated some eight feet from the cabinet, somewhat in the form of a horse-shoe. Soon there appeared a small light, not as large as a ten-cent piece, on the carpet directly in front of us, not two feet distant; it gradually increased in size until it became a phosphorescent ball ten or twelve inches in diameter; then in less than a minute it assumed the form of a man's head, shoulders and body, with the arms crossed in front, with one hand over the other, and in the palm of the hand next to the body appeared a bright phosphorescent light, which illuminated the figure very clearly. The head was covered with a white substance in the form of a turban; the spirit was enveloped with a covering which appeared to be made of the same material as the head-dress. About as quickly as we could note these appearances the form had risen to the height of a large man with full black beard and moustache. He at once greeted us very pleasantly. We said, "Good-evening, Doctor;" he responded with "Good-evening; God bless you;" at the same time taking each one by the hand, and while doing so, he raised the illuminated hand and showed us his features very distinctly; and placing his hand which contained the light directly to our nostrils, asked us if we could smell any phosphorus. Each answered in the negative. He allowed us to examine his hands and garments; he also rubbed our heads and faces with the folds of the garment, and requested us to notice the firmness and exquisite softness of the fabric.

I examined the hand particularly from which the light radiated. There did not seem to be any particular point of radiation like the wick of a lamp, but the whole surface was luminous. The hand seemed to be filled with a gossamer-like fabric, the luminosity of which constituted the spirit-lamp. After conversing a few minutes the Doctor said he would not bid us good-night, as he proposed to dematerialize in the same spot where he materialized, and then come out again. He requested us to watch him. He assumed the same phases which he did in materializing, only in reversed order, gradually growing fainter and fainter until only a spark was left, which soon disappeared. During all the time he was only once or twice so far away that we could not touch him with our hands.

After a few moments we heard his voice from the cabinet requesting to have the lamp lighted, which was done, after which he immediately came from the cabinet fully materialized, greeted us again, put his hands on our heads and shoulders, and talked as readily as though he had been in the flesh. He then said he would show a manifestation. Requesting Mrs. R. to hold his hand, he dematerialized it while she was holding it; then showed his arm with no hand, and restored it by a few passes. He bade us good-night, saying "Summer Blossom" would materialize. He returned to the cabinet, and in a few minutes a tall lady came from it. This proved to be "Summer Blossom," one of the guides. She appeared to be an East Indian; very dark, with long straight hair. She came and took us by the hand, and asked us in broken English to examine her garments and hair. Mrs. R. invited her to be seated, which invitation was accepted. She remained seated some time. She then went to Mr. T., requested him to take her thumb in his hand, which he did, when the thumb dematerialized. She then rubbed his hand with a portion of her garment, when there appeared a cross in the palm of his hand. Dr. Scott's voice was heard from the cabinet, saying there was a spirit materializing on the knee of the medium, and requested "Summer Blossom" to lead us one at a time to look into the cabinet, which she did; there we saw the partially-formed spirit. Mr. T. requested "Summer Blossom" to give us a look of her hair. She said she had no scissors. He gave her a pair, and with them she cut off three locks of hair, giving one each to Mr. T., Mrs. R. and myself. She then returned to the cabinet and requested to have the light made brighter. I turned up the light until the room was very light, when she came out again.

The whole time that she and Dr. Scott were out of the cabinet was about fifteen minutes each. Dr. Scott now said that the power was so much exhausted that the spirit in the cabinet could not come out; but the spirit held a hand out with a spirit-lamp in it.

Dr. Scott then stated they did not strive to show a great number of forms, but wished to make a verity of those they did show, and convince the most skeptical. He said the entire harmony in the circle contributed to the grand results of the present seance.

Thus ended one of the most remarkable exhibitions of spirit-power it has been my fortune to witness. It was utterly impossible that the medium could have personated the spirits, or that there could have been any collusion.

When I was taking notes of the Doctor's appearance he put his hand on my head and wished to know what I was doing. I told him I was assisting my memory. I mention this to show the perfect naturalness of the manifestation.

I have no hesitancy in saying that with the right conditions Mr. Fitton will be able to convince any one that our friends have the power to manifest themselves to us after having passed from the mortal to the immortal.

J. N. M. CLOUGH.

64 Clarendon street, Boston.

The Reviewer.

THE LEGEND OF THOMAS DIDYMUS, THE JEWISH SKRIPKE. By James Freeman Clarke, author of "Ten Great Religions," "Self-Culture," etc. 12mo., cloth, pp. 348. Boston: Lee & Shepard. New York: Charles C. Dillingham.

To bring the personality and times of Jesus before the reader, divested of the glamour of eighteen centuries of adoration is the purpose of this book. It comprises the results of many years of study, and is written in a style that is attractive, differing widely in this particular from works of its class. In the form of autobiography, Thomas Didymus, the "doubting Thomas" of the Gospels, commences the narrative of his life with an account of his training in the schools of the scribes, and in the more advanced systems of Jewish education at Alexandria; presenting a clear view of the theological subtleties, traditions, reasonings and sophistries of the Rabbinical learning of those times. He became familiar with all of these in his quest for truth, but among them all failed to find that for which he was in search; and at length, hopeless and faithless, was about to relinquish his undertaking. While in this mood he met Jesus, became attracted by the gentleness of his teachings and the sincerity of his manners, and united with the few that were recognized as his disciples.

In his view of Jesus Dr. Clarke takes the middle ground between the divine-human of the Orthodox and the entirely human of the radicals. He explains the larger part of the miracles on principles of known laws. Of the case of the woman being healed through the simple act of touching the hem of Christ's garment, he says: "The woman was perhaps cured of her disease, both by her own strong desire and confidence, which made her susceptible to the power, and also by the power itself which dwelt in the body of Jesus."

Of events following the crucifixion, the narrative given of the appearance of Christ is quite extended, almost identical with accounts we have frequently heard related by persons on their return from a materializing seance. Much had been said about seeing Christ after his death, and Thomas, wishing to know all that could be learned respecting the event, addressing Miriam, said:

"But thou sayest he was seen again last evening. Tell me about this, Miriam."

"Yes. We all saw him. We had collected in the inner court of the house. The owner had closed and locked the outer door, and for some time no one had made to seize us when our friends from Galilee were in their tents and asleep. We were talking earnestly of the strange events of the day. . . . While we were thus engaged, all of a sudden, and to the wonder of all, I looked up and saw all with the look of love we knew so well, but with something even more divine in it, and in low, soft tones said, 'Peace be unto you. As my Father hath sent me, even so send I you.' . . . He had been so long with us, we were so used to his hands with ours, and all our fears departed. We talked with him as we had talked while he yet lived. He was the same, and yet somehow different. We could not tell how he came, how he went, he seemed to disappear. . . . He has passed through it all, and is more alive than ever. When we appear to die, perhaps, we, also, shall go into that life where he now is."

No account could more correctly describe interviews that are now frequently occurring; and it requires no effort of the imagination, or strained interpretation of language, to recognize in the events of the present a perfect counterpart of those that occurred in the past, and which are now known to be wrought in conformity with natural laws, and not miraculously produced by a special act of Deity.

Items of Summer Travel.

To the Editor of the *Banner of Light*:
While cordially thanking you for the publicity you have so courteously and generously given articles alluding to my work, I trust a few brief items of my summer's experience may find a place in the good old *Banner of Light*, which is indeed a banner of light to all who are seeking the truth, and who are interested in the spiritual world. . . . Wherever I go, I see the *Banner* and hear it praised; I only wish I were in my power to extend its circulation largely; but, at camp-meetings, at least, this work is being most successfully accomplished by our noble co-workers. . . . In Lynn, where my genial presence added much to the pleasure of the campers and visitors at Neshaminy, where it was my good fortune last month to meet many old friends, form pleasant new acquaintances, and to have the influence of my inspirers, large and appreciative audiences composed almost equally of Spiritualists and those who have not yet identified themselves with our glorious cause. . . . Any one who has visited Neshaminy this season can not fail to have been struck with the marked improvement over last year. The tents this summer are much larger, stronger, and more comfortable than in former years, besides having doubled their number. . . . The entertainment was very well adapted for the occasion, receiving a large reception. . . . On Wednesday evening, July 27th, was very fully attended, and the exercises seemed to be a source of pleasure to all. Miss Whitcomb, the organist of the Philadelphia Church, was very successful in her playing. . . . A true, sympathetic, soprano voice in addition to a thorough musical education. Her charming services as leader of the choir and soloist, have added very much to the pleasure of all who have visited the grounds. . . . Spiritualists have also been duly and deservedly popular.

I also had the pleasure of meeting Mr. J. Frank Baxter, whose presence is always indicative of successful work. . . . It was my good fortune to have the opportunity of listening to the tests he gave at my reception, but my hurried visit to the grounds did not enable me to hear one of those stirring lectures which he so effectively delivers from the platform.

Mr. Fletcher gave me a really good test, and as I know your readers are always interested in multiplying evidences of genuine mediumistic power, I will venture to briefly narrate the circumstances. . . . I was sitting at the table when Mr. Fletcher, who had just arrived, approached and took a seat beside me and at once commenced to minutely describe a young man whom he said would certainly meet in New York. The following Sunday morning, as the hymn before my lecture in Neshaminy, I was called to the platform to give a test, and I was exactly answering to the description given me by Mr. Fletcher entered the hall and was an attentive listener until the exercises closed, when he came forward and made himself known to me as one who had been called to the platform to give a test, and I was exactly answering to the description given me by Mr. Fletcher entered the hall and was an attentive listener until the exercises closed, when he came forward and made himself known to me as one who had been called to the platform to give a test, and I was exactly answering to the description given me by Mr. Fletcher entered the hall and was an attentive listener until the exercises closed, when he came forward and made himself known to me as one who had been called to the platform to give a test, and I was exactly answering to the description given me by Mr. Fletcher entered the hall and was an attentive 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the trains as they arrived brought a larger crowd than ever, over four thousand being present. The exercises, morning, afternoon and evening, were particularly interesting, and everybody retired interested.

